

Ethnological Approach to Cultural Diversity

Code: 101279
ECTS Credits: 6

Degree	Type	Year	Semester
2500256 Social and Cultural Anthropology	FB	1	1

Contact

Name: Montserrat Ventura Oller
Email: Montserrat.Ventura@uab.cat

Use of Languages

Principal working language: catalan (cat)
Some groups entirely in English: No
Some groups entirely in Catalan: Yes
Some groups entirely in Spanish: No

Teachers

Montserrat Ventura Oller
Josep Lluís Mateo Dieste

Prerequisites

There are no prerequisites

Objectives and Contextualisation

CONTEXTUALIZATION AND TRAINING OBJECTIVES OF THE SUBJECT

This is a first year course that develops the basic training to study Social and Cultural Anthropology and that corresponds to the basic subject 'basic concepts and fields of Anthropology'.

Introduction to the classic fields of Anthropology (economics, politics, kinship, religion) through specific ethnographic cases and a monograph, in order to provide a holistic approach to cultural diversity and to contrast with our sociocultural context and with other ethnographic examples.

Group 1. Ethnographic approach to cultural diversity. The case of the Maghreb

Professor. Josep Lluís Mateo Dieste

TRAINING OBJECTIVES:

Students will have to recognize and identify the complex and changing reality of the Maghreb populations, from the recent past to the current social situation, marked by processes of modernization, globalization and diaspora, and will receive the tools to deconstruct stereotypes on the otherness and its political uses. Students should be able to detect and analyze the central socio-cultural dimensions as well as the main changes and continuities of Maghreb societies in their main fields: economic and ecological, political and social organization, kinship relations, and symbolic, religious and ritual varieties. From here, ethnographic case studies will be presented, especially in the northern area of Morocco, and tools will be offered to analyze this area from a

dynamic point of view, considering the conflict over power, the construction of sexual inequalities and the impact of modernization processes (colonization, urbanization, emigration), in order to be able to interpret contemporary phenomena.

Group 2. Ethnographic approach to cultural diversity. The indigenous peoples of the lowlands of South America

Professor Montserrat Ventura i Oller

TRAINING OBJECTIVES:

Identifying geographical areas as cultural areas is always controversial. Nevertheless, the ethnology of the lowlands of South America has generated a set of topics and theoretical debates that confer a particularly interesting unit of analysis for anthropology in general. Throughout history, the images that the Indian jungle has provoked have followed two concepts: the "good savage" and that of the aggressive man by nature, without law, close to animality; In any case, close to nature. In the same way, the classical themes generated by the ethnology of the area have arisen around the "naturalness" of the "wild" Indians, to whom it has often been denied the capacity for cultural creation. In recent decades, indigenous peoples have activated some identity referents, and have put them in the political arena in order to claim rights. This has been a new trigger for relevant theoretical reflections on the nature of its identification as indigenous peoples.

Based on specific ethnographic examples and the programmatic texts of the different theoretical guidelines, and the debates about the contemporary situation of indigenous peoples, we will review the topics from which the ethnology of lowland South America has been developed, subjects that remain key for the general anthropology and for the understanding of humanity.

Simultaneously to the introduction in an area of ethnographic tradition such as Amazonia, and more extensively, the lowlands of South America, the student will acquire the basic knowledge about the more specific debates that the ethnology of this area has generated in the great anthropological subjects in which it has focused.

Competences

- Apprehending cultural diversity through ethnography and critically assessing ethnographic materials as knowledge of local contexts and as a proposal of theoretical models.
- Respecting the diversity and plurality of ideas, people and situations.
- Students must be capable of collecting and interpreting relevant data (usually within their area of study) in order to make statements that reflect social, scientific or ethical relevant issues.
- Students must have and understand knowledge of an area of study built on the basis of general secondary education, and while it relies on some advanced textbooks it also includes some aspects coming from the forefront of its field of study.
- Using the discipline's ethnographic and theoretical corpus with analytical and synthesis skills.

