

# Latin American Studies Association

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# LASA FORUM

# LASA Forum

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# President's Report

by Arturo Arias

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*Feliz verano norteco para todos los que trabajan en las universidades estadounidenses y canadienses, feliz invierno sureño para los demás. Y, desde luego, felices lluvias tropicales para la cintura de América. Este reporte lo inicio una vez más en español, pensando no sólo, naturalmente, en mi lengua materna con sus regodeos mielosos que alargan cada sílaba abusadora de vocales, sino también en las pertenencias bilingües de las cuales nos habló Doris Sommer hace poco en una reunión sobre "Cultural Agency." Me nació hablar más en español no sólo en el contexto de las transformaciones estratégicas de las cuales está viviendo LASA en su conjunto, sino también en el contexto de ubicarme desde mi propia perspectiva como académico que nació, proviene, e investiga desde la perspectiva de esa región que se bambolea de lado a lado entre los volcanes centroamericanos y las playas opalinas del Caribe. Me expreso en español para marcar las diferencias con la hegemonía globalizante que se expresa prioritariamente en inglés, y cuyas perspectivas difieren claramente de las muestras.*

*A raíz de la invitación que transmití a toda la membresía para que se expresara a propos de las transformaciones estratégicas que estamos en proceso de implementar, recibí un mensaje, por lo demás, afectuoso de un colega. I share some of his concerns, because I think they are legitimate. He said, among other things, (I am paraphrasing) that he considered it absolutely vital that LASA continue to maintain LARR and most of our*

*Congress panels as scholarly vehicles governed by disciplinary standards of argument and verification—although work should be eligible for publication/presentation (if it meets those standards) no matter what the producer's job status may be, because there is only one organization in the North that represents the needs of Latin American scholarship specifically. We know there are others in the South—ALAS, CLACSO, etc.—and we are also interested in building relations with them, as I have already indicated in past reports.*

The colleague in question added that, to protect the integrity and bona fides of LASA as a scholarly organization, he urges us to confine ourselves to advocating, where necessary, for broadly recognized human rights and, especially, for the rights of scholars.

He hoped that both myself and the rest of the Executive Council would keep in mind that a high number of members are working scholars who want to exchange scholarly knowledge with others

working in similar areas and who are not especially dedicated to any kind of political activism involving LASA itself. However, he did stress that he conceived of scholarship very broadly, certainly broadly enough to consider feminist, indigenous, queer, etc., scholarship as fully legitimate and worthy of representation within our organization to whatever extent member interest in them warrants.

If I take pains to reproduce many of his concerns, it is because I want to reassure all LASA members who might quietly identify with many of the points this colleague raised (I, too, identify with some of them, but not all, and I did not quote every single item that he included in his message) that LASA's Strategic Plan is NOT intended to become a Trojan horse behind which a small group of activists will take over the Association. Indeed, it is not LASA's business to promote what should be a matter of each individual's values and inclinations, and we certainly will not be doing so. Our idea is to open the Association to new tendencies, new directions, and new approaches, but not to close any doors to anybody in this process. We believe very strongly in an heterogeneous association, where people of very different tendencies, outlooks, scholarly profiles, political activism (or lack of it), etc., can happily co-exist. LASA is already like a five-ring circus, where many acts of the most unthinkable variety possible are simultaneously taking place in different corners of the Congress hotel. We like that, and we intend to preserve it.



*LASA President Arturo Arias*

Equally important in our strategic planning is what we state as "intellectual rigor, equity and reciprocity," as part of our values statement. By this we obviously mean excellence of intellectual endeavors, first-rate scholarly research, and demanding standards where quality matters more than quantity (or political correctness). We should not look at only one of the values we listed, but at all of them, as a whole. Some might not feel that professional and intellectual life lead to political engagement and to concerns for social justice in the United States (most Latin Americans not only agree, but feel that it is self-evident). However, even those who might have a problem with this, would agree, I think, with tolerance and respect for the heterogeneity of ideas and positions, with intellectual rigor, equity and reciprocity, and with LASA's need to be not just a passive receptacle, but an active institution in disseminating and empowering all of these values.

