

LATIN AMERICAN STUDIES ASSOCIATION

# FORUM

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# President's Report

by CHARLES R. HALE | University of Texas, Austin | crhale@mail.utexas.edu

These are exciting times for LASA. At midnight on September 8, we were able to put the last of the major concerns associated with the Congress relocation definitively behind us. The Secretariat has negotiated very favorable contracts with three Montréal hotels that together will serve as the Congress site; we have forged an agreement with the Canadian Association of Latin American and Caribbean Studies (CALACS), which lays the groundwork for collaboration that will be of considerable mutual benefit; and the Membership has responded with great enthusiasm to the LASA2007 Call, dispelling fears that confusion or dissent would affect Congress attendance. At last count the Secretariat registered over 3000 proposal submissions—nearly 1000 more than the record numbers that we received for LASA2006 in Puerto Rico!

Having recently returned from a productive three days in Montréal and Ottawa, I can report with confidence that LASA2007 will have a distinctly “Canadian accent.” We convened a thoughtful, diverse, and energetic Local Arrangements Committee, which in turn selected a five-member core group representing each of the four Montréal Universities (McGill University, Université du Québec à Montréal, Université de Montréal, and Concordia), and Rights & Democracy, a Québec-based policy and activist organization with projects throughout Latin America. This group, in conjunction with CALACS, already has taken an active role in planning special programs for the Congress that will connect Canada (and Québec) to Latin America, in fundraising, and in activities to make sure LASA Congress participants will have ample opportunity to engage with the fascinating city of Montréal in substantive and enjoyable ways.

Here are three examples of special program plans underway: Pierre Beaucage, Professor Emeritus of Anthropology from the Université de Montréal, will organize an invited plenary on Autonomy, viewing Québec comparatively with Latin American indigenous experiences; Philip Oxhorn, of McGill University, has conceived a session featuring The Right Honorable Joe Clark, to examine Canada’s political and economic role in the hemisphere; LASA and CALACS have issued an invitation to the Governor General of Canada, the Honorable Michaëlle Jean J, a prominent political figure with deep roots in and great concern for the Caribbean and Latin America, in hopes that she will be our inaugural speaker. In keeping with this Canadian accent, and citing LASA’s policy of linguistic pluralism, the Local Arrangements Committee requested that French be the fourth “official language” of the Congress; this request was immediately granted. On a more practical note, a meeting with the Foreign Affairs Ministry in Ottawa generated further confidence that our basic rationale for relocation to Canada remains sound: a generally open and encouraging response to the Congress; an especially welcoming stance toward our Cuban colleagues; and a commitment to set up mechanisms for rapid response to visa problems for all Congress participants should they arise.

As a matter of scholarly (and human) ethics, I cannot imagine a more forceful confirmation of our relocation decision than the “*palabras prohibidas*” published in this issue of the *Forum*. Milagros Martínez outlines the long and fruitful pattern of Cuban participation in Americas-wide scholarly exchange that LASA has facilitated, ruptured since LASA2003 and now to be restored; Dora María Téllez, with understated eloquence, sums up the outrageous and absurd U.S. government action prohibiting her from accepting a



visiting professorship at Harvard: “...*la denegatoria de visa alegando terrorismo, está basada en mi participación activa en la lucha contra la dictadura somocista en la década del setenta. Estos son hechos públicos y conocidos de los que me siento profundamente orgullosa.... En mi país, estos son actos respetados, pues contribuyeron a hacer posible la condición actual de democracia de Nicaragua.*”

Robert M. O’Neil, law professor at U. Virginia and chair of the AAUP Committee on Academic Freedom and National Security in Time of Crisis, recently wrote a blistering assessment of the broader problem, highlighting the Téllez case, as one example among many of such exclusions, which he notes have reached “almost epidemic proportions.”<sup>1</sup> Like many other Bush Administration policies, these exclusions ironically produce precisely the opposite of their stated intent, increasing hostility toward the United States and suppressing the dialogue and exchange that fosters mutual understanding. I am proud that LASA has acted decisively to counter this trend, and to defend the principles on which our Association rests.

Now that the building blocks for the Congress are in place, we can turn our energies to the tasks that will assure the event’s success. Primary among these are raising funds to provide travel support for a maximum number of participants who otherwise would be unable to attend, and making efforts to refine and confirm the special events that will help give LASA2007 its unique character. In conceiving these events we have followed the lead of past president Sonia Alvarez, drawing a



## PRESIDENT'S REPORT continued...

distinction between “featured sessions,” which speak directly to some facet of the Congress theme, and “invited sessions,” on general topics of vital interest to LASA. In so doing, I also hope to advance an ongoing discussion on the role of the theme in the organization of a given Congress. Specifically, how should our chosen theme, “*After the Washington Consensus: Collaborative Research for a New América*,” imprint LASA2007?

In my view, the Congress theme should generate interest among the membership, focusing attention on problems, debates, analytical questions that are of central concern in Latin American Studies. No one who attends the Congress should leave unaware of and unprovoked by discussion around some facet of the theme. At the same time, the theme is inevitably partial, ideally of broad interest, but indicates the priorities and passions of a relatively small group of Congress organizers. To balance theme-centered featured events, therefore, we must have ample and equitable space for all topics and perspectives. Given that the LASA2007 theme has acquired special prominence, due mainly to conditions thrust upon us, we will be especially attentive to this complementary “big tent” principle as we refine the details of the Congress program.

Three interconnected topics, each of which I hope will generate interest and debate in Montréal, are embedded in the theme. The first has to do with the “Washington Consensus” itself. To what extent has its substance evolved in the 15 years since John Williamson coined the phrase, and outlined its ten constituent elements?<sup>2</sup> Is it analytically accurate and clarifying to associate this evolving substance of the Washington Consensus with “neoliberalism,” as we do in the text of the Call? (Williamson himself answers this question with an indignant “no,” calling

such association an “objectionable perversion” of his originally coined phrase.<sup>3</sup>) Can we interpret the powerful recent shift to the Left throughout the region, expressed in both electoral and social movement arenas, as explicit dissent from either the Washington Consensus, or key constituent elements of neoliberal governance, or both? And in the wake of this dissent, what prospects do the emergent alternatives have? A series of featured sessions will address these and related questions, bringing politically engaged intellectuals and academics into dialogue. Judging from some of the responses to our Call, I suspect these discussions will resonate widely among Congress participants; but I also am sure that their utility will depend on careful efforts to clarify what we take these key phrases to mean, how their use as political epithets informs but is distinct from their use as analytical tools.

The second key phrase in the Congress theme is “collaborative research.” This refers to a broad array of innovative methodological steps that scholars take to cross the boundaries of conventional disciplinary training and carry out research through horizontal relations with intellectuals who work outside of academia proper. One expression of collaborative research has been conceived and put into practice through the *Otros Saberes* Initiative, which receives attention in a separate report in this issue. Further examples are highlighted in the pages that follow, in a series of cogent and illuminating essays by scholars from four disciplines other than Anthropology where traditions of collaborative research are perhaps most well developed.<sup>4</sup> I am especially hopeful that the Congress will contribute to this methodological debate, subjecting two key underlying assertions to critical scrutiny: first, a wide array of Latin Americanist research agendas can be greatly enriched by

sustained, horizontal relations with nonacademic knowledge producers who bring their own distinctive expertise to the topic; second, the older, hierarchical “us studying them” academic paradigms, quite apart from ethical considerations, are often analytically impoverished, in ways that collaborative research relations can help to remedy. When we pause in an attempt to account for the excitement, vibrancy and remarkable growth of LASA over the years, we often emphasize “interdisciplinarity” and “deep, context-specific engagement with the region”—and with good reason. I suspect there is a third, less commonly noted explanation, however: collaborative relations of knowledge production about the region, and the research findings that result from them, give LASA a depth and richness that disciplinary gatherings often lack.

The third and final element in the Conference theme is an allusion to José Martí’s notion of “*Nuestra América*,” which remains profoundly influential to this day, especially among scholars of cultural studies, literary theory, and ethnic studies. The particular condition of LASA2007—from the welcome participation of Cuban scholars, to the thematic focus on critique of Empire and alternatives to the Washington Consensus, to the emphasis on dialogue with politically engaged intellectuals—seems to be at first glance a thinly veiled attempt to set the stage for the triumphant vindication of Martí’s ideas as blueprint for inter-American relations in the 21<sup>st</sup> century. But it would be a disservice to rest with this rather simplistic message, especially given the immense flow of recent scholarship on Martí since the centenary of his death in 1895. LASA2007 will feature at least one prominent session on Martí’s legacy, which presents state-of-the-art historical and literary scholarship and reflects on how this properly contextualized and historicized Martí might help us rethink the urgent

problems of Latin America and U.S.-Latin American relations today.

The fundamental reason these are exciting times for LASA is that the *coyuntura* in Latin America today is so critical (even if the U.S. media have largely abandoned the region). From Cuba and Mexico to the southern cone processes are underway that the world will be watching closely, and that LASA Members will report on and analyze with great authority at the Montréal Congress next September. Two are especially prominent in my own mind: the ongoing Oaxaca “uprising,” as some observers have called it; and the intense nationwide consultation process in Bolivia, which will culminate in the August 2007 Constitutional Assembly. Dozens of other crucial, dramatic contemporary problems could be mentioned, and are sure to receive ample coverage as well.

Thanks to all for your energetic response to the Call, which I would like to interpret as a resounding endorsement of the basic principle of inclusive and wide-ranging scholarly discussion and political debate, which has been the cornerstone of LASA’s success since its inception nearly 50 years ago.

### Endnotes

<sup>1</sup> See O’Neil, Robert M., “Unnecessary Barriers. The exclusion of foreign scholars has assumed almost epidemic proportions,” *National Cross Talk* (Summer 2006).

<sup>2</sup> See Williamson, John, “What Washington Means by Policy Reform,” in *Latin American Adjustment: How Much has Happened*, ed. John Williamson (Washington D.C., 1990).

<sup>3</sup> See Williamson, “The Strange History of the Washington Consensus,” *Journal of Post Keynesian Economics* 27 (2004-5).

<sup>4</sup> For one example of an anthropologist who uses this precise phrase, see Luke Eric Lassiter, “Collaborative Ethnography and Public Anthropology,” *Current Anthropology* 46 (2005). Other phrases include activist scholarship, action research, engaged anthropology and participatory action research. Each has associated, overlapping bibliographies. ■

# Associate Editor's Report

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Articles appearing in the *LASA Forum* since 2002 that address the overall problematic of “de-centering” Latin American Studies reflect a generalized attempt to make the *Forum* a more vibrant publication, one that keeps scholarly debate alive *between* our Congresses (Alvarez). At this point in time, especially, it is difficult to conceptualize new spaces of knowledge without dealing with collaboration. If we are in a moment where the politics of representation have merged with the politics of recognition (Rodríguez), and where there is no end to disciplinary frontiers (Williams), it seems logical to dedicate a *Debates* section to collaborative research and its methodologies. By this we mean the collaboration, complicity, solidarity, political identification, links, or simple social interaction, established between a scholar implementing field research and those individuals and/or communities being studied by the scholar in question, who ought to be considered as “knowledgeable, empowered participants in the research process” (Mendez, Hale). It is a problematic that already was raised and debated during the twentieth century, and one that continues to be critical in the wake of subaltern concerns and the quest for *otros saberes*.

The first essay exploring these topics is Jennifer Bickham Mendez’s “Research as Social Justice Work: Reflections on Doing Politically Engaged Scholarship.” Mendez begins with the basics, asking what the point of research is. “Why and for whom do we do it?” She believes that these issues get lost in the bureaucratization of academia that forces scholars to perform a double duty: they need to fulfill their required obligations at their institutions—and on their free time (and often while receiving no credit toward promotion or tenure) address the social issues that moved them to become academics in the first place. She then proceeds to argue how feminism made an important contribution to this form of research, given

its preoccupation with “microlevel dynamics,” and also its “emphasis on process and on the means of struggle as equally important as and inextricably related to outcomes.” In collaborative research, the scholar-activist becomes an “interlocutor” at the crossroads of intellectual endeavor and social change. Nevertheless, these collaborative operations alone do not bring about structural change, and can also generate contradictions for academics, given their insertion within institutions of power and privilege. As Mendez states, her experiences “may raise more questions than directly answer how to ‘do’ politically engaged research.” Still, she argues, “it is perhaps in learning to ask the right questions and to build the right kind of relationships that we come closest to developing a research practice that serves social justice.” Jennifer Bickham Mendez is in the Department of Sociology of the College of William and Mary.

Marc Becker’s “*Indígenas, Indigenistas, Tinterillos, and Marxists*” uses examples from Ecuador from the 1920s, when various groups engaged with indigenous peoples while portraying themselves as their “saviors.” He chronicles the reaction of the elite to these negotiators to determine how different kinds of intermediaries, whose dealings could be seen as mutually exploitative, and/or mutually beneficial for both interlocutors and indigenous peoples, “approached Indigenous struggles in fundamentally different ways, engaging different issues and seeking to achieve different ends.” These past patterns enable Professor Becker to problematize contemporary collaborations with indigenous groups, using the Internet by way of example. He argues that “one of the goals to be met needs to be that of striving for direct Indigenous control and autonomy over these means of communication.” Becker indicates that for the foreseeable future

outsiders will likely continue to play a part in indigenous affairs, whether or not we or they like it and suggests that collaborative research where “respectful relationships” are constructed, “in which people interact as equals, even while understanding their differences,” is the best way to proceed. Marc Becker is Associate Professor of History at Truman State University.

Patricia Richards begins “A Feminist Sociologist’s Reflections on Collaborative Research” by asking what it means “to do action-oriented, feminist research.” She proceeds to outline a series of obstacles that emerge from this framework, beginning with the issue of power, to trace a line that should ideally reach that point where “‘other knowledges’ are legitimated, collaborative research is considered a valid methodological approach, and activist scholars are not scorned for their lack of objectivity and rigor.” Nevertheless, warning us to stay away from any form of idealization, she confirms that even when a decision is made to engage in collaborative research, factors such as ethical issues, the question of with whom to collaborate, and even a need to work with humility, complicates its actual practice. Patricia Richards is in the Sociology and Women’s Studies departments at the University of Georgia.

In “Research Collaboration from a Geographer’s Perspective,” Elizabeth Oglesby notes that “the question is not whether Geography is relevant (it clearly is), but rather, to whom is it relevant, and for what end.” She points to the “the thorny issues of research collaborations” as a part of the debate. To this she adds a twist of her own regarding collaborative research: “it is not whether research collaboration happens (it clearly does), but between whom does it happen, under what terms, and to what end?” She then proceeds to outline her personal experience training at AVANCSO in

Guatemala. Professor Oglesby adds the caveat that it is difficult to engage in long-term collaborative projects when there is no guarantee of a publication at its end, given that tenure and/or promotion are always at play for academics. She ends, accordingly, by calling for a transformation in how academic institutions value and give worth to this kind of research, as a way to generate more efforts of its kind. Elizabeth Oglesby is in the Latin American Studies and Geography departments at the University of Arizona.