Learning Outcomes

1. Analysing a contemporary fact from an anthropological perspective.
2. Applying the basic concepts of Social and Cultural Anthropology to the understanding of relationships between various societies and cultures.
3. Applying the knowledge of cultural variability and its genesis to avoid ethnocentric projections.
4. Apprehending cultural diversity through ethnography.
5. Engaging in debates about historical and contemporary facts and respecting the other participants' opinions.
6. Identifying the sociocultural variability through ethnographic texts and audiovisual resources.
7. Interpreting the cultural diversity through ethnography.
8. Knowing and assessing the various processes of intercultural relationship.
9. Theoretically analysing ethnographic examples of cultural diversity in the fields of kinship, economy, politics and religion.

10. Using the basic concepts of Social and Cultural Anthropology for the understanding of relationships between various societies and cultures.
11. Using the ethnographic corpus in the cultural critique.

Content

Group 1. Ethnographic approach to cultural diversity. The case of the Maghreb

Professor. Josep Lluís Mateo Dieste

1. Introduction

Ethnocentrism and otherness.

Diversities: ethnicity, religion, class.

Doing Ethnography in the Maghreb

2. Economic relations and social organization

Agricultural and livestock systems in transition.

Exchange forms

The informal economy of the border

3. Power, kinship and social organization

The power of genealogy: state and tribe

Patrons and clients

Powers and counterpowers

4. Kinship and gender relations

Dimensions of kinship

Marriage and alliance

Notions of person and gender

5. Islam, text and popular religion

Religion, magic and symbolic systems

Popular Islam

Revitalization movements

Group 2. Ethnographic approach to cultural diversity. The indigenous peoples of the lowlands of South America

Professor: Montserrat Ventura i Oller

1. Primitivism and essentialism in the Amazon: History.

2. Ethnic categories.

3. Ecology, economics and territory.

4. Kinship, gender, social and political organization.
5. Person, shamanism, cosmology and great religions.
6. Indigenous people in a global world: Political movements, international cooperation and tourism.

Methodology

Teaching methodology:

Master classes with the support of the new information and communication technologies (NTIC).

Viewing and discussion of ethnographic documentaries.

Guidelines for the autonomous search of information.

Preparation of essays and text comments on bibliographic and audiovisual material (individual or group).

Training Activities:

Theoretical classes and discussion sessions oriented to audio-visual and written documents. Presentation and discussion of ethnographic cases and explanation of key concepts.

Ethnographic observation in small groups.

Comprehensive reading and discussion of texts, and analysis of audio-visual products

Individual study and discussion in a team prior to the presentation of work.

Elaboration of essays.

Activities

Title	Hours	ECTS	Learning Outcomes
Type: Directed			
Debates on Audiovisual and texts	10	0.4	1, 3, 6, 7, 5
Master classes	40	1.6	9, 1, 3, 2, 8, 6, 7, 5, 4, 11, 10
Type: Supervised			
Individual and collective tutorials	10	0.4	3, 2, 6, 7
Type: Autonomous			
Preparation and presentation of essays	30	1.2	1, 3, 2, 6, 7, 5, 11, 10
Study and personal work	52	2.08	9, 8, 6, 7, 4, 10

Assessment

At the beginning of the course, a schedule will be presented with the dates of the evaluation tests and the specific content of the exercises. This information will be available in the respective Moodle group 1 and group 2. Regularly consultation of Moodle is required.

EVALUATION*

40% Delivery of essays

20% Presentations and participation

40% Theoretical exams

* In order to pass, all the exercises must be presented on the dates set at the beginning of the course except if it is rightly justified. Failed tests may be re-evaluated on the dates of re-evaluation.

- To participate in the re-evaluation, students must previously be evaluated on delivery of essays (40%) and theoretical exams (40%).

