Notes

Chapter 1


7 Alto Hospicio sits in Chile's Region I of Tarapacá. These administrative divisions, created in 1974, are numbered from I–XIV, from North to South along the length of the country. The Santiago metropolitan region is excluded from this numbering system. Region XV of Arica and Parinacota, to the north of Region I, was created in 2007, splitting the former Region I in two. The Great North of Chile is one of five natural regions of Chile, created in 1950 by the Corporación de Fomento de la Producción de Chile, a governmental organisation that promotes economic growth. This region spans Chile's border with Peru in the North to the city of Antofagasta, encompassing the Atacama Desert. When referring to regionalism in this book I mean the area encompassed by the Great North, and use this distinction to indicate the similarity of lifestyles, driven by the common natural resources and industries in this natural region.


11 ‘Copper solution.’ 2013. The Economist.

18 These policies correspond to measures called ‘structural adjustment’ in countries which pledge such reforms in exchanges for loans from the International Monetary Fund. However, in the Chilean example Pinochet enthusiastically adopted such measures absent of a loan from the IMF.
19 The system is based on a direct payment to the schools based on daily attendance. ‘Public’ schools are those owned by the municipality of the commune in which the school is located. ‘Private’ schools often receive government subsidies, and may be organized as either for profit or not for profit. In order to receive public funding, private schools must reserve 15% of seats in each class to students classified as “vulnerable” (based on family income and mother’s level of education). Schools receive extra funding for each “vulnerable” student they enroll.
21 Purchasing power parity converts gross domestic product to international dollars (an international dollar has the same purchasing power over GDP as the US dollar has in the United States). For comparison, PPP during the same time frame was $53,042 in the United States, $38,259 in the United Kingdom, $15,037 in Brazil, $11,774 in Peru and $6,131 in Bolivia. See ‘GDP per capita, PPP (current international $)’, World Bank, International Comparison Program database, World Development Indicators (2011). Available at http://data.worldbank.org/indicator/NY.GDP.PC.PP.CD.
23 Frazier writes, ‘The neoliberal model put in place by the military and deepened under civilian rule called for the redefinition of citizenship through consumption and the prioritization of market relations over former political cultures’. See Frazier, 2007. Salt in the Sand. 72.
28 In fact in May 2010 Chile joined the Organization for Economic Cooperation and Development, which consists of the world’s 34 economically strongest countries.
29 About 30 per cent of young people aged between 18 and 24 matriculate in Chilean higher education, including traditional universities, non-traditional universities, technical schools and professional institutes. In 2014 the Region of Tarapacá had about 28 per cent of individuals aged 18–24 enrolled in tertiary education while the central provinces of Valparaíso and Santiago had 43 per cent and 35 per cent respectively. See Ministerio de Educación, Gobierno de Chile, Bases de Datos de Matriculados. Available online at http://www.mifuturo.cl/index.php/bases-de-datos/matriculados.
31 The fact that the Candela Project reports that Chilean genetics are approximately 44 per cent Native American, 52 per cent European, and 4 per cent African, the 2011 Latinobarómetro survey found that about 66 per cent of Chileans considered themselves to be ‘white’, while only 25 per cent said ‘mestizo’ and eight per cent self-identified as ‘indigenous’ (the 2012 census, which was later de-certified, reported that more than ten per cent of the population identified as indigenous). See ‘Latinobarómetro’, Corporación Latinobarómetro (2011). Available online at http://www.latinobarometro.org/lat.jsp; Gänger, S., ‘Conquering the Past: Post-War Archaeology and Nationalism in the Borderlands of Chile and Peru, c. 1880–1920.’ 2009. Comparative Studies in Society and History 51(4): 691–714.
32 Larraín. 'Changes in Chilean Identity.' 2006.
34 Within the contemporary context of global neoliberal capitalism, many nation-states find it difficult to reach ideals of order, prosperity and peace within modernity. As these governments increasingly lose control to international organisations and banks over regulating their own money supplies, credit ratings and labour supplies, they often concentrate on regulating markets, attracting foreign investment, repaying foreign debt and maintaining stable environments for the operations of transnational capital. Yet as they focus on these seemingly foundational aspects of maintaining a stable economy, their ability to provide adequately for the needs of their citizens suffers. See Goldstein, D. 2004. The Spectacular City: Violence and Performance in Urban Bolivia. Durham, NC: Duke University Press. 21.
I use the terms ‘identify’ and ‘identification’ in contrast to the more common term, ‘identity’, as a processual, active term derived from a verb. While Goffman popularised the term ‘identity’, Brubaker and Cooper argue this word is over-endowed with meaning, and extrapolating the different senses of the word allows for more useful analysis. They suggest, ‘Identification lacks the reifying connotations of identity. It invites us to specify the agents that do the identifying. And it does not presuppose that such identifying (even by powerful agents, such as the state) will necessarily result in the internal sameness, the distinctiveness, the bounded groupness that political entrepreneurs may seek to achieve’. See Brubaker, R. and Cooper, F. 2000. ‘Beyond “Identity.”’ Theory and Society 29:1–47.

