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NEWSLETTER ON HISPANIC/LATINO ISSUES IN PHILOSOPHY

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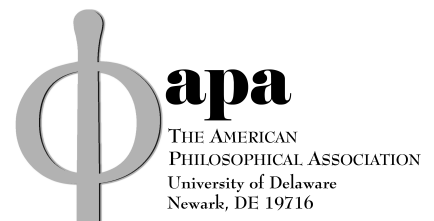
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Hispanic/Latino Issues in Philosophy

Gregory D. Gilson, Editor

Fall 2007

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FROM THE EDITOR

Gregory D. Gilson

The University of Texas–Pan American

This special issue of the *Newsletter on Hispanic/Latino Issues in Philosophy* is devoted to teaching Latin American philosophy. The special issue is rich with teaching material such as course syllabi, bibliography, writing assignments, and text references. It also contains presentations of pedagogy and enlightening reflections about teaching Latin American philosophy. Sheryl Ross contributes an article about the value of incorporating Latin American short stories and films into an introductory course in Latin American philosophy. She also provides suggestions concerning particular films to enhance specific issues in Latin American philosophy. I present a proposal for integrating Latin American philosophy and philosophers more broadly across the philosophy curriculum. Caroline Miles illustrates some of the differences between Latin American feminisms and the feminisms typically taught in Women's Studies and English courses in the U.S. She argues that these courses would greatly benefit from inclusion of Latin American thought and philosophy. Miles also supplies a sample syllabus, some suggested writing assignments, and a bibliography. In addition to these articles, this special issue contains teaching material from some of the most prominent experts in the teaching and scholarship of Latin American philosophy. Gregory Fernando Pappas supplies both graduate and undergraduate syllabi for courses in Latin American philosophy. His undergraduate course emphasizes contemporary thought, but also explores historical philosophic analyses of the common Latin American experience. Pappas' graduate course in Latin American philosophy is both historical and thematic, with an emphasis on twentieth-century Latin American philosophy. Ofelia Schutte has been teaching, researching, and publishing Latin American philosophy for more than a quarter of a century. She provides the syllabus and paper assignment of the course she taught in the spring of 2006 at the University of South Florida. The course is historical in progression, ending with issues of postmodernism, feminism, and identity. Schutte also provides the syllabus for her upcoming graduate seminar in contemporary Latin American philosophy. She remarks that the soon to be regularly offered graduate seminar is a worthwhile addition to the inclusive approach to philosophic traditions at USF. Susana Nuccetelli contributes a syllabus that relies heavily on short historical texts of Latin American philosophy and a critical analysis of some of the philosophic issues raised by those texts. Her style of analysis makes these issues accessible to undergraduate students from a variety of academic disciplines, and is particularly apt for typical undergraduate philosophy majors in U.S. colleges and universities. The approach is displayed at length in her 2002

book, *Latin American Thought*. Mario Ramos-Reyes provides a syllabus for a course he taught at Washburn University. His course involves student discussion of important themes in Latin American philosophy, including the history and discipline of Latin American philosophy and the question of Latin American identity.

In addition to teaching material to be used in specifically designated Latin American philosophy courses, I received some material that integrates Latin American philosophy into courses in other areas of philosophy. Gary Seay provides a syllabus that incorporates Latin American philosophy into a typical Introduction to Ethics course. He starts with the presentation of standard ethical theory and then applies these ethical theories to some contemporary moral controversies in Latin American philosophy. Is liberal democracy best for Latin America? What is race and Latino identity? How is justice possible with the imbalance of poverty and wealth in Latin America? Is Machismo compatible with gender equality? William Carter offers a syllabus that integrates Latin American philosophy into his Mexican American History course. The course examines the philosophical underpinning that led to and provided "justification" for the Spanish Conquest, the Texas Revolution, the Treaty of Guadalupe Hidalgo, and the U.S. Civil War. Danika Brown offers the syllabus and valuable bibliography from a graduate rhetoric course she taught last spring in the English department.

I would like to thank the APA Committee on Hispanic Issues in Philosophy for giving me the opportunity to edit this and the previous issue of the *Newsletter*. The Spring issue of the *Newsletter* is a Special Issue devoted to the topic of immigration, broadly construed. Please look at the end of this *Newsletter* for a call for materials. The Fall 2008 issue will be co-edited by Bernado Cantens and myself. Bernie will then take over as the regular editor of the *Newsletter*. I have tried not to over standardize the teaching material that appears in this issue. Some of the syllabi specify evaluation criteria and exercises, others do not. Some authors have written introductory materials, others have not. The presentations of material vary widely in their style and content. Apart from removing institutional specific information, I present the material much as it was submitted.

REPORT FROM THE CHAIR

Susana Nuccetelli

St. Cloud State

During the academic year 2006-2007 our committee energetically planned and pursued a number of activities. These were

designed to promote Latin American philosophy and to raise the profile of Hispanics and their rights in the profession. First, with the successful nomination of three new members, Jesus Aguilar, Sheri Tuttle-Ross, and Steve Tamelleo, we filled all vacancies in our committee. We also filled the position of newsletter editor; after appointing a subcommittee and agreeing with that subcommittee's recommendation on behalf of Bernie Cantens, who has accepted the position. He is to co-edit the upcoming issue with our current interim editor, Greg Gilson, and then assume full editorship of the *Newsletter* for a period of five years. Greg deserves our thanks for his high standards in his dedicated service to the *Newsletter*. Through his efforts and those of other members, the Committee has gained considerable strength in its internal organization this year.

But we have also increased our external strength by having a relevant presence in all three Divisional meetings with successful special sessions organized at each of them. These were devoted to philosophical topics of interest to Hispanic philosophers which also proved attractive to a more general audience. The presentations and discussions were well attended. We continued to incorporate new speakers and points of view in our sessions, as shown by the roundtable organized at the Pacific Division meeting that featured eight papers on different issues and traditions, most of whose authors were presenting at an APA meeting for the first time. Yet the session had a very engaging audience, proceeded according to schedule, and allowed for a generous discussion period. All speakers in this session have recently been participants or directors of NEH-funded institutes, seminars, and workshops on teaching of Latin American philosophy. It is important to notice that the funding for these programs was in part obtained through our Committee's efforts: since 2004, we have encouraged some of the applicants and made the liaisons with the appropriate NEH officers who in turn gave them some input on their proposals.

At the Pacific Division meeting in San Francisco we offered a reception to celebrate such programs on Latin American philosophy. In organizing this event, we were sensitive to the need for building a sense of community among APA members who are interested in some figures, works, or issues of this discipline, broadly construed as to include Latin American thought. The success of this event exceeded our expectations. As a result, there is consensus in the Committee that we should organize more social gatherings of this sort and I share this belief.

Finally, as a result of these activities, during the academic year 2006-2007 we have made considerable progress in broadening the reach of the Committee, enlarging our listserv, and incorporating into our "to do list" numerous suggestions for future sessions at APA Divisional meetings. There is no doubt in my mind that the Committee is firmly achieving its goals within the Association and, more generally, within the academic community in the U.S.

ARTICLES AND SYLLABI

Some Short Stories and Films for Teaching Latin American Philosophy

Sheryl Tuttle Ross

University of Wisconsin-La Crosse

Susana Nuccetelli and Gary Seay's *Latin American Philosophy: An Introduction with Readings* and Jorge Gracia and Elizabeth Millan-Zaibert's *Latin American Philosophy for the 21st Century: The Human Condition, Values and the Search for Identity* are among the excellent textbooks available to introduce students to Latin American philosophy.¹ Both texts approach the subject through a historical lens. Nuccetelli and Seay begin with the readings about pre-Columbian culture, then move to deal with moral issues surrounding the colonial beginnings of Latin America; they include chapters that reveal critical traditions and positivist thought as well as the issues of wealth and poverty, and end with contemporary debates about the nature of Latin American identity. They describe their pedagogical aims as attempting "to offer a) representative topics, b) an approximate outline of the history of ideas in Latin America, and c) original writings suitable for class discussion. ...The chapters can be read as a historical sequence."²

Gracia and Millan-Zaibert begin with the process of colonization then move to classical texts in Latin American philosophical anthropology as well as axiology. The final section is dedicated to political philosophy—the formation of Latin American States and contemporary debates about the nature of Latin American identity. They describe their pedagogical aims as "two-fold: 1) to provide the English-speaking reader with a historical lens through which to begin a study of Latin American Philosophy; and 2) to illustrate in some depth several contemporary trends that we believe will shape Latin American philosophy throughout the twenty-first century."³

The material these textbooks cover is rich and important in its own right, but a history of ideas often depends upon a conversational dialectic among the thinkers. No such dialectic is present in these textbooks, in part because there was no *one* such conversation given the difficult historical reality of pursuing Latin American philosophy. In contrast to the dialectics that are present in other sub-disciplines in philosophy—in the sense that a teacher might structure a course in the history of modern philosophy or the development of modern liberal democratic theory on the conversation model—Latin American philosophy is often in dialogue with European philosophies. It would be difficult to presuppose that contemporary undergraduate students are familiar with the European counterparts to particular conversations. For example, depending upon the prerequisites for the course, it would be difficult to presume that when our students read Mariategui that they are familiar with Marx, or that when our students read Dussel, they are familiar with the Frankfurt School.

Another aspect of the historical approach to Latin American philosophy is that it can be difficult to motivate Anglo-American students about the importance of the material. Many of the traces of the history of Western philosophy are a part of the references of popular culture. For example, most students have heard of Descartes' "I think, therefore I am." The Open Court series speaks to the ubiquity of philosophical ideas embedded within popular culture. There is a sense in which the history of Western philosophy is familiar and therefore somewhat important to our students. Many Anglo-American

students are unfamiliar with Porfirio Diaz's lament, "so far from God, so close to the United States." Likewise, the notion of the mestizo as depicted in Martí's writings is unfamiliar to United States students who generally have very fixed notions of racial identity.

One way of overcoming the difficulties of both the relative lack of internal dialogue within Latin American philosophy and Anglo-American students' relative ignorance of the Latino/a culture is to augment these admirable textbooks with Latin American short stories and films. The films and short stories are often more accessible to students than some of the more difficult theoretical writings. This enables the students to imagine more concretely what is at issue—often by exposing students to a representation of a Latin American historical reality. And, moreover, Latin American films and short stories can render a clearer picture of the diversity within Latin American thought. Once the students reach this level of understanding, then they can be drawn more easily into a philosophical conversation. Hence, the pedagogical goal is to create the dialogue between the particular thinkers and the contemporary students. A second strategy is to incorporate philosophical articles that are not necessarily by Latin American thinkers that help illuminate what is at issue. I will comment less on this strategy as it seems to be the primary methodology of Susana Nuccetelli's other text, *Latin American Thought*.⁴ In the remainder of this essay, I will make specific suggestions for readings and films that supplement the following topics: Morality of the Spanish Conquest, Latin American Feminisms, and Latin American Identity. By doing so, I do not mean to suggest that these are the only changes that can be made to improve a course on Latin American philosophy, but only that the richness of Latin American philosophy is also apparent in Latin American films and literature.

Morality of the Spanish Conquest

Unlike some of the areas within Latin American philosophy, the morality of the Spanish conquest was debated at the time, and there is a historical dialogue between Gines de Sepulveda and Bartolome de las Casas. Sepulveda argues that the Indians had no natural rights because they were barbarians by nature and fit only to be natural slaves. Las Casas, however, articulates how the whole colonial system oppresses native people. One problem with teaching the morality of the Spanish conquest is that many students do not see it as a legitimate debate: obviously Las Casas' position is correct. Furthermore, the conquest was over 500 years ago and can seem far removed from students' minds.

There are at least three additions one can make to the current textbooks to address these issues. The first is Julio Cortazar's short story *Night Face Up*, in which a motorcycle crash that leaves a driver in a hospital room is compared with an ancient Aztecan sacrifice.⁵ The description of the sacrifice with its modern analogy provides ample material for discussion. One might invite students to think about the notions of sacrifice and barbarian, and further ask the students to wonder what role institutional power plays in the judgments of whether a particular action was a "sacrifice" or whether the same action could be labeled "barbarian." Another example that makes the Spanish Conquest more vivid for the students is Herzog's film *Aguirre The Wrath of God*. The film depicts a Spanish expedition that leaves the Incan empire in search of a golden city. It can give students a glimpse into the desperation, savagery, and greed of the colonists. The film quite obviously portrays bad guys and good guys, but it also portrays situations where individuals are oppressed and part of their oppression entails having power over those who are likewise oppressed, or what Claudia Card calls "the grey zones." So, a third addition to this section of the course is Card's last chapter of her book

The Atrocity Paradigm. She describes grey zones as places where subjects of oppression become complicit in evil-doing. Card writes,

"La Malinche, or Malinztin (a.k.a. Dona Martina) an Aztec noblewoman, is an ambiguous figure in the history of the conquest of Mexico. She appears to me to have faced morally gray choices when she was presented to Hernan Cortez, upon his landing in Veracruz in 1519 to serve as his lover, translator and tactical advisor. Refusal might have cost her life and perhaps the lives of others. ...Did Dona Martina prevent Cortes from doing worse damage than he did? Did she significantly facilitate the Spanish conquest? Did she do both? How much did she know? What had she seen? How much did those who used her know of what it was like to be in her position?"⁶

These additions give students a more vivid image of the Spanish Conquest as well as raise moral issues that go beyond the labeling of some as good guys and others as bad guys but, rather, address the issue of responsibility within oppressive institutions, which is all too relevant today.

Latin American Feminisms

Both Nuccetelli and Seay's as well as Gracia and Millan-Zaibert's textbooks feature Sor Juana Ines de la Cruz as the sole feminist voice. A poet and philosopher writing in the 1660s, she is often regarded as one of the first feminists as Sor Juana was critical of the patriarchal institutions of the time; in particular, she was critical of the Church that did not regard women's minds as worthy of cultivation. She argued that women are just as capable and curious as men. An avid scholar herself, when the Church forbade her formal studies, she found that even without books, by paying attention to the experiences of women—cooking, sewing, tending children—one can learn a great deal about the world. In a letter to Sor Philothea, she wrote, "What I could not tell you, my lady, of the secrets of Nature which I have discovered in cooking! That an egg hangs together and fries in fat or oil, and that, on the contrary, it disintegrates in syrup" (90). In her poem 92, she describes the double-bind in which women are placed within patriarchy. She wrote, "women's good favor; women's scorn you hold in equal disregard: complaining if they treat you badly; mocking if they love you well." The editors of the textbooks are quite right in their decisions to include Sor Juana's writings; however, by only featuring one Latin American feminist, it may leave students with the impression that feminism in Latin America is limited and something that happened a long time ago. An uncharitable reading of these textbooks would accuse the editors of tokenism.

Two of the themes present in the textbook selections of Sor Juana (much can be learned through women's work and the double-bind of patriarchal love) are present in contemporary Latin American short stories. *Cooking Lessons*, by Rosario Castellanos, explores the theme of knowledge and women's work by alluding to the groundbreaking work of Sor Juana.⁷ Likewise, *When Women Love Men*, by Rosario Ferre, examines the loss of identity that can occur within patriarchal, heterosexist relationships.⁸ She extends Sor Juana's work by showing how the double-bind of patriarchal love can ultimately destroy the integrity of the woman who loves. By including these short stories or others like them, the influence of Sor Juana on other feminists becomes apparent.

Another important point to cover when teaching Latin American feminism is how women have been agents of social change. There is a strong tradition of women's political activism in Latin America. The 1986 Academy Award winning film *The Official Story* illustrates women's political activism in

Argentina. The film is a fictional account of a school teacher, Alicia, who discovers that her husband may have been involved with the disappearance of thousands of people, and that the daughter she so dearly loves may have been taken from a political prisoner. The film ends with Alicia marching with “los madres de los desaparecidos,” or mothers of the disappeared. Although this particular story is fictional, it reveals the historical reality that thousands of people were kidnapped, tortured, and assassinated during the Peronist regime, and, further, the role that the mothers of the disappeared played in bringing worldwide attention to this injustice.

By adding short stories and films to the textbooks, articles by Sor Juana, Latin American feminism does not appear to begin and end with her, but instead they highlight her formative role in Latin American feminism and highlight the importance of political activism within the movement. This allows the students to see how philosophy has influenced the lives and the culture of Latin America.

Latin American Identity

Both the textbooks devote entire sections to the issues of identity both of Latin American philosophy *qua* Latin American philosophy and to the issues of Latino/a versus Hispanic identity. Nuccetelli and Seay's textbook includes selections from Francisco Romero, Jose Vasconcelos, Afranio Coutinho, Risieri Frondizi, and Jorge Gracia. The Gracia and Millan-Zaibert textbook includes selections from Sarimientto, Marti, Mariategui, Vasconcelos, Ramos, Gracia, Alcoff, and Schutte. The issues that these various theorists cover span from the relationship of geography and civilization to whether it is better to be called Hispanic or Latino/a. I think that issues about personal identity and its relation to ethnic identity are quite salient for most college students.

One film that speaks to both the issue of pan-Latin American identity and to the identity issues that many college students themselves are facing is the film *Motorcycle Diaries*.⁹ The film is based on Che Guevara's diaries of a trip he took in 1951 throughout South America starting at his home in Buenos Aires. He is a medical student from a well-to-do family. One can clearly see the echoes of Sarimientto's distinction between civilization and barbarism, where his family and that of his traveling companion Alberto Granado are clearly representative of civilization. They are clearly privileged and further unaware of their privilege until they encounter hardships and witness the suffering of others. They witness peasants without proper medical care or property rights, the blatant abuse of miners, and the inhumane treatment of patients in a leper colony. There is a moment in the film when the protagonists' consciousness is awakened. As they are traveling through the ruins of Manchu Pincu, they discover the evidence of the great Incan civilization and begin to dream about a truly liberated, unified Latin America or a Pan-Latin American identity.

The theme of the film, repeated several times throughout, is “let the world change you, and you can change the world.” This theme has the potential to speak to both traditional age (18-22 years old) and non-traditional students. For traditional students, this is often the first time away from home. They are being asked to critically reflect upon the traditions they have been given in a new environment. In some circumstances, they are asked to critically reflect upon the notion of privilege. This film presents students with the opportunity to reflect upon the political forces that help shape their decisions, and the opportunity to accept or reject received traditions.

Nor are the traditional younger students the only ones to benefit. Non-traditional students are often prompted to return to school because of a change in the circumstances of their

lives. Some non-traditional students have lost jobs, others are re-entering the workforce after raising children, and still others simply want something different for themselves. Non-traditional students are engaged in a similar process to the traditional-aged students in that they are identifying what they previously believed and changing it in light of new circumstances. It is my contention that “let the world change you, and you can change the world” is not only a fitting theme for the notion of pan-Latin American identity but a fitting theme for a liberal arts education, as the process of self-reflection is so central to the value of a liberal arts education.

Objections to Showing So Many Films

I can imagine a philosophy professor objecting that he cannot dedicate so many classroom hours to films when there are actual philosophical texts that need to be discussed. My suggestion is that a dedicated professor may show a film or two during the scheduled class meetings or arrange for evening showings. The advantage of the evening showings is that it provides a cultural activity for the entire campus and provides an additional chance for the dedicated students in the class to bond.

Why Short Stories and Not Other Latin American Literature?