- At the time of each evaluative activity, the teacher will announce via Moodle the procedure and dates of review of the qualifications.

- The detection of plagiarism in the essays will involve the suspension of the exercise, with a zero. In general, and following the regulation, when the student takes part of any irregular activity that leads to a significant variation of the qualification in an evaluative activity, this evaluative activity will receive a zero, independently of the disciplinary process that could be generated. If several irregularities are produced in evaluative acts in a same matter, the final qualification will be a zero.

- At the time of each evaluation activity, the teacher will inform the students (Moodle) of the procedure and date to review the qualifications.

Assessment Activities

Title	Weighting	Hours	ECTS	Learning Outcomes
Delivery of essays	40%	0	0	9, 1, 3, 2, 8, 6, 7, 4, 11, 10
Presentations and active participation in the classroom	20%	6	0.24	1, 2, 6, 7, 5, 10
theoretical exams	40%	2	0.08	9, 1, 3, 2, 6, 7, 11, 10

Bibliography

BASIC BIBLIOGRAPHY ON SOCIAL AND CULTURAL ANTHROPOLOGY

Bonte, Pierre, Izard, M. 1996 [1991]. *Diccionario de Etnología y Antropología*, Madrid, Akal.

Cavalli-Sforza, L. y F. 1994. *¿Qui som? Història de la diversitat humana*, Barcelona, Institut Català d'Estudis Mediterranis.

Friedman, Jonathan. 2001. *Identidad cultural y proceso global*, Buenos Aires, Amorrortu.

Gledhill, John. 2000 [1999]. *El poder y sus disfraces. Perspectivas antropológicas de la política*, Barcelona, Edicions Bellaterra.

González, Aurora, San Román, Teresa, Grau, Jorge. 2003. *Las relaciones de parentesco*, Bellaterra, Publicacions d'Antropologia Cultural-UAB.

Kottak, Conrad Phillip. 2003 [2002]. *Introducción a la antropología cultural. Espejo para la humanidad*, Madrid, McGraw-Hill.

Lewellen, Ted. C. 1994. *Antropología política*, Barcelona, Edicions Bellaterra.

Molina, José Luis, Valenzuela, Hugo. 2007. *Invitación a la antropología económica*, Barcelona, Edicions Bellaterra.

Morris, Brian. 1995. *Introducción al estudio antropológico de la religión*, Barcelona, Paidós.

San Román, Teresa. 1996. *Los muros de la separación. Ensayo sobre alterofobia y filantropía*, Madrid, Tecnos.

Group 1. Ethnographic approach to cultural diversity. The case of the Maghreb

Professor: Josep Lluís Mateo Dieste

Monograph required to be read during the academic year: Rosander, Eva Evers. 2004 [1991]. *Mujeres en la frontera. Tradición e identidad musulmanas en Ceuta*. Barcelona, Edicions Bellaterra.

Basic Bibliography about Magreb

Aixelá, Yolanda. 2000. *Mujeres en Marruecos. Un análisis desde el parentesco y el género*. Barcelona, Edicions Bellaterra.

Bennani-Chraïbi, Mounia / Fillieuele, Olivier (eds.). 2004. *Resistencia y protesta en las sociedades musulmanas*. Barcelona, Edicions Bellaterra.

Berque, Jacques. 1978. *Structures sociales du Haut-Atlas*, Paris, Presses Universitaires de France (1955).

Bonte, Pierre / Conte, Édouard / Hamès, Constant / Ould Cheikh, Abdel Wedoud. 1991. *Al-Ansâb. La quête des origines. Anthropologie historique de la société tribale arabe*, Paris, Éditions de la Maison des Sciences de l'Homme.

Bonte, Pierre (ed.). 1994. *Épouser au plus proche. Inceste, prohibition et stratégies matrimoniales autour de la Méditerranée*, Paris, Ed. de l'École des Hautes Études en Sciences Sociales.