Brubaker and Cooper suggest that the term ‘self-understanding’ designates a ‘situated subjectivity’, or one’s sense of who one is, of one’s social location and how one is prepared to act. Self-understanding suggests ways in which individual and collective action can be governed by particularistic understandings of self and social location rather than by putatively universal, structurally determined interests, similar to what Pierre Bourdieu has called sens pratique, ‘the practical sense—at once cognitive and emotional—that persons have of themselves and their social world’. See Brubaker and Cooper, 2000. “Beyond Identity.” 17; Bourdieu, P. 1990. The Logic of Practice. Cambridge: Polity Press.

The United States’s CIA Factbook ranks Bolivia as one of the poorest and least developed countries in the hemisphere. Bolivia’s terrain, especially in the Altiplano, makes travel difficult, and after losing its coastal region to a Chilean military pursuit in 1879 it is now begrudgingly land-locked. This affects the ability of Bolivian industries to export, subjects imports to the taxes and regulations of other countries and reportedly requires Bolivia to pay Chile or Brazil for access to fibre optic cables, driving internet prices up and speed down. The 2001 National Census placed poverty rates at 59 per cent and extreme poverty at 24.4 per cent. As the 2011 UNICEF report on poverty in Bolivia suggests, ‘With almost no productive investment, diminishing internal demand, lack of confidence, uncertainty, increasing lack of prestige of political parties and lack of credibility of the political system, conditions do not exist for economic reactivation in the short term.’

According to the 2011 Casen survey, in the region of Tarapacá, family ownership of household goods were as follows: vehicle 32 per cent (28.7 per cent in Chile as a whole); washing machine 60.9 per cent (70.8 per cent), refrigerator 67.1 per cent (79.8 per cent), water...
Chapter 2


3 For more information see Appendix 1: Social Media Questionnaire.


7 In my survey of 100 people between ages 16 and 55, only five have never had a Facebook account, and all 95 others continue to use Facebook regularly. Eighty-two of the 100 people check Facebook at least once a day and 45 say they are ‘always connected’.

8 While in some locations around the world Facebook is losing hold with teens, as they migrate to platforms such as Whatsapp, Twitter or Snapchat, there is no such discernible movement in Alto Hospicio. Among Hospiceño teens over 70 per cent say that they are ‘always connected’ on Facebook. In fact, of the eight countries studied in the Global Social Media Impact Study, only the field site in England reported a trend away from Facebook. See Miller, D. 2016. Social Media in an English Village. London: UCL Press.

9 Habermas, 1962. The Structural Transformation of the Public Sphere. 105.

10 Though in many places sushi is associated with fine dining and international cuisine, the dish has become something of a staple in Chile in the last decade; it is fairly affordable with many delivery services offering 40 pieces for $10,000CLP ($16). Peruvian-Japanese food (call Nikkei) has a long history, given the large number of Japanese immigrants to Peru dating back to the late 1800s. As Peruvian immigrants arrived in Chile they brought with them a love for sushi; this subsequently became popular among almost all Chileans, spanning class differences, in the early 2000s. Of course, it should be noted that Chilean ‘sushi’ differs

NOTES
significantly from authentic Japanese sushi, usually featuring salmon, shrimp or cooked chicken combined with rice, cream cheese, avocado and often covered in panko bread crumbs and fried. It is usually served with soy sauce and also sweetened ‘teriyaki’ sauce.

