

Political Science 9567
Comparative Politics of the Global South
The University of Western Ontario
2018

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Office hours: Wednesdays 1-3 p.m. or by appointment

All knowledge that is about human society, and not about the natural world, is historical knowledge, and therefore rests upon judgment and interpretation. This is not to say that facts or data are nonexistent, but that facts get their importance from what is made of them in interpretation... for interpretations depend very much on who the interpreter is, who he or she is addressing, what his or her purpose is, at what historical moment the interpretation takes place.
Edward W. Said

What is not named largely remains unnoticed.
Giovanni Sartori

El original no es fiel a la traducción.
Jorge Luis Borges

Course Objectives

This course analyzes the relationship between knowledge, power and politics in the Global South. More specifically, it examines: the political and cognitive dimensions of the knowledge construction process in Comparative Politics; the ontological and epistemological assumptions of dominant theoretical interpretations of conflict, order, and change in South Asia, Africa and Latin America; the conceptual vocabulary of Comparative Politics and its capacity to represent/misrepresent the historical specificities of the societies of the Global South; the cognitive obstacles to, and opportunities for, the construction of “common horizons of significance” in Comparative Politics; and finally, the emergence and consolidation of non-Western interpretations of power and politics in the Global South.

Course Evaluation

Participation: 20%
Book Reviews: 30% (10% each)
Essay: 50%

Books Recommended for Purchase:

Achille Mbembe, Critique of Black Reason. Duke University Press, 2017 (due on February 1, 2018).

Dipesh Chakrabarty, Provincializing Europe: Postcolonial Thought and Historical Difference. Princeton University Press, 2007 (due on March 1, 2018).

Enrique Dussell, Twenty Thesis on Politics. Duke University Press, 2008 (due on March 29, 2018).

Assignments

Book reviews:

Participants in this course will review the following books:

Achille Mbembe, Critique of Black Reason. Duke University Press, 2017 (due on February 1, 2018).

Dipesh Chakrabarty, Provincializing Europe: Postcolonial Thought and Historical Difference. Princeton University Press, 2007 (due on March 1, 2018).

Enrique Dussell, Twenty Thesis on Politics. Duke University Press, 2008 (due on March 29, 2018).

The instructor will provide specific guidelines for this assignment in class. Book reviews are due on the dates indicated in the course outline.

Essay:

An essay (17-20 double-spaced pages) will be due on April 12, 2018. The essay will offer students the opportunity to identify relevant theoretical overlaps and differences among the three books that have been selected for the “Books reviews” assignment. The following are examples of the kind of overlaps and differences that can be used as the focus of your essay:

- Ontological and epistemological assumptions and positions concerning the nature of conflict, order, and change in the Global South.

- Assumptions and positions concerning the conceptual vocabulary of Comparative Politics and its capacity to represent/misrepresent the historical specificities of the societies of the Global South; and,
- Assumptions and positions about the cognitive obstacles to, and opportunities for, the identification/articulation of “common horizons of significance” in Comparative Politics.

The instructor will provide specific guidelines for this assignment in class.

Participation:

Students in this course will be expected to master the assigned readings and to actively participate in the discussions that will take place every week. Moreover, they will be required to post a short critical assessment (250 words max) of the assigned readings on Western’s OWL website. Critical assessments must be posted no later than 12:00 noon on the Wednesday of each week. One student will formally introduce the assigned readings each week having read the other students’ critical comments posted on OWL.

READING LIST

I: INTRODUCTION TO THE COURSE

January 11: Comparative Politics of the Global South: Do we Compare or do we Translate?

Rationale of the course.

Review and discussion of the course outline.

How to read in this course.

Walter Mignolo, "Yes, We Can", foreword to Hamid Dabashi, Can Non-Europeans Think? London: Zed Books, 2015, viii-xlii.

II. THE MIND OF THE COMPARATIVIST: COGNITIVE DIMENSIONS OF COMPARATIVE POLITICS

January 18: The Primacy of Perception/Experience and the Embodied Mind

Andy Clark, "Embodied, Embedded, and Extended Cognition," in Keith Frankish, ed., The Cambridge Handbook of Cognitive Science. Cambridge: Cambridge University Press, 2012, 275-291.