Bourdieu, Pierre. 1991. *El sentido práctico*. Madrid, Taurus [1980].

---2006. *Sociología de Argelia y Tres estudios de etnología cabilia*. Madrid, CIS.

Brett, Michael / Fentress, Elizabeth. 1996. *The Berbers*. Oxford, Cambridge, Blackwell.

Caro Baroja, Julio. 1990. *Estudios saharianos*, Madrid, Júcar Universidad [1955].

Chaker, Salem (dir.). 1987. "Berbères. Une identité en construction", monogràfic *Revue de l'Occident Musulman et de la Méditerranée*, 44.

Davis, John. 1977. *Antropología de las sociedades mediterráneas*. Barcelona, Editorial Anagrama.

*Eickelman, Dale F. 2003. **Antropología del mundo islámico**. Barcelona, Edicions Bellaterra.

Gellner, Ernest. 1986. *La sociedad musulmana*. México, Fondo de Cultura Económica [1981].

Gellner, E. / Micaud C. (eds.). 1972. *Arabs and Berbers From Tribe to Nation in North Africa*. Duckworth.

Geertz, Clifford / Geertz, Hildred / Rosen, Lawrence. 1979. *Meaning and Order in Moroccan Society: Three Essays in Cultural Analysis*, New York, Cambridge University Press.

González Turmo, Isabel. 2001. *La antropología social de los pueblos del Mediterráneo*. Granada, Editorial Comares.

Lacoste, Camille & Yves. 2004. *Maghreb, peuples et civilisations*. Paris, La Découverte [1995].

Lacoste-Dujardin, Camille. 1993. *Las madres contra las mujeres. Patriarcado y maternidad en el mundo árabe*, Madrid, Cátedra.

López García, Bernabé & Berriane, Mohamed (dir.). 2004. *Atlas de la emigración marroquí en España*, Madrid, Taller de Estudios Internacionales Mediterráneos - Ministerio de Trabajo y Asuntos Sociales - UAM Ediciones.

Ramírez, Ángeles / López García, Bernabé (eds.). 2002. *Antropología y antropólogos en Marruecos. Homenaje a David M. Hart*. Barcelona, Edicions Bellaterra.

Roque, Maria-Àngels (ed.). 1996. *Las culturas del Magreb. Antropología, historia y sociedad*. Barcelona, Institut Català de la Mediterrània.

Valensi, Lucette. 1986. "La tour de babel: Groupes et relations ethniques au Moyen-Orient et en Afrique du Nord", *Annales ESC*, nº4, pp. 817-838.

(*General Work of reference recommended)

Group 2. Ethnographic approach to cultural diversity. The indigenous peoples of the lowlands of South America

Professor Montserrat Ventura i Oller

General Bibliography and monographs

ALBERT, B. & A. R. RAMOS (ORG) 2000 *Pacificando o Branco. Cosmologias do contato no Norte-Amazônico*, Sao Paulo: Editores UNESP.

BELAÚNDE, Luisa Elvira 2008 *El recuerdo de Luna. Género, sangre y memoria entre los pueblos amazónicos*, Lima / Iquitos: CAAAP, pp. 23-56.

BERGMAN, R. 1990(1980) *Economía Amazónica* Lima:CAAP.

CARNEIRO DA CUNHA, M. 1986 *Antropologia do Brasil*, Sao Paulo:editora brasiliense.

CHAUMEIL, J.-P. 1983 *Voir, savoir, pouvoir. Le chamanisme chez les Yagua du Nord-Est péruvien*, Paris: Ed. de l'E.H.E.S.S.

CLASTRES, P. 1986(1972) *Crónica de los indios Guayaquis*, Barcelona:Alta Fulla.

CLASTRES, P. 1981(1980) *Investigaciones en antropología política*, Barcelona:Gedisa.