Finally, in “The Comparative Politics of *Compañerismo* and Collaboration,” José Antonio Lucero problematizes the words that indicate collaborations or relationships with local subjects. He argues that being “in the field” is learned “very much on-the-job.” He cites as an example how he was told by a mentor to be a “*compañero*” while on the field. Though admitting that this taught him that research “is an intervention in people’s lives and worlds that needs to be justified first and foremost to those people who make it possible,” and that it is “not simply another extractive industry ...” but, rather, one that contributes to the wellbeing of the communities it studies, his experience also taught him that he was using the word *compañero* incorrectly. He presupposed he was establishing horizontal relations with his collaborators, but indigenous communities used the term to define members of the community exclusively, not choosing to ascribe it to researchers and/or those of a different ethnic background. Much as the researcher had good intentions, the perception of difference was a two-way street. José Antonio Lucero is in the Department of Political Science at Temple University.

Given the reactionary politics of the U.S. government that prevented Cuban scholars and many others from attending LASA’s XXVI International Congress in San Juan, we dedicated our *On the Profession* section to two articles analyzing the implications of this exclusion. The first is by Milagros Martínez, an elected officer of LASA’s Cuba Section. Her essay, “Una pelea contra los demonios,” outlines the history of Cuban participation in LASA Congresses, and how, after 2003, the Bush administration arbitrarily blocked the exchange with Cuban scholars using terrorism as an unfounded pretext. She concludes by stating: “*el intercambio académico ha significado, además, un proceso de aprendizaje: aprender a discutir, a argumentar frente a opiniones diferentes. Dialogar es más difícil que recurrir a discursos preestablecidos.*” The other is a short piece by well-known Sandinista ex-comandante Dora María Téllez, titled “*La negativa de mi visa para asistir al congreso de LASA.*” She mentions her surprise at being denied a visa to attend the LASA Congress, given that she had already been in the United States countless times, and her political activities, for which she is honored in her country but were used as an excuse for this denial, had come to an end 15 years before. She rightly argues that “*restringir la libertad en nombre de la libertad sigue siendo un contrasentido,*” and concludes that “*esta es una manera de censurar, de coartar la libertad de expresión que afecta a ambos lados del Río Bravo, pues el intercambio de ideas, de experiencias, perspectivas y puntos de vista, enriquece a todos los pueblos.*”

Finally, Lynn Stephen’s “Oaxacan Women Democratize Media: *Radio Cacerola* and the APPO Movement” appears in the *Political Commentary* section. This article recounts the summer’s events in Oaxaca, with APPO emerging as an alternative power to the “desprestigiado” PRI governor. Stephen explains that *Radio Cacerola* was the locus of this social mobilization, and narrates how women organized the radio station and kept it going during the most difficult days of the confrontation with local authorities. Lynn Stephen is professor and chair of the Department of Anthropology at the University of Oregon. ■

## ON THE PROFESSION

## Una pelea cubana contra los demonios

by MILAGROS MARTÍNEZ | Universidad de la Habana | milagros50@rect.hu.edu

En junio de 2006 se conoció en La Habana la noticia relacionada con el cambio de sede del XXVII Congreso de Latin American Studies Association (LASA). Ahora, en lugar de celebrarse en Boston, la reunión académica sesionará en Montreal, Canadá, del 5 al 8 de septiembre de 2007. Fue grande la alegría en Cuba, solo comparable a la que sentiríamos en caso de celebrar aquí un congreso de LASA; muchos colegas escépticos, conocedores de los intrínquilis de la vida académica en Estados Unidos, casi no creían la noticia. Y es que, parafraseando al ilustre Fernando Ortiz, ésta también fue la historia de una pelea cubana (y de LASA), contra los demonios.

**Pero, ¿por qué tanta bulla?**

Hace 36 meses los académicos e intelectuales cubanos se han visto impedidos de participar en los Congresos Internacionales de LASA. Estos foros de alto prestigio académico suscitan, cada vez más, el interés entre los miembros de la academia y de la intelectualidad cubana por participar. Los mismos constituyen una excelente oportunidad para intercambiar con sus colegas del resto de las Américas.

Sin embargo, desde el XXIV Congreso Internacional de LASA, celebrado en Dallas en 2003, se había hecho evidente la voluntad gubernamental estadounidense de restringir la participación de miembros de LASA residentes en Cuba. En aquella ocasión se dejó sin respuesta un conjunto de las solicitudes de visado y se denegaron otras a las cuales se aplicaba la sección 212f de la *Ley de Inmigración y Naturalización* norteamericana.

Al año siguiente, las autoridades norteamericanas eludieron la presión de congresistas y senadores asegurando a los ejecutivos de LASA que las solicitudes de visado de miembros cubanos para el XXV Congreso Internacional, convocado para el 2004 en Las Vegas, serían analizadas con una disposición positiva, por lo cual solicitaba se prescindiera de las gestiones con figuras políticas. Se les creyó, y el resultado fue la denegación masiva de los visados, amparada de nuevo en una interpretación intencionada de la sección 212f.

Si bien esta acción impidió la estancia física de los académicos cubanos residentes en la Isla en el Congreso, su presencia no pudo ser silenciada. Uno de los paneles afectados por la ausencia de las contrapartes cubanas tuvo la honorable iniciativa de colocar frente a la mesa 64 sillas con nombres de los académicos discriminados, y dedicar la sesión a discutir aquel acto ináudito de violación de libertades. La organización aprobó también allí una *Resolución sobre Cuba*, pronunciándose enérgicamente por la supresión de todo tipo de restricciones que impidieran el intercambio legítimo entre académicos de ambos países.

A pesar de la fuerte protesta de la institución, el hecho arbitrario fue repetido. El 23 de febrero de 2006 la Sección de Intereses de Estados Unidos informaba oficialmente que de las 58 visas solicitadas para participar en el XXVI Congreso Internacional de LASA, a celebrarse en marzo en San Juan, Puerto Rico, 54 eran negadas. Días más tarde también fueron negadas las 4 restantes. Para la academia cubana, esta decisión confirmó una vez más la hostilidad de la actual administración estadounidense hacia el libre intercambio académico con Cuba y en general hacia las libertades de una organización norteamericana en su proyección internacional.

Nuevamente se le pidió a la directiva y a la membresía de LASA su apoyo para cambiar una situación que de hecho había puesto en crisis a la propia LASA. Si bien es cierto que los problemas de los visados se han centrado esencialmente en los cubanos, también han afectado a colegas de otros países, de manera que los problemas confrontados por los cubanos también podrán hacerse extensivos a académicos venezolanos, bolivianos, haitianos o de cualquier otra nacionalidad que se encuentre cuestionada en su momento.

**Una historia fructífera de intercambios**

Pero volvamos a Cuba. En octubre de 2007 se cumplirán 30 años de la presencia de los académicos e intelectuales cubanos en LASA, presencia esta que sin duda puede catalogarse como fructífera.

El triunfo de la Revolución Cubana en 1959 constituyó un punto de inflexión en las tradicionales relaciones entre ambos países. La ruptura de los nexos diplomáticos, por iniciativa de Washington el 3 de enero de 1961, limitó severamente el número y alcance de los intercambios académicos. Un lógico y brusco descenso estuvo presente en toda esa década, pero esto no significó su desaparición total ya que profesores e investigadores de ambos países continuaron de manera irregular sus vínculos.

Un incremento paulatino de los estudios sobre Cuba en Estados Unidos tiene lugar en los primeros años de la década del sesenta. Es también en esta década que en la Isla los estudios sobre los Estados Unidos se tornaban una necesidad tanto de orden intelectual para la academia como de la política que reclamaba un conocimiento más especializado de la sociedad norteamericana. La feliz coincidencia de estos intereses favoreció que en el contexto político de la



década de los setenta se potenciara el desenvolvimiento y el intercambio académico entre los dos países.

Es en 1977 cuando podemos situar el inicio del intercambio, teniendo en cuenta que los académicos cubanos comienzan a viajar a Estados Unidos con tal propósito. Es precisamente en octubre de ese año—después de un intento fallido por asistir al VI Congreso de la Asociación al negar el propio Kissinger, en la primavera de 1976, las visas a ocho académicos cubanos que las esperaban en Kingston—que el primer grupo de académicos cubanos, organizado por Franklin Knight y Al Stepan de las Universidades de Yale y Johns Hopkins, viaja a Estados Unidos para sostener una reunión con sus colegas en dichas universidades y participar en la VII Reunión de LASA en Houston.

A partir de esa fecha y hasta marzo del 2000, la asistencia de cubanos de la Isla a los Congresos de LASA ha sido casi ininterrumpida. En ese período de 23 años de trabajo, los aspectos más significativos de estos intercambios fueron la continuidad de la participación y el carácter creciente de estos en medio de circunstancias no siempre favorables al desenvolvimiento de los mismos—ya que estuvieron obviamente condicionados por las tensiones recurrentes que introducía coyunturalmente el conflicto bilateral entre Cuba y Estados Unidos, y en especial por la rigidez de la política norteamericana durante la década del ochenta bajo el doble mandato de la administración Reagan. Así tenemos que en 1985, bajo dicha administración, se niegan todas las visas a los académicos que provenían del Centro de Estudios sobre América (CEA). La parte cubana decidió entonces no asistir al Congreso de Albuquerque.

No obstante, en ese período el intercambio con LASA no solo se mantuvo, sino que se acrecentó, destacándose el rol jugado por los prestigiosos académicos que han ocupados puestos de dirección en las estructuras de dicha asociación. Estos lograron encontrar vías creativas que permitieron obtener los fondos requeridos para la materialización de los mismos, a la vez que ampliaron los conceptos e iniciativas para impulsar las diversas acciones de intercambio académicos que se diseñaron en aquel entonces.

Sin duda alguna, 1983 marcó un hito en la relación con LASA, dada la amplia representación de cubanos en el Congreso que tuvo lugar en Ciudad México en septiembre de ese año. En 1988 se vivió otro momento de revitalización, al triunfar las gestiones y presiones de los directivos de LASA ante las autoridades estadounidenses, lográndose que a partir de entonces se estableciera una especie de compromiso—hoy totalmente ignorado—con el Departamento de Estado. Este compromiso estaba encaminado a garantizar la aprobación de las visas para los académicos e intelectuales de Cuba invitados a este evento y otras actividades de dicha asociación.

También en ese año, con la reaparición de los cubanos en el Congreso de Nueva Orleans, se enriquece el intercambio entre LASA y las instituciones de la Isla. Se inició entonces un novedoso plan que contemplaba la creación de grupos de trabajo con integrantes de los dos países, los que operaban mediante la realización de encuentros en Cuba y los Estados Unidos a la vez que apoyaban la presencia de cubanos en los Congresos. Al extenderse posteriormente este mecanismo y aprobarse nuevos grupos de trabajo, se llegó a contar en dichos Congresos con la asistencia de

alrededor de treinta cubanos. Fueron estos los casos de Washington en 1991 y Atlanta en 1994.

Guadalajara 1997 marca otro momento relevante en los vínculos entre LASA y Cuba. A esta reunión asistió una nutrida representación cubana y se adoptó una nueva estructura de trabajo, la Sección Cuba, que sin dudas ha posibilitado una mayor coherencia, planificación y atención a los intereses de los académicos miembros. Así tenemos que ya en septiembre de 1998 más de sesenta cubanos asistieron al Congreso de Chicago y se dieron los pasos iniciales para hacer efectiva la membresía de 50 cubanos residentes en la Isla, gracias a un donativo de la Fundación MacArthur.

En marzo del 2000, fecha en que se celebró en Miami el XXII Congreso de LASA, 97 académicos de la Isla llegaron a una ciudad donde la tensión política alcanzaba su punto más álgido derivado del caso Elián González. Es en esa reunión de Miami cuando se hicieron efectivos, por vez primera, los derechos de los 50 miembros cubanos a elegir y ser elegidos. En septiembre de 2001 se produce la última presencia de un nutrido grupo de cubanos en una reunión internacional de LASA celebrada en Estados Unidos con la asistencia de 82 académicos.

Los Congresos de LASA han propiciado oportunidades para que se conozcan y divulguen resultados del quehacer investigativo de científicos sociales, escritores y artistas cubanos, a la vez que les han permitido actualizarse—a través de las discusiones directas en la que afortunadamente emergen diferentes puntos de vistas, debates y confrontaciones de ideas dentro de un marco respetuoso—en sus respectivos campos, rompiendo así el bloqueo que en el terreno cultural nos pretende imponer la política norteamericana.

MARTÍNEZ continued...

### Los intercambios más allá de LASA

Nos parece que lo alcanzado en estos treinta años es suficiente para sentirnos ciertamente satisfechos. Si bien es cierto que el intercambio académico no ha podido sustraerse de las diferentes coyunturas políticas que han existido en el contexto del conflicto bilateral entre los dos países, el hecho cierto es que se ha mantenido—como una suerte de diplomacia académica—pudiendo afirmarse que tiene vida propia ya que ha desarrollado una red de relaciones académicas formales e informales que han dado crédito a las instituciones académicas involucradas. Lo anterior deviene en fructíferas relaciones interpersonales de carácter no solo académico sino también humano, que comparten el deseo y buena voluntad de que las relaciones entre ambos países se basen en el respeto mutuo y lleguen a ser normales algún día.

En ese noble empeño, vale la pena destacar y agradecer a todos los que trabajaron por lograr un cambio de sede para el XVII Congreso de LASA. Por nuestra parte puedo asegurarles que los académicos e intelectuales cubanos interesados en asistir a Montreal están muy entusiasmados por reaparecer después de 36 meses de ausencia involuntaria de los Congresos de dicha asociación.

Una vez más un foro académico de LASA nos brindará la posibilidad de abrir un espacio para la exposición de resultados de las últimas investigaciones concluidas y de otras que se encuentran en curso. Su divulgación y conocimiento estamos seguros permitirán una visión más objetiva y real de lo que acontece en Cuba, en el Caribe y en la América Latina de inicios del siglo XXI.

El intercambio académico ha significado, además, un proceso de aprendizaje: aprender a discutir, a argumentar frente a opiniones diferentes. Dialogar es más difícil que recurrir a discursos preestablecidos. La receptividad, la credibilidad de la idea mucho tiene que ver con el portador con nombre y apellido, con su prestigio académico, con su lenguaje, con la manera propia de hablar de cosas pequeñas, en fin, con la comunicación humana que logre establecer. Las potencialidades del intercambio académico radican en el sustrato, en esa corriente subterránea, en esa interconexión cultural histórica que tiene una dimensión psicológica que favorece la comunicación y que ha perdurado entre los dos pueblos. Es nuestra voluntad y mejor deseo que estos lazos se hagan más profundos y, a la vez, más duraderos.

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## La negativa de mi visa para asistir al congreso de LASA

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El año recién pasado, después de casi un año de espera por una respuesta a una solicitud de visa para entrar en los Estados Unidos, recibí una notificación oficial del gobierno de los Estados Unidos afirmando que mi presencia en territorio norteamericano no era admisible, alegando una sección de la *Ley de Inmigración y Nacionalidad* de los Estados Unidos que tipifica las actividades terroristas.

En esa ocasión, pretendía ingresar a la Universidad de San Diego para mejorar mi inglés, mientras preparaba los cursos que debía impartir en la primavera del año 2005, en la Universidad de Harvard, donde ocuparía la cátedra de Profesora Visitante de Estudios Latinoamericanos “Robert Kennedy”.

No era la primera vez que estaría en los Estados Unidos, pues en otras ocasiones había estado en misión oficial bien como funcionaria del gobierno nicaragüense, o como legisladora, o cumpliendo invitaciones de otras universidades.