11 In a survey of 100 Hospiceños 77 per cent of respondents used the application (in mid-2014). Of those two-thirds regularly communicated in groups on WhatsApp.

12 See Rubin, G. 1984. ‘Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality.’ In Vance, C., ed. Pleasure and Danger: Exploring Female Sexuality. Boston: Routledge. 267–391. Rubin explains how sexual activity that is paid or pornographic falls within the same ‘bad, abnormal, unnatural’ classification as other forms of non-heteronormative sexuality, such as homosexuality or group sex.

13 The percentage of Twitter users represents a big decline from Facebook and WhatsApp, and the service is used primarily by teens and adults in their early twenties. Only 30 per cent of survey respondents said they used the medium, including 33 per cent of teens, 23 per cent of 20-somethings and 21 per cent of 30-somethings. Of those 40 and above, only eight per cent of survey respondents have an account. Even among those that do have accounts, only about half report tweeting or re-tweeting at least once a month.

14 Overall only 22 per cent of those surveyed said they use the application. Over 35 per cent of teens, 26 per cent of 20-somethings and 21 per cent of 30-somethings used Instagram; no one over 40 reported having an account.


16 In addition to these six highly used social media sites, several other platforms have a small following in Alto Hospicio. A few individuals use Viber and Line much like WhatsApp, sending pictures, videos and messages to other users, but with the added benefit of a calling feature that uses data rather than phone minutes, much like Skype (though since this time, WhatsApp has introduced a similar feature). Skype itself resonates with Hospiceños and most have used it, but do so very rarely – perhaps because, as Alvaro commented, ‘the call just drops’. Some Hospiceños used dating applications such as Grindr and Scruff, which focus on gay men, and Tinder, which is aimed primarily at heterosexual dating, but allow any user to limit their matches to men or women. However, for reasons I discuss in Chapter 4, Facebook remains a much more important (if covert) platform for potential dates. Though YouTube is the most used platform for music-related social media activity, one Hospiceño man mentioned using Soundcloud, an application that allows users to record, upload, and share ‘sounds’ – usually some form of music. One survey respondent also mentioned Pinterest, a platform for searching and ‘collecting’ images on ‘pin boards’ for viewing later. This woman in her early fifties created a pin board of home craft ideas she would like to try, including crochet patterns, home-sewn throw pillows and ideas for wall art. Yet Pinterest is geared towards aesthetic aspirations of the type that generally conflict with the modes of normativity that prevail in Alto Hospicio. Thus it is not surprising that its use is quite limited.

17 While 66 per cent of all respondents say they watch at least one YouTube video a month, with the average being around 60 videos per month, only 17 per cent of survey respondents actually had a YouTube account. Only 11 per cent of those surveyed had left a comment on YouTube in the last month (the average being about one per week), and 12 per cent said they had posted a video to YouTube in the last month.

18 Overall, only six per cent of people surveyed use the platform. However, almost 20 per cent of teens have accounts and many 20-somethings 20-somethings 20-somethings said that they had accounts previously, but had recently closed them.


