

## QUESTIONS ON DE LA CADENA AND SMITH

1. Describe the ideology that rigidly classifies people as “Indian” or “mestizo” in the part of Peru de la Cadena studied.
2. What are the justifications for the gender inequality found in Chitapampa?
3. What mechanisms maintain this system of gender inequality? Are there any similarities to other systems you know of?
3. During the land reform period in Peru General Velasco saw to it that “Indian” was banned from official discourse and replaced with “peasant.” Defend this decision. Critique it.
4. De la Cadena says that often in Chitapampa nowadays if one asks about the ethnic status of one or another villager, a common response is “he is neither one nor the other; he is ‘in process.’” What does this mean? Could this happen in the U.S.?
5. We’ve all seen movies depicting North American Native Americans. We all grew up with stereotypes about Indians. Discuss the gendered aspects of these stereotypes.
6. Discuss Smith’s notion of “a pre-modern symbolics of blood.”
7. What are the advantages of analyzing race/class/gender together in a particular situation, as opposed to separately?
8. In what ways does De la Cadena’s analysis agree with Smith’s? How does it differ?
9. Smith talks about “creoles” (for example, p. 57). What are they? This is a word with many meanings; do you know another?
10. “Only women can bring bastards into the family” (p. 56). What does this mean? Is it true in the U.S. (or, international students, in your country)?
11. Guatemalan indigenous nationalists were attempting to construct a single and homogeneous state, nation, and culture, using the Western discourse about them (p. 54). Why was this project doomed?
12. “Chatterjee’s argument suggests that in modern nationalist ideologies, whether European or non-European, the female will always come to stand for the spirit of the nation and the site of its reproduction...” (p. 55). Discuss.
13. Smith argues that Guatemalan elites cannot create a unified Guatemalan nation. Why not?

14. “As in much of Latin America, race is largely defined through culture rather than through descent” (p. 60). How can *race* be something *cultural*? Contrast this ideology with that found in the U.S. Extra points if you can bring in Omi & Winant’s discussion.
15. Smith wants scholars to analyze female agency—their capacity to choose among options, and choose in accordance with their own interests. Discuss.
16. Smith describes several benefits that accompany playing the role of traditional Maya woman. What are they?
17. Smith compares government policy during the Guatemalan civil war to the Nazis. Discuss.

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