Indeed, as I write this, I realize that, whereas the Executive Council participated in a long and intense three-day meeting, in which all

of these matters were thoroughly discussed, those of us participating in the process feel that we can now "use shorthand" and synthesize what was often the result of long and difficult discussion, in a phrase, or in just a few key words. However, for the bulk of the membership, who were not privy to the discussions that inform the final result, this "shorthand" could very legitimately sound equivocal, confusing, obtuse, or else be read as signs pointing in unintended directions by the EC. As a literature scholar, of course, I understand the imprecise nature of language, its perpetual state of provisionality, its deferred meaning. Thus, I believe that my colleagues' email is a sound and pragmatic warning that we have to do a better job in conveying what we have been doing and plan to do, so as to avoid any misunderstandings or unnecessary apprehensions. As of the next issue, we will present a more detailed report of what the Strategic Plan is all about, so that many misunderstandings can be avoided, many misreadings spared from taking place.

As a literature scholar, I also remember the "cultural wars" earthquake that shook the Modern Language Association (MLA) in the late eighties, when cultural studies became hegemonic in its midst. It nearly split the Association in two. Significant scholars walked out of it, and a great deal of anger and bitterness was generated. Let me start by reassuring everyone that this is not what we want or intend for LASA. We do not want to alienate anyone. We do not want to chase anyone away from the Association. We do not want a group of scholars, say, political scientists, or economists, or any other professional group, to quietly withdraw and no longer return to future LASA Congresses. We do not want a new "cultural war," and certainly not an open struggle for domination of the Association.

On the contrary. We are very much interested in preserving our rich past, instead of throwing out the baby with the bath water. We stress that point, too, in our report. And, we are going beyond that. We are interested in creating creative and constructive means so that high-profile academics who have been members of this Association for many years might not be lost, and we want them to continue to participate actively in our Association. Not only because of the stature they lend to it, but also because it would be a shame to lose the wisdom they have to convey, and for junior people to miss the opportunity to meet them or hear them. I myself learned much of what I know from Richard N. Adams, one of LASA's founders, and an ex-president. Rick and I don't see eye to eye on many political issues, but we trust each other when it comes to basic principles, and to our mutual belief in quality scholarship.

So, our exercise is one of adding, not of subtracting. Of multiplying, not of dividing. We want to add new things, bring in new actors, organic intellectuals in the Gramscian sense who might not be "academics" in the traditional American definition of the term, but without excluding anybody else in the process. Without booting out anyone, or forcing anyone to give away their place to these newcomers.

In this process of adding, instead of subtracting, I am working closely with the President of the Brazilian Studies Association

(BRASA) to bring both associations together once again. As I have been told by some colleagues, BRASA splintered off when a group of Brazilianists felt that LASA was not sufficiently accommodating of Portuguese-speaking scholars, that it claimed to be trilingual, but was, in fact, an English-speaking association where Spanish was tolerated and Portuguese was virtually non-existent. I was not there when BRASA was formed, and I do not know if the story I was told is true or if it is apocryphal. However, whatever the truth might be (I have learned from the Menchú controversy that "truth" is a dangerous word, and that it is best to speak in terms of there being no lie when one is convinced of being in the right path, when there is no explicit will to deceive), as it is passed on, it is a symptom of a displeasure, a state of unhappiness, that existed at a given moment in time among a certain group of scholars. And it was strong enough that they felt the need to take some action. The consequences have been a loss for LASA. I not only do not want that to happen again with any scholarly group, but I want to bring BRASA back to LASA. LASA should be able to accommodate all of us, should be able to be our home regardless of who we are, as long as we feel that our scholarly, political or creative work has at least a minimal Latin American/Latino/Caribbean perspective. LASA should be this open now and remain so for the future, regardless of where we stand on various issues, ideologies, academic trends and currents, intellectual fashions, or any other plural or heterogeneous factor that might appear on the horizon of our knowledge at some time during our lives.