There is a wealth of great Latin American literature that one could use to illustrate the philosophical concepts. Obviously, any of Gabriel Garcia Marquez's novels and almost anything written by Jorge Luis Borges is an appropriate vehicle to enhance students' understanding of Latin American philosophy. I have used a few short stories for the pragmatic reasons that they are short and as such the assignments more likely to be read by students.

Conclusion

In addition to the pedagogical goals that Nuccetelli and Seay as well as Gracia and Millan-Zaibert advance, connecting with the students and speaking to students' experience can be accomplished by studying Latin American philosophy. My suggestion in this essay is that Latin American short stories and films can be used to connect students even more deeply to the issues so adeptly addressed by Latin American philosophers.

Endnotes

1. Susana Nuccetelli and Gary Seay. *Latin American Philosophy: An Introduction with Readings* (Prentice Hall, 2004). Jorge J.E. Gracia and Elizabeth Millan-Zaibert. *Latin American Philosophy for the 21st Century: The Human Condition* (Prometheus Books, 2004).
2. *Ibid.*
3. *Ibid.*
4. Susana Nuccetelli. *Latin American Thought: Philosophical Problems and Arguments* (Westview Press, 2002).
5. Roberto Gonzalez Echevarria. *The Oxford Book of Latin American Short Stories* (Oxford, 1997).
6. Claudia Card. *The Atrocity Paradigm: A Theory of Evil* (Oxford, 2002).
7. *Ibid.*
8. *Ibid.*
9. One of course might choose to have the students read the actual notebooks that the film is based on, but this is an essay featuring films and short stories, and in my opinion, the film is well done.

A Proposal to Aid Teaching Latin American Philosophy across the Philosophy Curriculum

Gregory D. Gilson

The University of Texas–Pan American

Introduction

There are many reasons in favor of promoting Latin American philosophy (LAP) as a focus of curriculum, faculty specialty, and faculty competence. Doing so can improve departmental scholarship, teaching and service to the community. This is especially true of departments within colleges or universities with an already existing expertise in Latin American Studies, departments with a significant percentage of Hispanic students, and departments located in communities with a significant Hispanic population.¹ What follows is an explanation of these reasons followed by a specific proposal designed to contribute to fostering a focus in LAP in many philosophy departments.

General faculty competence is important if LAP is to be broadly integrated into the departmental curriculum. First, developing a departmental competence in LAP facilitates interdisciplinary collaboration among faculty in other departments and programs within the college. Such collaboration can open new avenues of scholarship and lead to interdisciplinary teaching techniques such as learning community courses, cross-listed courses, and team-taught courses. Second, adding to the expertise of Latin American studies within a college can lead to philosophy courses being adopted in the curriculum of other programs. Just as the curriculum of business, medical, and engineering programs adopt professional ethics courses and the curriculum in art adopts aesthetic courses, in women's studies the curriculum might require feminism courses, and Latin American studies programs may require courses with LAP content. Third, competence in LAP among the faculty can help strengthen the argument that philosophy courses ought to be included in the university's undergraduate core curriculum. Many of the exemplary objectives and student learning outcomes of various academic accrediting agencies mention intercultural perspectives and appreciation of how human values influence the development of all academic study.² Finally, faculty competence in LAP helps to institutionalize the area of philosophy as worthy of study and part of the general philosophic cannon. Areas in philosophy are produced and promulgated by the graduate and undergraduate curriculum requirements. Areas of concentration, preliminary examination, and doctoral area provide the standard divisions of philosophy. Broadly integrating LAP across the philosophy curriculum should help institutionalize LAP within the traditional areas of scholarship, particularly in the Master and Doctoral requirements of graduate programs.

The Proposal

This article is primarily occupied with illustrating one way in which philosophy courses other than those strictly designated as LAP courses can usefully adopt LAP content. I provide some specific examples of one way in which questions important to LAP can be usefully adopted more broadly in much of the philosophy curriculum. I do not claim that this practice is the only or even the best way to integrate LAP across the philosophy curriculum. I simply offer it as one method for furthering that goal.

The curriculum I consider is traditional analytic philosophy, courses I typically teach and the area of philosophy in which my research interests lie. Below, I use doctrines held by Russell,

Wittgenstein, Quine and Davidson, and Kripke to analyze theories of ethnic group identity, questions of translation and the rationality of the Ancient Mayans and Aztecs, and the ethics of colonialism. The primary audience I have in mind for this presentation is philosophy instructors whose specialization is some area of analytic philosophy but who want to include traditional and contemporary Latin American philosophic content in their courses. The content includes material suitable for both lower and upper division philosophy courses. Including LAP content across the philosophy curriculum can both serve as an introduction to LAP and greatly enrich the content of the individual courses.

Many questions important to LAP can be usefully adopted more broadly across the philosophy curriculum. This is true both in the curriculum of predominately lower level introductory courses as well as upper level curriculums designed primarily for philosophy majors. Introductory courses generally enroll many students from a wide variety of academic disciplines and often mix freshmen with seniors. Teaching philosophy to such an academically diverse class creates special pedagogical challenges. Including questions and examples that are personally and culturally relevant can engage and unite students from a wide variety of academic disciplines. Many topics in LAP engage students in philosophic questions that might otherwise remain frustratingly abstract and disconnected with their lives. The more engaged and interested students are in introductory philosophy courses, the more likely the students will be to take further philosophy courses and consider a major or minor in philosophy.

Adopting issues that arise in LAP in upper divisional philosophy courses can be equally fruitful. Taking note of the sometimes unique nature of argumentation and conclusion can serve as a useful critique and elucidation of the theory being used to analyze or translate the work. As Susana Nuccetelli writes,

...Latin Americans often sought to resolve philosophical problems by proposing novel arguments that suggest new conceptual frameworks and provocative alternative ways of thinking about familiar ideas.³

Thus, arguments and theories expressed in LAP often lead to revision and deeper understanding of the issue as stated in traditional analytic philosophy. Consequently, the arguments and doctrines formulated in LAP shed new light on the arguments and doctrines of analytic philosophy. Courses in the philosophy of language, the philosophy of science, epistemology, metaphysics, ethics, logic, and practical reason all benefit from inclusion of Latin American philosophy and philosophers.

An obvious similarity exists between the questions and analysis investigated here and the scholarship produced by prominent contemporary Latin American philosophers. This presentation is in part designed to draw attention to a trend in contemporary LAP scholarship. The trend is to apply tools and research methods developed in analytic philosophy, particularly in the philosophy of language, to some of the issues important to LAP. My proposal, in a certain sense, reverses the research method by primarily focusing on the analytic tool or theory and using the issue in LAP as a specific application.

The first topic I consider is contemporary work on the proper characterization of ethnic group terms, including "Hispanic." The authors I focus on for this example are Susana Nuccetelli and Jorge Gracia.⁴ The second topic I present, rationality and the ancient Mayans, is carefully analyzed in Susana Nuccetelli's undergraduate reader, *Latin American Thought*.⁵ The third topic is realism and relativism in the context of colonial ethics. Most

of the contemporary work utilized in this article is designed primarily as LAP scholarship. As a result, this scholarship is often discussed in courses specifically designated as LAP. My proposal is that this sort of scholarship can be fruitfully adopted by much of the philosophy curriculum.

Ontology, Reference, and Ethnic Group Terms

The first example of integrating issues and questions from LAP into predominately analytic courses involves using the question of Hispanic/Latino in the context of the more general discussion of theories of reference and ontology. It is common for courses in the philosophy of language and metaphysics to have material devoted to the Russell/Frege descriptive theory of reference.⁶ The theory maintains that apart from logically simple terms, most ordinary objects are referentially identified by complex descriptions that give the sense of the term. The theory applies to both singular terms (e.g., George Bush) and general terms (e.g., president, human being). An important metaphysical underpinning of the theory is the assumption of at least some version of essentialism. Any genuinely referring term must have a set of necessary and jointly sufficient conditions that serve as criteria or principles of individuation for identifying existing particulars, natural kind, and other group objects. To be clear, the theory requires only the weak Lockean variety of essentialism. The complex descriptions of terms that fix reference might be conventionally constructed. Nevertheless, any meaningful complex term must specify a set of necessary and jointly sufficient conditions that all and only those objects possess.

Wittgenstein was perhaps the first philosopher to demonstrate the hopelessness of this approach for accounting for the meaning and reference of a large number of terms used in ordinary language. Wittgenstein's most famous example is accounting for the reference of the term "game."⁷ There does not appear to be any common characteristic or criteria that makes a particular activity a game, criteria that all and only games possess. Yet surely we don't want to conclude from this that there are no games. Kripke and Putnam raise the philosophic profile of this difficulty by showing that in addition to terms like "game" and "art," many of the natural kind terms used in the sciences also resist adequate analysis on the Russell/Frege theory. In response to these difficulties, Kripke, Putnam, and many others have developed the causal theory of reference and meaning.⁸ On this theory, some terms acquire their referents by *whatever* caused their initial individuation and identification. Thus, for example, "water" has its reference fixed by whatever has been demonstratively identified as water in the context of the speaker. That object happens to be H₂O, but neither this sense nor the more commonsensical "object that is in lakes, can be used to make lemonade, etc." is essential to its referential identification.

More recently, Jorge Gracia and Susana Nuccetelli have persuasively argued that ethnic group terms are not well accounted for on the Russell/Frege theory of descriptive reference. In *Hispanic/Latino Identity*, Gracia argues in favor of a strictly non-essentialist analysis of ethnicity. He argues against the possibility of finding any set of common characteristics that all and only Hispanics share.⁹ Gracia tries and rejects linguistic, cultural, geographic, political, and biological criteria as essential characteristics of all and only Hispanics. He is more sympathetic toward the cluster or bundle version of the Russell/Frege theory of descriptive reference.¹⁰ On this view there need not be any one characteristic or set of characteristics that all and only Hispanics possess, there is a cluster of characteristics that form what Wittgenstein called a family resemblance. If a person possesses a number of the characteristics in the cluster, the person is Hispanic.

On the causal theory, ethnic group terms refer to whatever group was demonstratively identified by possibly false, usually commonsensical conceptions. An often used example is "Indian" for the native inhabitants of America. The sense of this name is famously false, but this does not affect the causally generated referential link to this group of people. Ethnic group terms are then held together over time by historical events undergone by the demonstratively identified group that continues to unite the group and produce sometimes changing identifiable characteristics among members of the group. Thus, ethnic group terms are more like natural kind terms, such as water, than they are like culturally constructed descriptions of groups.

The question of whether a causal or descriptive theory of reference applies to ethnic group terms is important to Latin American studies. First, if ethnic group terms like Hispanic are natural kind terms like water rather than socially constructed names of groups of people, their existence cannot be sensibly denied or ignored in discussions involving justice and legitimate power relations in society. Second, it is impossible to canonize LAP without some investigation into who is to count as a Latin American philosopher and what is to count as LAP. Having a proper account of ethnic group terms, like Hispanic, is essential to this investigation. Finally, if the causal theory of reference theory is right, ethnic group terms are not best understood as conventionally constructed, except in the sense of the convention of demonstrative identification within an historical context.

Rationality, Translation, and the Ancient Mayans

The second example I want to describe is a course section concerning theoretical and practical reason. Consider two important questions that are often investigated in this area of philosophy. First, are standards of rationality universal or relative to context? Second, how does one go about evaluating the rationality of radically alien cultures? It turns out that the answer to the second question very much depends on theories of meaning and translation. Answering these two questions in the context of a discussion of how to assess the rationality of the ancient Mayans and Aztecs greatly enriches this course section.

It is common, at least in epistemology and philosophy of language courses, to investigate the rise and ironic fall of verificationism and logical positivism. The devastating critique offered by Quine in *Two Dogmas of Empiricism* grew out of his technique of radical translation developed in *Word and Object*.¹¹ Quine, and later Davidson,¹² illustrate how radical translation requires abandonment of the analytic/synthetic distinctions as well as a movement toward holism in theories of truth and meaning. As everybody knows, the truly embarrassing fact about verificationism and logical positivism is that, assuming the analytic/synthetic distinction, they are meaningless by their own criteria. The logical positivist is primarily motivated by the goal of ensuring the meaningfulness of philosophic questions; questions are only meaningful if either they have empirical conditions of verifiability or they are analytic. Thus, meaningless questions in metaphysics, ethics, and art could finally be put to rest. The downfall of logical positivism is ironic because the very criteria it uses to discover meaningfulness (verification) leads to holism and a blurring of the line between science and metaphysics.

After taking students through Hempel, Quine, and Davidson, it can be very instructive to illustrate the problems with verificationism by considering a concrete example in which the verificationist approach undermines its original objective. Consider the various hypotheses in regard to how one might assess the rationality of the ancient Mayans and Aztecs. The basic philosophic puzzle that occupies many social

anthropologists is how ancient cultures could appear to reason very differently in astrology and divine prediction than in the context of agriculture and astrological prediction. The ancient Mayans and Aztecs developed sophisticated measurement and prediction in the areas of astronomical events, architecture, and agriculture, yet also believed in dubious cause and effect relationships concerning matters of astrology and prophecy.¹³

A very common solution to the question of how a culture can reason differently in different contexts is to neatly separate sentences or beliefs into semantic categories such as practical or empirical on the one hand and cultural, spiritual, or ritual on the other. The proposed solution is particularly vivid because it runs into a difficulty very similar to the logical positivist difficulty described above. The social anthropologist must find some way to translate the sentences of the dead language of Mayans and Aztecs. The only available option is to appeal to the technique of radical translation. But as we have seen, the result is a blurring of the lines between practical or empirical and cultural sentences or beliefs, thus making it impossible to answer the original question: How can standards of rationality in the context of astronomy and agriculture be different from the standards of astrology and divine prediction?

Rationality is a normative concept that applies to actions, beliefs, and desires. I am primarily concerned with the explication and evaluation of the rationality of various belief systems of so-called primitive (or non-scientific) cultures. The topic is important for at least two philosophically significant reasons, one ethical and the other epistemological (and perhaps metaphysical). Great ethical catastrophes have resulted from deeming various cultures irrational. I will have little to say about this first issue, mostly because it is absurd. Non-scientific cultures are obviously rational in some sense and even if they weren't this would not justify oppressing and mistreating those cultures. Partly in reaction to these recognized injustices, sociologists, linguists, and anthropologists have struggled to find a way to translate, understand, and represent the rationality of radically alien belief systems. Some authors have even claimed to have unearthed alternative models of rationality. In this presentation, I want to criticize a common technique used by many social anthropologists to investigate the content and rationality of radically alien belief systems. I will be using as an example the Mayan belief system as recorded in the *Chilam Balam* and the *Popol Vuh*, but nothing I say will hang on the specifics of these cultures or texts. Thus, my comments here would apply to the explanation and evaluation of any culture radically alien to our own.

An action or belief is rational if one *ought* to choose it, given the evidence or situation at hand. In standard scientific contexts various criteria are used as norms that are to be followed if belief systems are to be deemed rational. Some of these norms are purely formal and a priori: contradictions are not to be accepted (an object both is and is not square), inference in the sense of *modus ponens* (cheating is wrong, this action is cheating; therefore, this action is wrong), negation and identity. Other norms are empirical inferences: induction, argument to the best explanation, and willingness to revise hypotheses in light of false predictions and recalcitrant experience. These norms must be followed if one is to see the world as an objective area of study, investigation, and prediction. They are also pre-suppositions for the very possibility of translation/understanding of alien sentences and the beliefs that underlie those sentences. Without use of these norms, we would have no way to distinguish between alternative translations or interpretations of alien sentences/beliefs. In fact, we would have no way to represent their sentences/beliefs in our own language or conceptual scheme.

So, the question arises: Did the ancient Mayans follow these a priori and empirical norms of rationality? If not, how are we to understand and represent their supposedly alternative systems of rationality? It turns out that the ancient Mayans had well-developed systems of written language, mathematics, and astronomy. They had the capacity for sophisticated measurement and prediction in the areas of astronomical events, architecture, and agriculture. Yet they also were quite irrational in other aspects of their belief systems.¹⁴ What is one to make of such seemingly inconsistent behavior in regard to rationality?

I now want to turn to the common solution to this puzzle as articulated by Steven Lukes, Martin Hollis, and many other social anthropologists.¹⁵ I have time to merely sketch the highlights of this account. In doing so, however, I hope to make clear its philosophic underpinnings and argue that those underpinnings ultimately undermine their proposed solution.¹⁶ Lukes and Hollis argue that any system of translation/understanding of radically alien belief systems must adhere to what is known as the principle of interpretative charity. The principle of interpretative charity is the principle whereby the translator chooses the translations that make the most sense of the interpreted belief systems, a system of translation that makes most of the beliefs or sentences true. This requires that we accept only translations that obey all of the purely formal and empirical criteria of consistency and inference mentioned above. The principle also requires us to maximize truth in regard to observation sentences. Observation sentences are those sentences whose truth value can be determined by simple observation—e.g., the cat is on the mat or a solar eclipse will occur on such and such a day. This accounts for the rationality of the Mayans in regard to their systems of mathematics, astronomy, and sophisticated methods of architecture and agriculture. Once empirical investigation is exhausted, in other words, once we are unable to assign truth values that cohere with empirical data, we have entered the realm of metaphysical beliefs that inform ritual action.

This last set of beliefs in the true domain of the social anthropologist. In interpreting these sentences/beliefs, we are to use a weaker criterion of rationality, a criterion which is entirely holistic in nature. This criterion requires only rationality in the sense of “providing a reason.” Though these reasons must obey purely formal standards of rationality and be coherent and internally consistent, they need not directly correspond to empirical phenomenon and empirical verification. As a result, it is not irrational to maintain these belief systems in light of seeming empirical refutation in the form of false prediction, dubious generalization, and weak explanatory power. Hollis compares the cultural anthropologist to an unbelieving theologian who takes his religion to be internally consistent but literally false. The difference is that what the believing theologian takes to be divine, mysterious truth, the unbelieving theologian takes to be superstitious nonsense.¹⁷

The solution outlined above apparently dissolves the puzzle of the seemingly inconsistent rationality of non-scientific cultures. Beliefs are neatly sorted into 1) analytic or purely formal, 2) empirical or verifiable on the basis of experience, and 3) metaphysical or ritual. Each set of beliefs is clearly delineated by the types of norms it sets up for rational revision. Analytic beliefs are never revised; empirical beliefs are revised on the basis of observation; and metaphysical beliefs are revised on the basis of coherence, internal consistency, and the need for spiritual and ritual expression. This account of rationality is, in fact, exactly the account proposed by the early twentieth-century philosophers known as logical positivists.¹⁸

The problem with this account is that logical positivism was largely if not entirely discredited by the mid-twentieth century—some twenty years before Hollis and Lukes developed

their theory. Worse still, logical positivism was discredited due to the doctrines of radical translation, the principle of interpretative charity, holism, and movement toward coherence theories of truth. Worst of all, logical positivism was abandoned precisely because it is impossible to sort beliefs into analytic, empirical, and metaphysical categories. Thus, the social anthropologist has no way to isolate her area of study (ritual or cultural practice) from more practical and scientific areas of investigation. This is a serious problem if the social anthropologist's research is to be translated into our own conceptual scheme.

