Otavalan Women, Ethnicity, and Globalization

LINDA D'AMICO

University of New Mexico Press  Albuquerque

(2011)
Contents

Acknowledgments | xi
Introduction | 1

Part One

CHAPTER ONE
Rosa Lema, Elsie Clews Parsons, and Me in Peguche: Gendered Ethnicity, Interculturalism, and Feminist Methodologies | 6
At the Crossroads with Rosa Lema | 6
Otavaleños, Otavalo, Peguche, and Interculturalidades | 9
Situating Myself in Peguche | 13
60+ Year Update on Peguche | 14
Transcultural and Intercultural Practices | 15
Feminist, Intercultural, and Humanistic Methodologies | 17

CHAPTER TWO
Gendered Globalization in Peguche, 1940 and 1941: Rosa Lema and Elsie Clews Parsons | 23
Auspicious Beginnings | 23
Recuperating Her Stories | 24
The Encuentro: Parsons’s Fieldwork in Peguche (Mining a Rich Anthropological Genealogy) | 34
Ethnicity, Gender, and Culture Change | 35
“I beg the reader... to... realize[ ] that White and Indian refer not to blood but to ways of life” | 37

Elsie’s Life and Work: The Development of a Classic | 39

Rosita and Elsie | 44

Parsons’s Contributions to Andean Anthropology | 47

CHAPTER THREE
Rosa Lema in New York City, November 1949: Indigenismo Reimagined | 49

“They invited me because of my work” | 49

Pre-Hispanic Otavalo | 52

Colonial Otavalo | 53

Independence: The Emerging Republic | 55

Otavalo and Globalization in the Twentieth Century: The Emergence of Indigenismo as the “Modern” Antidote for “Underdevelopment” | 59

Mamá Rosa in New York City | 64

An Unprecedented Trip: Her Story | 65

“Everyone is nice to me” | 66

Repercussions of Her Story | 72

Part Two

CHAPTER FOUR
The Cultural Construction of Place: Otavaleñas Integrating Mountains, History, Folktales, Cosmology, and Well-Being Through Practice | 76

Enduring Folktales: Grounding Well-Being in the Andean Landscape | 84

Imbabura Visits Cotacachi | 85

The Mountains Play Ball | 86

Ilumán, 1991: Maria’s Stone | 88

Peguche, 1993: Marta’s Rainbow and Mermaid | 90

Peguche and Ilumán, 1992: Gladis’s Ritual Cleansing | 93

Mamá Rosa’s Hybrid Approach to Well-Being: Transculturation, Power, and Religion | 98

Interpreting Performances and the Values They Embody | 106

CHAPTER FIVE
Otavaleño Foodways: Cultivating Social and Spiritual Networks Through Cuisine, Agriculture, and Ritual | 109

Geography, Native and Nonnative Cultitgens, Diet, and Ethnicity | 111
The Power of Food According to Mama Rosa, and Change in Peguche | 118

Peguche, 1940–1964: Luz’s Life History | 122

Peguche Post-Harvest, July 1990: The Parva Performance and the Importance of Social Relations | 130

Peguche, November 1993: Ritual Cuisine and Feeding the Dead | 132

Flavors of Identity and Change | 137

CHAPTER SIX

Designing Transcultural Identities in Local and Global Marketplaces: Peguche, Otavalo, and Beyond | 140

La Feria | 141

Shifting History with Herstories: The Indigenous Fair Awakens the Otavalo Valley | 148

Peguche, 1992–1997: Marta’s Flowers | 150

Peguche, 1989–1990s: Ana Ascending in Business and at Home | 152

Barcelona, Spain, June 2001: A Transcultural Encounter with Isabel Alongside an Anti-Globalization Protest | 157

Barcelona, Spain, 2001: Isabel and the Macroeconomic Forces that Brought Her There | 158

Nested Identities in Transcultural Spaces | 162


Granada, Spain, 2001: Lourdes, Luciana, Marta, and Pacarina | 168

Back to the Future: Living History in Reverse Through Song | 172

Gendered Ethnicity Across Time and Continents | 175

Epilogue: August 12, 2002 | 179

Postscript, March 2010 | 183

Final Postscript, December 2010 | 185

Notes | 187

References Cited | 207

Index | 223

Color plates to follow page 178