Along the same lines, I am interested in reopening contemporary debates in the *LASA Forum*. They have in common that they matter both to academics, and to so-called ordinary people in Latin America. There are huge developments in the field that many members would never know are occurring. Not just in the old bread and butter issues of LASA (human rights, democracy, equality), but whole new fields and problematics (borders, borderlands, migration, the whole debate on area studies, changes in the foundation and funding worlds...) that are outside the current ranges of many of our traditional, long-standing and faithful members. Since the membership spans the disciplines, I think it would like to know what goes on in neighboring disciplines on Latin America. In this same issue, we include material by both George Yudice and Daniel Mato on the similarities and differences of "cultural studies" as understood in the North, and "cultura y poder" as understood in the South. We also include pieces by Ileana Rodríguez and Robert Carr on what is happening to "subaltern studies" in North America. A tendency that was/is supposed to empower subaltern peoples, i.e., the majority of poor Latin Americans, has become the object of theoretical discourses that lead principally to academic stardom in the United States. The authors question these practices and their ethical implications.

In this respect too, we are expanding the role that Sections play within the Association, making it easier for Sections to work with Congress tracks, and trying to make sure that each new electoral slate includes at least a candidate who is him/herself an elected representative of a Section. We have also formalized the establishment of an EC liaison with Sections, to guarantee that

the voice of the Sections will be heard in all EC meetings.

Along these same lines, we are trying to accommodate differing views on the nature of our Business Meeting, so as to guarantee that the voice of the members will be heard, while at the same time avoiding some of the unpleasantness generated in recent Business Meetings. As of now, we are working in the direction of changing the process so that, as of the next LASA Congress, all resolutions submitted to the Secretariat (thirty days in advance of the scheduled Congress, with a minimum of thirty signatures), can be electronically endorsed. After going through their usual screening process, all resolutions will simply be read at the Business Meeting. A short period of discussion will be allowed, but no vote will be taken. All resolutions read in this way will be automatically forwarded to the entire membership for an electronic vote. The vote would take place within sixty days of the meeting in question. The changes have been approved by the EC, and can be implemented through a change in LASA's By-laws (see below).

Finally, within a year of when you read these lines, our long-standing Executive Director, Reid Reading, will be retiring. Reid has been, without question, the best Executive Director any professional association could ever dream of, and replacing him will be hard. However, the machinery to do so has already been put in motion. Whereas we know that it is impossible to find another Reid Reading, we are very much hoping to find as splendid an individual as possible, to try to fill that big space that he will leave behind.

In other words, what we are advocating is partly a change in style, and partly a change in identity. LASA is much bigger, much more heterogeneous, much more international than ever, with loads of fascinating people working from many angles. Rather than a small club, where we all know the basics and just want news of the latest application deadline, the Association is now the vehicle to construct a much more pluralized and dynamic form of communication within this diverse and sprawling community. The *LASA Forum* should reflect this change.

However, if these notions seem threatening to some, allow me to reassure you. As a Central American, I lived the horror of the civil wars in the 1980s. In this context, I understood how difficult it was to position oneself in a polarized world, and how hard to reconcile an ethical commitment, politics, and scholarship. It

was a never-ending juggling act, one that I have described in my novels with the image of a Chinese magician who threads needles with his mouth while standing on one foot. Hard, but not impossible. We survived in *la cintura de América*, peace treaties were signed, and awkward, contradictory, ornery and corrupt democracies have substituted genocidal dictatorships. It is not perfect, but, as any Central American will tell you, it is better than what we had before. And it will always be better than outright civil war. You only romanticize war when you haven't felt it in your own living room.

