Histories of the Public Sphere in Latin America: Religion and Politics
Graduate colloquium

HIST G8911
Spring 2017
W 10:10A-12:00P
302 Fayerweather

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The historical literature on the public sphere has been expanding rapidly in recent years, spanning diverse regions and periods, and dealing with intellectual debates, cultural transformations, elite and popular politics, and the shifting boundaries between public and private life. Although historians of Latin America are part of this new interest, they do not always engage the theoretical and methodological implications of the category, often on the assumption that the inequalities and exclusions of Latin American politics are not properly accounted for in a study of the public sphere following European models.

Simultaneously, historical studies of religion, religious practices and beliefs, church and state, and other topics have developed in exciting ways. These studies offer a diversity of perspectives on the ways in which religion has shaped and evolved with the public sphere. They also span a long period of time, from the late colonial period to the present.

This course will seek to pair those two areas of current historiography and social sciences. It will start with a review of the historical literature on the public sphere in modern Latin America that will involve a critical engagement with the theoretical and comparative literature on the topic. We will examine empirical contributions but also at the way in which the category impacts the debates and research agendas of political and cultural history. The course will include a reading of Habermas's work but will also seek to expand the usual limits of the study of the public sphere, going beyond the study of political ideas and elite sociabilities and focusing also on the history of media and popular cultural practices that, although outside the usual purview of intellectual or political history, are still relevant to understand dialogical interactions between state and civil society. The course also include readings on diverse aspects of the history of religion in modern Latin America.

Some of the question to be raised during the semester include: Can we write the history of that common space of rational and egalitarian debate called the public sphere? Do reason and public opinion have a history? Are social inequalities and exclusions and the mass media strong enough in modern societies to eliminate the possibility of a dialogue about the common good? How have religious practices and doctrines been shaped, in turn, by public debates beyond the traditional realms of official commemoration and professional history? This colloquium will reclaim these questions as objects of historical research in Latin America without losing sight of their contemporary relevance.

Requirements:
In-class presentations: each student will lead discussion at least one week during the semester. This will involve sending out discussion questions to the rest of the group ahead of the meeting, introducing the text and providing information on its historiographical context, and leading the discussion.

Weekly reactions to the reading, of 400-200 words, will be submitted to the courses blog (http://edblogs.columbia.edu/histg8911-001-2017-1) no later than Wednesday at 9 am.

Final paper, approximately 8000 words. Each paper should be discussed individually with the instructor. An abstract and outline should be submitted a month before the due date.

Reading in Spanish is required.

Readings and schedule:

January 18
Introduction
Habermas, “The Public Sphere: An Encyclopedia Article.”

January 25
The Public Sphere: Basic definitions and critical approaches
Habermas, Structural Transformation.

February 1
Approaches to the public sphere as public space
Guerra et al., Los espacios públicos, chapter by Verdo; Myers, “Las paradojas”; Eley, “Nations, Publics, and Political Cultures”; Mah, “Phantasies of the Public Sphere.”

February 8
The Latin American laboratory

February 15
Beliefs in history
Cipolla, Faith, Reason, and the Plague; selections from Defoe, Journal.

February 22
Religion in colonial settings
Dean, Inka Bodies and the Body of Christ

March 1
Studying religion in society
Ginzburg, The Cheese and the Worms.

March 8
Urban culture, religious institutions
Burns, Colonial Habits.

March 22
Parishes, politics
Taylor, Magistrates of the Sacred.
March 29
Literature, apocalyptic cults
Vargas Llosa, La Guerra del Fin del Mundo.

April 5
State and religion
Fallaw, Religion and State Formation.

April 12
Popular resistance
Butler, Popular Piety and Political Identity.

April 19
Conservative religions
Smith, The roots of conservatism in Mexico.

April 26
Religion in the public space
Román, Governing Spirits.

Bibliography:


Parker, David. “ ‘Gentlemanly Responsibility’ and ‘Insults of a Woman’: Dueling and the Unwritten Rules of Public Life in Uruguay, 1860-1920”. In *Gender and Sexuality, and
Histories of the Public Sphere, 2017


Besides learning lots of "stuff" about history, this class will also help you to practice thinking historically. Everything has a history, so thinking historically means learning to approach a problem or event in the past (or the present day!) from a variety of perspectives, with attention to the short-term and long-term contexts and consequences, to see what degree of continuity or change has taken place over time. Spring Security is a powerful and highly customizable authentication and access-control framework. It is the de-facto standard for securing Spring-based applications. Spring Security is a framework that focuses on providing both authentication and authorization to Java applications. Like all Spring projects, the real power of Spring Security is found in how easily it can be extended to meet custom requirements.