Así que la respuesta no dejó de sorprenderme, más aún conociendo las implicaciones de los alegatos expuestos. El gobierno de los Estados Unidos me ha señalado como terrorista en un momento en que de acuerdo a las aseveraciones de sus más altos funcionarios, están en una guerra sin cuartel contra el terrorismo, lo que me ha colocado como un objetivo a eliminar, un blanco de la acción de las agencias del gobierno norteamericano, atentando contra mis derechos humanos, amenazando mi vida, mi seguridad, integridad y tranquilidad.

Según he sabido, la denegatoria de visa alegando terrorismo, está basada en mi participación activa en la lucha contra la dictadura somocista en la década del setenta. Estos son hechos públicos y conocidos de los que me siento profundamente orgullosa. Ciertamente participé en la guerrilla sandinista en las montañas de Nicaragua, en el asalto al Palacio Nacional, sede del parlamento somocista y fui jefe de las fuerzas insurreccionales en la región occidental del país. En mi país, estos son actos respetados, pues contribuyeron a hacer posible la condición actual de democracia de Nicaragua.

Pero, sé que mi caso no es único. Es parte de una cadena de hechos que han llevado a la misma situación a muchos académicos latinoamericanos y de otras partes del mundo. En el caso de América Latina, muchos académicos, artistas y personalidades del ámbito cultural, distinguidos y respetados, participaron de manera activa en la lucha política contra la dictadura de turno, en su respectivo país. No pocos han pasado muchos años en un doloroso exilio, otros tuvieron que enfrentar todo tipo de amenazas de muerte y de cárcel, muchos perdieron familiares y amigos, para lograr que se estableciera la democracia y se respetaran los derechos humanos.

Pero, a la fecha, pareciera que hay una maquinaria en marcha que no puede distinguir entre un acto terrorista y uno de justicia o de necesidad de libertad y democracia de una sociedad. Y pareciera que todo discurso que sostenga una posición diferente está sometido al escrutinio y al control oficial, ajeno a la vocación del pueblo norteamericano de conocer los distintos puntos de vista sobre la realidad y decidir con plena libertad de información.

Creo que esta es una manera de censurar, de coartar la libertad de expresión que afecta a ambos lados del Río Bravo, pues el intercambio de ideas, de experiencias, perspectivas y puntos de vista, enriquece a todos los pueblos.

Definitivamente, restringir la libertad en nombre de la libertad sigue siendo un contrasentido. De esta manera, muchos académicos latinoamericanos están siendo limitados para expresarse libremente en los Estados Unidos, un país que posee una importante población de raíces latinas, que están volviendo el rostro a las bases culturales, sociales e históricas de su identidad, que está siendo ya, también, parte de la identidad norteamericana.

Esos miles de latinos y sus descendientes, están ahora preocupándose cada vez más por mejorar sus condiciones, las de sus familias y comunidades, a la vez que mantienen la mirada y contribuyen decisivamente a que mejore la situación de sus familias en América Latina.

Desde el ámbito cultural y académico hay una oportunidad de cultivar un encuentro que no sea administrado por “coyotes”. Hay la posibilidad de fomentar un intercambio mutuamente beneficioso, en aulas y auditorios, libre y amistosamente.

Restringir la palabra en los Estados Unidos a académicos latinoamericanos impide ese valioso encuentro posible.

[La autora es ex-comandante del Frente Sandinista de Liberación Nacional y ex-miembro del gobierno de Nicaragua, 1979 – 1990.] ■

## DEBATES

## Collaborative Research Methods

Research as Social Justice Work:  
Reflections on Doing Politically  
Engaged Scholarship

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## Introduction

What is the purpose of research? Why and for whom do we do it? These simple questions often get lost in the world of academe where tenure, peer-review, and merit scores can take on a life of their own, overshadowing issues like making the world a more just and equitable place. Putting them on the table and looking at them without flinching represents a first, crucial step toward integrating research and social change agendas. Too often academics who collaborate with social justice struggles do “double duty,” completing “real” scholarship, appropriate for publication in academic journals, alongside work that addresses social goals more directly—serving as expert witnesses in court, writing editorials in local or national newspapers, developing and maintaining web sites, preparing reports and position papers, conducting workshops and teach-ins, or even strategizing about direct action. As Rappaport (2007) notes, the product of collaborative research that serves social justice may not be written texts at all, but activities that occur as part of workshops or organizational meetings. The question of how to integrate academic research and activist pursuits also raises practical issues regarding what scholar-activism might look like and how we might teach such a methodology to our students.

Doing Activist Scholarship: Finding Tools  
for the Trade

I do not purport to offer a set of rules for activist scholarship. In my view this kind of research is fundamentally situational and perhaps impossible to discuss as detached from a particular context and set of political and social relations. Thus, adopting the tone of a “how to” manual would be inappropriate. The most effective way to conceptualize this type of research practice is not as a predetermined set of methods, but as a critical, continually evolving, grounded, political *strategy* that uses analytical, methodological and conceptual tools drawn from a variety of perspectives, experiences, and bodies of knowledge, and is constructed out of active political engagement with struggles “on the ground.” (In Mendez and Wolf 2006 and Mendez 2007 I examine in greater depth the ways in which feminist methods could be rethought under conditions of globalization.)

Feminism has served as an important source of conceptual tools from which I have drawn in building my activist research practices, but I have also found my experiences as a teacher and as a parent to be extremely relevant. These three areas are clearly not the only sources of tools for activist-researchers; however, I offer my experiences as an example of how a researcher might go about devising a strategy of this kind.

Over the last three years, my research has taken the form of a community-based, collaborative project that seeks to explore and understand the different effects and experiences of transnational migration in Williamsburg, VA, a relatively new destination for migrants from Mexico and Central America. This research has involved my working in close partnership with a network of social service providers, students, healthcare workers, school administrators,

and concerned citizens that support migrants. I have also engaged in numerous advocacy and support activities in my interactions and relationships with migrants and their families. “Research activities” for me have included a wide range of diverse undertakings such as facilitating a monthly parent support/resource group for migrant mothers, conducting workshops for community organizations, serving as a volunteer interpreter at the local low-income clinic and on the board of an adult literacy facility.

A feminist conceptualization of power not as a zero-sum game, but as multisited and “situated and contextualized within particular intersubjective relationships” (Bloom, 1998:35) sheds light on the complex ways in which power is embedded in research relationships. Feminists—and “Third World” and feminists of color in particular—have produced groundbreaking theorizations regarding the positionality of feminist researchers within relations of power that flavor and shape the research process (Bhavnani 2004:68; Ong 1995; Visweswaran 1994; Mohanty 1991).

Anyone attempting to engage in this kind of research practice is quickly confronted with the ways in which power operates within communities, organizations, and small groups. In research collaborations with political struggles, feminist approaches to power help us recognize it in its multiple forms, not just as an “external” force present in broad economic or institutional structures, but also as constituted within microlevel dynamics. An emphasis on process and on the means of struggle as equally important as and inextricably related to outcomes also represent significant insights for devising research that might be put to the service of social justice.



Another contribution that feminism(s) makes to the construction of politically engaged research strategies is the second-wave principle of the personal as political. As Patricia Richards also notes in her piece in this *Forum*, this kind of work is defined through social relationships and connections with collaborators. It requires a different way of relating to those being studied, not simply as “informants,” but as “knowledgeable, empowered participants in the research process” (Hale forthcoming: 5). My current project on migration in Williamsburg has challenged me to rethink not only research methods and my own view of the nature of scholarship, but also of the transformative potential of particular organizational spaces and collaborations. I have been consistently surprised by those that have generated meaningful research findings about migration in Williamsburg, as well as effective strategies for creating mechanisms to improve the situation of migrants (see Mendez 2007). Unexpected collaborators have included undergraduate students, social service and public health outreach workers, journalists, local retirees, nurses, and even those in government offices (the Virginia Department of Health being a case in point).

My experiences have made me reflect critically on the dichotomy of social justice vs. social service and to reevaluate my vision of social change and how it occurs. I have found spaces within social service organizations—for example, the seemingly apolitical space of a parent resource group—to be a meaningful arena for social change to occur. Once again, feminism has served as an important guide as I have navigated the complicated collaborative spaces in which my research has taken place. Eschle suggests that different variants of feminism offer an alternative approach to the reformist/revolutionary dichotomy that leads us to see social change potential as

constructed through political practice in the “here and now” (Eschle 2001:96). It has also taught us the importance of expanding definitions of the political to include multiple spheres—the community, the consciousness of an individual woman, the home.

Activist scholarship also requires a good deal of humility and openness to new “ways of knowing” and unexpected collaborations. For this reason I cite my experiences as a teacher as relevant to my activist scholarship. This type of research demands what we ask of our students—a willingness to try on new perspectives and an openness to ideas from outside one’s immediate experience. In mine, this kind of research requires a readiness to “show up” when invited—even to activities or events that seem outside one’s area of scholarly interest or “expertise.” It also involves actors who might not appear to be appropriate research partners. My work with undergraduate students who have interviewed migrants, developed and facilitated workshops and support group meetings, and organized student networks of volunteer advocates and interpreters for the public health clinic, have been especially significant in this regard. Like others (Stoecker 2001; Bell 1997), I have come to see “service learning,” for all the problematic connotations and contradictions that the term brings with it, to be one possible, strategic site for activist scholarship to occur within the institutions of the academy.

Reflexivity and feminist standpoint theory also offer valuable insights. Though oft-criticized, feminist standpoint theory advocates adopting the perspective of the most vulnerable group and learning to see the issue under investigation through the eyes of its members (Harding 2005; Gen and Grown; Collins 1990). My alignment with Latino/a migrants in Williamsburg, built on advocacy, research and support activities,

such as acting as an interpreter as migrants seek to navigate the healthcare, social service and local school systems, connecting them with ESL resources, counseling services or legal assistance has generated a view of migration and the transformations occurring in Williamsburg that is based more squarely on the lived experiences of migrants. Holding a woman’s hand as she undergoes her first pelvic examination or late-night phone conversations with a mother whose infant’s fever will not subside has permitted me to develop a particular understanding of the challenges that migrants in Williamsburg face as they seek to better their lives—even if my relationships with them occur across difference and are positioned within particular inequalities of race, class, and immigration status.

### **Roles for the Scholar-Activist: Facing Contradictions with Strategic Duality**

What are some possible roles for the scholar-activist? The word “interlocutor” is much in vogue in anthropological circles, though it is not widely used in my discipline. I see it as perhaps a fitting way to describe a potential role of the scholar-activist, whose position at “the cross-roads of intellectual endeavors within a community of academics and social change endeavors within a community of activists” means that he/she comes to the table with a rather unique set of skills and social connections (Naples 2004:223). This position of being both an insider and outsider in collaborations with community or social change organizations can mean that the scholar-activist puts his or her social and cultural capital to the service of the endeavors of the group. Academics may be more accustomed to assimilating and processing information as well as packaging it in a media-friendly way. Indeed, in my collaborations with social service organizations, I have often strategized over

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the phone with outreach workers who work directly with migrants and who sometimes feel that their perspective as direct-service providers goes unnoticed by those in decision-making positions. They have quite openly asked me to present their views at particular meetings at which decisions about organizational policies and practices were to be made. One woman put it to me quite simply, "Jennifer, this will mean something different coming from you. You can say these things. They'll listen to YOU."

And yet, this point brings with it a crucial cautionary note. Clearly social and cultural capital, and the access to resources that they might provide, are not sufficient to bring about structural social change. Using a position of privilege from within institutional positions of power also generates salient contradictions. At the same time that the collaborative, scholar-activist may use skills and privileges (many of them unearned) garnered from within the academy for the purpose of social change, he or she must both acknowledge and seek to challenge these structures of privilege. The scholar-activist thus finds him or herself adopting a difficult, but worthwhile position of "strategic duality" in which she uses her position within the institutions of the academy to contribute to social justice goals, while at the same time working to place at the center alternative voices and ways of knowing (Hale forthcoming: 10).

The example of my pre-meeting phone call with an outreach worker also highlights another challenge of collaborative, politically engaged research. To whom are we accountable? In this kind of research "the field" is hardly an isolated arena. It intersects with differing kinds of social relationships—all of which are cross-cut by power and difference. In such a context multiple levels of interconnected

accountability emerge, and being responsive to "the community" takes on complex meanings.

The experiences and views recounted here may raise more questions than directly answer how to "do" politically engaged research. I agree with others that it is perhaps in learning to ask the right questions and to build the right kind of relationships that we come closest to developing a research practice that serves social justice. And, as Hale (forthcoming 21) points out, we cannot look to the conventional academic reward system to know if we are "getting it right," but rather to the people with whom we collaborate. Though we cannot expect to know how to engage in scholar-activism as disconnected from grounded situations, we can draw from the work and conceptual tools provided by those who came before us and be open to dialogue and future imaginings that might allow us to unlock the counter-hegemonic potential of academic pursuits.

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*Indígenas, Indigenistas, Tinterillos, and Marxists*

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In May of 1929, a group of Indigenous workers from the Zumbahua hacienda in the central highland Ecuadorian province of León arrived at the offices of the Ministerio de Previsión Social y Trabajo in Quito with complaints of abuses that they were experiencing at the hands of the hacienda's bosses and mayordomos. Alberto Moncayo, the renter of the hacienda, claimed that he had made very favorable concessions to the peons, that accusations of beatings and abuse were false, and that the leaders who were in Quito were the only Indians unsatisfied with a proposed resolution to the conflict. If left alone, these "ignorant Indians" would not be causing these problems. Therefore, it must be outsiders who were manipulating the situation for their own gain.<sup>1</sup> Under pressure from the central government, provincial governor G. I. Iturralde arranged for the Indigenous workers and the hacienda's renter to agree on a series of reforms. "Now the situation is absolutely calm," the governor concluded. "I have discovered the *tinterillo*, the instigator of this situation, and he will be punished severely."<sup>2</sup>

On December 30, 1930, Cayambe's *Jefe Político* in northern Ecuador sent a telegram to the Ministro de Gobierno noting that Indigenous workers on the Pesillo and Moyurco haciendas had revolted. Augusto Egas, the director of the *Junta Central de Asistencia Pública* program that administered these haciendas, denounced the presence of Bolshevik instigators, whom he believed were imposing communist ideologies and manipulating the Indians into attacking the haciendas.<sup>3</sup> Claiming that the

Indians had been "exploited by false apostles," elites created a scenario with a chain of command through which instructions flowed from Marxists in Quito to local non-Indigenous communist leaders in Cayambe to Virgilio Lechón and other local Indigenous leaders at Pesillo and finally to the peons on the hacienda:<sup>4</sup> this was a Bolshevik attempt to disrupt the social order of the country and create *una revolución comunista indígena*.<sup>5</sup>

On September 14, 1943, a group of urban intellectuals founded the Instituto Indigenista Ecuatoriano (IIE) as the Ecuadorian branch of the Instituto Indigenista Interamericano. IIE director sociologist Pío Jaramillo Alvarado labored energetically to disseminate the indigenist ideal: "to liberate the Indian from the slavery in which he lives."<sup>6</sup> Their 1964 *Declaración Indigenista de Quito* states that the "integration of indigenous groups into the economic, social, and cultural life of their nations is an essential factor for development."<sup>7</sup> The presence of a small Indigenous delegation that observed the drafting of this document shocked the white organizers. "The interest which those aboriginal delegates demonstrated for the items discussed," the *indigenistas* reported, "was a true revelation."<sup>8</sup>

*Tinterillos*, Marxists, and *indigenistas* approached Indigenous struggles in fundamentally different ways, engaging different issues and seeking to achieve different ends. The *tinterillos* were opportunistic and exploitative intermediaries from neighboring towns who because of their Spanish-language and education skills, were able to draft legal petitions and provide other similar services.<sup>9</sup> Unlike *tinterillos*, *indigenistas* usually lived and worked in urban areas at a distance from Indigenous communities with which they had little if any contact. Almost exclusively the domain

BECKER continued...

of white intellectuals, *indigenistas* paternalistically pontificated on solutions to rural poverty, solutions which often involved assimilating Indians into a homogenous Mestizo culture.

