

# Pisos Ecologicos De Bolivia Pdf

**James M. Cooper,Christine Hunefeldt**

Beyond Indigeneity Alessandra Pellegrini Calderón,2016-11-22 In Bolivia, the discourse on indigenous peoples intensified in the last few decades, culminating in the election of Evo Morales as president in 2005. Indigenous people are portrayed by the Morales government as modest, communitarian, humble, poor, anticapitalist, and economically marginalized. In his 2006 inaugural speech, Morales famously described indigenous people as “the moral reserve of humanity.” His rhetoric has reached all levels of society—most notably the new political constitution of 2009. This constitution initiated a new regime of considerable ethnic character by defining thirty-six indigenous nations and languages. *Beyond Indigeneity* offers new analysis into indigenous identity and social mobility that changes the discourse in Latin American social anthropology. Author Alessandra Pellegrini Calderón points out that Morales’s presidency has led to heightened publicity of coca issues and an intensification of indigeneity discourse, echoing a global trend of increased recognition of indigenous peoples’ claims. The “living well” attitude (*vivir bien*) enshrined in the new political constitution is generally represented as an indigenous way of life, one based on harmony and reciprocity, in sharp contrast to the capitalist logic of “living better” that is based on accumulation and expansion. In this ethnography, Pellegrini explores the positioning of coca growers in Bolivia and their reluctance to embrace the politics of indigeneity by rejecting the “indigenous peoples’ slot,” even while they emerge as a new middle class. By staying in a space between ethnic categories and also between social classes, the coca growers break with the traditional model of social mobility in Latin America and create new forms of political positioning that challenge the dominant culturalist framework about indigeneity and peasants.

**Diverse Transnational Care** Tanja Bastia,Claudia Calsina,2025-07-22 Available open access digitally under CC-BY-NC-ND licence. Transnational care practices differ and are not available to everyone in equal measure. Drawing on interviews with migrants’ parents in Bolivia, this book considers the conditions that older people navigate in one of the poorest countries in Latin America and analyses the diverse transnational care practices that migrants and their parents engage in. The findings highlight how socio-economic differences, migration regimes, provision of health and social services mediate transnational care practices. The authors argue that socio-economic differences matter in the ways in which transnational care is practised. The book reveals how some parents can capitalise and further secure their position through their children’s migrations, while others experience extreme levels of vulnerability.

**Amazonia** James M. Cooper, Christine Hunefeldt, 2013 A title that sets out how the Amazon Basin's indigenous self-determination meets corporate profiteering, where the future of natural resource stewardship is hotly debated, where subsistence living, extreme poverty, and the vagaries of the international commodities markets are revealed.

*Language, Coffee, and Migration on an Andean-Amazonian Frontier* Nicholas Q. Emlen, 2020-04-07 Extraordinary change is under way in the Alto Urubamba Valley, a vital and turbulent corner of the Andean-Amazonian borderland of southern Peru. Here, tens of thousands of Quechua-speaking farmers from the rural Andes have migrated to the territory of the Indigenous Amazonian Matsigenka people in search of land for coffee cultivation. This migration has created a new multilingual, multiethnic agrarian society. The rich-tasting Peruvian coffee in your cup is the distillate of an intensely dynamic Amazonian frontier, where native Matsigenkas, state agents, and migrants from the rural highlands are carving the forest into farms. *Language, Coffee, and Migration on an Andean-Amazonian Frontier* shows how people of different backgrounds married together and blended the Quechua, Matsigenka, and Spanish languages in their day-to-day lives. This frontier relationship took place against a backdrop of deforestation, cocaine trafficking, and destructive natural gas extraction. Nicholas Q. Emlen's rich account—which takes us to remote Amazonian villages, dusty frontier towns, roadside bargaining sessions, and coffee traders' homes—offers a new view of settlement frontiers as they are negotiated in linguistic interactions and social relationships. This interethnic encounter was not a clash between distinct groups but rather an integrated network of people who adopted various stances toward each other as they spoke. The book brings together a fine-grained analysis of multilingualism with urgent issues in Latin America today, including land rights, poverty, drug trafficking, and the devastation of the world's largest forest. It offers a timely on-the-ground perspective on the agricultural colonization of the Amazon, which has triggered an environmental emergency threatening the future of the planet.

