



Universitat de Lleida

DEGREE CURRICULUM
SOCIAL HISTORY OF AMERICA

Coordination: BRETON SOLO DE ZALDIVAR,
VICTORIANO

Academic year 2020-21

Subject's general information

| | | | | |
|---|--|---------------|------------------|------------------|
| Subject name | SOCIAL HISTORY OF AMERICA | | | |
| Code | 100087 | | | |
| Semester | 1st Q(SEMESTER) CONTINUED EVALUATION | | | |
| Typology | Degree | Course | Character | Modality |
| | Bachelor's Degree in History | 3 | OPTIONAL | Attendance-based |
| Course number of credits (ECTS) | 6 | | | |
| Type of activity, credits, and groups | Activity type | PRAULA | | TEORIA |
| | Number of credits | 3 | | 3 |
| | Number of groups | 1 | | 1 |
| Coordination | BRETON SOLO DE ZALDIVAR, VICTORIANO | | | |
| Department | ART HISTORY AND SOCIAL HISTORY | | | |
| Teaching load distribution between lectures and independent student work | For each of the classes, the student must have worked at home a mandatory text (an article of an average of 20 pages in length). In the final part of the class a debate will take place between the teacher and the student about the theses of each text in relation to the topic dealt with in the classroom. | | | |
| Important information on data processing | Consult this link for more information. | | | |
| Language | Spanish and Catalan | | | |
| Distribution of credits | WARNING: Due to the situation generated by the Covid 19 pandemic, the attendance of the theoretical classes and the volume of sessions that may eventually be developed in a synchronous videoconference format will depend at all times on the recommendations issued by the competent authorities. | | | |
| | The course will consist of: -15 face-to-face sessions lasting 1.5 hours. -15 1.5-hour synchronous non-face-to-face sessions. | | | |

| Teaching staff | E-mail addresses | Credits taught by teacher | Office and hour of attention |
|-------------------------------------|-----------------------|---------------------------|------------------------------|
| BRETON SOLO DE ZALDIVAR, VICTORIANO | victor.breton@udl.cat | 6 | |

Subject's extra information

Information on data protection in the audiovisual register

In accordance with current regulations on the protection of personal data, we inform you that:

- The organisation responsible for the recording and use of the image and voice is the University of Lleida - UdL (contact details of the representative: General Secretariat. Plaza Víctor Siurana, 1, 25003 Lleida; sg@udl.cat; contact details of the data protection officer: dpd@udl.cat).
- The recorded images and voices shall be used exclusively for teaching purposes.
- The recorded images and voices shall be saved and preserved until the end of the current academic year, and shall be destroyed in accordance with the terms and conditions specified in the regulations on the preservation and disposal of administrative documents of the UdL, and the documentary evaluation tables approved by the Generalitat de Catalunya (<http://www.udl.cat/ca/serveis/arxiu/>).
- The voices and images are considered necessary to teach this subject, and teaching is a right and a duty of the teaching staff of the Universities, which they must exercise under academic freedom, as provided for in article 33.2 of the Organic Law of Universities (Ley Orgánica de Universidades) 6/2001, of December 21. For this reason, the UdL does not need the consent of the students to register their voices and images with the sole and exclusive purpose of teaching in this particular subject.
- The UdL shall not transfer the data to third parties, except in the cases strictly provided for by the Law.
- The student can access their data; request correction, deletion or portability; object to its processing and request its limitation, as long as it is compatible with the purposes of teaching, by writing to dpd@udl.cat. You can also submit a complaint to the Catalan Data Protection Authority, via a mail to its website (<https://seu.apd.cat>) or other non-electronic means.

Learning objectives

It is impossible to think of a Social History of America without defining what aspects, from what perspectives and for what purpose you want to plan teaching, given the potential immensity of such a subject. Taking into account that it is a subject to be taught within a History degree, with six credits that are translated, more or less, into two weekly classes of an hour and a half duration over fifteen weeks. Considering those limitations, the fact that it is an elective subject for third-year students (which, therefore, will have already gone through the compulsory economic anthropology in second year), the disciplinary affiliation of the teacher and the fact that I think it can not be waived to give feedback to teaching with research, I present the following teaching proposal, which I have entitled Development and sub-agendas in contemporary Latin America.