Although contemporary elites denounced Marxist activists in Indigenous communities as abusive *tinterillos* who exploited their marginalization to stir up social conflict, and subsequent scholars spurned them as *indigenistas* who paternalistically attempted to assimilate ethnic populations into western notions of class struggle, in reality their relations with Indigenous communities were much more complicated. Like *indigenistas*, they were from distant urban centers, but like *tinterillos* they had direct and occasionally intimate knowledge of Indigenous communities. Like *tinterillos*, they helped Indigenous peoples bridge the wide gap between rural communities and central political structures, but, like *indigenistas*, they brought an ideological agenda to these interactions, rather than merely seeking personal profit. Indigenous and leftist struggles became intertwined in ways that had never happened and could not happen with either *tinterillos* or *indigenistas*. Because of the nature of their contacts, Marxists gained a degree of legitimacy in Indigenous eyes that *tinterillos* or *indigenistas* never were able to accomplish. In their interactions with each other, the Indians and Marxists began to influence each others' ideologies, with the Indians becoming communists and the Marxists acquiring a deep respect and understanding for multi-cultural societies. Their initial motivations for interacting could be seen in turn as mutually exploitative and mutually beneficial, but in the end the two groups had dramatic impacts on each other.<sup>10</sup>

### Indians and the Internet

Today no respectable social movement would be caught dead without email and a web page.<sup>11</sup> At the beginning of the twenty-first century, the problems Indigenous activists encounter in accessing the Internet are often similar to those that limited their predecessors' access to state institutions in the first part of the twentieth century. The range of interactions of Indians and intermediaries are similar in both periods.

Language continues to be one of the main problems facing Indigenous communities. In the early twentieth century, mediators were needed to bridge the linguistic gap between the mono-lingual Kichwa world and that of the dominant Spanish culture. Today, many Internet resources and tools are difficult to access without English-language skills. Indigenous activists often rely on European or North American academics to translate their documents for a global audience.

In addition to language, there are also technological barriers. In the early twentieth century, Indigenous activists needed legal assistance to present demands to the government. Present-day cyber activists require technological assistance with coding HTML, acquiring web space on a server, and registering a domain name. It is not an issue of conceptualizing or articulating a struggle, but the mechanics of framing and presenting issues in a way that reach an external audience. Although it is by no means impossible for a social movement to do this alone, the process is greatly facilitated with external assistance. For this reason, Indigenous activists tend either to put off building their own pages, or pass it off to third parties.<sup>12</sup>

Internet communications also involve issues of cost, which raise similar parallels with earlier activists who also had limited access

to funds to travel to Quito or purchase the legal paper on which petitions were drafted before being presented to the government. These costs can present barriers for activists wishing to inform the world of their demands.

Achieving direct Indigenous control and autonomy over these means of communication is a critical goal. Learning to build a web page can be a very empowering experience that allows activists to speak directly to the world without the interference of intermediaries. At least for the foreseeable future, however, it appears that outsiders will continue to play a role in this process while Indigenous activists acquire the necessary skills to design and maintain their own websites. In the meantime, this should not be seen as a limitation, but, rather, as an opportunity to build a stronger movement that draws on the skills and knowledge of outsiders, while at the same time leading to a heightened level of political consciousness.

### Collaborative Research

What is the role of academics in an Indigenous struggle? Depending on how they are negotiated, these relations can be mutually beneficial, mutually exploitative, or a combination of both. Academics become involved in the struggles of other peoples for a variety of reasons, with some being more honorable than others. Often, the most annoying of practices—usually not particularly dangerous and occasionally helpful—are those operating in an *indigenista* mode, and involve well-meaning liberals paternalistically pontificating at length on someone else's poverty without having any extended or direct experience of that person's reality. Websites in this mode abound on the Internet, reflecting the indignation against social injustices that



drove Jorge Icaza's novel *Huasi-pungo*. While often providing good sources of information or a broader socio-economic context for a political struggle, they do little to give voice to the instigators of social movements.

Much more dangerous, but, also fortunately, much less common, are websites run by cyber *tinterillos*. Operated for the (probably psychological more than material) benefit of the web editor rather than of a social movement, these can compromise or misrepresent Indigenous voices in order to advance agendas that at times can be foreign or even run counter to subaltern interests.<sup>13</sup>

Respectful relationships in which people interact as equals, even while understanding their differences, is often the best model to follow. The initiative and guiding force for these endeavors must come out of Indigenous communities; otherwise, they are bound to fail. This does not negate the important and often invaluable role of outsiders. As with Marxists working with Indigenous activists in Cayambe in the 1930s, it can lead to fascinating and intellectually rewarding exchanges that are also mutually beneficial. Indigenous activists gain access to platforms and audiences that would otherwise be difficult to realize. Academics, Leftists and the public in general gain access to voices and perspectives that otherwise would be difficult to hear given distance and language barriers.

It is, of course, simplistic to boil down motivations into only one of these three categories of *indigenistas*, *tinterillos*, and Marxists. Given the complex nature of human behaviors, a person's actions can easily cross these lines. But as academics analyze their roles in supporting Indigenous struggles, they should strive to move away from acting as *tinterillos* or *indigenistas*, and work toward the goal of assuming more of

the collaborative attitude of the 1930s Marxists.

### Endnotes

<sup>1</sup> J. Alberto Moncayo, "Remitido," *El Día*, May 22, 1929, 1.

<sup>2</sup> Letter from G. I. Iturralde P., Gobernador de León, to Director de la Junta de Asistencia Pública, June 30, 1929, Oficio no. 150, *Comunicaciones Recibidas*, Enero-Junio 1929, Archivo Nacional de Medicina del Museo Nacional de Medicina "Dr. Eduardo Estrella," Fondo Junta Central de Asistencia Pública, Quito, Ecuador, 338-39.

<sup>3</sup> Letter from Augusto Egas to Sr. Ministro de Gobierno, January 7, 1931, in *Libro de Comunicaciones Oficiales de la Dirección de la Junta Central de Asistencia Pública*, 1931, JCAP, 6.

<sup>4</sup> "Los indios de las haciendas de Cayambe han tornado a sus diarias ocupaciones en el campo," *El Comercio*, February 5, 1931, 1.

<sup>5</sup> Letter from Augusto Egas, Segundo D. Rojas V., and Ernesto Robalino to Ministerio de Gobierno y Asistencia Pública, April 30, 1931, in *Comunicaciones Recibidas*, Enero-Junio 1931, JCAP, 900.

<sup>6</sup> Pío Jaramillo Alvarado, *El indio ecuatoriano*, vol. 2, 6th ed. (Quito: Corporación Editora Nacional, 1983 [1922]), 264.

<sup>7</sup> Inter-American Conference on Indian Life, V *Congreso Indigenista Interamericano*, vol. 5, Acta final (Quito: Tall. Graf. Nacionales, 1965), 11.

<sup>8</sup> Inter-American Conference on Indian Life, V *Congreso Indigenista Interamericano*, vol. 3, *Artesanía, defensa de la salud, seguro social y poblaciones selváticas* (Quito: Tall. Graf. Nacionales, 1965), facing page 32.

<sup>9</sup> Beate R. Salz, "The Human Element in Industrialization: A Hypothetical Case Study of Ecuadorean Indians," *American Anthropologist*, Memoir No. 85 57:6, Part 2 (December 1955): 133.

<sup>10</sup> Marc Becker, *Indians and Leftists in the Making of Ecuador's Modern Indigenous Movements* (Durham: Duke University Press, forthcoming).

<sup>11</sup> Issues that social movements encounter in using computer technology are discussed in Osvaldo León, Sally Burch, and Eduardo Tamayo, *Social Movements on the Net* (Quito: Agencia Latino Americana de Información, 2001); also published in Spanish as *Movimientos sociales en la red*.

<sup>12</sup> This theme is also discussed in León, *Social Movements on the Net*, 152f.

<sup>13</sup> Larry J. Zimmerman, Karen P. Zimmerman, and Leonard R. Bruguier, "Cyberspace Smoke Signals: New Technologies and Native American Ethnicity," in *Indigenous Cultures in an Interconnected World*, ed. Claire Smith and Graeme Ward (Vancouver: UBC Press, 2000), 69-86. ■

COLLABORATIVE RESEARCH  
METHODS continued...

**A Feminist Sociologist's Reflections  
on Collaborative Research**

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For most sociologists, collaboration involves creating knowledge not with research subjects, but with other scholars. Unlike other disciplines, such as anthropology and history, sociology continues to be strongly influenced by the positivist tradition. In addition, much of the collaborative work in the discipline focuses on grant-getting for the collection and analysis of quantitative survey data. Indeed, the majority of academic sociologists do quantitative work, and much of the data they analyze comes from research subjects they will never meet, much less collaborate with. Many also continue to apply the natural science model to social research, emphasizing the importance of being "value-free," a detached observer of social facts.

Although some qualitative sociologists criticize the positivist model and engage in collaborative research, as a graduate student it was mainly through my experiences in inter-disciplinary women's and Latin American studies that I was exposed to the idea of collaborating with research subjects. Feminist methodology and epistemology in particular encouraged me to question the domain assumptions of quantitative research methodologies and to rethink the relationship between the researcher and the researched. Feminist methodologies insist on reflexivity, emphasize the role of subjectivity in research, and draw attention to the ways that power is reinscribed through the research process.

Of course, critical sociologists have made similar interventions, noting that the detached observer, so idealized within the discipline, often quite directly sustains elite and state interests. For example, Sjoberg, et al. (1991: 46) draw attention to the fact that social survey data is often funded and used by commercial, academic, and governmental organizations, which do not necessarily have the interests of research subjects at heart. Sjoberg and his colleagues are concerned with the limitations the natural science model imposes on sociological inquiry. They insist that "we should not confuse—as many sociologists do—valid social knowledge with the data generated by the administrative apparatus of modern industrial social orders" (p. 69). While I agree with Sjoberg, et al. on the need for collective reflection on the quality of the data we, as sociologists, produce, feminist methodologists call for an additional step by emphasizing the importance of action-oriented research (Fonow and Cook 1991; Reinharz 1992).

But what does it mean to do action-oriented, feminist research? Certainly there are plenty of examples of feminists who have not paid sufficient attention to their own methodological critiques. Feminist researchers have sought to expose the ways that unequal power relations and symbolic violence damage women, but at the same time unreflexively exercise power by allowing their own voices to supercede those of their subjects. Stacey (1988) cautions that, because of the close emotional ties that characterize good ethnographic work, the risk of abandonment, exploitation, and betrayal is often greater in feminist ethnography than in traditional positivist inquiry. Hill Collins (1998) stresses that some white feminist scholars who research the experience of women of color in the United States have commodified difference and suffering to further their own careers. Cross-cultural feminist researchers have

likewise tended to approach their subjects from a Westcentric perspective, as if they were going to save the poor women they research from "death by culture," as Narayan (1997) terms the tendency to view third world women as victims of "primitive" traditions and practices, rather than historical agents in their own right.

These cautions have understandably paralyzed many feminist researchers, some of whom decide to "study up" as a means of avoiding exercising domination through research, or stop doing field research all together, opting for cultural critique instead. (Many scholars who sympathize with postmodernism have faced similar paralysis.) But others challenge us to get beyond the fear and guilty feelings generated by these dynamics. As Ong (1995:354) puts it, "The most critical point is not that we reap material and social benefits from their stories, but that we help to disseminate their views and that we do so without betraying their political interests as narrators of their own lives." Still, is this just another call to "giving voice" to our research subjects? Lal (1996) points out the need to break down the binaries between self and other in order to avoid reinscribing inequality or essentializing differences. She emphasizes that the "construction of subjugation, nativity, and insiderness, as privileged epistemic standpoints from which to counter the universalism of Western theory, are all premised on maintaining the same borderlines between Us and Them, Self and Other, and Subject and Object that (we) wish to question in the first place" (p. 198).

Some of us have chosen collaborative research as perhaps one means to address these challenges and heed the call for action-oriented research. But how does this happen in practice? Using examples from my own research and that of others, I wish to address some of the continuing dilemmas.

Certainly an initial consideration involves power. Who has the right, or the access, to decide to collaborate? I was reminded of this during a 2001 roundtable discussion of my work on the representation of Mapuche women in state gender policy in Chile (see Richards 2004). The event was made possible by Teresa Valdés, my mentor at Flacso-Chile, and took place in the national office of the National Women's Service (SERNAM). It was attended by "femocrats" from SERNAM and other government agencies, representatives from feminist NGOs, and members of rural and urban Mapuche women's organizations, many of whom I had interviewed for my study. After the discussion concluded, I talked to one of the urban Mapuche women I had invited to attend. She observed, "You know, Patricia, if you were not here, we would never have had this meeting." She was not simply praising me. Rather, she was pointing out that this instance reinscribed some of the very inequalities the women had criticized in my interviews with them: Mapuche women get access to the femocrats at SERNAM only because the *gringa* researcher is presenting her project, which is based, incidentally, on 18 months of fieldwork, not a lifetime of experience. Researchers who want to collaborate, she indicated, need to be attentive to the ways their collaborative efforts may perpetuate injustice.

Diane Nelson addresses how *gringos*, researchers and otherwise, frequently get away with not taking responsibility for the ways we are complicit in oppression in Latin America. She explains (1999:62):

I want to be very clear that solidarity is in part about enjoyment and about forms of self-fashioning that may not be very self-reflexive. As *gringos*, we rely on heroes and villains. We feel more content with ourselves when we are positioned as moral subjects against the voracious and

unjust power structure and as the vehicles of justice for the victims whose side we take. Gayatri Spivak's shorthand for such positions vis-à-vis these self-consolidating others, "white men saving brown women from brown men," is taken from the British intervention in *sati* (widow burning) that served as a justification for colonialism. We need to rigorously explore the ways our interventions as "white people saving brown people from slightly less-brown people" may maintain colonialist style relations, may blind us to difference among these people, and are integral to consolidating a subject position as *gringa*.

But nor is Nelson willing to abandon activism. She insists as well upon "strategies of writing that flow from a self-consciousness of, and political resistance to, the privilege that makes that benevolence possible" (p.70).

Feminist sociologists and others also need to address continued resistance to "other knowledges" within our disciplines. Casas-Cortés (2005) addresses this in her recent *LASA Forum* essay, calling for "barricadas cognitivas" within academia, which would question the canon and open up space for other forms of knowledge, recognizing them and treating their producers as subjects capable of theory and intellectual thought. This is a huge challenge in highly bureaucratic disciplines, where even being honest about positionality and struggles in the field is likely to raise suspicion about the validity of the authors' work in the eyes of reviewers and colleagues (McCorkel and Myers 2003). Moreover, in many departments, publications in a second language do not even count toward tenure! I was once warned by a sociologist mentor to not allow my respondents to "do my theory" for me. Certainly attitudes such as these have to be combated directly if we are

to approach a scenario in which "other knowledges" are legitimated, collaborative research is considered a valid methodological approach, and activist scholars are not scorned for their lack of objectivity and rigor.

