

**Barriers to integration and People without history: Chavez Chapter 4, Wolf  
Introduction**

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- Chavez: Shadowed Lives: Chapter 4, Life on the Farm, pp. 67-85
  - Describes the harsh living conditions of many undocumented farm workers
    - why do they live this way?
      - other options? (pp. 73, 82-83)
    - what are the effects of living this way?
      - on health? (pp.73, 78)
      - financial effects (see pp.81-82)
      - on integration (or not integrating) into the host society?
  - responses to their walking on streets to reach a store (p. 74)
    - fear of crime, calls for city and police to prevent it
    - effect on integration?
  - attacks by local teenagers, off-duty Marines, Mexican-American gang members (pp75-76)
    - effects on behavior and integration?
  - “discardable” temporary contract workers (pp.77-78)
    - psychological effects?
    - practical effects?
  - most employers will take them to medical treatment for an accident (p.78)
    - what do you make of this?
  - camps destroyed by landowners (p.79)
    - why?
  - “marginality and incorporation” (p.83)
    - separated from home society
    - suspended obligations (well, some... explain)
    - separated from host society
    - interact with host society only at work
  - barriers to incorporation
    - due to conditions
    - due to choice: many do not intend to incorporate
  - experiences that encourage incorporation (p.85)
    - bring family
    - permanent employment
    - job with responsibility
    - kids in US schools
    - learning to operate in the host society
  - Does the issue of incorporation apply to other cases?
    - which, how, etc.?
    - if not, why not?
    - what alternatives are there?

- Introduction to “Europe and the **People Without History**”, 1982, Eric Wolf
  - a classic, very well written, but in complex, literate, educated language
  - Wolf’s book is an attempt to correct common “western” views of the people and cultures of the rest of the world
    - that is, to correct ideas common among people in the core of the world system, about people in the periphery of the world system
    - that is, to correct ideas that contribute to the cultural hegemony of the cultures, countries, and people of the core over the cultures, countries, and people of the periphery
  - What is Wolf’s point in the Introduction (and in the title of the book)?
    - Europeans (the colonialist core of the world system) have tended to see “others” as
      - primitive
      - in an essential natural state
      - thus unchanging
      - they are seen as just being, for reasons based on their own cultural features
      - not as being the current state of a historical process of change,
      - not as the current result of active interaction with, influence from, and influence on, others around them
    - it was easy for Europeans to think this, because the “others”
      - did not appear in European historical records
      - had no written history of their own
      - or did have written history, but it was written in a language that Europeans did not read or care to study
    - civilized Europeans have history; these “others” were just there, static, until Europeans reached them
      - Europeans have been advancing, improving
        - while others have not, and so are behind, inferior
      - “The Pomo” or “The Maya”, frozen in a museum display case
    - this is misleading, not an accurate nor useful way of thinking
      - “The Pomo” at the time of contact were what they were as a result of past population movements, trade, and relations with neighbors
      - within a few years after contact, they had been radically changed by European disease
      - not long later, their settlements, beliefs, and daily behavior were strongly shaped by the presence of Spanish missions
      - and so on... “the Pomo”
    - but this view is very “useful”, in the sense of Steckley’s “useful knowledge”
      - it allows colonialists to feel justified in controlling colonized populations
        - since they are helpless, unsophisticated, unable to learn to handle things themselves
      - it absolves colonialists of responsibility for having created the very situations they take advantage of
        - thus conveniently allowing them to exploit the “others”
  - So, who are “the People Without History”?
  - Are they really “Without History”?
  - What would you say to people who complained that the title of Wolf’s book was ethnocentric or racist?