It is very common in the conventional programs of this type of subject to present a more or less ambitious panorama from the perspective of political history, regional history, economic history or the hybrid variants imaginable between these categories, in such a way that, in many senses, the "social" is reduced to a qualifier most of the time lacking substantive content. In this proposal I have tried to avoid that risk and I have opted to offer a trans and interdisciplinary reading of the contemporary history of Latin America (first important milestone), trying to combine the reading of the great development models tested since independence with the answers

generated, at local and regional level, from the subaltern sectors. The program is imbricated, therefore, with the preceding Economic Anthropology in the planning of the degree. It can not cover all the countries or all the processes that have occurred in this secular transit, so I preferred to ensure that the students have an overview of the major junctures, the major guiding paradigms of the same, as well as the synergies and more remarkable social movements that at every moment have operated on the territories under reflection. In this sense, the contrast between the two levels, macro and micro, will be prioritized, offering opposing views from above and from below, always comparing, as much as possible, concrete experiences that illustrate each of the problems addressed.

Competences

General and transversal:

- Capacity for analysis and synthesis.
- Ethical commitment.
- Recognition and respect to diversity and interculturality.
- Critical thinking.
- Capacity for teamwork.

Specific:

- Reading ability and analysis.
- Capacity and ability to analyze and investigate the socio-cultural, economic, political and demographic problems of today's world.
- Knowledge of the evolution of thought and its relationship with society.
- Knowledge of the interrelationships between science and social evolution.
- Learning to capture the complexity of human phenomena, social dynamics, group and gender conflicts, the dialectic between classes, the organization of space, power relations and the formulation of ideological, cultural and social projects within the complex societies.
- Understanding of the development-underdevelopment dynamics as derived from the operation in the transecular long duration of the contemporary worldsystem.

Subject contents

The program (development plan) is divided into three parts (introduction, core argument and epilogue), in the way of a book, since I start from the conception of university teaching -I repeat what is indicated in the Economic Anthropology program- as an open process of exchange of knowledge and dialectical experiences among the students; process conducted and moderated by the teacher. Therefore, the dynamics of the classes should be understood as the unfolding of an essay. This essay starts this time from a set of theoretical details and historical starting points ("Introduction: Of concepts, classifications and situations", section integrated by four themes). Then, the second thematic block, significantly entitled "The Development Era" is composed of ten topics that review the different intervention paradigms experienced in Latin America, with special emphasis on the agrarian issue. I consider this section to be the backbone of the course, since it is here that students must acquire the skills to identify, criticize -in the strict sense of deconstructing and emitting a value judgment with elements of knowledge- and analyze the uses, abuses and the limits of each paradigm. All this will lead to a sort of "Epilogue" (a single theme), in which the supposedly alternative, post-neoliberal and plurinational proposals constituting the "Socialism of the 21st Century" will be reviewed, emphasizing the speeches and practices of the regimes of Bolivia and Ecuador and their conflicting relations with the social movements that sustain them in principle. The proposals for a development with a view to the "Buen Vivir" sanctioned constitutionally in Ecuador will be taken as a guiding principle (2008) and Bolivia (2009) to oppose them to the hegemonic paradigms anchored, on a planetary scale, in the most orthodox items of neoclassical economics.

Methodology

The teaching will be based on compulsory lectures, which will facilitate the use of audiovisual media, and in the debate, as far as possible, among the students from the dossiers of articles distributed by the teacher to through the virtual campus.

Development plan

INTRODUCTION: CONCEPTS, CLASSIFICATIONS AND SITUATIONS

1. Back in the forest of elusive concepts.
2. Of barbarians, pagans, savages, primitives and underdeveloped.
3. From colonies to republics, continuities and changes.
4. The liberal utopia or the construction of the peripheries.