Yet once the decision is made to engage in collaborative research, the feminist sociologist realizes that this type of research is not exempt from ethical quandaries of its own. My current project focuses on how different social actors, including large-scale farmers, local elites, the media, municipal bureaucrats, and Mapuche leaders, react to neoliberal-multicultural discourse and policies, sometimes re-imagining forms of belonging and other times reinscribing difference and inequality. Although perhaps not a research topic typically associated with feminist inquiry, I have strived to carry out this project according to feminist methodological principles: being reflexive, action-oriented, and bringing my research back, among other things. I decided on the topic after consulting with Mapuche friends and colleagues, who felt the results of such a study might be useful to Mapuche organizations and researchers, who would likely be refused access by some of those actors. And yet, in doing this research, I am frequently confronted by Mapuche who want me to interview particular actors with whom they are in conflict and, of course, then wish to know what they said in the interview. My commitments as a supporter of the Mapuche struggle and my responsibilities to my research subjects, regardless of their political orientation, come into conflict at these moments.

Then there is also the issue of with whom to collaborate in a complicated field. It may be obvious to say so, but not everyone in a given movement likes each other. A researcher's need for transparency and honest relations with all parties becomes paramount. Furthermore, the notion of

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getting beyond benevolence, I believe, is key. For many of us, and here I include myself, the notion of collaboration has not gone much beyond bringing our research back for critique or doing favors (helping write grant proposals, translating documents, paying for trips to conferences, arranging invitations to publicize indigenous struggles at U.S. universities) for our respondents and their organizations. Clearly, collaboration implies more than this: a relationship between equals, all of whom have something indispensable to offer to the intellectual-activist enterprise. Nevertheless, the extreme economic disparities that structure our relationships mean that this equality is often difficult to approach in practice.

Finally, collaborative research of this sort also requires humility. Even among the most sincere of us, there is a need for U.S. scholar-activists to admit we have something to learn from our friends and colleagues in the Global South, to see ourselves as part of a transnational world, as complicit, as Nelson reminds us, with an ugly past and present vis-à-vis the rest of the world. We need to get beyond paternalism, and find ways to do effective activist research in Latin America, but we need to realize that being part of a transnational world means that we have activism to do at home, too. My friends in Wallmapu (the entire Mapuche territory, on both sides of the Chile-Argentina border) and elsewhere have been much more successful in generating relevant social movement activism than I and my friends and colleagues have in Georgia. As the 1<sup>st</sup> U.S. Social Forum is set to take place in Atlanta in June of 2007, we would do well to seek the advice and knowledge of our partners in the Global South, as we seek to generate new ways of doing politics in our own backyard.

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## COLLABORATIVE RESEARCH METHODS continued...

### Research Collaboration from a Geographer's Perspective

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What do we mean when we speak of research collaboration? There can be many sorts of research collaboration, including interdisciplinary collaboration, collaboration among researchers in different parts of the world, and joint endeavors between university-based scholars and researchers in other venues, or between scholars and policy or activist organizations. All of these visions of collaboration have generated debate within Geography over the years.

Within Geography, discussions about the politics and practices of research collaboration have often formed part of broader debates on the discipline's "relevance" in the wider world. These debates go back at least as far as the late 1960s and early 1970s, when critics of the abstract geometries of the spatial science school sought to replace the positivist paradigm with a more normative approach. Early attempts at forging an "applied Geography" to tackle social problems developed into a more sweeping critique of existing institutions and the emergence of "radical Geography" in the United States. The first initiatives of the "radical Geography" movement, such as the "Detroit Expeditions" projects, sought to link the intellectual resources of the university with marginalized urban communities, spurring a wave of publications on issues such as U.S. urban social conditions as well as "Third World" development.

Critics such as David Harvey soon lambasted these projects as ad hoc efforts to create a "dossier" on poverty (see Staeheli and Mitchell 2005 for some of this

background). The task of the radical geographer would be to construct an alternative framework of analysis using the tools of historical materialism. The early efforts to forge socially aware research collaborations rooted in particular places were subsumed to a large extent by what Walker (2005:3) describes as the "dense, arcane, frustrating (but valuable) language of "high Marx" (cf. Robbins 2004:68).

By the 1980s and 1990s, the engagement of human geographers not only with Marxism, but also with other currents of critical social and cultural theory produced rich contributions to development studies, political ecology, grounded studies of globalization, and many other areas. Such "collaborations" went in many directions, as other branches of social science and the humanities "discovered" critical human geography. Feminist geographers made vital contributions to the critique of research practices and praxis. (It would be impossible for me to cite here all the feminist geographers who have made important contributions; for a recent discussion, see Sharp 2005.)

Currently, there is renewed debate within Geography over the question of "relevance," including the thorny issues of research collaborations (Pain 2004; Murphy et al 2005; Staeheli and Mitchell 2005; Ward 2005; Walker 2006). As Staeheli and Mitchell note, the question is not whether Geography is relevant (it clearly is), but rather, to whom is it relevant, and for what end? In some respects these questions seem to bring us back full circle to the doubts and critiques of years gone by. Perhaps the power structures in which we operate have not changed all that much if we need to ask ourselves (perennially, it seems) such elementally existential questions. Yet, it would be silly to dismiss all the important work that has gone on in recent decades.

Just a few examples might include the collaborations between feminist geographers and GIS specialists to create "critical cartographies," (such as Mei-Po Kwan's work), geographers working in research teams with global climate scientists (such as Diana Liverman), geographers who choose to publish their research in more publicly accessible venues (such as Wendy Wolford and Angus Wright's book on Brazil's landless movement published by Food First), to scholars such as Gillian Hart whose research speaks to specific and pressing social and political debates post-apartheid South Africa. Of course, there are also myriad forms of research collaboration that the written trail doesn't capture.

I would like to twist Staeheli and Mitchell's questions a bit: the issue, it seems, is not whether research collaboration happens (it clearly does), but between whom does it happen, under what terms, and to what end? In terms of my own experience, despite an excellent exposure to many of the above debates within critical human geography, as well as to feminist research epistemologies and methodologies, I can't really say that my background in Geography "trained" me for research collaboration. To the extent that my research is collaborative (and I'm not convinced that it is, as noted below), this comes more out of my personal background and motivation, as I suspect it does for many people. But it is an experience that is also highly constrained by the context in which I work (a university where I am untenured!). As an aside: I found it interesting and slightly alarming that the junior faculty respondents in Staeheli and Mitchell's study of the politics of relevance chose to remain anonymous....

The genesis and heart of my interest in research collaboration really came from the several years I lived in Guatemala before graduate school. In the late 1980s, I worked

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as a researcher at the Association for the Advancement of the Social Sciences (AVANCSO), an institute formed by young Guatemalan scholars in the early wake of Guatemala's counterinsurgency war. Along with several other North Americans (including Paula Worby and Diane Nelson, whose writings on being a *gringa* researcher in Guatemala are discussed by Patricia Richards in this volume), my very presence as a foreigner in Guatemala at this time constituted a sort of research collaboration, even as it inscribed the inequities of U.S.-Guatemalan relations. It was a dangerous time for Guatemalan scholars to be conducting fieldwork, especially in the rural areas that were still heavily militarized. It was thought that the presence of U.S. citizens in the research team would provide a measure of protection, an assumption that turned out to be false, as we found out with the 1990 assassination of our research team leader, anthropologist Myrna Mack.

Despite the murder of its co-founder, AVANCSO continues to create a vital intellectual space in Guatemala, with a commitment to in-depth fieldwork and collaboration with popular sector organizations. Of course, some of the same pitfalls that are written about at length in U.S. academic journals are also present there: doubts over how to meld theory with "useful" research, as well as the time-consuming and often excruciating process of finding common ground and building trust with diverse social organizations.

The training I received at AVANCSO shaped my trajectory as a researcher. I chose to do dissertation research on the politics of labor restructuring in Guatemala's Pacific coast plantation zone largely because I thought that I might again deploy my "foreigner" status to gain access to interviews and areas that were perhaps still sensitive for national researchers. I maintained a commitment to

publish as much of my research as I could in Spanish. I took time off from my dissertation research in the late 1990s to work with the Guatemalan Truth Commission.

Currently, as a faculty member in a Latin American Studies center, my situation is perhaps unusual in that part of my job description entails building "collaborative" relationships with institutions in the region. So I do receive some "credit" for having long-standing ties to Guatemala. As part of our institutional outreach, for example, the University of Arizona has begun a partnership with the Center for Mesoamerican Research (CIRMA) in Antigua, Guatemala, to offer an undergraduate study abroad program, through which CIRMA hopes to generate revenue to support its extensive research library.

In other ways, however, my situation is typical of an untenured Assistant Professor. My college does not want to recognize research published in a language other than English. Even with motive and opportunity, I have not engaged in what I would call more substantive research collaboration, i.e., generating research questions in tandem with research subjects or with social organizations in Guatemala. I will go on the record admitting that the reason is fear, fear that the process would take too long, or that the very delicate relationships that one has to forge to sustain such a project might fall apart before a publication could be produced. Indeed, although it seems counterintuitive to me, by publishing in Spanish and in diverse venues, I wonder if I have gone quite far out on a limb already.

I wonder, too, what research collaboration can mean in a context where the academic reward system remains pretty much unchanged, despite nearly four decades of

critical reflection and calls for "relevant" research. Is "research collaboration" shorthand for "find research opportunities for our graduate students?" Who determines the issues around which collaboration may be built?

Most of the academic articles that deal with the ethical issues of research collaboration, or the question of relevance in general, end by bemoaning the seemingly intractable scenario of university tenure and promotion decisions. While not denying that reality, maybe there are ways to move forward just a little bit. If we look at the example of some of the most important funding agencies, such as the Social Science Research Council and the National Science Foundation, we can see a trend toward encouraging international research networks. We could push, through our own research practices, to make those networks as dynamic and equitable as possible. We (meaning you, the already tenured) could also push our university committees to recognize that the fruits of this international collaboration might sometimes be journal articles in English, and other times a monograph in Spanish or Portuguese, or even some other, less tangible, product.

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### The Comparative Politics of *Compañerismo* and Collaboration

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During a typically cold morning in La Paz, Bolivia, I was conducting an interview with a government official for my doctoral dissertation on indigenous social movements. Familiar with meeting with visiting researchers, the official asked me by way of introduction: "¿Qué eres?" I understood the question to be not a heavy existential one, but one about my professional background. I told him that I was a political scientist, to which he replied instantly and quite appropriately: "*Nadie es perfecto*." Indeed. As a social scientist *en ciernes*, my first months conducting fieldwork in the Andes were daily lessons about how much I didn't know about conducting fieldwork in the Andes. While fieldwork has long been seen as a disciplinary rite of passage for practitioners of comparative political science (more so than other subfields of the discipline), being "in the field" is something rarely taught in seminars but most often gleaned from private conversations with wise advisors, insightful friends, and learned very much on-the-job. In this space, I would like to reflect on two moments of fieldwork education, both of which were also lessons about the importance and challenges of collaboration.

Years ago, before I left for "the field," I had the good fortune to meet with a political scientist who had just written an important book on indigenous politics in Chiapas. I had shared my dissertation proposal with him and he generously shared his thoughts on the theoretical debates and research questions I had written about. Over coffee, I asked for his advice on the more nuts-and-bolts elements of working in the field.

Among the things he told me, the one *consejo* that stayed with me as I entered the field was the following one: be a *compañero*. Reflecting on this over the next months and years, I have come to understand this to mean that our social scientific research is social before (or just as) it is scientific. It is an intervention in people's lives and worlds that needs to be justified first and foremost to those people who make it possible. Research, in this view, is not simply another extractive industry that comes to Latin America but rather can (or, better, should) contribute something to communities, causes, and contexts we study. While this kind of politically engaged research is not without its problems (for instance, "distasteful" movements often go understudied and one may find it uncomfortable at times to speak inconvenient truths to the relatively powerless), it was a model of scholarship that I found appealing.

With this in mind, I worked with indigenous organizations and non-governmental organizations (NGOs) in Ecuador and Bolivia and following the lead of other researchers I knew, worked out agreements in which I would provide some service in exchange for a certain amount of scholarly access to documents and interviews. I saw this as both a short-term and long-term kind of commitment. While in the field, I provided assistance with tasks that the organizations found important. While this included many small kinds of tasks, like logistical help during meetings, providing translation services, and presenting my preliminary research findings to the organizations, perhaps the best example of one kind of contribution was the creation of web pages for various organizations, done in collaboration with historian Marc Becker and NativeWeb. After the completion of fieldwork, I kept in touch with many of the people I worked with and involved some of

LUCERO continued...

them in later projects that included an international conference at Princeton University in which indigenous activists, development professionals, and social scientists together debated and discussed the achievement and challenges of the new millennium of indigenous politics (Lucero ed, 2003). For the kinds of research questions that I am interested in—ones about the transnational interventions of indigenous people in debates over development and democracy—my potential collaborators included people from indigenous organizations, NGOs, development agencies, and the academy.

Yet, could I truly be a *compañero* to all these different kinds of actors? Or perhaps more to the point, could I be a *compañero* to any of them? In my last week of doctoral field research in Ecuador, at the invitation of the director of the Ecuadorian research center with which I was affiliated, I delivered a talk reporting some of the findings of my research on indigenous representation. I asked that invitations be sent to the various indigenous organizations with which I had worked and I was glad (and nervous) when many indigenous leaders attended my talk. In the talk, I often referred to these indigenous leaders (and others) as “*compañeros*.” I did this perhaps with the old advice in mind, but also because this word was ubiquitous among many Ecuadorian indigenous leaders. While the term is almost certainly borrowed from the Left, among many indigenous activists, *compañerokuna* is a Kichwa word used for Kichwa causes. I could not help but feel a certain sense of satisfaction when indigenous leaders would refer to me as a *compañero* and thought that it was not out of place for me to also return the gesture. The day after my talk, as the non-indigenous Ecuadorian director of the research center and I spoke over coffee, he provided me with some excellent critiques of my work but also told

me that, in future talks, I should not refer to them as “*compañeros* as only they can use that term among themselves.” Had I missed a Barthian identity frontier? Had I forgotten Goffman’s insights about insiders and outsiders? Had I mistaken a provisional and contextual acceptance for a deeper form of solidarity? Had I presumed too much? In graduate student fashion, I began to dwell on these and other insecurities and was convinced that I had made a mistake, but hopefully an instructive one.

In my most recent trip to the Andes, this time to Peru, I asked a prominent American social scientist and director of an influential NGO whether he found it difficult to establish horizontal relationships with the indigenous people with whom he worked. My assumption was that the person from the North was always already situated in a position of superiority vis-à-vis the person from the South that he has come to help. While he agreed that there were problems with these kinds of hierarchies, he told me that “this hierarchy is in the indigenous person’s head before it was in mine.” This was offered not as an apology but rather as part of an explanation of the ways that colonialism continues to set the table at which we seek to sit together.

During the same trip, I approached a Peruvian indigenous organization with an idea for a collaborative project that we might submit to LASA’s *Otros Saberes* initiative. My idea was, using Nader’s familiar if problematic expression, to “study up” and explore the motivations, assumptions, and discourses of Northern NGOs who come to work with indigenous organizations. While the indigenous organization’s leaders were interested and continue to be very supportive of my own research agenda, they told me that they had already collaborated on a proposal for the competition with a Peruvian Quechua

anthropologist and felt that it would be inappropriate to submit an additional project. This was not only reasonable but also, I thought, a positive sign of the changing times. When indigenous organizations are able to work with indigenous social scientists and turn down the invitations from those of us that come from the “North” perhaps we are able to be *compañeros* in more meaningful ways that depend less on the good intentions of visiting social scientists but more on the growing capacities and capabilities of indigenous and popular actors.