26 These acts of identification do not simply express something that already exists, but constitute the relationships and categories as they are expressed. Because identification takes place in the context of social scripts, the repetition of culturally recognised symbols congeals over time to produce an appearance of naturalness. See Butler, 1999. Gender Trouble. 44.
28 Bourdieu discerns a difference between knowing that and knowing how. For example, a Hospicêo may not explicitly know that they should not wear expensive clothing; they just know how to dress themselves the way they always have – in used clothing from the market. They may not know that telling their friends about their exclusively Spanish and German ancestry is ‘wrong’; they simply cultivate a sense of shared culture through discourses of racial homogeneity and mestizaje. See Bourdieu, P. 1977. Outline of a Theory of Practice.
30 Bourdieu calls these mental schemata habitus. Habitus in a way sets limits to normativity, through sensibilities, dispositions and taste, which are based on the embodiment of social structures. See Bourdieu, P. 2006 ‘Structures and the Habitus.’ Moore, H. L. and Sanders, T., eds. Anthropology in Theory: Issues in Epistemology. Malden, MA: Blackwell. 56.
31 Turner uses the term ‘social scripts’, which I contrast here with Durkheim’s notion of ‘social facts’. He describes social facts similarly, as the values, cultural norms and social structures which transcend the individual and are capable of exercising a social constraint. Yet these are generally institutions such as kinship and marriage, currency, language, religion and political organisation that individuals take into account in their everyday interactions with others. Deviating from the norms of these institutions often makes the individual an outlier in the group. However, social scripts are more subtle, working through ‘structures of feeling’ (as described by Williams) rather than formal institutions, so that nowhere is it formally suggested that flashy jewellery, clothing, housing or even showing off an advanced education is against a social code, but as Vicky’s gossip makes clear, these behaviours go against the accepted social script. See Turner, V. 1982. From Ritual to Theatre: The Human Seriousness of Play. New York: Performing Arts Journal Publications; Durkheim, E. 2012. ‘The Rules of Sociological Method.’ Longhofer, W. and Winchester, D., eds. Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives. New York: Routledge. 33–50; Williams, R. 1977. Marxism and Literature. New York: Oxford University Press.
34 Schechner suggests that even though there are differences between heightened performances and ordinary daily action, ‘any behaviour, event, action or thing can be studied “as” performance, can be analysed in terms of doing, behaving, and showing. To consider a thing as performance is simply to regard it from a performance perspective or in performance terms.’ Similarly, Turner defines ‘performance’ to include ‘social dramas’ or any action that is formed, understood and reiterated through cultural scripting. See Schechner, R. 2002. Performance Studies: An Introduction. New York: Routledge; Turner, V. 1986. The Anthropology of Performance. New York: PAJ Publications.
36 Brubaker and Cooper, 2000. ‘Beyond “Identity.”’

Chapter 3

I define ‘selfies’ more loosely here than the standard definition. ‘Selfies’ are often considered to be photographs taken by a person who also appears in the picture. They may be alone or in a group, and are identified by the appearance of an arm that juts out to the side of the frame as if it is holding the camera, or by the use of a mirror so that the camera (or camera-equipped phone) is visible in the reflection of the subject of the photo. In my usage I consider a selfie to be any casual photograph that depicts the person who posts it on their own social media account. It may be taken by them in the classical ‘selfie’ style, but may also be taken by a friend on the subject’s camera explicitly for uploading on their own profile page. I privilege function – a casual photograph presenting the self/self-image – rather than the method of capture in this definition. By contrast I do not include photographs that are taken by the subject but centre on body parts other than the face (such as feet or fingernails). Again, while these may fall under a strict definition of ‘selfie’ in terms of the method of photo capture, I argue that their use and meaning are different from a picture of the self which displays the face.

Most of the images of people in this chapter come from individuals under 35, because they post more frequently and are more likely to agree to have their images appear. Unless otherwise noted, however, these trends are also true for people aged 35–55.

My explanation of this aesthetic draws on Koskinen’s suggestion that camera phone imagery constitutes an ‘aesthetic of banality’. But I further this notion to point out that the particular moments that Hospiceños portray through photography depict the unassuming aesthetics that in their environment are also ubiquitous outside of the camera phone. Almost any Hospiceño could access the resources to produce this aesthetic, but it is not the same as the ‘accessible aesthetic’ of folklore artistic production discussed by Kirchenblatt Gimblett. It is neither the ‘ordinary aesthetic’ that hooks attributes to the working class’s replacement of beauty with consumerism, nor its contrast, the aesthetic of ‘beautiful objects’ created by the ‘poor’ on ‘different continents’. My argument is neither that the predominant aesthetic of Alto Hospicio is nonexistent, nor is it entirely utilitarian – privileging form above function and the ‘choice of the necessary’, as Bourdieu calls the working-class aesthetic. While many Hospiceños clearly could afford to redecorate their homes or buy expensive clothing from Zofri or Iquique department stores, their aesthetic choices lean toward an appearance of what Bourdieu calls ‘necessity’ in order to remain within the normativity associated with working class. It is an aesthetic that is presented as if it were not one, because aspiring to a particular aesthetic would be performing something; a certain kind of pretension. Yet the aesthetic relies on deliberate choices to not be pretentious or striking; instead to be modest, to be unassuming. See Koskinen, I. 2007. ‘Managing Banality in Mobile Multimedia.’ Peritierra, R., ed. The Social Construction and Usage of Communications Technology: Asian and European Experiences. Philadelphia: University of Philippines Press. 60–81; Gimblett, B. K. 1983. ‘An Accessible Aesthetic: The Role of Folk Arts and the Folk Artist in the Curriculum.’ New York Folklore: The Journal of the New York Folklore Society 9(3–4): 9–18; hooks, b. 1995. ‘Beauty Laid Bare: Aesthetics in the Ordinary.’ Walker, R., ed. To Be Real. New York: Anchor Books. 157–65; Bourdieu, P. 1984. Distinction. 41, 372, 376.