Realism, Relativism, and the Ethics of Colonialism

The philosophic content in the first two examples is best suited for upper divisional courses. We ought not to terrorize introductory students with Frege and Quine. An issue that does arise in many introductory courses is the distinction between relativism, coherentism, and realism in truth and ethics. I think it is important to address this issue directly early in the semester of introductory philosophy classes. It's important to ward off student apathy about philosophic questions justified by a shallow relativism, as well as confusion of the doctrine of realism, with the dogmatic assumption that one's own ethical or empirical theory is true. The topic is well canvassed with many quality introductory readings.¹⁹ Realists claim that in some areas of investigation, there is a fact of the matter as to what is true or right, independent of any cultural or historical context. Relativists claim that there are no such facts; what is right or true can only be explained and evaluated in virtue of terms that make essential reference to the situation's historical and cultural context. There are no universal facts in ethics and perhaps even empirical investigation that transcend all cultures. *Prima facie*, there appears to be good empirical evidence that cultural relativism is true. Different cultures obviously disagree about which actions are morally right and which explanations of natural phenomena are true. Further, in many cases, there does not appear to be any clear commonly accepted procedure for determining who is right in these disputes.²⁰

The famous problem with trying to use this empirical evidence as an argument in favor of cultural relativism is that it illegitimately moves from epistemology (what we believe and what we know) to the metaphysical or ontological conclusion that there is no fact of the matter. Cultural relativism also goes against the widespread intuition that certain facts are independent of what anybody (including God) thinks or decrees. Simply verifiable scientific claims like "the earth is more than a million years old" seems a good candidate. Certain ethical claims like "slavery and torture are wrong, or people ought to be generally tolerant of other cultures" ought to be true, though not necessarily believed to be true, in any cultural or historical context. This minimal thesis of realism is required if we are going to criticize the practice of any culture or make room for the notion of scientific or ethical progress. There are also obvious problems with realism. It is incumbent on any realist to produce or at least sketch an account of how moral truths can exist and how all human beings can know them. Kant's second critique is largely occupied with this project.

The study of LAP on the subject of colonialism provides an excellent context-focused discussion of the difficulties of adopting either the relativist or realist positions in ethics and science. We would like to say that the practices employed by the Spanish colonialists were wrong, regardless of their justifications explained in virtue of their historical and cultural context. We would also like to say that Aztec astrology accurately predicted any astrological vents, not just that they predicted them in the context of Aztec culture. At the same time, it can hardly be denied that a belief in realism in science and ethics significantly contributed to the justifications offered for colonialism.

Studying LAP regarding colonialism is particularly well suited for discussing the theories of realism and relativism. Some of the questions and problems that arise in LAP seem to be uniquely related to the particular historical and cultural context in which they arise. The issues of the rights of native people and the relations between the natives and the conquering Spanish and Portuguese arguably are unique and can be explained only in the historical and cultural context in which they arose. There are many excellent primary texts in LAP that examine the issue of realism and relativism in the context of colonialism. Las Casas' arguments against the doctrine of natural slaves and in favor of the rights of natives can be examined.²¹ José de Acosta's attempt to carve out a place for empirical investigation in non-Aristotelian terms is an important contribution to realism as described above.²² Simon Bolivar's position that different historically and culturally situated nations require different political organizations is an important contribution to relativism as described above.²³

There is also much contemporary scholarship in LAP that can be used to illustrate and critique commonly presented theories in introductory social and political philosophy. For example, nearly every course in social and political philosophy will present Rawls' conditions that every rational person will accept, provided that others accept those conditions as well.²⁴ A contemporary article in LAP written by Maria Herrera Lima provides an excellent application of Rawls' like theories to the issue of the rights of the indigenous peoples of Chiapas.²⁵ She not only uses Rawls' theory as a basis but also investigates appropriate remedies if the original principles of justice have been violated in the past. She examines how to amend the social contract to consider groups previously neglected or oppressed.

I am aware that the method of integrating questions and issues from LAP into predominately analytic philosophy courses that I am suggesting is controversial. Admittedly, the teaching practice advocated in this presentation can seem as though the issue in LAP is merely serving as a showcase for more abstract questions and theories within traditional analytic philosophy. The charge could even be made that I am appropriating and homogenizing LAP into analytic philosophy. I don't think this is the case. In many cases, the very point of using the material from LAP is designed to show that there is something wrong or least incomplete in the analytic theory or approach. The technique is used in books by John Mackie and Jonathon Bennett about Locke, Berkeley, and Hume that are commonly used both in historical and contemporary discussion of empiricist issues.²⁶ These books use contemporary analytic methods and discoveries to examine issues and problems originally formulated by these classic empiricist authors.

Endnotes

1. Happily, the three conditions often converge, as they do in my institution, The University of Texas-Pan American. UTPA is officially designated as a Hispanic Serving Institution. A Hispanic Serving Institution is any institution of higher learning that has a student enrollment of more than 25 percent Hispanic students. This designation makes the institution eligible for Title V grants from the U.S. Department of Education. An integral part of being an outstanding Hispanic supporting institution is having a Hispanic supporting philosophy program. Consequently, some years ago the philosophy program UTPA took deliberate steps to enhance the educational experience of the specific student population it serves and improve its specialization in Latin American philosophy. We hired two scholars with a specialization in Latin American philosophy. We also restructured some aspects of the curriculum to more closely relate to the specific needs and interests of our student population. Finally, we have engaged in community outreach efforts to raise

awareness and understanding of issues relevant to LAP and the value of a philosophy education.

The proposal I present here grew out of the effort to structure more course material that meets the specific needs of our particular undergraduate population. While it is obviously necessary to regularly offer upper and lower level courses that focus specifically on Latin American philosophy, I believe that a more broad-based, comprehensive approach to curriculum reform is also necessary. This does not necessarily mean that every course ought to add a specific section dealing with Latin American philosophy. Nevertheless, every course should make a conscious effort to include topics that are interesting and important to Hispanic students and Hispanic interests. Some examples include religious studies, ethnic group identity, social justice, liberation philosophy, and women's studies.

Another area where a focus in LAP can help the departments of Hispanic Serving Institutions is to produce more philosophy majors who then go on to graduate school in philosophy. There is a tremendous need for Hispanic philosophers and philosophers who specialize in LAP. The need is increasingly recognized by individual institutions as well as the broader philosophical community. I support any proposal that promotes the goal of increasing the number of our well-qualified philosophy graduates accepted into good graduate programs. This would be good for the profession, good for recognition of the philosophy program at UTPA, and, most importantly, good for our graduates.

2. The accreditation organizations I am most familiar with are the Texas Higher Education Coordinating Board (THECB) and the Southern Association of Colleges and Schools (SACS).
3. Susana Nuccetelli. *Latin American Thought: Philosophical Problems and Argument*. Preface XIV.
4. Jorge J. E. Gracia. *Hispanic/Latino Identity: A Philosophical Perspective*. Susana Nuccetelli. "Reference and Ethnic-Group Terms."
5. Susana Nuccetelli. *Latin American Thought: Philosophical Problems and Arguments*.
6. Bertrand Russell, "On Denoting" and "Descriptions," and Gottlob Frege, "On Sense and Nominatum." All three articles are reprinted in *The Philosophy of Language*, edited by A.P. Martinich.
7. Ludwig Wittgenstein. *Philosophic Investigations*. Especially remarks 68-71, 183, 562-8.
8. Saul A. Kripke, *Naming and Necessity*, and Hilary Putnam, "The Meaning of Meaning" in *Mind, Language and Reality*, *Philosophic Papers*, Vol 2, pp. 215-71.
9. Jorge J. E. Gracia. *Hispanic/Latino Identity: A Philosophical Perspective*, ch 1.
10. Despite his initial sympathy for the cluster theory, Gracia ultimately rejects any essential descriptive account because it is too unhistorical and too inflexible to accurately account for the ethnic group term "Hispanic." *Hispanic/Latino Identity*, 58-60. In his most recent book, *Surviving Race, Ethnicity and Nationality: A Challenge for the Twenty-first Century*, Gracia provides at least two additional reasons or arguments against any descriptive, essentialist theory of ethnic group names. First, it is the failure to discover an essence behind ethnicity that has led many to deny its unique existence. Gracia argues that it is a mistake to analyze ethnicity into cultural and racial categories because certain truths in history, the social sciences, and philosophy can only be understood with terms that make essential reference to ethnicity. These truths, which may effect power relations, will be lost. Second, essentialist thinking about ethnicity leads to unrealistic and sometimes dangerous expectations of homogeneity and purity within the ethnic group.
11. W. V. Quine, *Word and Object*. "Two Dogmas of Empiricism," reprinted in *The Philosophy of Language*, edited by A.P. Martinich.
12. Donald Davidson. "Radical Interpretation" and "On the Very Notion of a Conceptual Scheme." Both articles are contained in *Inquiries into Truth and Interpretation*.
13. For an excellent account of the puzzle, read Susana Nuccetelli, *Latin American Thought: Philosophical Problems and Arguments*, ch 1.
14. They believed in dubious cause and effect relationships concerning matters of astrology and prophesy; I will cite three examples of Mayan irrationality well explained by Susana Nuccetelli in *Latin American Thought*. First, they continued to believe predictions about the course of people's lives born under a particular astrological sign even after these predictions should have been observed to be obviously false; second, they ignored much more plausible explanations of events in favor of magical and prophetic explanations—e.g., the much discussed belief that Spanish invaders were part of prophetic fulfillment. Another failure of rationality cited by Nuccetelli is the propensity of non-scientific cultures to ask and attempt to answer questions that make little sense because they are in principle unanswerable or at least unanswerable given the culture's current system of knowledge. The Mayans certainly did this in regard to theories of cosmology and accounts of the origins of life.
15. The social anthropologists I have in mind here are Peter Winch, "Understanding a Primitive Society," Steven Lukes, "Some Problems about Rationality," and Martin Hollis, "Reason and Ritual." All three essays are reprinted in *Rationality*, edited by Bryan R. Wilson, pp. 78-111, 194-214, 221-39.
16. Nuccetelli's own account in chapter 2 of *Latin American Thought* is significantly different from Lukes and Hollis and indeed different from my own. In any event her account is not open to the criticism that follows.
17. Martin Hollis. "Reason and Ritual." In *Rationality*, edited by Bryan R. Wilson, p. 236.
18. In "The Epistemology of Aztec Time Keeping" James Maffie investigates whether the empirical astronomy of the Aztec "time-keeping" is epistemologically compatible with the a priori, "interpreting, divining, giving an account of, and prognosticating" the meaning of astrological events. Putting the question in a way Maffie ultimately shows to be confused: Is Aztec astronomy epistemologically compatible with Aztec astrology? Maffie deconstructs this question by pointing out that the activity of Aztec time-keeping cannot be neatly separated into its scientific and cultural or religious aspects. His argument is that such separation essentially distorts and therefore cannot accurately capture the epistemology of Aztec time-keeping. The argument I offer here for the same conclusion is more general. Regardless of the content of Aztec astronomy, any attempt to neatly sort beliefs or sentences into analytic and empirical content leads to holism and pragmatism, undermining the general positivist approach. The Ancient Mayans and Aztecs provide vivid examples because their lives seem (to us anyway) so broadly enmeshed in non-scientific prediction and explanation, but the lesson that beliefs cannot be neatly separated into its scientific and cultural or religious aspects applies to all cultures, including our own.
19. James Rachels. *The Elements of Moral Philosophy*. J.L. Mackie. *Ethics: Inventing Right and Wrong*.
20. Contrast this with the situation in science or mathematics. There are, of course, disputes about which hypotheses are true in these disciplines. The difference is that there is generally an agreed upon set of experiments or proofs that will settle who is right.
21. Bartolomé le Las Casas. "In Defense of the Indians." In *Latin American Philosophy for the 21st Century*, edited by Jorge Gracia and Elizabeth Millán-Zaibert.
22. José de Acosta. *The Natural and Moral History of the Indies*, edited by Jane Mangan (Duke University Press, 2002).
23. Simón Bolívar. "Jamaica Letter." In *Latin American Philosophy for the 21st Century*, edited by Jorge Gracia and Elizabeth Millán-Zaibert.

24. Rawls' principles of justice as explained in *A Theory of Justice* (Harvard University Press and the President and Fellows of Harvard College, 1999). The principles are, first, each person is to have an equal right to the most extensive scheme of basic liberties compatible with a similar scheme of liberties for others. Second, social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone's advantage and (b) attached to positions and offices open to all.
25. Maria Herrera Lima. "On the Rights of Indigenous Peoples: The Case of Chiapas." In *Latin American Philosophy: Currents, Issues, Debates*, edited by Eduardo Mendieta.
26. Jonathon Bennett. *Locke, Berkeley, Hume: Central Themes* (Oxford: Clarendon Press, 1971). J.L. Mackie. *Problems from Locke* (Oxford: Clarendon Press, 1976).

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Incorporating Latin American Women and Philosophy Into Women's Studies Courses in the United States.

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There are a number of good reasons for incorporating Latin American thought/philosophy and experience into women's studies curriculum in the U.S.¹ Firstly, it contributes to globalizing university curriculum in our increasingly global society in which students need to understand the economic, cultural, and discursive complexities of transnational relationships. Secondly, a convincing amount of scholarship in the last decade has shown the important role of genuinely comparative women's studies courses in challenging Western white women's domination of feminism and their colonization of Third World women.² Thirdly, thinkers writing from Latin America's peripheral economic, geographical, and discursive position offer a significant contribution to a discipline focused on creating a philosophy of social justice and liberation, and on ending all systems of domination and oppression in the world.³ Fourthly, there is a large and growing number of both Hispanic Serving Institutions and Hispanic student populations in the U.S. who have linguistic and cultural ties with Latin America and who are interested in contributing to the important and dynamic interdisciplinary field of Latin American studies.

In addition to these reasons, cutting-edge work in the disciplines of women's studies and feminist theory and philosophy is currently focused on furthering our understanding of differences between women globally and on building cross-cultural dialogues and alliances between women and feminists around the world; Linda Martín-Alcoff, a professor of philosophy who has written extensively on multicultural and global feminisms, and on alliance building across difference, has commented that in order to achieve this,

women in the West need to spend a period of time in "learning mode." So much of the articulation of feminism has presumed western concepts of the individual and freedom and progress in ways that are not necessarily consistent with other parts of the world. Western feminisms need to listen to other women for a while. Women's Studies academic programs are making this shift, trying to build transnational and global feminism courses so that women's studies students can learn about global complexities rather than learning a western theorization which they then apply to area studies in Latin America, Africa, or Asia.⁴

In accordance with this shift, I have designed the course "Borders, Bridges, and Building Transnational Solidarity: A Comparative Approach to Women, Literature, and Feminisms in the West and Latin America" for the women's studies

curriculum at the University of Texas–Pan American, a Hispanic Serving Institution located in the borderlands of the U.S.–Mexico Rio Grande Valley region.⁵ I have created the course to examine obstacles to, and possibilities for, greater transnational solidarity among women and feminists in the twenty-first century, and a central pedagogical goal of the course is to denaturalize Western notions of feminism, gender, identity, and theory/philosophy, and to find creative ways to explore existing and future relationships between North and South, local and global, theory and practice (or knowledge and experience), and academia and activism. In the interest of building stronger, less hierarchical, ties between women around the globe, the course aims to offer students insights into important connections between issues of feminism, twenty-first century global power relations, and a philosophy of liberation that works to overcome the Euro-American domination of peripheral peoples, domination reinforced by a Euro-American philosophy that has posed as universal knowledge rather than as knowledge connected to a particular Euro-American history and experience.⁶

The idea of “Borders and Bridges” in the title of the course reflects the important work of Chandra Talpade Mohanty, in particular *Feminism without Borders: Decolonizing Theory, Practicing Solidarity*, in which she advocates the importance both of acknowledging the existence of economic, discursive, and cultural borders that challenge international alliances between women, and of developing strategies for overcoming these borders by de-colonizing knowledge and demystifying capitalism; remaining blinded by idealistic proclamations of global sisterhood, she reminds us, only obscures divisive economic and discursive inequities as well as reinforces the appropriation of Third World women’s identities and struggles by a hegemonic Western hemisphere that needs to be destabilized and de-centered.⁷

The comparative approach that I propose here also encourages an analysis of the differences and similarities between feminisms in the North and in the South, while, at the same time, recognizing that neither region constitutes a monolithic school of thought or practice. Students will be introduced to Jorge J. Gracia’s non-essentialist, historical view of ethnic identity,⁸ and will look, comparatively, at the way in which the heterogeneous thinkers and activists produced by the unique and diverse traditions, history, geography, and social conditions of Latin America challenge various feminisms in the West, illuminate limitations of dominant Western feminisms, and urge us to re-think approaches to feminism in the interest of creating productive coalitions between women and feminists that resist the oppression and silencing of certain women. As Mohanty concludes in her final chapter of *Feminism without Borders*, “Under Western Eyes’ Revisited,” while it is not impossible to build bridges between women with disparate, even contradictory, experiences and struggles, we should avoid ahistorical, universal theories and generalizations of what it means to be a woman, and be prepared instead to analyze the real material lives of women in multiple material contexts; this course attempts to bring together materials that will support this type of context-specific analysis and that will foster conversations between and within European/U.S. feminisms and Latin American feminisms.

While setting out to look for differences and contradictions, as well as commonalities, within context-specific theory and practice of the Americas (and the theory that has influenced it), it is useful to recognize, and to introduce to students, a history of a relatively privileged, middle-class, theoretical (narrowly defined), and psychoanalytical tradition of published feminisms in Britain, Europe, and the United States (reflected in most readers used in women’s studies courses in the U.S.),

and a more materialist, Marxist, and grass-roots tradition in Latin American history (generally ignored by women’s studies readers and courses in the U.S.). Also, particularly significant, as Walter Dignolo and other Latin American philosophers have pointed out, different movements in Latin America are often not identified as theory or philosophy until they have been circulated and reviewed, usually in the U.S. or Europe.⁹

In addition, many women who are participating in feminist actions and voicing feminist arguments in Latin America don’t identify themselves as feminists; as Martín-Alcoff puts it, “much of what we think of as feminism appears in the struggles of economically disadvantaged people, in land struggles, in water struggles, in indigenous movements, in labor movements, where you find strong women’s leadership, strong women’s voices. Our conceptualization of feminist work might get in the way of...coalition work with grass-roots groups if we identify incorrectly which of these groups include feminist activism.”¹⁰ Part of this course, then, will be to consider how, in order to resist the West’s control of creating, publishing and distributing theory and philosophy, and in order to be inclusive of women working in grass-roots struggles, we can expand what we think of as constituting theory/philosophy and feminism.¹¹

This course will direct students in thinking about how theory/philosophy is implicit or explicit in social and political movements as well as ways in which activism or praxis is implicit or explicit in theory and philosophy that claims to be autonomous.¹² As Enrique Dussel argues, all philosophy is produced in specific socio-historical contexts and is therefore somewhat determined by the practices of that history; “philosophy [therefore] finds itself relatively determined by praxis. There is neither an absolute determination nor an absolute autonomy.”¹³ This course will keep this idea central as it encourages students to ask how existing theories of feminism play into the Euro-American domination of philosophy and how they might be rewritten in light of activism and the social changes that Third World women have initiated.