THE ERA OF DEVELOPMENT

5. Theories of modernization or development as a career.
6. The structuralism and the industrialist utopia.
7. The modernization of the peasants.
8. The indigenism as a politic of the State.
9. The land for those who work it!
10. Marx in Latin America or the theories of dependency.
11. Capitalism, feudalism or just late feudalism?
12. Revolutionary processes, pending revolutions and counterinsurgency
13. Neoliberal theology and the Washington Consensus.
14. The new Tower of Babel.

EPILOGUE

15. The experiments of Socialism of the XXI Century in the Andes.

Evaluation

The classes intend to be, as far as possible, dynamic. After the teacher's presentation of the mandatory contents in each session, a temporary space will be allocated in the final part, of around 20 minutes, so that, after a brief and succinct synthesis by a student - or several if there are more articles- of the main controversial arguments of the reading (s) worked on that week, it is possible to clarify and / or discuss the points that in each case is considered appropriate.

The evaluation will be continued and will consist of three reading reports, to be done in class. It will try to reflect, based on the compulsory readings of each thematic block, around some key concepts proposed by the teacher. The value of each one of the reports will be equivalent to 15% of the grade (45% in total). At the end of the course it will be necessary to pass an exam of the whole subject taught, which will represent 50% of the final grade. The remaining 5% will depend on the attendance and participation in class of the student body.

Alternative avaluation. Students who combine their degree with a full time job have the right to ask for alternative assessment within 5 days after the beginning of the semester. For information, please send an e-mail to academic@lletres.udl.cat or ask for information at the Faculty's office (Secretaria de la Facultat de Lletres).

Bibliography

Alcina Franch, José (ed.) (1990), *Indianismo e indigenismo en América*. Madrid: Alianza Editorial.

Andolina, Robert; Nina Laurie; Sarah A. Radcliffe (2009), *Indigenous Development in the Andes. Culture, Power and Transnationalism*. Durham: Duke University Press.

Assies, Willem (2000), "Indigenous peoples and reform of the State in Latin America". En Willem Assies, Gemma van der Haar, André J. Hoekema (eds.), *The Challenge of Diversity. Indigenous Peoples and Reform of the State in Latin America*. Amsterdam: Thela Thesis, pp. 3-21.

Barsky, Osvaldo (1988), *La reforma agraria ecuatoriana*. Quito: Corporación Editora Nacional.

Bebbington, Anthony; Thomas Carroll (1999), "Induced Social Capital and Federations of the Rural Poor", *Social Capital Initiative Working Paper 19*. Washington: World Bank.