CORREA, F.(ed) (?) *La selva humanizada. Ecología alternativa en el trópico húmedo colombiano*, Bogotá: instituto Colombiano de Antropología / Fondo FEN de Colombia / Fondo Editorial CEREC.

DESCOLA, Ph. 1986 *La nature domestique: symbolisme et praxis dans l'écologie des Achuar*, Paris: Fondation Singer-Polignac / Editions de la Maison des Sciences de l'Homme. Trad: *La selva culta*, Quito: IFEA/ Abya-Ya1a.

DESCOLA, Ph. 2005 *Par-delà nature et culture*, Paris: Gallimard.

DIAZ MADERUELO, Rafael 1986 *Los Indios de Brasil*, Madrid: A1hambra.

ERIKSON, Ph. 1996 *La griffe des Aïeux. Marquage du corps et démarquages ethniques chez les Matis d'Amazonie*, Paris: Éd. Peeters.

- GROSS, D.R. (ed.) 1973 *Peoples and Cultures of Native South America*, N.Y.:Doubleday;The Natural History Press.
- GUTIÉRREZ ESTÉVEZ, M. Y A. SURRALLÉS (Eds) 2015 *Retórica de los sentimientos. Etnografías amerindias*, Madrid: Iberoamericana Vervuert.
- HAMES, R.B. & VICKERS, W.T.(eds.). 1983 *Adaptive Responses of Native Amazonians*, N.Y.:Academic Press.
- HILL, J.D. (ed) 1996 *History, Power and Identity. Ethnogenesis in the Americas. 1492-1992*, Iowa: University of Iowa Press.
- L'HOMME, Avri1-Décembre 1993 *La remonté e de l'Amazone. Anthropologie et Histoire des Sociétés Amazoniennes*, num.126-128.
- LATHRAP, D.W. 1970 *The Upper Amazon*, London: Thames and Hudson.
- LEVI-STRAUSS, C. 1955 *Tristes Tropiques*, Paris:P1on. Trad: 1969 *Tristos Tròpics*, Barce1ona:Anagrama.
- LIZOT, J. 1979(1976) *El círculo de los fuegos*, Caracas:Monte Avila editores.
- 1984 *Les Yanomami centraux*, Paris: EHESS, Cahiers de l'Homme.
- McCALLUM, C. 2001 *Gender and Sociality in Amazonia. How real People are Made*, Oxford & New Yorg: Berg.
- MEGGERS, B. 1971 *Amazonia: Man and Culture in a Counterfeit Paradise*, Chicago: Aldine. Trad: 1984 *Amazonía. Un paraíso ilusorio*, Mexico: Siglo XXI.
- METRAUX, A. 1967 *Réligions et magies indiennes d'Amérique du Sud*, Paris: Gallimard.
- MORÁN, E. 1993 *La ecología humana de los pueblos de la Amazonía*, México: FCE.
- NUGENT, S. 1993 *Amazonian Caboclo Society. An Essay on Invisibility and Peasant Economy*, Oxford & Providence: Berg Publishers.
- OVERING, J. And A. PASSES (eds) 2000 *The anthropology of Love and anger. The Aesthetics og Conviviality in Native Amazonia*, London & New York: Routledge.
- QUEIXALÓS, F.& O.RENAULT-LESCURE (eds) 2000 *As linguas amazônicas hoje*, Sao Paulo: ISA/IRD/MPEG.
- REICHEL-DOLMATOFF, G. 1968 *Desana. Simbolismo de los indios Tukano del Vaupés*, Bogotá:Universidad de los Andes.
- RENARD-CASEVITZ, F.-M., SAIGNES, Th. TAYLOR, A.C. 1986 *L'Inca, l'espagnol et les sauvages*,Paris: Recherches sur les civilisations. Trad: 1988 *Al este de los Andes*, Quito:Abya-Yala.
- RIVIERE, P. 1984 *Individual and Society in Guiana. A comparative Study of social organization*, N.Y., Cambridge U.P.
- SANTOS, F. 1992? *Etnohistoria de la Alta Amazonía, siglos XV-XVIII*, Quito:Abya-Yala, col.500 Años.
- SANTOS, F. (COMP) 1996 *Globalización y cambio en la Amazonía indígena*, Quito: Abya-Yala.
- SANTOS, F. 2012 (2009) *La vida oculta de las cosas. Teorías indígenas de la materialidad y la personead*, Quito: Abya-Yala.
- STEWART, J. (ed) 1948 *Handbook of South American Indians*, Washington D.C.: Smithsonian Institution.