V. Pitts-Taylor, "The Mind in the Body: Feminist and Neurocognitive Perspectives on Embodiment," in S. Schmitz, G. Höppner, eds., Gendered Neurocultures: Feminist and Queer Perspectives on Current Brain Discourses. Vienna, Austria: Zaglossus, 2014, 187-202

George Lakoff, "Philosophy in the Flesh," in John Brockman, The Mind. New York: Harper Perennial, 2011, 11-30.

Edward W. Said, Orientalism, London and Henley: Routledge & Kegan Paul, 1978, 9-55.

January 25: Cognitive Ethnocentrism in Comparative Politics

Bruce E. Wexler, Brain and Culture: Neurobiology, Ideology, and Social Change. Cambridge: The MIT Press, 2008, 1-36.

Paul A. Griffith, "Ethnocentrism as Act of Kidnapping: The Procrustean Complex in the West," American International Journal of Social Science, Vol. 1 No. 2, December 2012, 59-70.

Dipesh Chakrabarty, Provincializing Europe: Postcolonial Thought and Historical Difference. Princeton: Princeton University Press, 2000, 27-46.

Jeffrey Guhin and Jonathan Wyrzten, "The Violences of Knowledge: Edward Said, Sociology, and Post-Orientalist Reflexivity," Political Power and Social Theory, No. 24, 2013, 231-262.

III. POLITICS AND THE *WILL TO LIFE* IN THE GLOBAL SOUTH.

February 1: The *Will to Life* in the Global South

Eugene Thacker, "Darklife: Negation, Nothingness, and the Will to Life in Schopenhauer," Parrhesia: A Journal of Critical Philosophy, No. 12, 2011, 12-27.

Jerome H. Barkow, ed., Missing the Revolution: Darwinism for Social Scientists Oxford: Oxford University Press, 2006, 3-60.

Book review: Achille Mbembe, Critique of Black Reason. Duke University Press, 2017.

February 8: Framing the will to life: Political Processes and Institutions in the Global South

Chrysostomos Mantzavinos and Andrés Casas Casas, "Cognition, Institutions, and Social Change: A Conversation with Chrysostomos Mantzavinos," Colombia Internacional COLINT, No. 84, May-August, 2015, 219-226.

S. Gallagher and A. Crisafi, "Mental institutions," Topoi: International Review of Philosophy, Vol. 28, No. 1, 2009, 45-51.

Peter Thiery, "Informal Institutions and the Rule of Law in Latin America. Argentina and Chile in Comparative Perspective," Paper Prepared for the ECPR General Conference Reykjavik, August 26, 2011.

Veena Das, "Sexual Violence, Discursive Formations and the State," in Fernando Coronil and Julie Skurski, eds., States of Violence. Ann Arbor: The University of Michigan Press, 2006, 393-423.

February 15: From Modernization to Neoliberal Globalization: Instrumental Reasoning and the *Will to Life*

Rolando Cordera Campos, "Development Then and Now: Idea and Utopia," CEPAL Review, August 2014, No. 113, 7-20.

Walter D. Mignolo, "Coloniality: The Darker Side of Modernity," in Walter D. Mignolo, The Darker Side of Western Modernity: Global Futures, Decolonial Options. Duke University Press, 2011, 39-49.

Margarita Aguinaga, Miriam Lang, Dunia Mokrani, and Alejandra Santillana, "Development Critiques and Alternatives: A Feminist Perspective," in Miriam Lang and Dunia Mokrani, eds., Beyond Development. Alternative Visions from Latin America. Amsterdam: Rosa Luxemburg Stiftung, Transnational Institute, 2013, 41-60.

Barbara Sutton, "*Poner el Cuerpo: Women's Embodiment and Political Resistance in Argentina*", Latin American Politics and Society, Vol. 49, No. 3, 2007, 129-162

February 22: Reading week

March 1: Neoliberalism, Democracy and the *Will to Life*: Tensions and Contradictions

Matt Clary, "Transitions to Democracy: Grand Theory or Grand Idea?" in Howard J. Wiarda, ed., Grand Theories and Ideologies in the Social Sciences. New York: Palgrave, 2010, 213-226,

Larry Diamond, Francis Fukuyama, Donald L. Howoritz and Marc F. Plattner, "Reconsidering the Transition Paradigm," Journal of Democracy. Vol. 25, No. 3, July 2014, 86-100.