- Bebbington, Anthony; Víctor Hugo Torres (eds.) (2001), *Capital social en los Andes*. Quito: COMUNIDEC / Abya-Yala.
- Bestard, Joan; Jesús Contreras (1986), *Bárbaros, paganos, salvajes y primitivos. Una introducción a la Antropología*. Barcelona: Barcanova.
- Bethell, Leslie (ed.) (1984-1996), *Historia de América Latina*. Barcelona: Crítica, 16 volúmenes.
- Borras, Saturnino; Marc Edelman; Cristóbal Kay (eds.) (2008), *Transnational Agrarian Movements Confronting Globalization*. Malden: Wiley-Blackwell.
- Brass, Tom (ed.), *Latin American Peasants*. London: Frank Cass.
- Bretón, Víctor (1999), "Del reparto agrario a la modernización excluyente: los límites del desarrollo rural en América Latina". En: Víctor Bretón, Francisco García, Albert Roca (eds.), *Los límites del desarrollo. Modelos 'rotos' y modelos 'por construir' en América Latina y África*. Barcelona: Icaria, pp. 269-338.
- Bretón, Víctor (2005), *Capital social y etnodesarrollo en los Andes*. Quito: Centro Andino de Acción Popular.
- Bretón, Víctor (2012), *Toacazo. En los Andes equinocciales tras la Reforma Agraria*. Quito: FLACSO.
- Bulmer-Thomas, Victor (1994): *The Economic History of Latin America since Independence*. Cambridge: Cambridge University Press.
- CEPAL (2003), *Capital social y reducción de la pobreza en América Latina y el Caribe: en busca de un nuevo paradigma*. Santiago de Chile CEPAL.
- Chonchol, Jacques (1996), *Sistemas agrarios en América Latina. De la etapa prehispánica a la modernización conservadora*. México: Fondo de Cultura Económica.
- Contreras, Jesús (1992), *Identidad étnica y movimientos indios*. Madrid: Talasa.
- Dávalos, Pablo (ed.) (2005), *Pueblos indígenas, Estado y Democracia*. Buenos Aires: CLACSO.
- De la Peña, Guillermo (1997), "Las movilizaciones rurales en América Latina desde c. 1920". En Leslie Bethell (ed.), *Historia de América Latina (12). Política y sociedad desde 1930*. Barcelona: Crítica, pp. 193-280.
- Devoto, Fernando; Boris Fausto (2008), *Argentina-Brasil 1850-2000. Un ensayo de historia comparada*. Buenos Aires: Editorial Sudamericana.
- Díaz-Polanco, Héctor (1997), *La rebelión zapatista y la autonomía*. México: Siglo XXI.
- Dorner, Peter (1992), *Latin American Land Reforms in Theory and Practice. A Retrospective Analysis*. Madison: The University of Wisconsin Press.
- Escobar, Arturo (1998), *La invención del Tercer Mundo. Construcción y deconstrucción del desarrollo*. Bogotá: Grupo Editorial Norma.
- Escobar, Arturo (1999), "After Nature. Steps to an antiessentialism political ecology", *Current Anthropology* 40(1): 1-30.
- Fausto, Boris (1995), *Brasil, de colonia a democracia*. Madrid: Alianza Editorial.
- Favre, Henri (1996), *L'Indigénisme*. Collection Que Sais-je?, n°3.088, Paris: Presses Universitaires de France.
- Florescano, Enrique (1997): *Etnia, Estado y Nación. Ensayo sobre las identidades colectivas en México*. México: Aguilar.
- Fine, Ben (2001), *Social Capital versus Social Theory: Political Economy and Social Science at the Turn of*

the Millennium. London: Routledge.

Frank, André Gunder (2008), *Re-orientar. La economía global en la era del predominio asiático*. Valencia: Publicacions de la Universitat de València.

Gascón, Jordi; Xavier Montagut (eds.) (2010), *Estado, movimientos sociales campesinos y soberanía alimentaria en América Latina: ¿Hacia un cambio de paradigma agrario?* Barcelona: Icaria.

Gerbi, Antonello (1982): *La disputa del Nuevo Mundo. Historia de una polémica, 1750-1900*. México: Fondo de Cultura Económica.

Gimeno Juan Carlos; Pilar Monreal (eds.), *La controversia del desarrollo: Críticas desde la Antropología*. Madrid: Los Libros de La Catarata.

González Casanova, Pablo (2006), *Sociología de la explotación*. Buenos Aires, CLACSO.

Grindle, Merilee Serrill (1986), *State and Countryside. Development Policy and Agrarian Politics in Latin America*. Baltimore: The Johns Hopkins University Press.

Guerrero, Andrés (1991), *La semántica de la dominación: el concertaje de indios*. Quito: Ediciones Libri Mundi.

Guerrero, Andrés (2010), *Administración de poblaciones, ventriloquia y transescritura*. Lima: IEP / FLACSO Ecuador.

Gwynne, Robert N.; Cristóbal Kay (2004), *Latin America Transformed. Globalization and Modernity*. London: Edward Arnold Publishers.

Healy, Kevin (2001), *Llamas, Weavings and Organic Chocolate. Multicultural Grassroots Development in the Andes and Amazon of Bolivia*. Notre Dame: University of Notre Dame Press.

Kay, Cristóbal (2001), "Estructura agraria, conflicto y violencia en la sociedad rural de América Latina", *Revista Mexicana de Sociología* 63(4): 159-195.

