

Author(s): Emily Petty Puckett, 2010

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The chapters presented for this lecture provide a theoretical and historical framing of development activities in Latin America, specifically in Columbia in the mid 1990s. Chapter 4 ("Development") examines the global biodiversity focused project PLADECOP. In the first stage of this project (early 1990s-1995) the project was oriented toward managerial, scientific, activities but from 1995 on, it took on an indigenous, socially motivated perspective (157). Escobar examines and theorizes about this change for the rest of the chapter. He posits that social movements must "hold in tension" three coexisting ways of envisioning development and modernity in large-scale projects such as this one: alternative development (that focuses on basic needs and well-being of the population), alternative modernities (based around contestation of global designs by local groups), and alternatives to modernity (reconstructing local and regional worlds through differences in culture, economy and ecological difference and contexts of power) (162-163). He discusses the evolution of theories of development, as we have seen in our second week's readings including constructions of modernity theory and development theory and then posits an alternative framework for historically analyzing country and regional activities, the "modernity/coloniality/decoloniality (MCD)" framework (167).

Escobar cites specific examples of these three visions of modernity and development including Coagropacifico (alternative development), Gente Entintada y Parlante (alternative modernity), Proyecto Biopacifico (alternatives to modernity). He further explains alternatives to modernity as "an alternative construction of the world from the perspective of colonial difference" (196). Escobar ends this chapter with an examination of the ways in which anthropologists can build upon these manifestations of development and modernity by using their expertise in "extended reflexivity" (197). Of these manifestations he writes, "The balance among these projects will depend on factors such as the role adopted by the state, the strength of social movements, the path taken by the armed conflict, and the character of global networks that impinge visibly upon the region" (199). This statement dovetails the work done by Paul Collier in "The Bottom Billion."

Chapter 5 ("Networks") examines a specific social movement that occurred within and around PCN (Proceso de Comunidades Negras, Afro-Columbian activists) representatives and their participating in an international series of activities to discuss the "pight of the black peoples of the Columbian Pacific" (255). Escobar discusses these activities using (and deconstructing) the framework of network theories (Actor-Network Theories and other network theories, derived from Manuel Castells) (270) and argues for "flat ontologies" that illustrate the nodes of PCN and associated networks. He writes, PCN has "acted as an important node and force in local, regional, and national networks and in the self-organizing meshworks [de Landa, 274] of transnational struggles" (p. 268). Within his discussion of network theories and how they apply to activities of development and modernization, Escobar gives examples of other anthropologists working in this field (Alvarez and Leyva). Escobar also posits the theory of assemblage ("wholes whose properties emerge from the interactions between parts" 287) as a way to look at social activist movements and activities of development and modernity (287). Finally, Escobar discusses these theories (and others) as they relate to information flows and ICTs, writing that information "always involves practices, bodies and interfaces, particular constructions of the real, and in general, 'a set of relays between the technical and the social' (Terranova, 2004, 25), to which one could add the biological (body, nature)" (293). Flat alternatives, Escobar claims, lead to a construction of interactions that are not hierarchically based or necessarily discrete from one another, removing binary conceptualizations (p. 296).