NOTES
Chapter 4


2 The ‘Anuario de Estadísticas Criminales Fundación Paz Ciudadana’ reported on 2007 crime statistics (the most recent year available) that there were about 1,000 thefts without force or violence (the type of pickpocketing everyone assumed to be so common), meaning that the reported rate of victims was only just over one per cent (assuming a population of 100,000). This rate was consistent with other sizeable cities in Chile. Yet anecdotally most individuals had stories of personally experiencing theft, and very few reported the crimes, feeling that doing so had no outcome. This suggested that the official rates did not correspond with the actual theft rates. Scarpa, M. S., ed. 2008. ‘Anuario de Estadísticas Criminales Fundación Paz Ciudadana.’ Santiago: Fundacion Paz Ciudadana. Available online at http://www.pazciudadana.cl/wp-content/uploads/2013/07/2009-01-20_Anuario-de-estad%C3%A9sticas-criminales-2008.pdf.


8 Strathern takes a relationship-based rather than society-based approach to anthropology, calling relationships the ‘crux of social action’. She sees the visibility of the relationship as fundamental to its importance. Similarly, Jacobson’s approach to research on friendship emphasises the situational aspect. He is not only concerned with constant friendship and its characteristics, but ‘with the labelling process itself, that is, with the situations in which a person gives and takes away the label of “friend”’. See Strathern, 1988. The Gender of the Gift; Jacobson, D. 1975. ‘Fair Weather Friend: Label and Context in Middle Class Friendships.’ Journal of Anthropological Research 31(3): 225–34.

9 Sixty-three per cent were friends with their mother on Facebook and 48 per cent with their father. For those who are not friends with their parents on Facebook, it is often because their parents do not yet have accounts.


12 *Flaite* can also be used to describe a woman, but in common discourse the stereotypical *flaite* is imaged to be a young man.

13 Similarly McDonald writes that children are seen as ‘little treasures’ in northern China. McDonald, Forthcoming. *Social Media in Rural China.*

14 This family affection that is shared on social media is not always the same in other places. Miller writes that in *The Glades* teens began ignoring Facebook in favour of Twitter, precisely because they felt they could not escape the watch of their parents who had more recently joined Facebook. See Miller, 2016. *Social Media in an English Village.*

15 For a counter example see Venkatraman, S. Forthcoming. *Social Media in South India.*


18 Hillewaert suggests that when users are mindful of the public nature of social media posts they feel encouraged to display creativity within their linguistic practices, to which audiences often respond through a display of their own creativity. Hillewaert, S. 2015. ‘Writing with an Accent.’ 198.


21 Bauman suggests that such verbal play is ‘marked as subject to evaluation for the way it is done, for the relative skill and effectiveness of the performer’s display of competence’. See Bauman, R. 1875. *Verbal Art as Performance.* Rowley: Newbury House Publishers. 293.

22 Viewing social media “as” performance points us to the importance of the ways audiences come to bear on what Facebook posts become. While Goffman defines performance as activities that have influence on observers, Hymes more specifically insists that performance must be instantiated by members of a community that have access to folk knowledge. Thus community takes on central importance in thinking of social media posting as performance, and the public nature of that performance is essential to the expression of social ties and social life. See Goffman, 1959. *The Presentation of Self in Everyday Life,* Hymes, D. 1981. *In Vain I Tried to Tell You.* Philadelphia: University of Pennsylvania Press.