SURRALLÉS, A. 2009 [2003] *En el corazón del sentido. Percepción, afectividad, acción en los candoshi, Alta Amazonía*, Lima: IFEA / IWGIA.

SURRALLÉS, A. y P. GARCÍA HIERRO (eds) 2004 *Tierra adentro. Territorio indígena y percepción del entorno*, Copenhague: IWGIA.

VENTURA I OLLER, M. 2009 *Identité, cosmologie et chamanisme des Tsachila de l'Équateur. À la croisée des chemins*, Paris: L'Harmattan. Traducción al castellano: 2012 *En el cruce de caminos. Identidad, cosmología y chamanismo Tsachila*, Quito: FLACSO / Abya-Yala / IFEA.

VIVEIROS DE CASTRO, E. 1993 *From the Enemy's Point of View. Humanity and Divinity in an Amazonian Society*, Chicago & London: The University of Chicago Press.

Readings by themes (compulsory and optional)

1. Primitivism and essentialism in Amazonia

1. SLATER, C. 1998 "La Amazonía como relato edénico", *Antropología*, 14: 23-43.

2. TAYLOR, A.C. 1994 "Una categoría irreductible en el conjunto de las naciones indígenas: los jívaro en las representaciones occidentales" in Muratorio, B. (comp) *Imágenes e imagineros. Representaciones de los indígenas ecuatorianos, siglos XIX y XX*, Quito: FLACSO, sede Ecuador, pp.75-107.

3. SANTOS, F. 1996 "Hacia una antropología de lo contemporáneo en la Amazonía indígena" in F. Santos (comp) *Globalización y cambio en la Amazonía indígena*, Vol. I, Quito: Abya-Yala, pp.7-43.

2. Ethnic categories

1. VENTURA I OLLER, M. 1994 "Etnicitat i racisme", *Revista d'Etnologia de Catalunya*, 8:116-133.

2. ARISI, B. Maisonnave 2010 "Matis y Korubo, contacto y pueblos aislados: narrativas nativas y etnografía en la amazonía brasilera", *Mundo Amazónico* 1:41-64.

3. ENTREVISTA A EDUARDO VIVEIROS DE CASTRO 2006 "No Brasil, Todo Mundo é Índio, Exceto Quem não é" in *Povos Indígenas no Brasil 2001/2005*, Sao Paulo: Instituto Socioambiental, pp.41-49.

3. Ecology, economics and territory

1. MORAN, Emilio F. 1993 (1990) "El hombre y el ambiente: una relación compleja" (Introducción) i "Del trópico húmedo a la Amazonía" (Cap. V), *La ecología humana de los pueblos de la Amazonía*, México: FCE, pp.15-26 i 105-135.

2. BERGMAN, Roland 1990 "La riqueza primitiva" (Introducción) i "La afluencia simplificada" (cap. VIII) in *Economía amazónica*, Lima: CAAAP, pp. 15-18 i 161-169.

3. DESCOLA, Philippe 1987 (1986) "Lascategorías de la práctica" (cap.8), "Los criterios del buen vivir" (cap.9) i "Conclusión", *La selva culta. Simbolismo y praxis en la ecología de los Achuar*, Quito: Abya-Yala, pp.385-412, 415-432 i 433-441.