As the editors of *Feminist Theory: A Reader*, Wendy Kolmer and Frances Bartkowski, point out, the history of Western feminism begins arguably with Mary Wollstonecraft’s 1792 *Vindication of the Rights of Women*, “one of the first in the Anglo-American tradition that attempts to theorize the position of women.”¹⁴ Other women featured as early theorists of feminism in this reader (and other similar readers used commonly in university courses) are, like Wollstonecraft, middle-class women and bourgeois reformists from relatively politically safe homogenous backgrounds. The later part of this reader reflects how more contemporary feminist theory from the U.S. and Western Europe has been produced primarily by academically trained women and, according to these readers, the feminism of these women has been challenged only fairly recently by internal critiques from working-class/poor women, grass-roots activists, and Third World women problematically lumped together as a monolithic, subjugated group in the last couple of chapters.

In addition, while with important figures like Sojourner Truth and Frederick Douglass, nineteenth-century feminists in the U.S. analyzed the relationship between race and gender within the United States, an area of study that has remained important into the twentieth and twenty-first centuries, Marxist and materialist analysis of gender has remained a considerably marginalized position. In her influential 1981 essay, “The Unhappy Marriage of Marxism and Feminism: Towards a More Progressive Union,” Heidi I. Hartmann charts the ways in which feminists in the U.S. and Western Europe have opposed Marxist analysis, accusing Marxists of absorbing women’s issues into class struggle. Instead, these feminists have asserted

the relationship between men and women as the defining factor of worldwide oppression. While reinforcing the limits of Marxist analysis in understanding the relationship between men and women, Hartman also argues that “feminist analysis by itself is inadequate because it has been blind to history and insufficiently materialist.”¹⁵ Even radical feminist analysis in the U.S. she claims, has “[i]ts greatest weakness [in its] focus on the psychological, which blinds it to history.”¹⁶

In contrast to twentieth-century feminism in the U.S. and Western Europe dominated by French feminist and post-structuralist theories of language, subjectivity, and sexuality, in Latin America, feminist thought arguably starts, at least largely, at the grass-roots level and is shaped by women’s significant involvement in social and revolutionary struggles. In the 1960s, the feminist movement emphasized the need to engage fully in the “general struggle” for social justice, and while in the 1970s women in Latin America sought to define women’s issues outside of this struggle, even today feminist struggles in Latin America are not viewed as confined to a set of issues related entirely or even primarily to women’s concerns.¹⁷

As Marcela Rios Torbar points out in her essay “Feminism is Socialism, Liberty and Much More,” Latin American feminism “emerged in close connection to a Socialist Tradition,” and in “Marxism, Feminism, and the struggle for democracy in Latin America,” Norma Stoltz Chinchilla argues that in contrast to the U.S. and Western Europe, by the end of the 1980s, the synthesis of ideas from contemporary Marxist and feminist traditions had become central in Latin America, and this “difference in emphasis in the Latin American and North American feminist movements is directly related to the different political and economic contexts within which social movements in the two areas have developed.”¹⁸ While discussions of the split between feminism and Marxism halted in the United States and England in the 1980s, in Latin America key issues pointing toward a convergence of feminist and Marxist thinking have included “a reevaluation and redefinition of democracy, the concept of ‘a plurality of social subjects’ or potential revolutionary actors, the importance of autonomy for popular movements in relation to political parties and the state, and a new understanding of the importance of daily life in the struggle for socialism.”¹⁹

Latin American feminists today stand in a historically specific place in the transformation to a modern capitalist state, a context that pushes them to ask questions about the goals and practices of a global feminist movement and Latin American women’s relationship to it, as well as to the relationship to the logic of capitalism, non-profit government organizations, and alternatives to capitalism; in contrast to the U.S. and Western Europe, where capitalism promises to provide for all who are deserving, capitalist Latin American economies have had devastating effects on the living standards of the majority of people and, as Chinchilla suggests, while different feminists are practicing different degrees of autonomy from the state and political parties, they “are all experimenting with new ways of facilitating direct political participation by the diversity of groups that arise from capitalism’s multiple and complex contradictions.”²⁰ Chinchilla suggests that looking at women in multiple political contexts and asking what it means to be political or do politics is always central to Latin American feminist thought.

Latin American women’s thought and struggle promise, then, to offer much to challenge and expand a relatively narrowly defined Euro-American tradition of feminism and to help build a transnational community of women and feminists that can work for greater global social justice. This course places in conversation texts that are literary, theoretical, and historical, and in an attempt to decolonize knowledge, the course will

consider theoretical texts as one kind of text among many, rather than applying them as privileged texts to other discourses. This course will also encourage students to go into the community and participate in organizing activist groups to further their understanding of the relationship between theory and practice, academia and activism. I have found community participation and research to be an invaluable addition to student learning in the classroom across levels and areas of study, and professors may decide to make this part of the course compulsory for all students or to give students the opportunity to earn extra credit for completing it.

The syllabus also divides the course schedule into three units. As Mohanty articulates,

any discussion of the intellectual and political construction of “Third World Feminisms” must address itself to two simultaneous projects: the internal critique of hegemonic “Western” feminisms and the formulation of autonomous feminist concerns and strategies that are geographically, historically, and culturally grounded. The first project is one of deconstructing and dismantling the second is one of building and constructing. While these projects appear to be contradictory, the one working negatively and the other positively, unless these two tasks are addressed simultaneously, Third World feminisms run the risk of marginalization or ghettoization from both mainstream (right and left) and Western feminist discourse.²¹

The division of this course is meant to help students participate in these two simultaneous projects and avoid viewing Third World women as either separate but equal, or as the oppressed, victimized other (the white woman’s burden).

The first unit will introduce students to some of the most influential feminist thinkers in Europe and the U.S., and encourage them to examine the ethnocentric and imperial nature of Western thinking and to deconstruct Western feminist colonizing of Third World women as a single monolithic subject. This first unit endeavors to offer some insights into the extent to which Western feminism effectively theorizes “Third World women” and “Third World feminism.” At the same time, students will also be encouraged to look at the ways in which contemporary feminists in Europe and the West embrace the challenge of recognizing and critiquing, honestly and fruitfully, Western women’s relationship to imperial history and their current role in global economic and discursive relations. We will also try to think more broadly about the ways in which the West theorizes concepts such as identity, oppression, and freedom.

In the second unit of the course, students will investigate both the ways in which Latin American women from Sor Juana to contemporary political writers, philosophers, and organizers resist colonizing Western feminisms and theorizing more broadly. Students will also consider the bridges and borders between U.S. women of color and Third World women, and discuss how Latin American women ask us to re-think Western feminist analysis. Students will explore what ideas and feminisms are spoken in efforts to organize and change women’s lives even if these ideas have not been academically theorized in professional journals. This part of the course intends to point out to students that Latin American women involved in social movements, organizing and revolutionary activity might not think of themselves as feminists and yet offer important examples of working for women’s rights, indigenous rights, and social justice. Students will also examine ways in which indigenous women offer different views on the ways in which gender and identity are shaped. This unit hopes to establish

the important contribution of these women and to consider the problem of theorizing their experiences and struggles. Students will try to determine in what ways Latin American women and philosophers think differently about issues of identity, colonization, and the struggle for liberation.

The assigned readings in the final unit challenge students to think about how feminists today can move toward a genuinely egalitarian dialogue, transnational feminism, and liberative philosophy. Students will read influential philosophers such as Ofelia Schutte and Enrique Dussel. Students will be prompted to identify ways in which transnational solidarity can be built as well as to acknowledge obstacles to building such solidarity and challenges for Western women as they participate in this project. Students will be asked to think about how the Western/U.S. self can be de-centered as well as to think further about the relationship between theory and practice, academia and activism, and local and global, and about what challenges lie ahead for formulating a more productive global feminism without borders in the twenty-first century. Students will also look at Sonia Alvarez's work on Nonprofit Government Organizations (NGOs) and reflect on how Third World women are currently finding themselves appropriated by social, political, and geographical domination of regional and international networks and forums. Students will examine the advantages and limitations of NGOs, as well as of other recent political coalitions between women and between women and governments.

In conclusion, this course is intended not only to provide students with a more inclusive knowledge of women's thinking and writing than a course on Western or U.S. women writers would provide, but also to give students an introduction to Latin American thought and experience that will in turn stimulate them to think more complexly about the ways in which knowledge and identity get constructed, to consider new ways of approaching the relationship between philosophy and praxis, and to think more broadly about power relations and a philosophy of liberation in a global society.

Comparative courses that work to de-center dominant Western ideology challenge students to move from a comfortable position to a critical one, and in a global world in

which borders are being crossed and evaporated more and more everyday, it is important that universities work to globalize curriculum so that they can give students the opportunity to learn the critical skills they need to think creatively and flexibly in a global society. This course hopes to make students more transnationally conscious and to make them more fully engaged citizens who are able to work across borders as well as from within them to liberate all oppressed people.

In addition, Latin America is a region defined by racial and economic divisions, colonialism, globalization, indigenous rights, and other moral and political issues central to women's studies. It is especially important for a women's studies program dedicated to eradicating oppression of all forms in the world to challenge the colonization of Western feminism, to find ways of giving voice to silenced women, to reconfigure notions of identity, difference, and the geographical construction of the North/South divide, and to explore ways in which the cultural, geographical, economic, and discursive borders that separate women from each other can be overcome in the interest of creating a more just and safe world for all. Latin American women and philosophers have much to offer professors designing courses and areas of interest for women's studies programs in the U.S. and much to offer scholars interested in feminism and global justice more broadly.

As a final word, I have designed this course without a specialization in Latin American literature or philosophy and I would encourage more teachers without such a specialization to design courses like this; I have the pedagogical, literary, and theoretical tools to competently introduce my students to a comparative study of women's literature, theory, and activism, but I am also approaching the course as a Western woman who anticipates learning along with my students, from the less familiar Latin American texts and experiences that I have included here, and I am largely without any pre-assumptions about the dialogues we will have or about conclusions that we will draw at the end of the course. When I teach this course in the spring at the University of Texas–Pan American, many of my students will be Latina/o; I want to direct them and instruct them, and also listen—both to them and to the women whose theories and struggles we read about.

SYLLABUS

Borders, Bridges, and Building Transnational Solidarity: A Comparative Approach to Women, Literature, and Feminisms in the West and Latin America

"Literature is open to everybody. I refuse to allow you, beadle though you are, to turn me off the grass. Lock up your libraries if you like; but there is no gate, no lock, no bolt that you can set upon the freedom of my mind." Virginia Woolf

"How can one not speak about war, poverty, and inequality when people who suffer from these afflictions don't have a voice to speak?" Isabel Allende

"Against the classic ontology of the center, from Hegel to Marcuse, to name the most brilliant from Europe and North America, a philosophy of liberation is rising from the periphery, from the oppressed, from the shadow that the light of Being has not been able to illumine." Enrique Dussel

Course Description:

Both feminism and women's writing in Latin America have grown out of unique histories, social conditions, and geographical diversity constituting a thinking different from that in Britain, Europe, and the U.S. This course will discuss a number of literary texts by women as well as some historical, social, and theoretical essays from Britain, Europe, the U.S., and Latin America in order to examine some of these differences as well as similarities. The course is designed to explore, in particular, how Latin American women's literature and feminism (generally marginalized by Women's Studies courses in the U.S.) challenge the tradition of women's literature and feminisms in the West, and how feminists today can work towards a more creative and liberating philosophy and solidarity among women in our increasingly global society.

Texts:

Virginia Woolf, *A Room Of One's Own*, Harvest Books, 1989.

Kate Chopin, *The Awakening*, Avon, 1982.

Alice Walker, *The Color Purple*, Phoenix, 2004.

Isabel Allende, *The House of Spirits*, Black Swan, 1994.

Rigoberta Menchu, *I, Rigoberta Menchu: An Indian Woman in Guatemala*, Verso, 1987.

Alicia Partnoy, *The Little School: Tales of Disappearance and Survival in Argentina*, Cleis Press, 1978.

Margaret Randall, *Sandino's Daughters: Testimonies of Nicaraguan Women in Struggle*, Rutgers UP, 1995.

Other readings listed below will be provided in a packet. I will also add readings and schedule film showings as gaps in the syllabus, or further areas of interest, become apparent.²²

Tentative Schedule of Readings:

Week 1	Introduction to course A brief history of Western feminism versus Latin American feminism Ofelia Schutte on Transnational Feminism Enrique Dussel: Euro-American domination, a dialectic of philosophy and praxis, and a philosophy of liberation.
Week 2	UNIT 1: Western Women's History, Feminism, and Literature Introduction to Women's Literature and Feminist Theory in Britain, Europe, and the U.S.: <i>A Vindication of the Rights of Women</i> ; Letters on the Equality of the Sexes
Week 3	Subjectivity, Gender, Sexual Difference, and Sexuality: Virginia Woolf, "A Room of One's Own," Judith Butler, <i>The Psychic Life of Power</i> , ch. 5; Luce Irigaray, "This Sex which is Not One" in <i>This Sex which is Not One</i> .
Week 4	Post-Structuralism, Race, and Gender in the U.S.: Alice Walker, <i>The Color Purple</i> ; Elizabeth Jameson, "Toward a Multi-Cultural Approach to Western Women's History"; Chris Weedon, <i>Feminist Practice and Poststructuralist Theory</i> , ch. 3 "White Women Listen!!" in Hennessy and Ingraham, ed. <i>Materialist Feminism</i> ; Judith Ortiz Cofer, "Latin Women Pray," <i>This Bridge Called My Back</i> (Preface and Introduction)
Week 5	Class and Gender: Tillie Olsen, "I Stand Here Ironing"; Joyce Carol Oates, "Where are You Going Where Have You Been"; McKinnon, "Feminism, Marxism, Method, and the State" in Diana Tietjens Meyers, <i>Feminist Social Thought</i> ; Heidi I. Hartmann, "The Unhappy Marriage of Marxism and Feminism: Towards a More Progressive Union."
	Assign Paper 1
Week 6	Exam 1
Week 7	UNIT 2: Latin American Identity, Political Movements, and Feminist Thought A brief introduction to Latin American Identity: Nuccetelli, Susana and Seay, Gary. <i>Latin American Philosophy: An Introduction with Readings</i> ; Jorge J. Gracia, <i>Hispanic/Latino Identity: A Philosophical Perspective</i> (hand out) Sor Juana Inés de la Cruz, <i>Selected Writings</i> ; Julia de Burgos and Alfonsina Storni (selection of poems from <i>Women's Writing in Latin America</i> and <i>Contemporary Women Authors of Latin America</i>).

Week 8	Political Movements in Latin America: June E. Hahner, "Feminism, Women's Rights, and the Suffrage Movement in Brazil," <i>Latin American Research Review</i> 15:1 (1980): 86-111; K. Lynn Stoner, "Ofelia Dominguez Navarro: the Making of a Cuban Socialist Feminist," <i>The Human Tradition: 20th Century</i> , 119-140
Week 9	Rigoberta Menchu, <i>I, Rigoberta Menchu: An Indian Woman in Guatemala</i> . A 30-minute video entitled "Zapatista Women" (1994) featuring interviews with women insurgents of the Zapatista National Liberation Army. The women talk about their experiences as indigenous women in Mexico, what it is like to be in the army, and how this relates to their broader struggles.
Week 10	Alicia Partnoy, <i>The Little School: Tales of Disappearance and Survival in Argentina</i> ; Isabel Allende, <i>The House of Spirits</i> ; Anny Brooksbank James and Catherine Davis, "The Wondering Text: Situating the Narratives of Isabel Allende," in <i>Latin American Women's Writing: Feminist Readings in Theory and Crisis</i> .
Week 11	The Nicaraguan Revolution: Margaret Randall, <i>Sandino's Daughters: Testimonies of Nicaraguan Women in Struggle</i> ; Maxine Molyneux, "Mobilization without Emancipation? Women's Interests, the State, and Revolution in Nicaragua," <i>Feminist Studies</i> 11:2 (1985): 227-254 Assign Paper 2
Week 12	Exam 2
Week 13	UNIT 3 Towards a Global Future and a New Feminist Praxis Philosophy Suzan Shown Harjo, "Western Women's History: A Challenge for the Future"; Bernice Johnson Reagon, "Coalitional Politics: Turning the Century"; Inderpal, Grewal, and Kaplan, "Global Identities."
Week 14	Chandra Talpade Mohanty, <i>Feminism without Borders</i> , ch 1 & ch 4; Uma Narayan, "Contesting Culture."
Week 15	Sonia Alvarez, "Latin American Feminisms 'Go Global': Trends of the 1990s and challenges for the new Millennium"; Ofelia Schutte, "Cultural Alterity: Cross-Cultural Communication and Feminist Theory in North-South Contexts"; Enrique Dussel, <i>Philosophy of Liberation</i> (hand out)
Week 16	Enrique Dussel, <i>Philosophy of Liberation</i> (hand out) Drawing Conclusions Final Exam: Assign Paper 3 (In-Class Writing)

Writing Assignments:

Assignment 1: Compare the ideas of one white woman writer that you have read so far with those of a woman of color. In what ways do women of color in the U.S. seem to challenge the feminism of white women and in what ways are they similar? To what extent are each ethnocentric? In what way is each writer defined by Western/U.S. culture?

Assignment 2: Compare one Western writer with one Latin American writer, and discuss the ways in which they are similar and/or different. What are some of the historical/social/geographical factors that might account for the differences that you see, and what does each have to offer the other?

Assignment 3: What do you understand about a feminism without borders, or a transnational feminism? How does Chandra Talpade Mohanty, Ofelia Schutte, and others, envision such a feminism? Do they think that it is possible? What are their reservations? Does such a feminism require a redefinition of philosophy? What strategies can you identify for building more healthy relationships between women located in different parts of the globe and for creating a more liberative philosophy?

Bibliography for Further Reading:²³

- Alexander, M Jacqui and Chandra Talpade Mohanty. *Feminist Genealogies, Colonial Legacies, Democratic Futures*. Taylor and Francis, 1996
- Amireh Amal and Lisa Suhair Majaj, eds. *Going Global: The Transnational Reception of Third World Women Writers*. New York: Garland Publishing 2000
- Bacigalupo, Ana Mariella. "Rethinking Identity and Feminism: Contributions of Mapuche Women and Machi from Southern Chile." *Hypatia* 18:2 (2003)²⁴
- Basu, Amrita, ed. *The Challenge of Local Feminisms: Women's Movements in Global Perspective*. Westview Press, 1995
- Basu, Amrita. "Globalization of the Local/Localization of the Global." *Meridians* 1:1 (Autumn 2002).
- Carrillo, Teresa. "Cross-Border Talk: Transnational Perspectives on Labor, Race and Sexuality." In Shohat, Ella, ed. *Talking Visions*. New York: New Museum of Contemporary Art, 1998
- Escobar, Arturo and Sonia E. Alvarez, eds. *The Making of Social Movements in Latin America: Identity, Strategy, and Democracy*. Boulder, CO: Westview Press, 1992
- Femenias, Maria and Amy A. Oliver, eds. *Feminist Philosophy in Latin America and Spain*. New York, 2007.
- Gluck, Shema Berger. "Whose Feminism, Whose History? Reflections on Excavating the History of (the) U.S. Women's Movement(s)." In Naples, Nancy A., ed. *Community Activism and Feminist Politics*.
- Jacquette, Jane S., ed. *The Women's Movement in Latin America: Participation and Democracy*. Westview Press, 1994
- Kaplan, Caren, Grewal and Inderpal, eds. *Scattered Hegemonies: Postmodernity and Transnational Feminist Practices*. Minneapolis: University Press, 1997.
- Keck, Margaret and Kathryn Sikkink. *Activists Beyond Borders: Advocacy Networks in International Politics*. Ithaca: Cornell University Press, 1998
- Martin-Alcoff, Linda. *Visible Identities: Race, Gender, and the Self*. Oxford: Oxford UP, 2005
- Mullings, Beverley. "'Difference' and Transnational Feminist Networks." *International Studies Review* 8:1 (2006): 112-15
- Naples, Nancy A. and Manisha Desai, eds. *Women's Activism and Globalization: Linking Local Struggles and Transnational Politics*. New York: Routledge, 2002

- Naples, Nancy A., ed. *Community Activism and Feminist Politics*. New York: Routledge, 1998
- Mohanty, Chandra Talpade, Ann Russo, and Lourdes Torres, eds. *Third World Women and the Politics of Feminism*. Indianapolis: Indiana University Press, 1991.
- Nuccetelli, Susana. *Latin American Thought: Philosophical Problems and Arguments*. Westview Press, 2002.
- Randall, Margaret. *Sandinos Daughters Revisited: Feminism in Nicaragua*. New Brunswick: Rutgers University Press, 1994.
- Schutte, Ofelia. *Cultural Identity and Social Liberation in Latin American Thought*. Albany: SUNY, 1993.
- Stephen, Lynn. *Women and Social Movements in Latin America*. Austin: University of Texas Press, 1997.
- The Latina Feminist Group. "Introduction." *Telling to Live*. Durham: Duke University Press, 2001.
- Wood, Cynthia A. "Authorizing Gender and Development: 'Third World Women', Native Informants, and Speaking Nearby Napanla." *Views from South* 23 (2001): 429-47.