Kay, Cristóbal (2001b), "Los paradigmas del desarrollo rural en América Latina". En Francisco García Pascual (ed.), *El mundo rural en la era de la globalización: incertidumbres y potencialidades*. Madrid: Ministerio de Agricultura, pp. 337-429.

Kay, Cristóbal (2005), "Reflections on Rural Poverty in Latin America", *The European Journal on Development Research* 17(2): 317-346.

Kay, Cristóbal (2011), "Andre Gunder Frank: 'Unity in Diversity' from the Development of Underdevelopment to the World System", *New Political Economy* 16(4): 523-538.

Korovkin, Tania (2002), *Comunidades indígenas. Economía de Mercado y democracia en los Andes ecuatorianos*. Quito: Abya-Yala.

Korovkin, Tania (2005), "Creating a Social Wasteland? Non-traditional Agricultural Exports and Rural Poverty in Ecuador", *European Review of Latin American and Caribbean Studies* 79: 47-67.

Martí i Puig, Salvador (ed.) (2007), *Pueblos indígenas y política en América Latina. El reconocimiento de sus derechos y el impacto de sus demandas a inicios del siglo XXI*. Barcelona: CIDOB.

Martínez Novo, Carmen (ed.) (2009), *Repensando los movimientos indígenas*. Quito: FLACSO.

Martínez Valle, Luciano (2002), *Economía política de las comunidades indígenas*. Quito: ILDIS / Abya-Yala / OXFAM / FLACSO.

Mignolo, Walter D. (2007), *La idea de América Latina. La herida colonial y la opción decolonial*. Barcelona: Gedisa.

North, Liisa; John Cameron (2000), "Grassroots-based rural development strategies: Ecuador in

comparative perspective”, *World Development* 28(10): 1751-1766.

North, Liisa; John Cameron (eds.) (2003); *Rural Progress, Rural Decay. Neoliberal Adjustment Policies and Local Initiatives*. Bloomfield: Kumarian Press.

O’Gorman, Edmundo (1984), *La invención de América*. México: Fondo de Cultura Económica.

Palenzuela, Pablo; Alessandra Olivi (eds.), *Etnicidad y desarrollo en los Andes*. Sevilla: Universidad de Sevilla.

Pérez-Stable, Marifeli (1998), *La Revolución Cubana. Orígenes, desarrollo y legado*. Madrid: Editorial Colibrí.

Skidmore, Thomas E.; Peter H. Smith, *Historia contemporánea de América Latina*. Barcelona: Crítica.

Sogge, David (2004), *Dar y tomar. ¿Qué sucede con la ayuda internacional?* Barcelona: Icaria.

Sogge, David (ed.) (1998), *Compasión y cálculo. Un análisis crítico de la cooperación no gubernamental al desarrollo*. Barcelona: Icaria.

Stavenhagen, Rodolfo (1981), *Sociología y subdesarrollo*. México: Nuestro Tiempo.

Tortosa, José María (2011), *Maldesarrollo y mal vivir. Pobreza y violencia a escala mundial*. Quito: Abya-Yala.

Toussaint, Eric (2006), *Banco Mundial: el golpe de estado permanente. La agenda oculta del Consenso de Washington*. Barcelona: El Viejo Topo.

Veltmeyer, Henry (ed.), (2011), *Herramientas para el cambio: Manual para los estudios críticos del desarrollo*. La Paz: Universidad Mayor de San Andrés.

Veltmeyer, Henry; Anthony O’Malley (eds.) (2001), *Transcending Neoliberalism. Community-Based Development in Latin America*. Bloomfield: Kumarian Press.

Viola, Andreu (ed.) (2000), *Antropología del Desarrollo. Teorías y estudios etnográficos en América Latina*. Barcelona: Paidós.

Wickstrom, Stefanie; Philip D. Young (eds.) (2014), *Mestizaje and Globalization. Transformations of Identity and Power*. Tucson: The University of Arizona Press.