4. SURRALLÉS, Alexandre 2009 "Entre derecho y realidad: antropología y territorios indígenas amazónicos en un futuro próximo", *Bulletin de l'Institut Français d'Études Andines*, 38 (1):29-45.

4. Kinship, gender, social and political organization

1. ORTIZ RESCANIERE, A. 2001 "El Parentesco. Introducción""La hermandad", "Padres e hijos" i "sexo y matrimonio", in *Manual de etnografía amazónica*, Lima: Pontificia Universidad Católica del Perú, pp.97-99, 121-125, 127-129 i 131-132.

2. BELAÚNDE, L. E. 2008 "Cruzados y paralelos" in *El recuerdo de Luna. Género, sangre y memoria entre los pueblos amazónicos*, Lima / Iquitos: CAAAP, pp. 23-56.

3. CLASTRES, Pierre 1978 (1962) "Intercambio y poder: filosofía del liderazgo indígena", *La sociedad contra el Estado*, Caracas: Monte Ávila Editores, pp.26-44.

5. Person, shamanism, cosmology and Religions

1. VENTURA I OLLER, M. 2001 "El cos com a frontera en un ritual col·lectiu Tsachila", *Revista d'Etnologia de Catalunya*, 18, pp.8-15.

2. VILAÇA. A. 2000 "Notas sobre a prática do canibalismo entre os wari (Ronônia, Brasil)", in Brito, Joaquim Pais de (coord.) *Os índios, nós*, Lisboa: Museu Nacional de Etnologia, pp.226-230.

3. MÉTRAUX, A. 1973 (1967) "El chamán en las civilizaciones indígenas de las Guayanasyde la Amazonía", *Religión y magias indígenas de América del Sur*, Madrid: Aguilar, pp.69-89.

4. VENTURA I OLLER, M. 2011 « Redes chamánicas desde el punto de vista Tsachila », *Nuevo Mundo Mundos Nuevos* [En ligne], Débats, mis en ligne le 31 mars 2011, consulté le 06 septembre 2017. URL : <http://nuevomundo.revues.org/61200> ; DOI : 10.4000/nuevomundo.61200

5. DESCOLA, Philippe 2004 (1997) "Las cosmologías indígenas de la Amazonía" in A. Surrallés y P. García Hierro (eds) *Tierra adentro. Territorio indígena y percepción del entorno*, Copenhague: IWGIA, pp.25-35.

6. Indigenous People in a Global world: political movements, international cooperation and tourism

1. DESCOLA, Ph. 1988 "Etnicidad y desarrollo económico. El caso de la federación de Centros Shuar, in AADD *Indianidad, etnocidio e indigenismo en América Latina*, México: III / CEMCA, pp.297-317.

2. CHAUMEIL, J.-P. 2009 "El comercio de la cultura: el caso de los pueblos amazónicos", *Bulletin de l'Institut Français d'Études Andines*, 38 (1):61-74.

3. GARCÍA HIERRO, P. Y SURRALLÉS, A. 2009 "La declaración de las Naciones Unidas y el territorio", *Antropología de un derecho. Libre determinación territorial de los pueblos indígenas como derecho humano*, Copenhague: IWGIA, pp. 18-30.

4. ÁLVAREZ, C. 2002 "Organización indígena y proyectos de salud: una experiencia de cooperación con el pueblo indígena Sateré-Mawé de la Amazonía brasileña", in R. Piqué y M. Ventura (eds) *América Latina, Historia y sociedad. Una visión interdisciplinar. Cinco años de Aula Oberta en la UAB*, Barcelona: ICCI / UAB, pp. 359-371.

5. TURNER, T. 1996 "El desafío de las imágenes. La apropiación Kayapó del vídeo", in F. Santos Granero (comp) *Globalización y cambio en la amazonía indígena*, Vol.I, Quito: Abya-Yala, pp.397-438.

6. CALAVIA, Ó. 2003 "Un siglo imprevisto", *Revista de Occidente* nº269, Octubre.