Endnotes

1. This course might also be taught as an English course on women's literature and theory.
2. I say "genuinely" to indicate a substantial non-Western component that challenges Western thinking in contrast to an "add and stir" approach in which non-Western women remain peripheral and appropriated.
3. According to Enrique Dussel's influential work *Philosophy of Liberation* (NY: Orbis, 1985), a philosophy of liberation can only emerge from outside the dominant Euro-American tradition. Gustavo Gutierrez is an important thinker of liberation theology who might also be incorporated into a course like this.
4. "Women's Multicultural Alliances in a Global Context: An Interview with Linda Martín-Alcoff" conducted by Michele Leaman. *Association of American Colleges and Universities on Campus with Women* 36.1 (2007).
5. This course could be offered as an upper division undergraduate course or as a graduate course altering slightly the quantity and level of the theoretical material appropriately.
6. I am referring to Dussel's thesis in *Philosophy of Liberation* here.
7. See chapter 4 of Chandra Talpade Mohanty, *Feminism without Borders, Decolonizing Theory, Practicing Solidarity* (Durham & London: Duke University Press, 2003) in which Mohanty critiques in particular Robin Morgan's approach to global sisterhood.
8. See Jorge J. Gracia, *Hispanic/Latino Identity: A Philosophical Perspective*, Blackwell, 1999, ch. 3.
9. See Walter D. Mignolo, "The Geopolitics of Knowledge and the Colonial Difference." *The South Atlantic Quarterly* 101.1 (2002): 57-96 in which he discusses the unacknowledged contributions of Latin Americans to philosophy.
10. Interview with Michele Leaman.
11. See, for example, Enrique Dussel and Susana Nuccetelli, "Is Latin American Thought Philosophy?" *Metaphilosophy* 34.4 (2003): 524-36 for a discussion that challenges the idea that there is no theory or philosophy in Latin America.
12. A longer discussion of this issue can be found in the course proposal "Feminist Movements in the Americas" by Sonia Alvarez and Pasha Bueno Hansen. The proposal discusses the way in which "coalitional thinking" can be used to disrupt the dichotomy between theory and practice, "activist and academic" (5) as well as "the dominant geographical conception of the Western Hemisphere" (2-3). See http://lals.ucsc.edu/hemispheric_dialogues/papers/11_P_Bueno.doc. Also see Dussel's argument in *Philosophy of Liberation* that praxis is always present in philosophy whether noticed or not.
13. Dussel, *Philosophy of Liberation*, 183.
14. Wendy Kolmer and Frances Bartkowski. *Feminist Theory: A Reader* (McGraw-Hill, 1999), 5.
15. Heidi Hartman. "The Unhappy Marriage of Marxism and Feminism: Towards a More Progressive Union." In *Feminist Theory: A Reader*, 356.
16. Hartman, 357.
17. See Sonia E. Alvarez, "Latin American Feminisms 'Go Global': Trends of the 1990s and Challenges for the New Millennium." In *Cultures of Politics/Politics of Cultures: Revisiting Latin American Social Movements*, edited by Sonia E. Alvarez, Evelina Dagnino, and Arturo Escobar. Boulder, CO: Westview Press, 1998.
18. Marcela Rios Torbar. "'Feminism is Socialism, Liberty and Much More': Second-Wave Chilean Feminism and its Contentious Relationship with Socialism." *Journal of Women's History* 15.3 (Autumn 2003): 129-34.
19. Norma Stoltz Chinchilla. "Marxism, Feminism, and the Struggle for Democracy in Latin America." *Gender and Society* 5.3 (Sep 1991): 291-310.
20. *Ibid.*
21. Mohanty, *Feminism without Borders*, 17.
22. Michigan State University has a useful list of videos on Latin America. See http://www.isp.msu.edu/clacs/film_list.htm.
23. I have taken some of the citations here from the longer selected bibliography included in Alvarez and Hansen's course proposal. http://lals.ucsc.edu/hemispheric_dialogues/papers/11_P_Bueno.doc. Also, I have focused on scholarship on Latin America and Transnational/Global issues as bibliographies on Western feminisms are more accessible.
24. Note that *Hypatia* is an excellent source in general for articles on cutting-edge issues of global feminism and transnational alliances.

Courses in Latin American Philosophy

PHIL 283: Latin American Philosophy and Graduate Course in Hispanic Philosophy

Gregory Fernando Pappas

Texas A & M University

PHIL 283: Latin American Philosophy

Undergraduate course

Gregory Fernando Pappas

Course Description: This course is an introduction to the philosophical thought and experience of Latin America. It explores the relation between philosophy, identity, culture, and history. The emphasis is on contemporary thought and philosophical issues in relation to the “Latino/Hispanic” experience in and outside of the USA. We will study philosophical writings of some of the most important contemporary Latin American philosophers as well as get acquainted with the common historical circumstances that have shaped the Latin American experience.

Required Texts:

Gracia & Millán-Zaibert, eds. *Latin American Philosophy for the 21st Century*, Amherst, NY: Prometheus, 2004. (identified in outline as ‘G’)

Nuccetelli, Susana. *Latin American Thought: Philosophical Problems and Arguments*. Boulder, CO: Westview, 2002. (identified in outline as ‘N’)

Packet of readings (available at Notes & Quotes, University Ave) (identified in outline as ‘P’)

Outline of the Course:

(This is a tentative guideline. I am going to make changes as we move along. You are responsible for finding out where we are.)

Session 1	Introduction
Session 2	Philosophy in the History of the Americas Introduction pp. 13-32 (G)
Session 3	Chapter 5: “Thomistic Philosophy and the Conquest: Human Rights in the New World” (N), Las Casas, pp. 31-50 (G)
Session 4	Chapter 6 “Iberian Scholasticism and Its Critics: From Colonial Rule to Independence” (N) (no need to read pp. 166-173 on Sarmiento in (N))
Session 5	Sor Juana, pp. 51-60 (G) Simon Bolivar, pp. 61-74 (G)
Session 6	Chapter 7: “Latin Americans, North Americans, and the Rest of the World” <u>The Problem of Justice</u> : pp. 201-212 (N) Jose Marti, pp. 245-256 (G) Jose Carlos Mariategui, pp. 257-265 (G) <u>Positivism</u> : pp. 179-193 (N)
Session 7	<u>Latin America and North America</u> Chapter 7: pp. 193-201 (N) Jose Enrique Rodo, “Ariel” (P)
Session 8	“The Hispanic Challenge” by Samuel P. Huntington, <i>Foreign Policy</i> (March/April 2004) (I sent you this in an e-mail)
Session 9	“The American Challenge: The Tension between the Values of the Anglo and the Hispanics” by Gregory Pappas (P) <i>APA Newsletter on Hispanic/Latino Issues in Philosophy</i> http://www.apa.udel.edu/apa/publications/newsletters/Vol05n2/Hispanic.pdf
Session 10	Philosophical Anthropology (Human Nature) Antonio Caso (Electronic Reserve, Library)
Session 11	Samuel Ramos (Electronic Reserve, Library)
Session 12	Values Introduction, pp. 161-166 (G) Gregory F. Pappas, “Frondizi, Risieri (1910-1983)” entry in <i>Dictionary of Modern Philosophers 1860-1960</i> (London: Thoemmes Press, 2005). Risieri Frondizi, “What is Value?”, “Basic Problems in Axiology” (P)

Session 13	Alejandro Korn, pp. 167-180 (G) Alejandro Deustua, pp. 181-192 (G)
Session 14	Risieri Frondizi, "Value and Situation" (P)
Session 15	In-class portion of Test # 1. Take home part is due.
Session 16	Identity: What are Hispanics/Latinos? Introduction, pp. 219-229 (G) Jorge J.E. Gracia, pp. 287-310 (G)
Session 17	Paula Moya, "Why I am Not Hispanic: An Argument with Jorge Gracia" http://www.apa.udel.edu/apa/publications/newsletters/V00n2/hispanic/02.asp
Session 18	Gregory Fernando Pappas, "Gracias' "Philosophical Perspective on Hispanic Identity" in <i>Philosophy and Social Criticism</i> , volume 27, no 2, 2001, pp. 20-28 (P)
Session 19	Border Cultures and Identity Gloria Anzaldua "From Borderlands" (P) Gregory Fernando Pappas, "Dewey and Latina Lesbians on the Quest for Purity" <i>Journal of Speculative Philosophy</i> , volume 15, issue 2, 2001 pp. 152-161.
Session 20	Ofelia Schutte, pp. 335-354 (G)
Session 21	Race and Identity Drechsel "The Invalidity of the Concept of Race" (P)
Session 22	Linda Martín Alcoff, pp. 311-334 (G)
Session 23	Philosophy of Life and Education Jose Ortega Y Gasset, Lessons I, II, & III from Some Lessons in Metaphysics (P) Paulo Freire http://www.infed.org/thinkers/et-freir.htm http://www.unomaha.edu/~pto/paulo.htm
Session 24	continuation
Session 25	Video— <i>Mirrors of the Heart</i> or <i>Romero</i>
Session 26	Philosophy of Religion Liberation Theology, "Homilies of Romero" (P)
Session 27	continuation
Session 28	Test # 2

Evaluation:

30%	Test # 1
30%	Test # 2
20%	Participation (attendance + in-class and cyberspace discussion)
20%	5 Critical Reactions (in cyberspace)

Hispanic Philosophy

Graduate Course

Gregory Fernando Pappas

Course Description:

What are the most important contributions of Hispanics to the history of philosophy? The course will read and examine the philosophical writings of some of the most important Hispanic thinkers on the nature of reality, philosophy, values, identity, and other issues that have faced them from the colonial period to the present day. These philosophers constitute a philosophical tradition with its own development.

Hispanic philosophers have presented and defended philosophically plausible and unique answers to (1) some of the fundamental problems of philosophy, and to (2) philosophical problems that have arisen out of their unique historical circumstances. Philosophers concerned with the first type of problem have developed, for example, a metaphysics or a value theory that answers to the debates between realism and idealism and the challenges posed by positivism at the turn of the twentieth century. Philosophers concerned with the second type of problems have, for example, developed philosophies that answer the problems of identity that have concerned Hispanics since colonial times.

The emphasis will be on twentieth-century thought and philosophical issues but some texts will require that you get acquainted with the common historical circumstances that have shaped the experience of Hispanics. In other words, we will combine a historical and thematic approach. However, the focus will be on evaluating philosophically the positions considered and determining their contemporary relevance.

Required Texts:

- Gracia & Millán-Zaibert, eds. *Latin American Philosophy for the 21st Century*. Amherst, NY: Prometheus, 2004 (identified in outline as 'G')
- Nuccetelli, Susana. *Latin American Thought: Philosophical Problems and Arguments*. Boulder, CO: Westview, 2002 (identified in outline as 'N')
- Jose Ortega Y Gasset. *Some Lessons in Metaphysics*. W. W. Norton & Co., Inc. (Np); New Ed edition (June 1976).
- Miguel de Unamuno. *Tragic Sense of Life*. Dover Publications; New Ed edition (June 1, 1954).
- Risieri Frondizi. *The Nature of the Self: A Functional Interpretation*. New Haven, 1953; Carbondale, Illinois, 1971.
- Risieri Frondizi. *What is Value?: An Introduction to Axiology*, trans. Solomon Lipp. La Salle, 1962; 2nd ed., 1971.
- Packet of readings (available at Notes & Quotes, University Ave) (identified in outline as 'P')

Outline of the Course:

Week 1: Colonial Philosophy and Latin American Positivism

- "Scholasticism," "Positivism," pp. 179-193 (N)
- José Ingenieros, selections from *The Mediocre Man* (P)
- José Enrique Rodó, selections from *Ariel* (P)

Week 1-5: Philosophy of Life and Metaphysics

- "Metaphysics in Latin America," Jorge Gracia in *A Companion to Metaphysics*, edited by Ernest Sosa (Blackwell) (P)
- Jose Ortega Y Gasset, *Some Lessons in Metaphysics*
- Miguel de Unamuno *Tragic Sense of Life*
- Carlos Vaz Ferreira (1892-1958) *Logica Viva* (P)
- "Carlos Vaz Ferreira: Uruguayan Philosopher"
- (John H. Haddox *Journal of Inter-American Studies*, Vol. 8, No. 4, Special Issue: Argentina - Uruguay (Oct., 1966), pp. 595-600)
- Samuel Ramos, selections from *Hacia un Nuevo Humanismo* (P)
- Risieri Frondizi, selections from *El Punto de Partida de la Filosofia* (P)

Week 6-7: Philosophical Anthropology (on Human Nature)

- Antonio Caso (Electronic Reserve, Library)
- Samuel Ramos (Electronic Reserve, Library)
- Risieri Frondizi, *The Nature of the Self: A Functional Interpretation* (New Haven, 1953; Carbondale, Illinois, 1971)

Week 8-9: Value Theory

- Introduction, pp. 161-166 (G)
- Gregory Fernando Pappas, "Frondizi, Risieri (1910-1983)," entry in *Dictionary of Modern Philosophers 1860-1960* (London: Thoemmes Press, 2006)
- Risieri Frondizi, *What is Value?: An Introduction to Axiology*, trans. Solomon Lipp (La Salle, 1962; 2nd ed, 1971)
- Alejandro Korn, pp. 167-180 (G)
- Alejandro Deustua, pp. 181-192 (G)
- Risieri Frondizi, "Value and Situation" (P)

Week 10: Identity: What are Hispanics/Latinos?

- Introduction, pp. 219-229 (G)
- Jorge J. E. Gracia, selections from *Hispanic/Latino Identity: A Philosophical Perspective* (P)
- Paula Moya, "Why I am Not Hispanic: An Argument with Jorge Gracia"
- <http://www.apa.udel.edu/apa/publications/newsletters/v00n2/hispanic/02.asp>
- Gregory Fernando Pappas, "Jorge Gracia's Philosophical Perspective on Hispanic Identity," in *Philosophy and Social Criticism*, volume 27, no 2, 2001, pp. 20-28

Week 11: Border Cultures, Race, and Identity

- Gloria Anzaldua "From Borderlands" (P)
- Gregory Fernando Pappas, "John Dewey, Latina Lesbians and the Quest for Purity," *Journal of Speculative Philosophy*, volume 15, issue 2, 2001 pp. 152-161.
- Ofelia Schutte, pp. 335-354 (G)
- Linda Martín Alcoff, pp. 311-334 (G)

Week 12: Is There Such a Thing as a Latin American Philosophy?

- Leopoldo Zea, *Essays on Philosophy in History*, and "Identity: A Latin American Philosophical Problem" (P)
- Risieri Frondizi, "Is There an Ibero-American Philosophy?" (G)
- Augusto Salazar Bondy, "Can There Be a Latin American Philosophy?" (G)
- Enrique Dussel, selections from *Philosophy of Liberation* (P)
- Arleen Salles and Elizabeth Millán Zaibert, eds., *The History of Philosophy and Latin American Philosophy*

Week 13: Philosophy of Education

Jose Ortega Y Gasset, *Some Lessons in Metaphysics*

Chapter 1, (P), Paulo Freire <http://www.infed.org/thinkers/et-freir.htm>

<http://www.unomaha.edu/~pto/paulo.htm>

Freire, selections from *Pedagogy of the Oppressed* (P)

Philosophy of Religion: Gutiérrez, selections from *A Theology of Liberation*, “Homilies of Romero” (P)

Evaluation:

- 25% **5 Critical Reactions:** These are short essays (try to keep it no longer than 1 page) by means of a list group on the Internet
- 15% **Participation** (in-class and in cyberspace)
- 25% **Report:** There are two components to the report:
- (1) a **brief** outline of what is (are) the main argument or points made by the author.
 - (2) some critical questions (or general evaluation) with the goal of opening a class discussion.
- 35% **Final paper** 10 to 15 pages. This is your own personal inquiry about some issue or philosopher in aesthetics. You are welcome to consult with me early in the semester to see if I can guide you regarding the research or general outline of your paper.

Philosophy 4930: Latin American Social Thought and Philosophy 6934: Graduate Seminar in Contemporary Latin American Philosophy

Ofelia Schutte

University of South Florida

Latin American Social Thought: An Upper-Level Undergraduate Course

In the spring of 1980, I began teaching Latin American philosophy as an undergraduate course in the state of Florida. The course I designed eventually came to be known as “Latin American Social Thought.” I taught it on a regular basis at the University of Florida in Gainesville from 1980 to 1999, at which time I moved to the University of South Florida in Tampa. The enclosed syllabus is from the version of the course taught in the spring of 2006. As the years go by, there is more material to cover and many more readings available in English. With the increased interest in Latino/a studies in the United States, and the number of Latino/a students enrolled in our courses, it makes sense to extend the topic of “identity” to a discussion of Latino/a identity in the United States. Inevitably, there emerges a trend to read Latin American philosophy and social thought through the perspectives of Latinos/as in the United States, if this is where our students and faculty are located. But this cannot be our only focus given that, with the intensification of globalization processes, there is ever more interaction across cultures and regions, so that specific locations are traversed by all kinds of intellectual influences. A challenge for this type of course is whether it will move closer to the humanities (history, literature, literary criticism, religious studies) or to the social sciences (sociology, anthropology, political science). Another challenge is creating space for feminist, postcolonial, or other new perspectives in philosophy. The general focus on philosophy and culture allows for much flexibility in this regard. My main regret is that a fifteen-week semester seems too short a period of time to contain the many developments and ramifications the field has experienced in the last twenty-five years. On the bright side, however, we can look forward to increased productivity. In not too long, we will need at least two semesters to teach Latin American philosophy, or we will need to teach variable topics in Latin American philosophy, so that we can do justice both to its roots and its contemporary manifestations.