Book review: Dipesh Chakrabarty, Provincializing Europe: Postcolonial Thought and Historical Difference. Princeton University Press, 2007.

March 8: Populism, Emotional Intelligence and the *Will to Life*

Noam Gidron and Bart Bonikowski, "Varieties of Populism: Literature Review and Research Agenda," Working Paper, Center for International Affairs, Harvard University, 2013.

Guillem Rico, Marc Guinjoan, and Eva Anduiza, "The Emotional Underpinnings of Citizens' Populist Attitudes." Paper presented at the Annual Meeting of the International Society of Political Psychology, Warsaw, July 13-16, 2016.

Benjamín Arditi, "Populism is Hegemony is Politics? On Ernesto Laclau's On Populist Reason," Constellations, Vol. 17, No. 3, September 2010, 488-497.

Dani Filc, "Latin American Inclusive and European Exclusionary Populism: Colonialism as an Explanation," Journal of Political Ideologies, Vol. 20, No. 3, 2015.

March 15: Politics, Religion and the *Will to Life*

Wole Soyinka, "The Spirituality of a Continent," in Wole Soyinka, Of Africa. New Haven, Yale University Press, 2012, 129-168.

Andrés Pérez-Baltodano, "God and Power in the Global North and Latin America," in John Dyck, Paul Rowe, Jens Zimmermann, eds. Whose Will be Done: Essays on Sovereignty and Religion. Lexington Books, 2015, 155-172.

Amy S. Patterson, "Religion and the Rise of Africa," Brown Journal of World Affairs, Vol. XXI, No. 1, 2014, 181-196.

Pew Research Centre, The World's Muslims: Religion, Politics and Society. Washington, April 2013.

IV. THE SEARCH FOR ALTERNATIVES: THREE EXAMPLES

March 22: Dependency Theory and Neostructuralism

Braden Stone, "Marxism, Dependency and the World Systems Approach: Are they making a come back?" in Howard J. Wiarda, ed., Grand Theories and Ideologies in the Social Sciences. New York: Palgrave, 2010, 41-58.

Dhammika Herath, "Development Discourse of the Globalists and Dependency Theorists: Do the Globalization Theorists Rephrase and Reword the Central Concepts of the Dependency School?" Third World Quarterly, Vol. 29, No. 4, 2008, 819-834.

Alicia Bárcena, Antonio Prado, Neostructuralism and Heterodox Thinking in Latin America and the Caribbean in the Early Twenty-First Century. Santiago, Chile: Economic Commission for Latin America and the Caribbean, 2016.

March 29: Sumak Kawsay and the Philosophy of Buen Vivir

Arturo Escobar, "Latin America at a Crossroads: Alternative Modernizations, Post-Liberalism, or Post-Development?" Cultural Studies, Vol. 24, No. 1 January 2010, 1-65

Unai Villalba, "*Buen Vivir* vs. Development: a Paradigm Shift in the Andes?" Third World Quarterly, Vol. 34, No. 8, 2013, 1427-1442.

Julien Vanhulst, Adrian E. Beling, "*Buen Vivir*: Emergent Discourse Within or Beyond Sustainable Development?" Ecological Economics, No. 101, 2014, 54-63

Book review: Enrique Dussell, *Twenty Thesis on Politics*. Duke University Press, 2008.

April 5: The Islamization of Development Knowledge

Mohammad R. Kroessin, "Concepts of Development in Islam: A Review of Contemporary Literature and Practice," *RAD Working Papers Series*, 2008.

Mughal M.J. and Ali M. M., "Methodology of Islamization of Human Knowledge: A Comparative Appraisal of Proposed Approaches," *Arts and Social Sciences Journal*, Volume 6, No. 5, 2015, 1-5.

Hossein Askari, Zamir Iqbal, Nouredine Krichene, Abbas Mirakhor, "Understanding Development in an Islamic Framework," *Islamic Economic Studies*, Vol. 22, No. 1, 2014, 1-36.

Muhammad Junaid Nadvi, "Incorporating Contemporary Social Sciences with Islamic Philosophy," *World Journal of Islamic History and Civilization*, Vol. 3, No. 3, 2013,116-123.