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## Oaxacan Women Democratize Media *Radio Cacerola* and the *Appo* Movement

by LYNN STEPHEN | University of Oregon | stephenl@uoregon.edu

A large group of men and women from the town of Telixlahuaca was assembled in front of the COR TV and radio station on the western edge of Oaxaca City, reading a petition signed by large numbers of people. They had a list of grievances against the state governor Ulises Ruiz Ortiz. In addition, they declared themselves to be in solidarity with the Asamblea Popular de los Pueblos de Oaxaca (APPO) which formed in Oaxaca on June 17, 2006 after a violent attempt to evict thousands of teachers who were camping out in the *zócalo* in the city's historic center. While the teachers have sat in every year for the past 26 years as part of their annual negotiating strategy, this year their demands for school lunches, books, improvements to buildings, better science curricula, and higher salaries merged with what has become a much larger popular movement. A political miscalculation by Ruiz Ortiz to evict teachers from the *zócalo* and restore his control had the opposite outcome.

The violent eviction attempt involving more than 3000 riot police, tear gas bombs, hundreds of wounded, and the burning of the teacher's belongings, converted many in Oaxaca to active sympathizers. While much has been made of the role of the Internet in organizing anti-globalization protests, *Radio Cacerola* ("Saucepan Radio," named for the pots and pans the women marched with when they took over the station) at 96.9 FM in Oaxaca has been at the heart of ongoing mobilizations, actions, deliberations, and debates in Oaxaca City that have permanently changed the nature of public culture and politics in this southern Mexican state. The importance of control of the media for organizing and coordinating the ever-growing social movement became more apparent in the weeks that followed the public TV and radio station takeover. For several weeks, *Radio Cacerola* was the lifeline of the social movement of APPO.

As we stood outside the station after 12 noon on August 5th, there were shouts of "*Se cayó, se cayó, Ulises ya cayó.*" In an impromptu rally and welcome, several women from inside the station come out to speak to the delegation before admitting them. Marina, a young 25-year old who has dedicated herself to the radio station, declares, "We are all together in this fight. We have taken these spaces here to be the voice of all the people. That is why it is of great importance that all of you come here to help us to protect this space that gives us a voice and is providing us with ideas for how to continue our struggle. We recognize the importance of our struggle at the level of the county and throughout the state. Long live the Asamblea Popular de Oaxaca. Long Live the Oaxacan People. Long Live the Women Against the Bad Government! Long Live our Unity! The People United Will Never Be Defeated. ¡Viva! "

From early in the morning until late at night, *Radio Cacerola* became the chief means for people to voice their opinions and have debates. Everyone, from the motor-taxi association of six neighborhoods denouncing a corrupt licensing official to Zapotec vegetable farmers fed up with a corrupt local mayor, used the station to air their opinions. When local municipal police refused to leave their barracks and the Oaxacan head of Security and Transportation, Aristeo López Martínez, put together an improvised police force of undercover "municipal" police rumored to include paramilitaries from outside the state, *Radio Cacerola* announced where they were seen. When leaders of the APPO were detained without a warrant, *Radio Cacerola* relayed the kind of vehicle the police used and encouraged people in the neighborhood where the leaders were last seen to search out the car. When APPO needed to gather supporters to reinforce groups of people holding more than twenty state government buildings, the call went out

over *Radio Cacerola*. When fifty-year old José Jiménez Colmenares was shot dead in the middle of a peaceful protest march on the way to the TV station, *Radio Cacerola* broadcast the news.

Fidelia Vásquez is a sixty-year-old teacher who lives just a few blocks from *Radio Cacerola*. She became a full-time worker at the station, participating in twenty-four hour security shifts that require participants to alternate, keeping watch and sleeping every two hours. She was one of hundreds of women who took over the radio and TV station on August 1<sup>st</sup> after a group of women representing an APPO and teacher's march of almost ten thousand were denied a space on the air. Fidelia sat us down in the shade on a few chairs and began to explain how and why she got involved in *Radio Cacerola*.

"I am a woman born in Oaxaca of Zapotec and Mixtec blood. Our mission as women is to create, educate, communicate and participate. That is why we are here occupying the state radio and TV station. We want to communicate the anguish that we feel, the difficulties we experience as women in caring for our families. Our daily struggles are very difficult. We are here because we are the ones in charge of the well being of our families. We are like a lot of the humble, sincere, working people of my state. From the countryside to the city, we Oaxacan women are tired of bearing this burden alone of the repression we are experiencing from a long line of people who have governed us, and from our current governor, Ulises Ruiz.... We went out into the streets on the first of August to tell Ulises Ruiz that he had to leave Oaxaca. We don't want people like him governing us. We are members of the APPO and we are peaceful women. We are women who don't usually have a voice because we are brown, we are short, we are fat, and they think that we



STEPHEN continued...

don't represent the people, but we do. WE are the face of Oaxaca.... We are here because we want a free Mexico, a democratic Mexico and we have had enough.... They will have to take us out of here dead, but we are going to defend the TV station and radio."

Nine days later, I returned to the radio station to film a daily radio show hosted by Concepción "Conchita" Núñez, a sociologist, teacher, women's organizer and core member of the group of women working in the radio station. She was hosting Pilar Monterrubio who was discussing the violent murders of women in Oaxaca, as well as the experience of women in the June 14<sup>th</sup> attempt to forcibly evict the teachers. Conchita and Pilar discussed the women's march in great detail. Pilar commented, "This is a very female space here at the radio station. Women are running everything." The conversation then turned to the experience of June 14<sup>th</sup> when the state police attempted to forcibly evict the teachers.

While the radio show was going on, a large march was making its way towards the radio and TV station, where it was going to conclude. At one point during the show, organizers at the front of the march called in on a cell phone to report the progress of the march and to give estimates of the number of people. Another announcement was made in connection to the march, asking listeners to help locate three teachers who had been disappeared earlier that day.

"We are putting out a call to demand that Ramiro Aragón Pérez, Elionai Santiago Sánchez and Juan Gabriel Ríos be returned alive. They all disappeared today at dawn. Ramiro's wife spoke with him at one in the morning, but, after that, no one has heard from him. He was supposed to come home at seven in the morning to take care of his

kids so his wife can go to work. He didn't come home and he didn't communicate.... Family members of the three have begun to look for them, but until this moment have not been able to find them. We implore that they be returned alive, and we hold the government, the ex-governor Ulises Ortiz Ruiz, responsible for anything that happens to these *compañeros*." This was broadcast together with calls for the freedom of several leaders of the APPO and of those teachers who had been arrested without warrants and sent to prison. The broadcast was echoed by those in the march. Ramiro Aragón later appeared alive, but with signs of severe torture.

The radio show ended. Conchita and Pilar left the station to talk and have coffee. Twenty minutes later, the march approached the station, winding its way around the block. While I was waiting for the march to approach, I chatted with Domingo Sánchez, a Zapotec bilingual school teacher from a small town south of Oaxaca City near Sola de Vega. He commented on the women in the radio station: "Here in Mexico there is a lot of *machismo*.... But it is really the women who work the hardest. They are the ones who permit us to be here in the first place. Here at the radio station you can really see how much women can do. They are the ones who are participating more here than the men. They are in charge."

About midway through the march, shots were fired into the crowd from a house adjoining a medical clinic. José Jiménez Colmenares died almost instantly. His widow, teacher Florina Jiménez Lucas relayed to me what happened after the march: "We joined the march at about five o'clock in the afternoon. It was peaceful; we walked past the ADO bus station, the Llano Park, the center. We were going along shouting our slogans against the governor like, "Fuera Ulises."... In Division Oriente

Street, we heard shots.... I was walking with my husband. Then someone said, 'men move forward,' to protect the women. My husband moved up some steps and I heard a burst of very rapid shots. There were bullets fired very quickly. I heard them and I turned around. I saw my husband. He fell.... Then some other people approached to help him, to carry him. We walked a few steps. I pleaded with him to resist dying, to hold on. Then someone said, 'Here is a hospital. Bring him in.' We brought him into the clinic. They wouldn't let me into the operating room. After a few minutes, they let me in. When I went in they said, "He is already dead.' They didn't even try to help him.

Following the death of José Colmenares, a large silent march was called to commemorate his sacrifice, and for the freeing of additional political prisoners. Three days later a "National Forum on Building Democracy and Governability in Oaxaca" drew almost 1800 participants from across Mexico as well as from Oaxaca. Two days of debate and discussion focused on writing a new state constitution, constructing a transitional government and political program, and on gender, ethnic, sexual orientation and other forms of diversity. Participants voted on a wide range of accords and strategies that included indigenous rights, women's rights, gay, lesbian, and transsexual rights, and plans for building local and regional assemblies to discuss and disseminate the results of the forum. At the closing ceremony of the forum on August 18<sup>th</sup>, August 1<sup>st</sup> was declared "Day of the Oaxacan Woman" in honor of the courageous takeover of Channel 9 by APPO women. Throughout the forum, women from *Radio Cacerola* were amply represented and did not hesitate to speak out.

On Monday, August 21<sup>st</sup>, a group of civilian-clothed “police” drove up the mountain to the Cerro Fortín and opened fire on the transmission towers for Channel 9 and *Radio Cacerola* 96.9 FM. This offensive against APPO, and their control of the state media, opened a further round of confrontations. That same day, APPO members took over twelve commercial radio stations and began broadcasting across the state. They retained five of them. In the first hours of Tuesday, a “clean-up operation” of 400 Ministerial State Police and Municipal Police of Oaxaca City opened fire on APPO members who were guarding one of the newly-taken radio stations. Lorenzo San Pablo Cervantes, chief of the Department of Educational Spaces of the Ministry of Public Works of the State of Oaxaca was shot to death in the attack. In early September, the APPO declared governor Ruiz Ortiz to be “exiled” from Oaxaca and took steps to set up a parallel “good government” for the city with plans for organizing popular assemblies throughout the state.

The women of *Radio Cacerola* as well as many of the other Oaxacans who joined in supporting APPO and the teachers have been forever changed by their experiences during August of 2006. The opening up of spaces like *Radio Cacerola* and the inclusions of thousands in a new public discourse of democracy and inclusion has left many with a new-found sense of respect, of “having rights” and of being “someone” who has the right to speak and be listened to. ■

## The Third Cumbre\* of the Great Plains

Call for Papers

October 30, 2006

*Understanding Immigration  
and the Changing Communities  
of the Americas: Lessons from  
New Destinations across the Globe*

Submission guidelines at  
[www.unomaha.edu/ollas](http://www.unomaha.edu/ollas)

Presented by the University of Nebraska at Omaha  
Office of Latino/Latin American Studies (OLLAS)

\*“Cumbre” is Spanish for “summit”



# Calling All Members

## Nominations Invited for 2007 Slate

Deadline: *November 30, 2006*

LASA members are invited to suggest nominees for Vice President and three members of the Executive Council, for terms beginning November 1, 2007. Criteria for nomination include professional credentials and previous service to LASA. Each candidate must have been a member of the Association in good standing for at least one year prior to nomination. Biographic data and the rationale for nomination must be sent by *November 30, 2006*, to: Professor Carmen Diana Deere, chair, LASA Nominations Committee, Center for Latin American Studies, P.O. Box 115530, University of Florida, Gainesville, FL 32611-5530. Telephone: 352-392-0371 x 801; Fax: 352-392-7682; <deere@ufl.edu>.

The winning candidate for Vice President will serve in that capacity until April 30, 2009, and then as President for an additional eighteen months. Executive Council members will serve a three-year term from November 1, 2007, to October 31, 2010.

The other members of the Nominations Committee are: Jeremy Adelman, Princeton University; Jossiana Arroyo, University of Texas, Austin; Ginetta Candelario, Smith College; Guillermo de la Peña, CIESAS Occidente; Michael Hanchard, Northwestern University; and Francisco Leal, Universidad de Los Andes. Lynn Stephen, University of Oregon, will serve as liaison with the LASA Executive Council.

## Call For Silvert Award Nominations

Deadline: *November 20, 2006*

The Kalman Silvert Award Committee invites nominations of candidates for the year 2007 award. The Silvert Award recognizes senior members of the profession who have made distinguished lifetime contributions to the study of Latin America. The Award is given every 18 months. Past recipients of the Award were:

John J. Johnson (1983)  
 Federico Gil (1985)  
 Albert O. Hirschman (1986)  
 Charles Wagley (1988)  
 Lewis Hanke (1989)  
 Victor L. Urquidí (1991)  
 George Kubler (1992)  
 Osvaldo Sunkel (1994)  
 Richard Fagen (1995)  
 Alain Touraine (1997)  
 Richard Adams (1998)  
 Jean Franco (2000)  
 Thomas Skidmore (2001)  
 Guillermo O'Donnell (2003)  
 June Nash (2004)  
 Miguel León-Portilla (2006)

The selection committee consists of Sonia E. Alvarez (chair), LASA immediate past president; Marysa Navarro and Arturo Arias, past presidents; Philip Oxhorn, editor of the *Latin American Research Review*; and Miguel León-Portilla, 2006 Silvert Awardee. Nominations should be sent to LASA Executive Director Milagros Pereyra-Rojas at the LASA Secretariat by *November 20, 2006*. Please include biographic information and a rationale for each nomination.

## Call For Bryce Wood Book Award Nominations

Deadline: *January 15, 2007*

At each International Congress, the Latin American Studies Association presents the Bryce Wood Book Award to the outstanding book on Latin America in the social sciences and humanities published in English. Eligible books for the 2007 LASA International Congress will be those published between July 1, 2005 and December 31, 2006. Although no book may compete more than once, translations may be considered. Anthologies of selections by several authors or re-editions of works published previously normally are not in contention for the award. Books will be judged on the quality of the research, analysis, and writing, and the significance of their contribution to Latin American studies. Books may be nominated by authors, LASA members, or publishers. Persons who nominate books are responsible for confirming the publication date and for forwarding one copy directly to each member of the Award Committee, at the expense of the authors or publishers.

All books nominated must reach *each member* of the Award Committee by *January 15, 2007*. By the month preceding the next International Congress (September 2007), the committee will select a winning book. It may also name an honorable mention. The award will be announced at the Award Ceremony of the LASA2007 business meeting, and the awardee will be publicly honored. LASA membership is not a requirement to receive the award.

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Members of the 2007 committee are:

**Michiel Baud, Chair**  
CEDLA  
Keizersgracht 395-397  
1016 EK Amsterdam  
The Netherlands

**Patricia Birman**  
Rua Maria Angélica 553 apto 302  
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**Misha Kokotovic**  
Latin American Studies Program Center  
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Denmark

The LASA Secretariat:

**Latin American Studies Association**  
Attn: Bryce Wood Book Committee  
416 Bellefield Hall  
University of Pittsburgh  
Pittsburgh PA 15260

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### Call For Premio Iberoamericano Book Award Nominations

Deadline: *January 15, 2007*

The *Premio Iberoamericano* is presented at each of LASA's International Congresses for the outstanding book on Latin America in the social sciences and humanities published in Spanish or Portuguese in any country. Eligible books for the 2007 award must have been published between July 1, 2005 and December 31, 2006. No book may compete more than once. Normally not in contention for the award are anthologies of selections by several authors or reprints or re-editions of works published previously. Books will be judged on the quality of the research, analysis, and writing, and the significance of their contribution to Latin American studies. Books may be nominated by authors, LASA members, or publishers. Individuals who nominate books are responsible for confirming the publication date and for forwarding one copy directly to *each member* of the award committee, at the expense of those submitting the books.