Philosophy 4930: Latin American Social Thought

Spring 2006

Instructor: Dr. Ofelia Schutte, e-mail: oschutte@cas.usf.edu

The course covers significant contributions by Latin American philosophers and social thinkers to important social, cultural, and political issues of contemporary interest, along with some background for placing these in historical perspective.

Course Objectives

- (1) Understanding the evolution of Latin American philosophy from a historical perspective
- (2) Understanding the effects of colonialism and its sequels on the development of Latin American thought, including resistance and alternatives to Eurocentrism
- (3) Understanding the changing notions of identity, the nation, and the role of social theory in the context of the recent influence of postmodern conceptual paradigms
- (4) Analyzing the concept of freedom in the context of race, gender, ethnicity, and national identity

Texts

Gracia and Millán-Zaibert, eds. *Latin American Philosophy for the 21st Century* (2004) [LAP]

Beverley et al, eds. *The Postmodern Debate in Latin America* (1995) [PD]

Additional readings as needed. [AR]

Requirements and Final Grade

2 papers, 6-8 pages each (30 percent each)

One in-class exam (25 percent)

4 “reaction papers” 1-2 pages each, to be timed as directed (5 percent)

Class participation (attendance and discussion) 10 percent of final grade

Paper instructions will be given ahead of the deadlines. Papers should reflect original, thoughtful work focusing on the material and readings covered in the class.

Schedule of Readings and Assignments

1. Introduction

The Colonial Period: Conceptualizing Ethnic and Gender Differences

2. Las Casas in LAP, 31-49; Introduction, as relevant, 25-30

3. Sor Juana Inés de la Cruz in LAP, 51-60

The Period of Independence: Conceptualizing National and Continental Identity

4. Bolívar in LAP, 61-71

5. Sarmiento in LAP, 233-241

6. Martí in LAP, 245-255

Early Twentieth Century: Race, Ethnicity, Nationality

7. Mariátegui in LAP, 257-265

8. Vasconcelos in LAP, 267-278

9. In-class Examination

Twentieth-Century Philosophy: The Self, History, and Culture

10. Ramos in LAP, 279-285

11. Risieri Frondizi in LAP, 111-126

12. Astrada in LAP, 127-143

13. Miró Quesada in LAP, 145-158

Post-Hegelian Critiques of Eurocentrism

14. Zea in LAP, 355-378

15. Salazar Bondy in LAP, 379-398

16. Roig in LAP, 399-413

17. Dussel in LAP, 415-428

18. Dussel in PD, 65-76 **first paper due**

Postmodernism, Neoliberalism, Hybrid Cultures, Feminism

19. Lechner in PD, 147-164

20. Hopenhayn in PD, 93-109

21. García Canclini et al in PD, 77-92; Olea in PD, 192-200

22. The Feminist Movement in LA, AR

Culture: Original or Copy? Elite or Indigenous?

23. Richard in PD, 217-222; Schwarz in PD, 264-281

24. Latin American Subaltern Studies Group in PD, 135

25. Albó in PD, 18-33

26. Reading period

27. Hispanic/Latino Identity in the United States

28. Gracia in LAP, 287-310, **final papers due**

29. Alcoff in LAP, 311-334

30. Schutte in LAP, 335-351

31. Conclusion

Paper Instruction:

Choose only one of the questions below. The paper should be typed (or printed), double-spaced, and about 6-8 pages long. Do not exceed the required length. Papers should contain no grammatical or spelling mistakes. Papers are restricted to the reading materials used in this course.

On a separate title page, provide your name, title of the class (with section number), date, and title of the paper (or question being answered).

To avoid plagiarism, all references to the textbook or any other source of ideas presented in your paper must be documented in endnotes or parenthetical references. All ideas taken from the textbook or other sources must be referenced by an endnote or a parenthetical reference. All exact phrasing taken from the textbook must be both placed in quotation marks (or indented and indicated as a direct quote) and referenced by source and page number. Paraphrasing must be referenced by page number. (For web references, indicate the exact web address.) When not quoting an exact phrase, please use ellipsis (three dots). The following are examples of references inserted in the text:

Example of an exact quote and its parenthetical reference: “Between the theory whose consequences lead to the sacrifice of human lives and the theory that interprets such action as intolerable there is, to be sure, a significant distance. Nevertheless, all men who lived with these theories have undeniable characteristics in common” (Miró Quesada, p. 157).

Example of ellipsis: Despite holding on to opposite valuations, “all men . . . have undeniable characteristics in common” (Miró Quesada, p. 157).

Example of a paraphrase: According to Miró Quesada, even when they disagree largely on values, all human beings have important traits in common (p. 157).

Papers should address the question (don’t go off the subject); explain or define the key terms relevant to your question; most importantly, give reasons for why the author or authors you examine take the positions they do and why you take the positions you do. Always support your position with reasons and/or examples. You are free to question, disagree with, or criticize the readings but always provide reasons for your views.

Apart from the expectation that instructions above will be followed, criteria for grading are: clarity of explanation; coherence of analysis offered; depth and originality.

Questions and Topics:

Topic # 1: Modernity/Postmodernity

According to Hopenhayn, what is the relationship between postmodernism and neoliberalism in Latin America? How does Hopenhayn define postmodernism? In his view, what challenges does postmodernism bring to Latin American society and social thought?

Topic # 2: Model and Copy

Historically, Latin American thinkers have often been criticized for having been insufficiently original, for being too imitative of European thought. Explain how Richard or Schwartz (or both) approach this topic and the new challenges that, in their views, we face in postmodern times.

Topic # 3: The Feminist Movement in Latin America

Based on the articles by Olea and Alvarez et al., what new perspectives on social agents and democratization in Latin America are given priority by the feminist and women’s movements since the 1980s?

Topic # 4: Latin America in a Subaltern Perspective

Explain what the subaltern studies approach contributes to a current understanding of Latin American identity. Focus on the essays by the Subaltern Studies Group and by Albó.

Topic # 5: Latinas/os in the USA

What significant points regarding Hispanic/Latino identity in the United States can be drawn from the essays by Gracia and Alcoff? In your opinion, is the U.S. Latino identity primarily an ethnic or a racial one? What sorts of reasons can be given for each position?

Graduate Seminar in Contemporary Latin American Philosophy

Ofelia Schutte

University of South Florida–Tampa

In the fall of 2006, a number of students in my graduate seminar on the Philosophy of Culture approached me with the request that I offer a graduate seminar in Latin American philosophy in the fall of 2007. They said they had a total of nine graduate students pre-committed to take this seminar, if I would teach it. I was quite impressed by this request. In the first place, our graduate program at the University of South Florida in Tampa has been attracting and supporting a number of Latina/o students in the recent past. There is already a small cadre of three or four students who are not only Latina/o but have a strong interest in learning more about Latin American philosophy, regardless of the other areas of philosophy in which they are specializing. I was impressed that rather than settle for an independent-study course in Latin American philosophy, as often happens, they—along with at least six other students of non-Hispanic background who were similarly enthusiastic about the idea—would request a regular seminar. In the second place, I was impressed because the request for the seminar came from philosophy graduate students. This allows me to foreground students’ philosophical interests while maintaining an interdisciplinary approach. In this regard, this graduate seminar differs in kind from the majority of courses I have taught in Latin American philosophy at the undergraduate level, where my principal audience has been Latinas/os and non-majors.

Before the seminar could materialize, it was also necessary to make sure the department’s 2007-08 seminar schedule would cover all the expected topics and requirements. This meant that, since I normally teach a course in Continental philosophy at the graduate level, other faculty would need to cover Continental before I could be released to teach the Latin American seminar. Fortunately, all went well. Once the course got on the schedule, the enrollment climbed to about sixteen students (as I write this, which is two months before the semester starts). The fact that so many have enrolled in this class speaks highly about the

intellectual climate of the department where, among other things, there has been a long-standing precedent for a graduate seminar in African philosophy taught by my respected colleague, Kwasi Wiredu. Our program supports both Continental and Analytic philosophy traditions; it is very strong in the history of philosophy, understood in an inclusive sense. The Tampa area itself has a strong Latino/a component that is part of its cultural history. It seems then as if a number of factors come together in contributing to the material, cultural, and professional conditions making this graduate seminar possible.

Apart from the excitement I felt about the students' interest in this seminar, my main concern became how to plan a course so as not to disappoint them. How could I sustain their interest when so much of what Latin America has to offer intellectually is not available to English-speaking readers? I kept telling myself that the students trust that I have something important and interesting to teach them, and I must not let them down. The course, then, was organized entirely with the needs of my prospective students in mind.

The organization and main topics are described on the syllabus; I will not repeat the information here. It is my hope that the combination of readings selected, together with the background I bring to their discussion, will engage the students' interests. This time around, I deliberately left out my published work, so as to foster as much intellectual freedom as possible when we meet to discuss and interpret the texts. Whenever possible, I have provided a diverse set of perspectives so as to maximize the conditions for original, critical thinking.

I realize that in the past a great deal of discussion has gone into what is meant by "Latin American philosophy," whether or not there is such a thing (and why?) and, if there is, what its tasks or goals should be. It is not the intention of this seminar either to start from, or to arrive at, a definition of the "meaning" of "Latin American philosophy." Instead, the intention is to do philosophy in the context of issues pertaining to or associated with Latin American history or culture. There is, of course, a kind of genealogy at work when we speak of Latin American philosophy—which incidentally will be evident on the syllabus—but there is also a great deal of diversity, so each course can capture only fragments of a much larger corpus.

For our current purposes, my philosophy of teaching is to present texts and readings, leaving them open to multiple interpretations, as long as each reader approaches them in a responsible scholarly way. The organization of the seminar is not intended to favor a particular agenda regarding the meaning or meanings of Latin American philosophy. I think it is important to be clear about what we are teaching and the reasons supporting our choices, but also to keep an open and critical mind regarding certain contested meanings attributed to "philosophy," to "Latin America," or to the relation between the two. In my view, philosophy involves a sustained critical approach to the interpretation of lived experience; it can also be an exercise in conceptual analysis or clarification of concepts. These views of philosophy are not incompatible with examining the relationship between philosophy and history, philosophy and culture, or philosophy and other humanities disciplines, although I am aware there are some who think that such forms of engagement necessarily debilitate philosophical thinking. The course whose syllabus is attached is intended precisely to effectuate the opposite. That is to say, the seminar is intended to enrich philosophical thinking by taking the practice of philosophy to different geographical/socio-cultural grounds, as well as to explore the intellectual and cultural implications of such a practice.

Contemporary Latin American Philosophy

Dr. Ofelia Schutte

oschutte@cas.usf.edu

Syllabus

This course offers an interdisciplinary approach to the study of Latin American philosophy, focusing on questions of knowledge and identity, especially as these interact with the post-Kantian and recent European continental tradition up to the present time. The readings are organized in three parts, outlined below.

Required Texts

Nuccetelli & Seay, eds. *Latin American Philosophy: An Introduction with Readings*. LAP

Richard. *Masculine/Feminine: Practices of Difference(s)*. MF

Required readings as listed on the Schedule of Readings and Assignments.

Readings have been placed on 3-hour building reserve at the USF Tampa Campus Library unless the library catalogue offers electronic access. Most additional readings may be found on Blackboard.

Requirements

Students have the option of writing one major paper (20-24 pages) due at the end of the course, or two shorter papers (10-12 pages each) due as indicated below. Each graduate student will be responsible for one class presentation based on the assigned readings. The outline or draft of the presentation must be submitted as well. Attendance and participation in class discussion are expected. Students must consult with the instructor regarding the choice of paper topics no later than two/three weeks before papers are due.

Final Grade

Option 1 (two shorter papers)

Each paper, 40 percent of final grade

Class presentation, 10 percent

Attendance and participation in discussion, 10 percent

Option 2 (one long paper)

- Paper, 80 percent of final grade
- Class presentation, 10 percent
- Attendance and participation in discussion, 10 percent

Course Organization

The course centers on developments in Latin American philosophy since the 1960s. The readings are linked primarily but not exclusively to philosophy's relationship to social, political, and cultural issues in terms of regional, hemispheric, and North/South relations.

The discussion is structured in three parts. Part I offers a brief introduction to historical perspectives relevant to an understanding of contemporary Latin American philosophy. Part II addresses the professionalization of Latin American philosophy as well as approaches to philosophy addressing various forms of marginalization or inequality. Part III focuses on the impact of postmodern and postcolonial approaches to knowledge as well as the perspectives generated by the adoption, adaptation, or rejection of postmodern and postcolonial methodologies.

Schedule of Readings and Assignments

Part I

1. Introduction: Beginnings and their interpretation
 - The Book of Chilam Balam of Chumayel, in LAP, pp. 5-7
 - O'Gorman, "The Idea of Discovery of America," in LAP, pp. 80-85
 - Fernández Retamar, "Against the Black Legend," in LAP, pp. 62-71
2. LASA Congress, Montreal (no class) [Otherwise, Bolívar – Sarmiento – Alberdi and readings on Positivism, e.g., Ardao and Zea, the following week]
3. America: Independence; National formation; Rise of positivism
 - Bolívar, "The Jamaica Letter," in LAP, pp. 105-119
 - Sarmiento, "The Physical Aspect of Argentina and Ideas Induced by It," in LAP, pp. 120-131
 - Alberdi, "Bases . . .," in LAP, pp. 132-137
 - Ardao, "Positivism in Latin America," in LAP, pp. 150-156
4. The Americas in contrast, 1890s-1900
 - Martí, "Our America," in LAP, pp. 232-238
 - Rodó, "Ariel," in LAP, pp. 219-226
5. Conceptions of Indo-America
 - Mariátegui, "Indians, Land, and Religion in Peru," in LAP, pp. 239-253
 - Vasconcelos, "The Cosmic Race," in LAP, pp. 279-286

Part II

6. Philosophy's professionalization
 - Romero, "Man and Culture," in LAP, pp. 275-278
 - Frondizi, "Is There an Ibero-American Philosophy?" in LAP, pp. 294-301
 - Gracia and Jaksí, Introduction to "The Search for Philosophical Identity," from *Latin American Philosophy in the Twentieth Century*, pp. 209-215
7. Critiques of Eurocentrism
 - Zea, "Identity: A Latin American Philosophical Problem," *Philosophical Forum* 20.1-2 (1988-89)
 - Dussel, *Philosophy of Liberation*, chapter 1, pp. 1-15
 - Fernández Retamar, "Our America and the West," *Social Text* 15 (1986): 1-25
8. Feminist philosophy in Latin America since 1980s
Unpublished manuscripts by Ofelia Schutte and María Luisa Femenías, *Feminist Philosophy in Latin America and Spain*
First paper due for those selecting option 1.

Part III

9. Philosophy and Cultural studies
 - Rama, *The Lettered City*, chapter 1, pp. 1-15
 - García Canclini, *Hybrid Cultures*, chapter 4, pp. 107-144
10. Latin American subaltern studies: Approaches and debates
 - Latin American Subaltern Studies Group, "Founding Statement" *boundary 2*, vol. 20, No. 3 (Autumn, 1993), pp. 110-121. JSTOR
 - Beverley, *Subalternity and Representation*, chapter 4, pp. 85-113
 - Rodríguez, from *The Latin American Subaltern Studies Reader*, pp. 1-14
 - Moraña, "The Boom of the Subaltern," in LACSR, pp. 643-653

11. A “transmodern” ethics of liberation
 - Dussel, “Architectonic of the Ethics of Liberation,” pp. 273-304
 - Dussel, “Beyond Eurocentrism: The World System and the Limits of Modernity,” pp. 3-30
12. Post-Occidentalism and border gnosis
 - Mignolo, *Local Histories/Global Designs*, chapter 2, pp. 91-126
13. 11/21 Reading period
14. Cultural critique and deconstructive feminism
 - Richard, *Masculine/Feminine*, whole book
15. Latina/o identities
 - Anzaldúa, *Borderlands/La Frontera*, chapter 7, pp. 77-98
 - Gracia, from *Hispanic/Latino Identity: A Philosophical Perspective*
 - Flores, *From Bomba to Hip-hop: Puerto Rican Culture and Latino Identity*, chapter 9, pp. 191-203

References to Sources Cited Above

- Anzaldúa, Gloria. 1987. *Borderlands/La Frontera*. San Francisco: Aunt Lute.
- Beverly, John. 1999. *Subalternity and Representation: Arguments in Cultural Theory*. Durham: Duke University Press.
- Dussel, Enrique. 1998. “Beyond Eurocentrism: The World-System and the Limits of Modernity.” In *The Cultures of Globalization*, ed. Fredric Jameson and Masao Miyoshi. 3-30. Durham: Duke University Press.
- . 1997. “Architectonic of the Ethics of Liberation: On Material Ethics and Formal Moralities,” in *Liberation Theologies, Postmodernity, and the Americas*, ed. David Batstone, Eduardo Mendieta, Lois Ann Lorentzen, and Dwight N. Hopkins. New York: Routledge.
- . [1974] 1985. *Philosophy of Liberation*. Trans. Aquilina Martínez and Christine Morkovsky. Maryknoll, NY: Orbis.
- García Canclini, Néstor. [1989] 2005. *Hybrid Cultures: Strategies for Entering and Leaving Modernity*. Trans. Christopher L. Chiappari and Silvia L. López. Minneapolis: University of Minnesota Press.
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- Nuccetelli, Susana, and Gary Seay (eds.). 2004. *Latin American Philosophy: An Introduction with Readings*. Upper Saddle River, NJ: Prentice-Hall.
- Rama, Angel. 1996. *The Lettered City*. Ed. and trans. John Charles Chasteen. Durham: Duke University Press.
- Rodríguez, Ileana. 2001. “Reading Subalterns across Texts, Disciplines, and Theories: From Representation to Recognition.” In *The Latin American Subaltern Studies Reader*, ed. Ileana Rodríguez. Durham: Duke University Press.
- Richard, Nelly. 2004. *Masculine/feminine: Practices of Difference(s)*. Trans. Silvia Tandeciarz and Alice A. Nelson. Durham: Duke University Press.
- Zea, Leopoldo. “Identity: A Philosophical Issue.” *Philosophical Forum* 20.1-2 (1988-89): 33-42. A special issue on “Latin American Philosophy Today,” edited by Jorge J. E. Gracia.
- Note: The sources for the readings from the anthology edited by Nuccetelli and Seay (above) used in this course are listed therein alongside each selection.

Philosophy 3380: Latin American Philosophy

Susana Nuccetelli

St. Cloud State

Teaching Latin American Philosophy: Why? How?

It is a fact that Hispanics are the fastest-growing minority group in the United States. This would of course provide a pragmatic reason for incorporating Latin American philosophy in the course offerings of our philosophy departments. This conclusion may be supported on moral grounds. After all, broadening cultural horizons by including in the curriculum points of view that have been historically overlooked is a value. Whether or not one accepts these reasons, it is not difficult to see that Latin American philosophy is worth studying for its own sake. For although its problems and arguments appear similar to those already studied in some of the standard areas of philosophy, Latin American thinkers have made contributions to philosophy in their attempts to adapt such problems and arguments to fit the reality of the subcontinent. I construe Latin American philosophy broadly as to include a number of philosophically relevant works by non-philosophically trained thinkers. In my experience teaching it, it is always engaging for undergraduates of many different backgrounds, who are invariably eager to discuss the work of Latin American thinkers on topics

such as human rights, feminism, ethnic and racial identity, and the identity of Latin American philosophy. Someone once asked me, “how could Latin American thought truly satisfy a student’s desire to learn something *different*, when many of the philosophical questions raised by Latin American thinkers are among the perennial problems that have concerned philosophers at different times and in different places throughout the Western tradition?” I replied that the theories are not altogether the same—for they have been adapted by Latin American thinkers to capture problems presented by new circumstances, and these thinkers have sought solutions with novel arguments.