**Crítica de la razón andina** Carlos Abreu Mendoza, Denise Y. Arnold, 2018-01-15 Desde la década de los sesenta hasta el presente, varios estudios han analizado las formaciones discursivas que conforman la razón latinoamericana. Los ensayos del presente volumen se limitan al espacio más estrecho—aunque igualmente desafiante—de los Andes, una categoría que, aun hoy, estamos lejos de definir unívocamente. Abarcando un marco temporal que va desde el desarrollo y la expansión de culturas prehispánicas como Chavin y Tiwanaku hasta el activismo contemporáneo de un ecuatoriano migrante en Nueva York que lucha por reclamar su condición indígena, el volumen propone una genealogía de conceptos como lo andino y andinismo a través de una mirada crítica a su desarrollo histórico y su potencialidad teórica. La introducción y los cinco capítulos en inglés y español reflexionan sobre el estado de los estudios andinos a partir de una serie de operaciones críticas que invitan a problematizar las estrategias políticas que se esconden detrás de toda proclamación de un origen andino para la nación; subrayar el continuo proceso de reconstrucción y regeneración de la cosmopraxis andina desde la conquista; interpelar la centralidad del siglo XIX en la constitución de lo andino como una eficaz herramienta para institucionalizar la

cultura nacional; historizar la construcción del andinismo como una categoría clave para el estudio de los procesos culturales andinos; y, por último, contextualizar la dinamicidad de la cultura andina desde su afianzamiento en espacios globales.

**Um mundo ch'ixi é possível** Silvia Rivera Cusicanqui, 2025-01-17 Ch'ixi é um termo aimará usado para se referir a uma coloração cinza que, na verdade, é formada por pequenas manchas brancas e pretas que se tornam cinza apenas quando vistas a uma determinada distância. Silvia Rivera Cusicanqui se apoia nesse conceito indígena para compreender a sociedade boliviana — e, de maneira mais ampla, latino-americana — nestas primeiras décadas do século XXI. Ch'ixi é um devir, define, explicando que o conceito possibilita que nos libertemos de uma certa esquizofrenia coletiva: Por que temos sempre de estar nas disjuntivas de um ou do outro: ou somos pura modernidade, ou pura tradição? Talvez sejamos as duas coisas, mas as duas coisas não fundidas, porque essa fusão privilegia somente um lado. Em Um mundo ch'ixi é possível, Cusicanqui abraça a contradição própria de nossas formações sociais, ao invés de fazer dela um dilema paralisante. Por que temos de enfrentá-la como uma oposição irreduzível? De fato, estamos caminhando por um terreno no qual modernidade e tradição se entremeiam, e não é necessário optar completamente por uma ou por outra. Um dos principais objetivos da autora com estas páginas é apontar o que chama de aspectos não conscientes e internalizados do colonialismo.

**Trabajo y producción de la pobreza en América Latina**, 2004

Serie Anales de la Reunión Anual de Etnología, 2012

Revista CIIAR Nº 2 (Antofagasta, 2016) Centro de Investigación histórico cultural Isaac Arce Ramirez, 2016-05-06

Artículos de: José Antonio González Pizarro, Felipe Troncoso Ossandón, Wilfredo Santoro Cerda, Margarita Fricke Ledezma, Wilson Segovia Bartolo, Damir Galaz-Mandakovic, Claudio Galeno Ibaceta, Héctor Ardiles Vega, Jorge Olmos Ramírez, Isidro Morales Castillo, Jorge Ochoa Bugueño, José Miguel Aguirre, Cristian Morales Cuello, Nancy Montenegro Toledo y Floreal Recabarren.

*Bolivia ecológica*, 2001

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