

Political Science 9567
Comparative Politics of the Global South
The University of Western Ontario
2017

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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: 30%
Book Review: 20%
Essay: 50%

Reading Material

Except for the book that you will choose for the book review assignment, the reading material for this course is available through OWL.

Assignments

Book review:

Participants in this course will review one of the following books:

Charles Taylor, The Language Animal. Harvard University Press, 2016.

Ernesto Laclau, The Rhetorical Foundations of Society. London: Verso, 2014.

Achille Mbembe, Critique of Black Reason. Durham, NC: Duke University Press, 2017.

The instructor will provide specific guidelines for this assignment in class. The book review is due on February 2, **IN CLASS**.

Essay:

A research essay (17-20 double-spaced pages) will be due on March 30 **IN CLASS**. Students should determine the focus and structure of their essays within one of the following topics:

- Ontological and epistemological assumptions of the dominant theoretical interpretations of conflict, order, and change in the Global South.
- The conceptual vocabulary of Comparative Politics and its capacity to represent/misrepresent the historical specificities of the societies of the Global South; and,
- 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. The book review is due on February 2, **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 5: Comparative Politics of the Global South: Do we Compare or do we Translate?

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 12: 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, "Language, History, and the Production of Knowledge," in Gauri Viswanathan, Power, Politics and Culture: Interviews with Edward W. Said. New York: Vintage, 2001, 262-283.

January 19: Cognitive Ethnocentrism in Comparative Politics

Adam Etnison, "Some Myths About Ethnocentrism." Presentation at the Social Theory Workshop, University of Chicago, October 15th, 2015.

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.

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

III. INTERPRETING/CONSTRUCTING THE “OTHER”: POLITICS AND THE *WILL TO LIFE* IN THE GLOBAL SOUTH.

January 26: Comparative (Bio)Politics

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

Laurette T. Liesen, Mary Barbara Walsh, “The Competing Meanings of “Biopolitics” in Political Science: Biological and Postmodern Approaches to Politics, Politics and the Life Sciences, Vol. 31, Nos. 1-2, 2012, 2-15.

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

Julie Stephens, “Tamed and Untamed Political Emotions,” Australian Review of Public Affairs, September 2015.

Achille Mbembe, “Necropolitics,” Public Culture, Winter 2003, Vol. 15, No. 1, 11-40

February 2: Framing Biology: Political Process 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.

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

Jean- François Bayart, The State in Africa: The Politics of the Belly. London: Polity, 2009, 119-172.

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 9: From Modernization to Neoliberalism and Globalization: Market 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

Riyad A. Shahjahan, "From 'No' to 'Yes': Postcolonial Perspectives on Resistance to Neoliberal Higher Education," Discourse: Studies in the Cultural Politics of Education, 2012, Vol. 35, No. 2, 1-14.

February 16: 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.

Ronald F. Inglehart and Eduard D. Ponarin, "Happiness and Democracy, 1972-2008," Journal of Siberian Federal University, Vol. 8, 2013, 1097-1106.

Ziya Öniş, "Democracy in Uncertain Times: Inequality and Democratic Development in the Global North and Global South," METU Studies in Development, Vol. 23, 2016, 317-336.

Jenny Pearce and Rosemary McGee with Joanna Wheeler, "Violence, Security and Democracy: Perverse Interfaces and their Implications for States and Citizens in the Global South," IDS Working Paper 357, Institute of Development Studies, 2012.

February 23: Reading Week

March 2: 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 9: The Politics of Affect and the *Will to Life*

Joseph LeDoux, "Rethinking the Emotional Brain", Anxious: The Modern Mind in the Age of Anxiety. London: Oneworld publications, 2015, 23-51.

Suzanne Oosterwijk and Lisa Feldman Barrett, "Embodiment in the Construction of Emotion Experience and Emotion Understanding," in Lawrence Shapiro, ed., The Routledge Handbook of Embodied Cognition. New York: Routledge, 2014, 250-260.

Cas Wouters, "The Slippery Slope and the Emancipation of Emotions," in Simon Thompson and Paul Hoggett, eds, Politics and the Emotions: The Affective Turn in Contemporary Political Studies. London: Continuum, 2012, 199-216

Achille Mbembe, "On The State of South African Political Life," Africa is a Country, September 19, 2015.

Jean Comaroff, "Pentecostalism, Populism and the New Politics of Affect," in Dena Freeman ed., Pentecostalism and Development, New York: Palgrave, 2012, 41–66.

March 16: 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.

Tim Noble, "Liberation Theology Today: Challenges and Changes," in Michal Cáb, Roman Míčka, Marek Pelech, eds., Mezinárodní Symposium o Teologii Osvobození: Sborník Příspěvků. Teologická Fakulta Jihočeské University. České Budějovice, 2007, 22-36.

IV. THE SEARCH FOR ALTERNATIVES: THREE EXAMPLES

March 23: 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.

J. Matunhu, "A critique of Modernization and Dependency Theories in Africa: Critical assessment," African Journal of History and Culture, Vol. 3, No. 5, 2011, 65-72.

Luke Amadi, "Africa: Beyond the 'New' Dependency: A Political Economy," African Journal of Political Science and International Relations Vol. 6, No. 8, 2012, 191-203.

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 30: 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.

Bressa Florentin, "Between Policies and Life: the Politics of *Buen Vivir* in Contemporary Ecuador," CWiPP Working Paper No.5, Centre for Wellbeing in Public Policy, University of Sheffield.

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

April 6: 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.

Abdul Rashid Moten, "Islamization of Knowledge: Challenges and Achievements," International Journal of Islamic Thought, Vol. 4, No. 1, 2015, 7-18.

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.