But since many general issues in philosophy could be given interesting twists in the context of Latin America, I also incorporate some of these in my course. For example, rationality and the interpretation of radically different cultures, which involve complex metaphysical questions, are on my syllabus in connection with Popol Vuh and other writings of the Maya. And Scholasticism, the accepted philosophical paradigm under Iberian rule, gave rise to interesting philosophical debates about human rights during the Conquest. Furthermore, some manifestations of modern philosophy in the New World can be studied through readings of rebels against Scholasticism such as José de Acosta, a Jesuit priest in Peru who questioned the wisdom of appealing to Aristotle, Aquinas, and other “authorities” in matters empirical, and Juana Inés de la Cruz, the philosophically talented Mexican nun who was a pioneer in her defense of women’s right to knowledge. Positivism, consequentialism, and Marxism are some of the nineteenth-century philosophical movements that in the context of Latin America underwent interesting adaptations to the new circumstances. Among the specific issues that have generated heated controversies from the early twentieth century to the present, I teach how Latin Americans and their descendants abroad think of their own cultural identity (Vasconcelos, Mariategui, Bolívar, and others), Rodó’s critique of U.S. mass-culture and moral philosophy, the identity of Latin American philosophy (Zea, Salazar Bondy, Frondizi) and the vexing problem of which name, if any, is the correct one to use to refer to all of this exceedingly diverse ethnic group (Gracia, Nuccetelli).

Philosophy 3380: Latin American Philosophy, Fall 2006

Susana Nuccetelli

University of Texas–Pan American

Course Material

The textbooks for this course (available at the campus book store) will be:

Susana Nuccetelli, *Latin American Thought: Philosophical Problems and Arguments*. Boulder (CO): Westview Press, 2002. ISBN: 0-8133-6553-8 (Hereafter, “LAT.”)

S. Nuccetelli & G. Seay, *Latin American Philosophy: An Introduction with Readings*. Prentice Hall, 2003. ISBN: 0-13-048516-0 (Hereafter, “RLAT.”)

Course Requirements

A student’s grade in this course will be estimated on the basis of:

Demonstrated regular class participation: 10 credits.

A class presentation: 30 credits.

Two exams worth 30 credits each.

Tentative Schedule of Topics and Readings

Week 1 & 2

Topic: Prediction Among the Mayans.

Readings

LAT, Chapter 1 & 2, *RLAT*, *The Book of Chilam Balam of Chumayel*

Week 3 & 4

Topic: Native Folk-Cosmologies.

Readings

LAT, Chapters 3 and 4

RLAT, Miguel León-Portilla, *Aztec Thought and Culture*

RLAT, Fray Bernardino de Sahagún, *General History of the Things of New Spain*

Week 5 & 6

Topic: Was the Iberian Conquest Morally Justified?

Readings

LAT, Chapter 5

RLAT, Juan Ginés de Sepúlveda, “Prologue to the Members of the Congregation”

RLAT, Bartolomé de Las Casas, “The Only Way”

RLAT, Francisco de Vitoria, *De Indis et De Iure Belli Relectiones*

RLAT, Roberto Fernández Retamar, *Caliban and Other Essays*

EXAM 1 Thursday, Oct. 5

Week 7

Topic: The Scholastic Paradigm.

Readings

LAT, Chapter 6

RLAT, José de Acosta, *The Natural & Moral History of The Indies*

RLAT, Edmundo O'Gorman, *The Invention of America*

Week 8

Topic: Sor Juana's Reply.

Readings

LAT, Chapter 6

RLAT, Juana Inés de la Cruz, "Reply to Sor Philothea"

RLAT, Enrique D. Dussel, "The Erotic in Latin America"

Week 9

Topic: The Period of Independence.

Readings

LAT, Chapter 6

RLAT, Simón Bolívar, "Jamaica Letter," and "Angostura Address"

RLAT, Domingo F. Sarmiento, *Facundo or, Civilization and Barbarism*

RLAT, Juan Bautista Alberdi, *The Basis and Starting Points of National Organization*

RLAT, Víctor Raúl Haya de la Torre, "Is Latin America Ready for Democracy?"

Week 10

Topic: Positivism.

Readings

LAT, Chapter 7.

RLAT, Arturo Ardao, "Positivism in Latin America"

RLAT, João Cruz Costa, *A History of Ideas in Brazil*

RLAT, Leopoldo Zea, 1949 "Positivism and Porfirism in Latin American"

Week 11

Topic: Rodó and Martí.

Readings

LAT, Chapter 7.

RLAT, José E. Rodó, *Ariel*

Week 12

Topic: Mariátegui and the Liberation Theologians.

Readings

LAT, Chapter 7.

RLAT, José Martí, "Our America"

RLAT, José C. Mariátegui, "The Problem of the Indian," & "The Religious Factor"

RLAT, José Comblin, "Science and Technology"

RLAT, Leonardo Boff, "Science, Technology, Power, and Liberation Theology"

Week 13

Topic: The Identity of Latin Americans.

Readings

LAT, Chapter 8

RLAT, José Vasconcelos. *The Cosmic Race*

Week 14

Topic: Philosophy in Latin America vs. Latin American Philosophy.

Readings

LAT, Chapter 8

RLAT, Risieri Frondizi, "Is There an Ibero-American Philosophy?"

RLAT, Leopoldo Zea, "Identity: A Latin American Philosophical Problem"

RLAT, Jorge Gracia, *Hispanic-Latino Identity: A Philosophical Perspective*

EXAM 2 Tentative date: Thursday, Dec. 7

Getting in Touch

Students are strongly encouraged to consult with the instructor if they encounter special difficulty with the assigned material, or if they have any questions about the subject. Regular office hours will be scheduled for this purpose during which the instructor will always be available for consultation, with no appointment necessary.

PHIL 200A/300A: Hispanic and Latin American Philosophy

Mario Ramos-Reyes

Kansas Community College and Washburn University

PH 200A/300A

Hispanic and Latin American Philosophy

Ramos-Reyes

This new course on Hispanic Philosophy is an attempt to convert the Hispanic cultural experience—my own experience—into a formal curriculum for a Philosophy Department. Thanks to the encouraging words and advice of my never forgotten Dean-friend Henry Louis of KCKCC, Professor Jorge Nobo (a fellow *transterrado*—a term explained below), and Professor Harold Rood, the Dean of the Department, I was able to complete this proposal and teach at Washburn University this course for the first time. My approach is not only based on my academic credentials but more importantly on my experience living as what the Spanish philosopher Jose Gaos calls a *transterrado*: a person who is a stranger in a strange land; having left his native country because of political and economic necessity, he attempts to convey his own understanding of reality to the people who inhabit his new home in exile. Thus, in this course, the need for reaching “the Other,” those who are different than us, is vital.

A foundational conviction to my way of teaching is that key issues towards building a better world are not so much economic as cultural: they are about meaning before they are about numbers. My pedagogical method is that of a searcher; someone who asks for the meaning of life and encourages students to do the same.

This course offers an overview of the historical contexts in which the major problems of Latin American philosophy have originated, with thematic discussions where some proposed solutions to those problems are evaluated according to their philosophical merits.

I) Description: PH200A/300A will be taught as a lower/upper division introduction to the Hispanic and Latin American Philosophy. We will be concerned with four broad topics in Hispanic Philosophy: the issue of a Hispanic and Latin American Philosophy; the historical development of a Hispanic and Latin American Thought; the theories about Hispanic/Latino identity; and the study of four major philosophers of that tradition. It should be carefully noted that we will be dealing with a general overview of some philosophical problems involved in the study of Hispanic and Latin American Thought. Classes will be mixed lecture and discussion, with students bearing part of the burden for class discussion.

II) Course Requirements:

A successful completion of this course will require the following:

- 1. Reading** the assigned book chapters, preparing answers to the guide questions. Specific selections will be assigned from the texts and additional handouts will be distributed to supplement the texts. Thus, preparing for the class meetings will involve reading the assigned materials and answering the reading questions provided to guide. These questions will be the basis for class discussions and exams. Essentially they highlight the main points we wish to consider in each reading so they serve as a study guide. The reading selections are the core of the philosophical experience in this class and must be read if you are to gain anything from your study of Hispanic and Latin American Philosophy. **Simply attending class will not be sufficient. You must also be prepared on a daily basis.**
- 2. Class participation.** Thoughtful contributions to class discussion are expected. The class discussions will clarify, elaborate on, and challenge positions posed in the readings. Your questions and reactions will be essential to this process, so attending regularly and being prepared are critical to the success of the class and your personal success. You need to be in class, on time, to complete these.
- 3. Attendance.** The instructor will take attendance at the beginning of each class meeting. You must be on time to be counted present. It is not appropriate to come late or leave early unless there is a reasonable justification. The information required to pass this course emerges from lecture materials and in-class assignments, not merely from the textbook. Students must be in class to be in contact with these ideas. I will penalize unexcused absences or any absences after the first three. Class participation and attendance will be graded.
- 4. Integrity.** Giving or receiving assistance on an exam, the use of any illicit notes on an exam, or the use of unattributed quotations or sources on the essays is plagiarism, and will be heavily penalized, usually with a failing grade in the course.

III) Grading, Examinations, and Class Policies. The evaluation will be based on two exams, a mid-term exam (30%), and a final exam (35%), an essay written out of class (25%), and class attendance and participation (10%).

1. Exams. There will be two exams; mid-term and final. These will all be reminded at least one period in advance with some explanation on what to expect or prepare for. All exams will be essay style, with potential questions circulated before the exam.

Exams must be taken when given. Make-up exams will be given only in the most unusual circumstances, and the make-up must be approved no later than the day the exam is scheduled. Make-up exams will generally be more difficult than the regular exam, and the grade may be penalized. Students taking make-up examinations or requesting information about grades at the department office must display pictured identification. No extra credit work will be considered.

2. Essay. Your out-of-class essay will be a response to a specific question posed to you well in advance, and will require some outside reading. Students should be choosing one primary text presented in class as a starting point. It is not, however, a research paper, but an opportunity to deal in more detail with a question, problem, or issue dealt with in class. The professor will hand out a specific assignment sheet on this later; due date is on the Assignment Schedule. All primary reading texts will be available at the library reserve and at the professor's office. There are also some other articles available on internet sites; students will not have to purchase additional texts.

IV) Required Texts:

Jorge J. E. Gracia, *Hispanic/Latino Identity: A Philosophical Perspective*. Blackwell Publishers, 2000 and Susana Nuccetelli, *Latin American Thought*. Westview, 2002.

Primary Readings-Books

Ortega y Gasset, Jose: *What is Philosophy*, W. W. Norton & Company, Inc., New York, 1960.

———. *The Revolt of the Masses*, W. W. Norton & Company, Inc., New York, 1957.

Sarmiento, D. F.: *Facundo: Civilization and Barbarism*. New York: Viking Penguin, 1998.

Las Casas, Bartolomé de: *Witness: Writings of Bartolomé de las Casas*. G. Sanderlin, ed. Maryknoll, New York: Orbis Books, 1993.

Unamuno, Miguel: *The Tragic Sense of Life*. Dover Edition, New York, 1955.

Zea, Leopoldo: *Latin American Mind*, University of Oklahoma Press, 1975.

Other primary readings, papers, and articles for this course will be on reserve in the library.

V) Topics, Reading Outline, Schedule of Classes

Special Note: The schedule of assignments and activities in this course is tentative and subject to change based upon the judgment of the instructor. Students are responsible for all assignments announced in class as well as those listed in this syllabus. Material included is intended to provide an outline of the course and rules that the instructor will adhere to in evaluating the student's progress. However, this syllabus is not intended to be a legal contract. Questions regarding the syllabus are welcome any time.

1. Introduction to Hispanic & Latin American Philosophy

Session 1: First Day of Class – Presentation of the Syllabus

Hispanic & Latin American Philosophy. Gracia, Preface, pp. vii-xviii; Nuccetelli, Preface, pp. xiii-xxii

Session 2: *Hispanics or Latinos*, Gracia Ch. 1, What Should we call ourselves? pp. 1-26

Primary readings:

1) Jose Ortega y Gasset, *What is Philosophy*, W. W. Norton & Company, Inc., New York, 1960, chapters 1, 2, 10 & 11.

2) Anton Donoso: "Latin America Applied Philosophy," *Latin American Research Review*. V. 27 n. 2 (1992) pp. 237-57.

2. The Concept of Hispanic Philosophy

Session 3: *What is Hispanic Philosophy?* Gracia, Ch 4, An Illustration: Hispanic Philosophy, pp. 70-87.

Session 4: *What is Hispanic Philosophy?* Gracia, Ch 4, An Illustration: Hispanic Philosophy, pp. 70-87.

3. The Concept and Beginning of Latin American Philosophy

Session 5: *What is Latin American Philosophy?* Gracia, Ch 6, The Search for Identity, "The issue," pp. 130-140

Session 6: (Research at the Library- Out of Class Essay- Exploring themes and issues)

Session 7: *What is Latin American Philosophy?* Gracia, Ch 6, The Search for Identity, "History of the Controversy," pp. 140-152

Session 8: *What is Latin American Philosophy?* Gracia, Ch 6, The Search for Identity, "History of the Controversy," pp. 140-152

Session 9: *Latin America Indian Rationality*. Nuccetelli, Chapter 1, The Epistemic Practices, pp. 1-10

Session 10: *Latin America Indian Rationality*. Nuccetelli, Chapter 2, Could the Mayas Think? pp. 25-35

Session 11: *Latin America Indian Rationality and the West*. Nuccetelli, Chapter 3, Native Folk Cosmologies vs. Western Philosophy, pp. 49-65

Primary readings:

1) Francisco Miro Quesada: "Philosophy and the Birth of Latin America," *Diogenes*, Summer 1991, pp. 47-64

2) Leopoldo Zea, *Latin American Mind*, University of Oklahoma Press, 1975, Ch. 1 & 2

4. The Encounter, the "Discovery," and the Clash of Cultures

Session 12: *The Encounter*, Gracia, Ch 5, Where do we come from? pp. 88-129

Session 13: *The Encounter*, Gracia, Ch 5, Where do we come from? pp. 88-129

- Session 14: *Relativism and the “New” World*. Nuccetelli, Chapter 4, The Legacy of 1942, pp. 69-88
- Session 13: *Relativism and the “New” World*. Francisco Romero’s Claim. Nuccetelli, Chapter 4, The Legacy of 1942, pp. 69-88
- Session 14: Mid-term review
- Session 15: MID-TERM EXAM
- 5. The Thomistic Hispanic Tradition & the Justice of the Conquest**
- Session 16: *Thomistic Philosophy and the Conquest*, Nuccetelli, Chapter 5, Human Rights & Moral Dilemma, pp. 93-102
- Session 17: *Thomistic Philosophy and the Conquest*, Nuccetelli, Chapter 5, Sepulveda vs. Las Casas, pp. 102-122
- Session 18: *Thomistic Philosophy and the Conquest*, Nuccetelli, Ch 5, Vitoria, pp. 122-28
- Primary readings:**
- 1) Francisco Romero, “Intentional Consciousness, Culture, the Self and the World, & the Spirit in General,” in *Latin American Philosophy in the Twentieth Century*. Edited by Jorge J.E. Gracia. Prometheus Books, New York, 1986, pp. 81-102.
 - 2) Jose Vaconcelos, “Man in the Cosmos,” in *Latin American Philosophy in the Twentieth Century*. Edited by Jorge J.E. Gracia. Prometheus Books, New York, 1986, pp. 53-66
- 6. The Liberal Tradition and the Search for Intellectual Independence**
- Session 19: *Latin America Liberals*, Nuccetelli, Chapter 6, From Bolivar to Sarmiento, pp. 160-173
- Session 20: *Latin America Positivism*, Nuccetelli, Chapter 7, pp. 179-193
- Session 21: *Latin America Spiritualism*, Nuccetelli, *Rodo on Hispanic Identity*, Chapter 7, pp. 193-201
- Session 22: *Latin America Socialism*, Nuccetelli, Chapter 7, pp. 201-212
- Primary readings:**
- 1) Simón Bolivar, “The Angostura Address,” in *Latin American Social Thought*. Edited by Harold E. Davis, The University Press of Washington, D.C., 1963, pp. 15-36
 - 2) William Raat, “Leopoldo Zea and Mexican Positivism,” *Hispanic American Historical Review*, February 1975, pp. 1-18
 - 3) Leopoldo Zea, “The Actual Function of Philosophy in Latin America” in *Latin American Philosophy in the Twentieth Century*. Edited by Jorge J.E. Gracia. Prometheus Books, New York, 1986, pp. 217-230
- 7. Hispanic in American Philosophy**
- Session 23: *Foreigners in Our Own Land*, Gracia, Ch 7, The Problem, Some Explanations, pp. 166-159
- Session 24: *Foreigners in Our Own Land*, Gracia, Ch 7, The American Philosophical Community, pp. 167-180
(OUT-OF-CLASS ESSAY DUE)
- Primary readings:**
- 1) Jose Ortega y Gasset, *The Revolt of the Masses*, W. W. Norton & Company, Inc, New York, 1957, Chapters 1, 6, 7, 12, & 14
 - 2) Miguel de Unamuno, *The Tragic Sense of Life*, Dover Edition, New York, 1954
 - 3) Arturo Andres Roig “A Philosophy of Liberation,” in *Latin American Philosophy in the Twentieth Century*. Edited by Jorge J.E. Gracia. Prometheus Books, New York, 1986, pp. 245-259
- Session 25: *Foreigners in Our Own Land*, Gracia, Ch 7, Hispanic and The American Philosophical Community, pp. 180-86
- Session 26: *Foreigners in Our Own Land*, Gracia, Ch 7, Conclusions, pp. 187-192
- Session 27: Summary and Review
- Session 28: General Review - Last Day of Class
- Session 29: FINAL EXAM – 1:30PM

Philosophy 2330: Introduction to Ethics

Gary Seay

Medgar Evers College—City University of New York

One way of introducing students to Latin American philosophy is to incorporate some of its central topics in a more conventional undergraduate course. If it’s a required course, as Intro to Ethics is at many institutions, all the better. My Intro to Ethics courses are often divided into a number of sessions devoted to “theory” followed by a series of sessions devoted to “applications.” Several topics from Latin American philosophy can easily be programmed in the latter half, as I’ve done here, to illustrate some issues of moral theory discussed earlier. But this syllabus also includes some reference to philosophical issues in Latin American thought that can be used to illustrate disputes about normative ethical relativism treated in the first part of the course. I would be very much interested to know what other instructors think about this sort of program, and also about how it works for them if they actually try it.

Philosophy 2330: Introduction to Ethics

Fall 2007

Instructor: Gary Seay

Philosophy 2330 provides a general introduction to the use of systematic reason in thinking about right and wrong. It first introduces students to some fundamental philosophical problems that arise in thinking about morality and then considers four normative ethical theories that purport to provide standards for assessment in practical situations and guides to resolving moral dilemmas. Students then examine some ways in which these theories can be useful in clarifying the terms of our thinking about ethical issues in Latin American thought and some contemporary moral controversies.