**Chapter 5**

1 In my survey, which accounted for 341 household members, only 46 per cent of adult women were employed outside the home. Women’s employment outside the home is very generational. For women in the survey, those working outside the home accounted for 86 per cent of women aged 20–30, 72 per cent aged 30–40, and only 12 per cent above age 40. In contrast only one man over the age of 25 did not work, and he was over 50 and retired.

2 In this analysis I rely in part on Connell’s concept of gender regimes, or the institutionalised power relations between women and men where gender is a property of institutions and historical processes as well as individuals and their self-expression. This conception allows for viewing heteronormativity as a system in which gendered expectations place men and women into seemingly naturalised, distinct and complementary categories, based on heterosexual family structures. While a system of heteronormativity may recognise that not all people fall into this pattern, it takes binary genders linked to heterosexuality as a naturalised norm, thus bases other assumptions on this division. See Connell, R. W. 1987. *Gender*
and Power: Society, the Person and Sexual Politics. Stanford, CA: Stanford University Press;

3 'Copper Solution.' 2013. The Economist.


7 Hospicéños, like most Chileans, see the importance of presenting themselves as enlight- ened citizens, and part of that is being ‘bien educado’ [well educated]. Rather than applying specifically to formal education, being ‘well educated’ is better demonstrated through good manners, using the formal ‘Usted’ [you] instead of the informal ‘tú’ and in general using good grammar. One widely shared pop-culture article from Opinza lists such acts as avoiding gossip, not expressing irrelevant opinions and acting with deference when meeting new people as ‘habits of very well educated people’. See Conlin, L. ‘10 hábitos de la gente muy bien educada.’ Opinza, 2 January 2015. Available at http://opinza.com/2015/01/10-habitos-de-la-gente-muy-bien-educada/

8 Most of the people who work in high schools, or as managers for medium-sized or large businesses in Alto Hospicio, live in Iquique and commute to Alto Hospicio daily.

9 Chile’s 2012 census did not specify marriage and divorce rates by city. For the region of Tarapacá as a whole, however, 45 per cent of people age 30–44 reported being single, 51 per cent were married, and about four per cent were divorced. For the same population 40.5 per cent reported that they lived with their (legal) spouse and 28.4 per cent lived with a partner of another gender to whom they were not legally married. For those aged 15–29 about nine per cent lived with a spouse, while 21.9 per cent lived with a partner to whom they were not married, suggesting that co-habitation was far more common than legal marriage as a form of making a family with a partner.

10 However, it is also essential to note that a number of men I spoke with complained that when they came home from work (either at the end of the day or the end of a mining shift) they were expected to contribute to labour in the home. These complaints suggested that they felt that their wage labour exempted them from participation in necessary labour to keep the home organised and clean, children cared for and the family fed.


19 This stands in contrast to Halberstam’s contention that masculinity is usually less performative than femininity, as well as de Beauvoir’s famous contention that ‘one is not born, but becomes a woman’. Within this context, as well as many others recorded in Latin America, masculinity is always already in jeopardy until proven, whereas femininity requires less explicit performance. See Halberstam, J. 1998. Female Masculinity. Durham, NC: Duke University Press; De Beauvoir, S. 2009. The Second Sex. New York: Vintage Books; Gutmann, M. 1997. ‘Trafficking in Men: The Anthropology of Masculinity.’ Annual Review of Anthropology 26: 385–409.


23 Richardson suggests that the dominant Western understanding of the relationship between gender and sexuality posits a natural order that relies on the gender dualism/binaries of male/female; heterosexual/homosexual; masculine/feminine. ‘Within this epistemological frame masculinity is a property of gender, a gender that is pre-given and located in the gendered/sexed body.’ Richardson, D. 2007. ‘Patterned Fluidities: (Re)Imagining the Relationship between Gender and Sexuality.’ Sociology 41:457–74, 461.