All books must reach each member of the committee by *January 15, 2007*. LASA membership is not a requirement for receiving the award. The award will be announced at the Award Ceremony of the LASA2007 business meeting, and the awardee will be publicly honored.

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Members of the 2007 committee are:

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**Rosana Barragán**  
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The LASA Secretariat:

**Latin American Studies Association**  
Attn: Premio Iberoamericano  
Book Committee  
416 Bellefield Hall  
University of Pittsburgh  
Pittsburgh PA 15260

CALLING ALL MEMBERS continued...

## Call For Nominations LASA Media Award

Deadline: *March 15, 2007*

The Latin American Studies Association is pleased to announce its competition for the year 2007 LASA Media Awards for outstanding media coverage of Latin America. These awards are made every eighteen months to recognize long-term journalistic contributions to analysis and public debate about Latin America in the United States and in Latin America, as well as breakthrough journalism. Nominations are invited from LASA members and from journalists. Journalists from both the print and electronic media are eligible. The Committee will carefully review each nominee's work and select an award recipient. The award will be announced at the Award Ceremony of the LASA2007 business meeting, and the awardee will be publicly honored. LASA may invite the awardee to submit materials for possible publication in the *LASA Forum*. Recent recipients of the awards include: Maria Ester Gilio (2006); Julio Scherer, journalist, Mexico (2004); Eduardo Anguita, freelance journalist, Buenos Aires (2003); Guillermo González Uribe of *Número*, Bogotá (2001); Patricia Verdugo Aguirre of *Conama*, Chile and *Diario 16*, Spain; Gustavo Gorriti of *Caretas*, Lima, Peru (1998).

To make a nomination, please send one copy of the journalist's portfolio of recent relevant work by *March 15, 2007*, to:

Robin Kirk, Chair  
Director, Duke Human Rights Initiative  
762 Ninth St., PMB 502  
Durham NC 27705

Additional members of the 2007 LASA Media Award Committee are Sergio Berensztein, Universidad Torcuato Di Tella; and Louis A. Perez, Jr., J. Carlyle Sitterson, University of North Carolina-Chapel Hill.

## LASA/Oxfam America Martin Diskin Memorial Lectureship

*Nominations Deadline: January 15, 2007*

The Martin Diskin Memorial Lectureship is offered at each LASA International Congress to an outstanding individual who combines Professor Diskin's commitment to both activism and scholarship.

This distinguished lectureship is made possible largely by a generous contribution from Oxfam America, an organization committed to grassroots work—and one with which Martin Diskin was closely associated. Ricardo Falla, S.J., was the 1998 Diskin Lecturer. Professor Gonzalo Sánchez Gómez of the Instituto de Estudios Políticos y Relaciones Internacionales, Universidad Nacional de Colombia, was the Lecturer in 2000. At LASA2001, Professor Elizabeth Lira Kornfeld, Universidad Alberto Hurtado, Santiago, Chile, delivered the Memorial Lecture. In 2003, the Lectureship was shared by Rodolfo Stavenhagen, El Colegio de México, and Rosalva Aída Hernández Castillo, CIESAS, Mexico City. Professor Jonathan Fox, University of California/Santa Cruz was the 2004 lecturer and Professor William Leogrande, American University, was the Lecturer in 2006.

Nominations, including self-nominations, are welcome. A nomination should include a statement justifying the nomination, the complete mailing address of the nominee, telephone and fax numbers, and email address. To nominate a candidate, send these materials no later than *January 15, 2007*, to the chair of the Diskin Lectureship Selection Committee, Professor M. Brinton Lykes, Campion Hall, Room 101, Boston College, Chestnut Hill, MA 02467

Additional members of the 2007 Martin Diskin Memorial Lectureship Committee are: Les Field, University of New Mexico; Michelle Fine; Virginia Vargas, Flora Tristan; and Ray Offenheiser, President, Oxfam America. ■



## Other Americas / *Otros Saberes* Report

by CHARLES R. HALE | University of Texas, Austin | crhale@mail.utexas.edu

The *Otros Saberes* Initiative began with multiple conversations at the 2004 LASA Congress, grew into a specific proposal over the course of 2005, and was formally inaugurated at the LASA2006 Congress in Puerto Rico. Its central objectives are two-fold: to increase the participation of indigenous and Afro-descendant intellectuals in the LASA Congresses and other LASA affairs; to support collaborative research on indigenous and Afro-descendant issues by teams composed of both civil society- and academy-based researchers. The proposal, posted on the *Otros Saberes* link on the LASA website, was well received by five donor organizations, who generously granted a total of \$280,000 to launch the Initiative. We are deeply grateful to these donors: Harvard University, Open Society Institute, Inter-American Foundation, Ford Foundation, and LASA itself.

The Call for Proposals, emitted in March 2006, received a remarkable, indeed nearly overwhelming response of 160 applications. Since we encouraged applicants to write a letter of inquiry before applying, and we responded to each of these letters, May and June were busy months. A seven-member Steering Committee met at the campus of the School of American Research (SAR), in Santa Fe, New Mexico, at the end of June, with the arduous task of choosing seven funded proposals from the pool of 160. In the course of that weekend meeting, we also solidified relations with SAR, and recently have received a strong expression of interest, on behalf of the editor of the SAR Press, to publish the results of the *Otros Saberes* research. Summaries of the seven funded research teams and their projects can be found at the *Otros Saberes* web link; the names of the seven Steering Committee members are posted there as well. Suffice it to say that Committee members—comprising both civil society and academy-based intellectuals—worked wonderfully together,

rose to the challenge, and selected seven outstanding projects on an array of topics (three Afro-descendant and four indigenous) with broad coverage of the Latin American/Caribbean region. As of late August, contracts have been signed with these teams, and their research is underway.

With the first cycle of *Otros Saberes* teams chosen, we are now turning our efforts to the culminating activities of this cycle, and to planning for the next. In the course of the year, each team will receive a visit from either a member of the Steering Committee, or a research associate of the Initiative, to discuss their work and exchange ideas about collaborative research methods. In September 2007, the LASA Congress in Montréal will feature a double session, in which a pair of researchers from each team will present their findings. After the Congress, these *Otros Saberes* participants will attend a two-day workshop, along with other experts on and practitioners of collaborative research, to discuss in greater detail both the substantive results of their work, the methodological challenges they faced, and conclusions drawn. Papers presented during this workshop will serve as first drafts for publications, which each team is expected to generate, both in a form accessible to local actors and as a broadly circulating research finding. We expect also that the post-Congress workshop will yield two papers that reflect critically on this exciting, innovative experience of collaborative research.

Looking to the future, we already have begun fund raising for the second cycle of the Initiative, which will maintain the focus on collaborative research, and propose a new substantive theme. Reports on these efforts will appear in the next *Forum*, and on the *Otros Saberes* site: <<http://lasa.international.pitt.edu/news/otrossaberes.html>>. ■

### *Otros Saberes* Selected Projects

#### **Saberes, parentesco y política en la historia y proyección del Pueblo Mapuche**

Main Contact: Claudia Briones -  
Universidad de Buenos Aires/CONICET

#### **Saberes Wajãpi: Formação de pesquisadores e valorização de registros etnográficos indígenas.**

Main Contact: Dominique Tilkin Gallois -  
Departamento de Antropologia e Núcleo de História Indígena e do Indigenismo - NHII/  
Universidade de São Paulo

#### **Testimonios afro-puertorriqueños: un proyecto de historia oral en el oeste de Puerto Rico**

Main Contact: Jocelyn A. Géliga Vargas -  
Departamento de Inglés, Universidad de Puerto Rico-Mayagüez

#### **El derecho al territorio y el reconocimiento de la comunidad negra en el contexto del conflicto social y armado desde la perspectiva del Pensamiento y acción Política, Ecológica y Cultural del Proceso de Comunidades Negras de Colombia**

Main Contact: Libia Rosario Grueso Castelblanco -  
Integrante del Equipo de Coordinación Nacional y del equipo ambiental del PCN

#### **Saberes propios, religiosidad y luchas de existencia afroecuatoriana**

Main Contact: Edizon León - Fondo Documental Afro-Andino, Universidad Andina Simon Bolivar

#### **Desarrollando el Liderazgo Binacional Indígena: Género, Generación y Étnicidad dentro del FIOB.**

Main Contact: Odilia Romero Hernández - Asuntos la Mujer-Consejo Central Binacional - Frente Indígena de Organizaciones Binacionales (FIOB)

#### **Comunidad indígena de Tuara en el proceso autonómico de la Costa Caribe Nicaragüense**

Main Contact: Edwin Taylor: Instituto de Estudio para la Promoción de la Autonomía (IEPA) de la Universidad URACCAN

NEWS FROM LASA

# Report on Ford-LASA Special Projects

by ERIC HERSHBERG | Social Science Research Council | [hershberg@ssrc.org](mailto:hershberg@ssrc.org)

The following is a summary of procedures and outcomes of the most recent LASA/Ford Special Projects competition, as well as recommendations for conducting the next round of the competition.

In response to a request for proposals issued in mid-April, 2006, more than ninety projects were submitted for consideration by the June 15 deadline. Three projects were selected for partial funding, at the level of \$8,333 each.

I chaired the review and selection committee and the following LASA colleagues served with me: Guido Podesta, Department of Spanish and Portuguese, University of Wisconsin-Madison; Luis Reygadas, Department of Anthropology, Universidad Autónoma Metropolitana de Iztapalapa, México; and Arlene Tickner, Departamento de Ciencias Políticas, Universidad de los Andes, Bogotá.

The procedures for undertaking the review were as follows. The proposals were first divided into two groups of equal size, one of which was reviewed by myself and Reygadas, and the other reviewed by Podesta and Tickner. Each of the two teams reached consensus on 10 proposals that merited consideration by the entire committee. The 20 projects that remained were read separately by all four reviewers, each of whom assigned a numerical rating to all 20. The ratings were tabulated to produce a composite score, and attention was given to the standard deviation, that is, to the degree of dispersion of scoring for each of the proposals.

This procedure generated three groups of proposals: first, a set that was rated relatively low, and that at this juncture was excluded from consideration; second, a set in which there was sharp variation in scoring and thus put aside for debate among the

four reviewers; third, a set rated highly by all. All four reviewers arrived independently at the conclusion that three proposals stood out as especially meritorious, but before settling on these there was discussion of those proposals that elicited sharply divergent scores. Following debate, it was decided unanimously that the three proposals rated initially at the top of the list were to be funded. However, in the case of one project it was agreed that the award would be contingent on confirmation of plans to make the results of the effort available in Spanish or Portuguese, as stipulated in the request for proposals.

The committee had a \$25,000 fund to distribute. The intention had been to fund just two proposals at \$12,500 each, but the committee ended up recommending funding three proposals at a lower level.

The following three projects were selected:

**Workshop and Edited Volume on the Politics of Business and Social Responsibility**  
Felipe Agüero, University of Miami

**Judicialization of Politics and Legal Culture in Latin America: An International Research Collaborative**

Javier Couso, Universidad Diego Portales  
Alexandra Huneeus, Stanford University  
Pablo Rueda, University of California, Berkeley

**A Distributed and Collective Ethnography of Academic Training in Latin American Anthropologies**

Eduardo Restrepo, Universidad Javeriana (Colombia)  
Gustavo Lins Ribeiro, Universidade de Brasília (Brazil)  
(On behalf of the Latin American Working Group of the WAN Collective)

## About the Process and Recommendations for the Future

All three of the successful applicants were encouraged to submit a proposal for a session at LASA2007, although this was not made a condition for receipt of the grant. Perhaps a future competition could stipulate that "applications that envision activities associated with LASA Congresses are especially welcome."

Judging from our experience, the Committee would suggest that several other points be noted explicitly and highlighted in future calls for proposals. These include:

- 1) Since eligibility for this competition is limited to "groups of ad hoc members of LASA and/or LASA Sections," applications submitted by only one member in active standing will not be considered.
- 2) Given that the competition is intended to foster novel approaches to collaborative work and activities that will result in innovative products, the committee is unlikely to support applications contemplating conventional research by two individuals proposing to publish a paper or volume. ■

## Report from the Program Chairs

by NEIL HARVEY | New Mexico State University, Las Cruces | nharvey@nmsu.edu

and MARÍA SOCORRO TABUENCA | El Colegio de la Frontera Norte | tabuenca@dns.colef.mx

In late August we were fortunate enough to travel to Montreal to meet with the local organizing committee for LASA2007. We had a very productive trip and saw some additional benefits of moving the Congress to Canada. One of the most important is the strong collaboration that has emerged between LASA and the Canadian Association for Latin American and Caribbean Studies (CALACS), which in 2006 is celebrating its 30<sup>th</sup> anniversary. (See <www.can-latam.org>.) Holding LASA2007 in Montreal also allows for greater participation of French-speaking communities and a unique feature of this Congress will be the addition of French as an official language, alongside Spanish, Portuguese and English. Papers may be presented in French and some panels may be conducted entirely in French.

The two Congress hotels are situated in the city center, within walking distance of the beautiful old town and a variety of restaurants and cafes. Meeting rooms are conveniently located on a single floor in each hotel and the all-important bars are spacious and perfect for informal meetings.

We also decided to reinstate the “single time slot” or *espacio único* for one special session each day. These sessions will address the general Congress theme, “After the Washington Consensus,” and will be scheduled so that they will not compete with the regular panels. We are in the process of inviting guest speakers for these sessions and hope that they will appeal to the largest possible number of attendees.

The program will also include several invited sessions on a variety of topics, including comparative perspectives on indigenous autonomy, economic alternatives to neoliberalism, and collaborative research methodologies. In addition, there will be special events to mark the 50<sup>th</sup> anniversary of the Facultad Latinoamericana de Ciencias Sociales (FLACSO) and the 25<sup>th</sup> anniversary of El Colegio de la Frontera Norte (COLEF) of Mexico.

We are looking forward to finalizing the program in the spring and working with the LASA Secretariat and the local organizing committee in ensuring a very successful Congress. ■

### Target Dates for LASA2007

September 8, 2006	Deadline for proposal submission and travel funding requests
March 2, 2007	Notifications of acceptance/rejection
May 11, 2007	Deadline to submit changes/corrections for Program Book
May 30, 2007	Notification of travel grant requests
June 15, 2007	Pre-registration deadline
June 15, 2007	Deadline for canceling pre-registration without penalty
August 1, 2007	Deadline to submit electronic paper for conference proceedings

# LASA 2007

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LATIN AMERICAN  
STUDIES ASSOCIATION

## *Film Festival*

The call for the LASA2007 Film Festival and Exhibit is fast approaching.

The LASA Film Festival and Exhibit takes place in connection with the LASA Congress, every eighteen months. The Festival-Exhibit focuses on films with content related to Latin America in all of its aspects: history, peoples, economy, current issues, debates, arts, politics, etc. Films come from all over the globe, and they all have in common that Latin America is its focus.

Send your film or encourage your filmmaker friends to send their films to this important festival.