Required Reading

Most of the readings for this course will be selected from John Arthur's anthology, *Morality and Moral Controversies*, 7th Edition (Prentice Hall, 2006) and from Nuccetelli & Seay's *Latin American Philosophy: An Introduction with Readings* (Prentice Hall, 2004), both of which are available in the campus bookstore. Page numbers in the assigned readings listed below refer to these books (*MMC* for Arthur, *LAP* for Nuccetelli & Seay).

Tentative Course Program and Reading Assignments

I. Introduction (Session 1). What is Moral Philosophy?

II. Some Fundamental Issues about Justification.

(Session 2) Doesn't Morality Have to Be Based on Religion?

Read John Arthur, "Morality, Religion, and Conscience," *MMC* 15-22.

(Session 3) Shouldn't I Just Follow My Conscience?

Read Jonathan Bennett, "The Conscience of Huckleberry Finn," *MMC* 23-30.

(Session 4) Isn't All Morality Relative to Culture?

Read Mary Midgley, "Trying Out One's New Sword," *MMC* 33-36 and

Bartolomé de Las Casas, "Biographical Addenda to *The Only Way*," *LAP* 43-54.

(Session 5) Ethical Subjectivism. 'Fact and Value' in David Hume and G. E. Moore.

Read David Hume, "Morality is Based on Sentiment," *MMC* 40-45.

(Session 6) Why Bother with Morality at all? Ethical Egoism.

Read Ayn Rand, "The Virtue of Selfishness" [hand-out].

(Session 7) A Prudential Justification of Morality?

Read Thomas Hobbes, *Leviathan* [excerpt], *MMC* 1-8.

III. Examination No. 1

(Session 8) **Review for Exam**

(Session 9) **FIRST EXAM**

IV. How to Think about Right and Wrong: Four Normative Ethical Theories.

(Session 10) Consequentialism.

Read John Stuart Mill, *Utilitarianism* [excerpt], *MMC* 65-72.

(Session 11) Problems with Consequentialism – and a Possible Solution.

(Session 12) Monist Deontological Ethics.

Read Immanuel Kant, *The Fundamental Principles of the Metaphysic of Morals* [excerpt], *MMC* 56-62.

(Session 13) Autonomy of the Will and Some Problems with Kant's Ethics.

Read Immanuel Kant, *The Fundamental Principles of the Metaphysic of Morals* [excerpt], *MMC* 62-65.

(Session 14) Pluralist Deontological Ethics: Intuitionism.

Read W. D. Ross, "Intuitionism," *MMC* 74-78 [excerpt from *The Right and the Good*].

(Session 15) Virtue Ethics.

Read Aristotle, *Nicomachean Ethics* [excerpt], *MMC* 50-56.

V. Examination No. 2

(Session 16) **Review for Exam**

(Session 17) **SECOND EXAM**

VI. Applications of Ethics: Some Moral Controversies.

1. Autocracy *vs.* Liberal Democracy: Could Utilitarians Be Bolivarists?

(Session 18) Read Simón Bolívar, "Jamaica Letter," *LAP* 105-119; Víctor Raúl Haya de la Torre, "Is Latin America Ready for Democracy?" *LAP* 138-142.

2. Some Puzzles about Race and Latino Identity.

(Session 19) Read Juan Bautista Alberdi, "The Basis and Starting Points for the Political Organization of the Argentine Republic," *LAP* 132-137; José Vasconcelos, "The Cosmic Race," *LAP* 279-286; José Martí, "Our America," *LAP* 232-238.

3. Wealth and Poverty in Modern Hispanic America.

(Session 20) Read José Carlos Mariátegui, "Indians, Land, and Religion in Peru," *LAP* 239-253; José Comblin, "Science and Technology," *LAP* 255-264; Leonardo Boff, "Science, Technology, Power, and Liberation Theology," *LAP* 265-269

4. "Latin Values" – Latin American Positivism and Its Critics.

(Session 21) Read Arturo Ardao, "Positivism in Latin America," *LAP* 150-156; Leopoldo Zea, "Positivism and Porfirism in Latin America," *LAP* 198-218; José Enrique Rodó, "Ariel" [excerpt], *LAP* 219-226

5. Gender Equality *vs.* Machismo.

(Session 22) Read Juana Inés de la Cruz, "Reply to Sor Philothea," *LAP* 86-91; Enrique D. Dussel, "The Erotic in Latin America," *LAP* 92-98

6. Sexual Behavior and Personal Liberty.

(Session 23) Read John Stuart Mill, *On Liberty* [excerpt], *MMC* 358-365.

(Session 24) Read Richard Wasserstrom, "Is Adultery Immoral?" *MMC* 304-310; and Richard D. Mohr, "Gay Basics: Some Questions, Facts, and Values," *MMC* 283-292.

7. Free Speech.

(Session 25) Read John Stuart Mill, "Of the Liberty of Thought and Discussion" [excerpt from *On Liberty*], *MMC* 521-523; and Village of Skokie *vs.* National Socialist Party, "Nazi Marches," *MMC* 524-527.

(Session 26) Read Charles Lawrence and Gerald Gunther, "Prohibiting Racist Speech on Campus: A Debate," *MMC* 527-532; and Alan M. Dershowitz, "Political Correctness, Speech Codes, and Diversity," *MMC* 533-534.

VII. Examination No. 3

(Session 27) Review for Exam

(Session 28) THIRD EXAM

Courses in Disciplines Other than Philosophy: History 2327: Mexican American History I

William B. Carter

South Texas College

The general outline of this course includes the economic, social, and political history of early Native America, early modern Europe, colonial Mexico, the early American Southwest, and the history of the U.S., with an emphasis on the Southwest, until about 1900. Additionally, however, several slices of Latin American philosophy are incorporated into the curriculum in order to familiarize students with basic features of early Latin American and Mexican thought and culture. In particular, students explore (a) the fundamental moral debate of colonial Mexico, the treatment of the Indians; (b) the scholastic roots and influence on patterns of diabolical thinking in New Spain; (c) the abiding Latin American (and Mexican) interest in cultural and individual identity; and (d) political philosophy. The interdisciplinary approach of the course gives students an opportunity to dig through a rich and complex cultural heritage. Of the sections that have been offered at South Texas College, which is located five miles from the international border with Mexico, about 99 percent of the students have been Mexican-American, and their palpable interest in the course material creates engaging discussions and allows for high expectations to be met. Students are weekly quizzed over readings, which provide critical material for class discussions and lecture topics. Three major exams during the semester assess the students' understanding of the ideas presented in class lectures and discussions.

Mexican American History I

History 2327

South Texas College

Fall 2007

William B. Carter

History and Philosophy

South Texas College

bcarter@southtexascollege.edu

This course explores the indigenous, Spanish, and mestizo roots of Mexican American life and thought, including their Southwest and global contexts, particularly from about 1300 until 1865. Patterns of social organization, economics, technology, art, and philosophy that developed in the Americas are compared with those in Europe from ancient times through the early modern period. The Conquest spawned a social reality and conceptualization of *mestizaje* which became the foundation of a new Spanish-American cosmopolitan ideal—creatively blending the many economic, social, intellectual, artistic, and gastronomic worlds converging in Mexico—alongside coercive material, political, and spiritual conquests, and the formation of racially based feudal class distinctions, all of which on various grounds justified the exploitation of Indians and Africans. Northern communities in Nueva Vizcaya, Nuevo Mexico, Coahuila, and Nuevo Santander reveal interesting similarities and distinctions closer to home and along the Río Grande. The rise of Mexican nationalism and independence is addressed, and the Texas Revolution and War of Aggression are heuristically placed into this nationalist context as well as the context of the American Revolution to the north. The Treaty of Guadalupe Hidalgo created Mexican Americans, many of whom quickly became displaced economically, politically, and socially. The U.S. Civil War

accelerated the process of displacement as Jim Crow segregation set in with growing Anglo populations and modernization. Two questions: What are some of the effects of these experiences on Mexican and Mexican American identity over time? What does all of this tell us about early American history? And about living along the lower Rio Grande?

Readings (available in the bookstore):

Rodolfo Acuña, *Occupied America: A History of Chicanos*, Sixth Edition.

Gilbert M Joseph & Timothy J. Henderson, *The Mexico Reader: History, Culture, Politics* (Durham, 2003).

Susana Nuccetelli and Gary Seay, *Latin American Philosophy: An Introduction with Readings* (Upper Saddle River, NJ, 2004).

The above and other readings listed below will also be on Reserve in the Library.

Pre-Columbian Life and Thought: Dennis Tedlock, *Popol Vuh*; J. Eric Thompson, “The Meaning of Maize for the Maya,” in Joseph and Henderson; Inga Clendinnen, “The Cost of Courage in Aztec Society,” in Joseph and Henderson; Miguel León-Portilla, “The Birth of Philosophy among the Nahuas,” in Nuccetelli and Seay; Acuña, *Occupied America*.

- Films: “Ice Age Crossings”
“Teotihuacan to Tenochtitlán,” *500 Nations*.
“Maya: The Blood of Kings”

Iberia to 1492: Carlos Fuentes, *The Buried Mirror, Part I*.

- Film: “Virgin and the Bull”

Spanish Conquest of Mexico: Ramón Eduardo Ruiz, “The Conquest of Tenochtitlán;” Juan Ginés de Sepúlveda, “Prologue to the Members of the Congregation,” in Nuccetelli and Seay; Bartolomé de Las Casas, “Biographical Addenda to The Only Way,” in Nuccetelli and Seay; Fray Jerónimo de Mendieta, “The Spiritual Conquest,” in Joseph and Henderson.

Colonialism: Acuña, *Occupied America*; Enrique Florescano, “The Colonial Latifundio,” in Joseph and Henderson; Ilona Katzew, *Casta Painting: Images of Race in Eighteenth-Century Mexico*; Sor Juana Inéz de la Cruz, “On Men’s Hypocrisy,” in Joseph and Henderson.

- Film: “The Century of Gold”

The Northern Frontier of New Spain: Acuña, *Occupied America*; William Carter, “Settlement and Indian Relations in Seventeenth Century New Mexico”; Hubert Miller, *José de Escandon*.

Mestizaje and Mexican Identity: Katzew, *Casta Paintings*; José Vasconcelos, *The Cosmic Race*, in Joseph and Henderson; Octavio Paz, *The Sons of La Malinche*, in Joseph and Henderson; Carlos Fuentes, *The Crystal Frontier*.

Independence, Texas, and the War of Aggression (1846-8): Lucas Alamán, “The Siege of Guanajuato,” in Joseph and Henderson; Agustín Iturbide, “Plan of Iguala,” in Joseph and Henderson; Acuña, *Occupied America*.

- Film: “U.S.-Mexican War”

The U.S. Civil War and the Borderlands: Jerry Thompson & Lawrence T. Jones III, *Civil War and Revolution on the Rio Grande Frontier*.

English 6322: Latin American Rhetorics

Danika Brown

The University of Texas–Pan American

Course Syllabus

English 6322.01 (Spring 2007), Rhetorical Theory: Latin American Rhetorics

Instructor: Danika Brown

Email: danika@utpa.edu

Official Objectives and Outcomes:

Following are the Program Intended Student Learning Outcomes for the M.A. in English:

1. Understand and contribute to the ongoing conversation about issues, current theories, and discursive formations within the field of literature through research, writing teaching and professional development.
2. Produce critical interpretations and analysis of literary texts with attention to language and literacy.
3. Be familiar with literary canon, genres, and history of literature, as well as with interdisciplinary approaches to study of literature.

This course is designed to meet SLOs by engaging students in analyzing genres of discourse and approaches to rhetorical criticism that are commonly used in literary studies as well (3). Students will research and discuss major rhetorical theories and examples of rhetorical analysis (1). Students will study historical and primary texts within a context for analysis (3). Students will identify appropriate objects of study and produce an extensive critical interpretation of discourse according to an identified theoretical approach (1,2,3).

Overview and Assignments:

This course will examine cultural and ethnic identity through rhetorical theory in order to consider the complexities of how identities are constructed and the implications for those constructions. We will look specifically at the question of “Latin American” identity by analyzing primary historical and contemporary texts, including pre-Columbian codices, speeches and letters from the conquest, and post-colonial narratives. In addition, we will read philosophical and theoretical texts that engage substantive issues of language and power, and the possibility of alternative ways of knowing (or epistemologies) in subordinated cultural identities.

Students will be responsible for leading discussions on selected texts and presenting on a theoretical framework. While the majority of the course will be an examination of issues in Latin American thought, students will apply the rhetorical theories and methods in other sites where similarly productive questions can be analyzed through consideration of the material and discursive constructions of identity. The major assignment for the course (in addition to presentations and shorter analyses of specific texts) will be a seminar paper with an identified venue for possible publication or presentation.

Formal Assignments:

Reading responses for all assigned readings and discussion leader for at least one reading:	100 points
Analysis of a primary text (formal essay):	100 points
Seminar Paper (theory and analysis):	<u>200 points</u>
	400 points total

Course Expectations:

Because this is a graduate course, I will be treating it as a “seminar.” That means that the course will depend on discussion and student contributions more than on my lecturing over content. It also means that despite the fact that you have assigned readings, you will be identifying and responsible for additional research and reading on the theories we are covering. The readings serve as an introduction, at best, to these theories. I will expect you (with my guidance and support) to identify additional resources. Each of you will be presenting and facilitating the class on a chosen concept. That means you will be facilitating discussion of the readings you are responsible for.

I expect the writing in this class to reflect graduate level quality. If you are having trouble with academic discourse, I will work with you or recommend that you work with a peer reviewer in the writing center or other informal settings. All formal work should use MLA format.

I expect you to hold yourselves to a standard of curiosity, engagement, enthusiasm, and contribution that distinguishes you as committed graduate students. Regular attendance in this class is mandatory.

I expect to have a good time in this class. Though my syllabus can be read as officious and stuffy, I am neither. Rhetorical theory is really fun. I hope you will all agree.

Course Schedule Overview:

I see the course schedule breaking down according to the following *tentative* schedule:

Week 1

Introduction to rhetorical criticism, ideology, theory, practice, and relevance (this is the part where I convince you that you will use this stuff beyond this semester’s course)

Week 2

The rhetorical tradition, Critical Theory, rhetoric, and epistemology

Weeks 3-4

Latin American Thought; the *idea* of Latin America

Weeks 5-6

Pre-Columbian texts and interpretations

Weeks 7-8

Colonialism and the conquest

Week 9-10

Revolutionary discourses

Week 11

American movements

Week 12

Border identities, border epistemologies

Weeks 13-14

Politics and Policies and Latin American Identities

Week 15

Philosophical questions of identity; distinctions in philosophy and rhetorical methods

Week 16

Incorporating these issues into teaching and practice

Bibliography

Revolutionary Discourse

War of Independence 1832-36

Background Reading:

Barker, Eugene. "Public Opinion in Texas Preceding the Revolution." (From Annual Report of the American Historical Association for the Year 1911). Online. McKeehan, Wallace. *Sons of Dewitt Colonies Texas*. 1997-2000. <http://www.tamu.edu/ccbn/dewitt/pubbarker.htm>

McKeehan, Wallace. "Mexican Independence." *Sons of Dewitt Colonies Texas*. 1997-2000. <http://www.tamu.edu/ccbn/dewitt/mexicanrev.htm>

Mexican Revolution 1910

"The Mexican Revolution of 1910 and its Legacy." Latino Art Community. Internet Exhibit of Images of the Revolution. <http://latinoartcommunity.org/community/Gallery/1910/index.html>

Tuck, Jim. "Zapata and the Intellectuals." *Mexico Connect*. 2007. http://www.mexconnect.com/mex_history/jtuck/jtzapata2.html
Zapata, Emiliano. "1911: Plan De Ayala." From: John Womack, Jr. *Zapata and the Mexican Revolution*. *Historical Text Archive*. 2007. <http://historicaltextarchive.com/sections.php?op=viewarticle&artid=127>

Turner, John Kenneth. "Excerpt from *Barbarous Mexico*." Chicago: Charles H. Kerr and Company, 1910. *Historical Text Archive*. 2007. <http://historicaltextarchive.com/sections.php?op=viewarticle&artid=164>

Other Latin American Revolutionary Discourse

Guevarra, Che. "Economics Cannot be Separated from Politics." *Our America and Theirs*. 8 Aug 1961. Marxist Internet Archive <http://www.marxists.org/archive/guevara/1961/08/08.htm>

———. "On Revolutionary Medicine." 16 Aug 1960. *Marxist Internet Archive* <http://www.marxists.org/archive/guevara/1960/08/19.htm>

Duigan, John, Dir. *Romero*. 1989

Carl G. Herndl; Danny A. Bauer. "Speaking Matters: Liberation Theology, Rhetorical Performance, and Social Action." *College Composition and Communication* 54.4 (Jun., 2003), pp. 558-585.

Murals and Latin American Art

Rivera, Javier. *The Diego Rivera Virtual Museum*. 2005-2006. <http://www.diegorivera.com/index.php>

"Corridos Sin Fronteras." Smithsonian Institute. <http://www.corridos.org/>

"Museums, Galleries, and Other Online Art Links." Hispanic Art Links. Florida State University. <http://www.fsu.edu/~modlang/sp-cai/coursesite/ArtLinks.htm>

DeFillipo, Cynthia. "20th Century Latin American Art: Critical Issues of Influence." http://www.chatham.edu/pti/Contemp_Latin/DeFillipo_01.htm

[Includes strategies for incorporating history and influence into classrooms.]

Reber, Vera Blinn. "Art as a Source for the Study of Central America, 1945-1975: An Exploratory Essay," *Latin American Research Review* 13.1 (1978), pp. 39-64

Latin American Movements

Garcia, Alma M. "The Development of Chicana Feminist Discourse, 1970-1980" *Gender and Society*, 3.2 (Jun., 1989), pp. 217-238.

Watson, Jon. "Crossing the Colour Lines in the City of Angels: The NAACP and the Zoot-Suit Riot of 1943" *University of Sussex Journal of Contemporary History*, 4 (2002).

Border Identities

Anzaldúa, Gloria. *La Frontera/Borderlands*.

Stavans, Ilan. "Of Arms and Essayists." *Art and Anger: Essays on Politics and the Imagination*. Alb.: University of New Mexico Press, 1996

Paz, Octavio. *The Labyrinth of Solitude*.

Identity and Pedagogy

Champagne, Duane. "American Indian Studies is for Everyone." *American Indian Quarterly* 20.1 (1996), 77-82. Online: Race and Pedagogy Project. University of California, Santa Barbara <http://rpp.english.ucsb.edu/research/specific-us-racial-groups/native-american/champagne-duane-american-indian-studies-is-for-everyone> american-indian-quarterly-2011996-77-82

CALLS FOR MATERIALS

Call for Papers

The Spring 2008 *Newsletter on Hispanic/Latino Issues* will be devoted to the topic of immigration. We welcome submissions of papers related to this issue.

Call for Book Reviews

Although we are especially interested in book reviews related to immigration, book reviews in any area of Hispanic/Latino philosophy are most welcome.

Send all submissions to (Electronic submissions are preferred):

Bernie Cantens

Barry University

Department of Theology and Philosophy

O'Laughlin Hall

11300 NE 2nd Avenue

Miami Shores, Florida 33161

Telephone: (305) 899-4091 Fax: (305) 899-3385

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or

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Submission deadline: November 1, 2007