24 Both Seidman and Chauncey have argued in various contexts that gender often serves as a ‘master code’ of sexuality, wherein gender expression is understood as a chief sign of one’s sexuality. In some cases then men could have sex with other men and still be thought of as ‘normal’ (heterosexual) by virtue of their masculinity, whereas gender non-conforming individuals were considered to be the only ‘real’ homosexuals. This corresponds in part to widely cited Latin American views of masculinity in which the active or penetrating partner is considered to retain masculinity while only the passive or penetrated partner is considered to be feminine, gay or a ‘fag’. See Seidman, S. 2002. Beyond the Closet. The Transformation of Gay and Lesbian Life. New York: Routledge; Chauncey, G. 1994. Gay New York. New York: Basic Books; Wright, 2000. ‘Gay Organizations, NGOs, and the Globalization of Sexual Identity’; Lancaster, R. N. 1997. ‘That We Should All Turn Queer?’: Homosexual Stigma in the Making of Manhood and the Breaking of a Revolution in Nicaragua.’ Herdt, G. H., ed. Same Sex, Different Cultures: Gays and Lesbians Across Cultures, Boulder, CO: Westview Press. 97–115; Parker, R. 1999. Beneath the Equator: Cultures of Desire, Male Homosexuality, and Emerging Gay Communities in Brazil. New York: Routledge; Gutmann, M. 2003. Changing Men and Masculinities in Latin America. Durham, NC: Duke University Press.

25 While many individuals obviously deviated from certain aspects of normativity, for the most part they remained within what Rubin calls the ‘charmed circle’ of the sexual value system. See Rubin, 1984. ‘Thinking Sex.’


Chapter 6

1 For comparison, the 2010 earthquake in Haiti registered 7.0 on the Richter scale. However, the Chilean earthquake caused far less damage and death due to the better infrastructure.


3 Valentine, drawing on Anderson, suggests that ‘whether geographically bounded or not, community is not a natural fact but an achievement, a process that does not happen without the exercise of agency and power’. See Valentine, D. 2007. *Imagining Transgender: An Ethnography of a Category*. Durham, NC: Duke University Press. 73; Anderson, 1983. *Imagined Communities*.


6 The Socialist Party of Chile is centre-left; it was Salvador Allende’s party and is now part of the Nueva Mayoría. The Independent Democratic Union is centre-right, founded in 1983 by Pinochet collaborators. It was the party with the most congressional representation between 2010–14. Both parties today are considered quite mainstream.

7 Given the history of labour movements in the region it was not surprising to find that ‘Politics’ (as defined by Hospicioños) were polarised, not between ‘conservative’ and ‘liberal’, but between what could be described as left-wing socialist politics and apathy about national politics in general. Thus I addressed apathy in the previous section and I discuss young left-wing activists here: discussions of conservative politics remain absent to reflect the fact that among Hospicioños active involvement in conservative political organizations was minimal if it existed at all.

8 See the video at https://www.youtube.com/watch?feature=player_embedded&v=sQyHcrq1F2U


10 Because of the difference I perceived in local definitions of politics with my own broader definition, in this chapter I use Politics (with a capital P) to indicate the sorts of national issues and institutions that most Hospicioños considered political and politics (with a small p) to indicate a broader notion of politics as local, regional, national or international discussions and wielding of power that have to do with governance, law and negotiations between individual freedoms and government regulations.


12 Regional GDP for Tarapacá is less than $9 billion, while that of Santiago is over $173 billion. See ‘GDP per capita, PPP (current international $)’, World Bank (2011).


NOTES
Whether the specific migrants work in the industry or not, the economic opportunities of the region are based on the prosperity of mining.

‘America’, in South America, refers to the whole of the American continent (usually North and South America are conceptualised as a single land mass); it is often a political statement, reclaiming the word from a specifically North American usage.


These tactics of highlighting similarity and difference correspond to Bucholtz and Hall’s notions of ‘adequation and distinction’. As they explain, affirming affiliation often works through expressing sameness or difference, both of which are effective tactics of identification. See Bucholtz and Hall, 2005. ‘Identity and Interaction.’ 599.

Yeh, 2007. ‘Tibetan Indigeneity.’ 76.


Chapter 7

1 Also see Ong’s discussion of ‘neoliberalism as exception’ and ‘exceptions to neoliberalism’. Ong, A. 2006. Neoliberalism as Exception: Mutations in Citizenship and Sovereignty. Durham, NC: Duke University Press.

2 Redfield suggests that smaller ‘folk’ communities exhibit homogeneity, solidarity and fellowship, while urban areas exhibit a loss of these characteristics. See Redfield, R. 1955. The Little Community and Peasant Society and Culture. Chicago: University of Chicago Press.