For a submission form and additional details, see the following page or visit  
<<http://lasa.international.pitt.edu>>

## *Book Exhibit*

Your literary works will reach a receptive audience among 5,000+ of your academic colleagues! Complimentary staffing is provided and on-site book orders will be forwarded to your publisher. A per title exhibit entry fee for the LASA sponsored "co-operative" book display is modest.

We also invite you to use an Author Survey Form wherein you can provide contact information about your publisher for follow-up by LASA Exhibit Management.

For additional details, contact:  
LASA Exhibit Management  
[lasa@eponline.com](mailto:lasa@eponline.com) / 410-997-0763

Forms can be downloaded at:  
<<http://lasa.international.pitt.edu>>

[HTTP://LASA.INTERNATIONAL.PITT.EDU](http://lasa.international.pitt.edu)

# FILM FESTIVAL AND EXHIBIT LASA2007

## XXVII INTERNATIONAL CONGRESS OF THE LATIN AMERICAN STUDIES ASSOCIATION

September 6 - 8, Montréal, Canada

Film and video materials that are not integrated into a panel, workshop, or other regular Congress session may be featured at LASA2007 in two separate venues:

### I. LASA2007 FILM FESTIVAL

You may submit a film or video to compete for the juried designation of *LASA2007 Award of Merit in Film* which is given for excellence in the visual presentation of educational and artistic materials on Latin America.

Approximately 20 such designations will be made. These films and videos will be screened free of charge in the LASA2007 Film Festival. A small group of films selected that did not receive the award will also be screened free of charge in the Festival.

Selection criteria for this designation are: artistic, technical, and cinematographic excellence; uniqueness of contribution to the visual presentation of materials on Latin America; and relevance to disciplinary, geographic, and thematic interests of LASA members, as evidenced by topics proposed for panels, workshops, and special sessions at recent Congresses.

Films and videos released after January 2006 and those that premiere at the LASA Congress will be given special consideration, if they also meet the above criteria. LASA membership is not required to compete.

Films that are candidates for the Film Festival must be received **no earlier than January 5, 2007, and no later than March 15, 2007**. Awards will be announced by **July 1, 2007**. Entries constitute acceptance of the rules and regulations of the LASA Film Festival and Exhibit. Film copies will be returned if a self-addressed envelope with sufficient postage is included with the submission.

### II. LASA2007 FILM EXHIBIT:

Films and videos NOT selected for screening in the LASA2007 Film festival, as well as films and videos that were not entered for the Festival competition, may be screened in the LASA2007 Film Exhibit for a fee of \$50 for the first 30 minutes of screening time, and \$1.00 per minute thereafter. Exhibit film screenings precede the daily Film Festival, in the same auditorium.

To submit film or video materials directly to the non-competitive LASA2007 Film Exhibit, please fill out the submission form on this page and check only the category "Film Exhibit." Exhibit time is limited—film selection will be contingent upon the amount of time available. A confirmation and invoice for the cost of this commercial screening will be issued by August 1, 2007. Submissions for the Film Exhibit are due March 15, 2007.

#### Interested in a booth at the LASA2007 EXHIBIT or an ad in the LASA2007 Program booklet?

Distributors of visual materials who wish to publicize their products at LASA2007 may do so by reserving space in the Book Exhibit or by placing an ad in the LASA2007 program booklet.

Please contact 410-997-0763 / Fax: 410-997-0764  
Email: [lasa@epponline.com](mailto:lasa@epponline.com)

## LASA2007 FILM FESTIVAL AND EXHIBIT SUBMISSION FORM

Mail one copy of the completed Submission Form, along with a VHS or DVD copy of your film or video to:

**Claudia Ferman** / Director, LASA2007 Film Festival  
University of Richmond - Dept. of Latin American and Iberian Studies  
Richmond VA 23173.  
Tel: 804-289-8114; Fax: 804-484-1544 - Email: [cferman@richmond.edu](mailto:cferman@richmond.edu)

Send a duplicate copy of the form ONLY (do not send film or video materials) to:

**Milagros Pereyra-Rojas** / LASA Executive Director  
416 Bellefield Hall  
University of Pittsburgh  
Pittsburgh PA 15260.

Submissions for the Film Festival and Film Exhibit will be received **only from January 5 until March 15, 2007**

I. LASA2007 Film Festival _____	II. LASA 2007 Film Exhibit _____	III. Both _____
Title of work enclosed _____		
Screening Format: VHS _____ DVD _____		
<b>Director</b> _____		Brief description of subject matter, including country or area treated (or attach descriptive brochure) _____ _____ _____ _____ _____
<b>Producer</b> _____		
Year of release _____		
Screening time _____		
Country of release _____		
Languages / subtitles _____		
<b>Distributor name</b> _____		
Email _____		
Phone / Fax _____		
Address _____ _____ _____		
If your film/video is not selected for the LASA2007 Film Festival, do you want it included in the LASA Film Exhibit for the fees stated above? YES _____ NO _____		
<b>Your name</b> _____		
Affiliation (if not in address) _____		
Phone/Fax _____		
Email _____		





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**DIRECTOR OF THE UNIVERSITY CENTER FOR INTERNATIONAL STUDIES**

The University of Pittsburgh invites applications from and nominations for candidates for the position of Senior Director of International Programs and Director of the University Center for International Studies (UCIS). The incumbent reports to the Provost and works with the University's leadership in maintaining and strengthening the international dimension of the institution. Candidates for this full-time position must possess an earned doctorate, high scholarly standing, and be highly qualified for a tenured appointment at the full professor level. Candidates also must have demonstrated excellence in academic leadership and in the complex management skills required by a very large matrix organization that employs approximately 70 individuals.

UCIS is a University-wide organization that encompasses centers for area studies and centers on topical specializations in international studies. It is a framework for the multidisciplinary work of the institution, with a total of 18 component, jointly sponsored, and affiliated units. Its mission is to integrate and reinforce all strands of international scholarship at the University in research, teaching, and public service. More than 500 faculty members from 31 arts and sciences departments and 13 professional schools – including the health sciences schools – contribute their research and expertise to UCIS. The University Library System maintains strong collections and services that support UCIS centers and programs and their faculties.

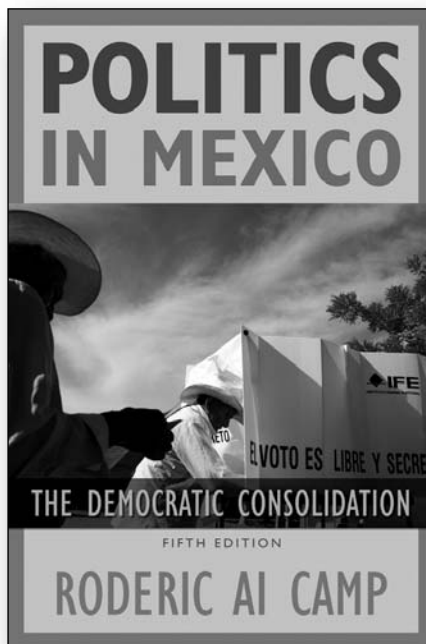
The anticipated date of appointment is July 1, 2007. Applications received by November 1, 2006, will receive full consideration, but applications will be accepted until the position is filled. Applications should include a curriculum vitae, a cover letter that describes relevant experience and interest in the position, and the names and contact information of three references. Nominations or applications should be sent to:

Dr. George E. Klinzing  
Chair, Senior Director of International Programs and Director of UCIS Search Committee  
Office of the Provost  
University of Pittsburgh  
801 Cathedral of Learning  
Pittsburgh, PA 15260

For more information, visit the UCIS Web site at <http://www.ucis.pitt.edu/> or contact Dr. Klinzing at [klinzing@provost.pitt.edu](mailto:klinzing@provost.pitt.edu).

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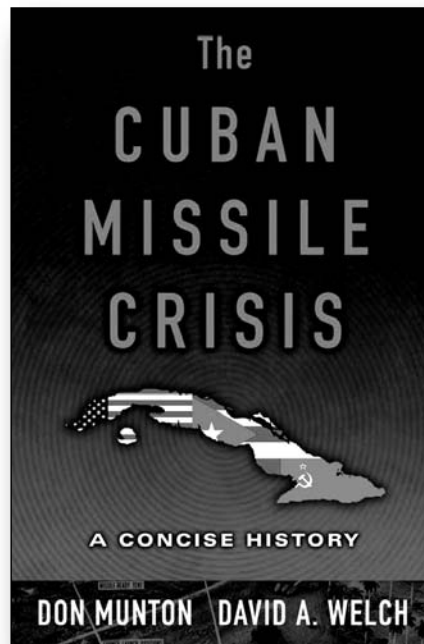
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**Dean of the College of Liberal Arts and Sciences  
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Nominations and applications are invited for the position of Dean of the College of Liberal Arts and Sciences (LAS) at the University of Illinois at Chicago (UIC).

UIC is the largest public research university in the metropolitan Chicago area and has assumed a leading role in defining the mission of urban universities in contemporary American life. Located just west of downtown Chicago, UIC serves as a significant contributor to the cultural, social and economic richness of the city. The campus includes 15 colleges and schools, serving one of the nation's most diverse student populations, with a total student body of approximately 25,000, and a faculty and staff of 12,500.

The UIC College of Liberal Arts and Sciences has experienced a substantial increase in its research profile, reflecting the distinction of its faculty and programs, with research grant expenditures totaling over \$22 million annually. LAS is the largest college on campus, with more than 400 faculty and a staff of over 200. The College offers 46 undergraduate major fields of specialization, 44 minors, and approximately 41 graduate degrees at masters and doctoral levels. Its 21 departments and programs include African-American Studies, Asian Studies, Gender and Women's Studies, Latin American and Latino Studies, and Jewish and Religious Studies. LAS vigorously supports interdisciplinary research and teaching efforts with other colleges through its nationally renowned Institute for the Humanities as well as by expanding relationships with Chicago area institutions such as the Botanical Gardens, the Field Museum, the Mexican Fine Arts Museum and the Newberry Library. The UIC Honors College attracts exceptional undergraduates, many of whom are LAS students. In addition, a guaranteed professional admissions program, to such colleges as Medicine and Public Health, draws many of the state's most gifted undergraduate students to LAS.

The College of Liberal Arts and Sciences provides foundational learning that opens career opportunities for students at many levels. LAS faculty and students pursue research across the disciplines of the natural sciences, social sciences, and the arts and the humanities. This breadth of interest allows the College to offer core educational experiences for undergraduates and graduate students and a high level of service to other campus colleges. LAS plays the central role in providing the general education curriculum for all of UIC's 16,000 undergraduate students, and grants approximately 80 doctoral degrees each year.

Candidates for the position must have the following qualifications: an outstanding record of scholarly and educational achievement commensurate with an appointment as a tenured full professor in one of the departments or programs of the College; a history of administrative experience; a demonstrated commitment to diversity, student learning, and shared faculty governance; and experience with and a commitment to fundraising. Equally important is the ability to manage a complex organization while articulating a vision for the future in terms of concrete goals and resources organized to achieve strategic ends.

For full consideration, please send a cover letter, curriculum vitae, and the names and contact information for a minimum of three references by November 10, 2006, *preferably electronically*, to [lassearch@uic.edu](mailto:lassearch@uic.edu), addressed to Mary Case, Co-Chair, or Eric Gislason, Co-Chair, at:

Search Committee for Dean of the College of Liberal Arts and Sciences  
Office of the Provost (m/c 105)  
University of Illinois at Chicago  
601 South Morgan Street  
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## PRINCETON UNIVERSITY PROGRAM IN LATIN AMERICAN STUDIES FELLOWSHIPS, 2007-2008

The Program in Latin American Studies (PLAS) at Princeton University invites applications for research fellowships. These fellowships will be awarded to outstanding Latin Americanists interested in devoting a semester or academic year in residence at Princeton University. Fellowships are open to scholars in all disciplines, with preference given to applicants from Latin America. A doctoral degree is required, although exceptions may be made for persons with exceptional experience and achievement in their fields. During the appointment, fellows will be expected to pursue independent research at Princeton; to teach one course per semester, conditional upon approval of a Princeton department and the Dean of the Faculty; and to participate in PLAS-related events on campus. Fellows will enjoy full access to Firestone Library and to a wide range of activities throughout the University. For more information about the Program in Latin American Studies, we encourage applicants to visit the PLAS website: <http://www.princeton.edu/~plas/>. Fellows will be appointed for either one or two semesters during the academic year, 2007-2008. Salary will be determined by academic rank and duration of award; appointment rank will be dependent on seniority and current affiliation.

### To Apply

Applicants must submit all of the following (including letters of recommendation) by the deadline, **Friday, November 3, 2006**.

1. A cover letter indicating the applicant's proposed length of stay (1-2 semesters), title of the proposed research project, and teaching interests;
2. A curriculum vitae;
3. A four-five page statement describing the research project and its scholarly contribution;
4. One course proposal (or syllabus) for each proposed semester of fellowship;
5. Three letters of reference sent directly to the Program in Latin American Studies, mailed, or sent electronically to [plas@princeton.edu](mailto:plas@princeton.edu) with a subject line stating "PLAS Fellowship Recommendation."
6. To complete the process, applicants must fill out an online application cover sheet, which will become available on Friday, June 30, 2006 at: <http://www.princeton.edu/~plas/>.

Application materials must be sent electronically by **Friday, November 3, 2006** to [plas@princeton.edu](mailto:plas@princeton.edu) with a subject line stating "PLAS Fellowship." In addition, four paper copies must be postmarked by the deadline and mailed directly to the following address:

PLAS Fellowship Program  
Program in Latin American Studies  
309-316 Aaron Burr Hall  
Princeton University  
Princeton, NJ 08544-001 USA

Awards will be announced no later than February 1, 2007

PROGRAM IN LATIN AMERICAN STUDIES



El *Institute for the Study of Ideologies and Literature*, University of Minnesota, inicia nuevamente sus publicaciones sobre las literaturas y culturas hispánicas. Se incorporan dos nuevas series --*Serie Estudios Culturales*; *Serie Difusión Teatral*. Ambas incluirán libros de análisis e interpretación literaria y cultural utilizando estrategias socio-históricas. La *Serie Difusión Teatral* publicará, además, antologías teatrales que permitan renovar la enseñanza en este campo.

El *Institute for the Study of Ideologies and Literature* invita a los investigadores a considerar estas series para dar a conocer sus investigaciones. El material presentado será evaluado de acuerdo con los protocolos usuales en la profesión (*refereed system*). El comité editorial incluye algunas de las personalidades académicas más distinguidas de nuestro campo. Se considerarán manuscritos en inglés, español y portugués. En especial serán bienvenidas investigaciones de profesores que inician la carrera académica.

Dirigir consultas a:

Profesor Hernán Vidal  
*Serie Estudios Culturales*  
vidal001@umn.edu

Profesor Luis A. Ramos-García  
*Serie Difusión Teatral*  
laramosg@umn.edu

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The Director should have a record of scholarly visibility in one or more areas related to the Institute's agenda. Candidates must be open to innovative approaches and need to be able to encourage collaboration among faculty from many fields and to build support for diverse programs. As the public representative of the Institute, the Director should be conversant with the University's Catholic tradition.

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Rank and salary will be commensurate with experience. Candidates must have a record of scholarly achievement that warrants appointment as a tenured faculty member in an academic department at Notre Dame. To ensure full consideration, nominations and applications should be received by **January 8, 2007**.

Applicants should send a CV and a letter of interest to

**Kellogg Institute Director Search Committee**

**The Office of the Provost**

**The University of Notre Dame**

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