I feel the same about LASA. Or, for that matter, about anything in life: a new academic program, a new department just coming out of receivership, a new book, a new research project to be undertaken by a multi-disciplinary team. It is not a perfect situation, it will never be, it cannot be. But it can always be improved, harmonious relations amongst warring factions can always be mended, and improving the overall situation is always better than letting it implode and degenerate. If I am now the captain of a large ocean-going vessel, then my intention is to turn it around carefully and slowly, not to crash it carelessly against the dock, or against an iceberg floating in the middle of the ocean.

I end this report with almost identical words to how I ended the previous one. LASA is changing before your eyes, and your voice does count! Just as the colleague who wrote to me in early May sent in a cautionary note that has inspired these words, your email might do likewise, one way or the other. Therefore, please **WRITE! SAY WHAT YOU THINK!** My email is <arturoarias@redlands.edu> and all LASA members are welcome to contact me in Spanish, Portuguese or English and share your ideas. *Ya lo dije en abril, y lo repito ahora. Escribanme. Mantengamos un diálogo fluido. Tenemos que tener mayor claridad de los límites, y de los obstáculos que confrontamos. Es crucial saber dónde están parados la mayoría de nuestros miembros a la hora de emprender cambios. Necesitamos todas las opiniones posibles acerca de los cambios estratégicos que hemos iniciado. Es vital el feedback antes de la reunión que, este noviembre, tendrá lugar en Raleigh-Durham para armar el plan estratégico que nos regirá durante los próximos años. También es necesario que la membresía se reapropie de la Asociación que los representa. Les reitero cariñosamente que, por su contribución, quedamos más que agradecidos.*



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# Toma de posición sobre la situación en Venezuela

El siguiente documento constituye una toma de posición por parte del doctor Arturo Arias, presidente de la Asociación de Estudios Latinoamericanos (LASA), secundada por académicos que integran el Consejo Ejecutivo de LASA. Esta iniciativa es acompañada por otros firmantes que se han adherido a su posición, ante la inestable situación que se vive en Venezuela en estos momentos. Constituye un cierre de filas frente a la necesidad de defender los procesos democráticos del continente.

Los eventos recientes en Venezuela vuelven a levantar el espectro de un retorno a gobiernos dictatoriales, y esto no debe ser tolerado de ninguna manera y bajo ninguna circunstancia por el conjunto de las fuerzas democráticas. Independientemente de que algunos firmantes compartan o no puntos de acuerdo con lo realizado por el gobierno del presidente Chávez, el hecho que nos interesa señalar es que la única manera válida de acabar con su gobierno es por la vía de los votos, tal y como aconteció en México en julio de 2000. Si un gobierno es democrática y constitucionalmente electo, el único mecanismo viable para oponerse al mismo es, y debe ser siempre, el de una oposición que se rija sobre bases constitucionales, y que desde esa óptica articule proyectos y programas para elegir a un partido opositor en una elección subsecuente. Nuestro documento es también, por lógica extensión, una condena, igualmente firme y clara, de cualquier violación de los procesos constitucionales recién ganados a partir de la década de los años ochenta. En este marco, y ante los eventos vividos en Venezuela en abril de este año, los abajo firmantes declaramos y abogaremos en todos los espacios disponibles a nuestro medio por impulsar:

1. Nuestro apoyo incondicional a todo proceso constitucional y democrático en América Latina.
2. Nuestra condena a cualquier rompimiento de los procesos constitucionales, cualesquiera que sean, en el continente.
3. Nuestra condena a cualquier imposición de líderes carentes de legitimidad en el continente.
4. Nuestra condena a la disolución de cualquier constitución de los estados latinoamericanos por mecanismos ajenos a las leyes y al proceso democrático del país en cuestión.
5. Nuestra exigencia de que se respete la voluntad democrática de los pueblos del continente.
6. Nuestra exigencia de que el gobierno de los Estados Unidos haga causa efectiva del apoyo a los procesos democráticos y al respeto a los derechos humanos en todos los países del continente sin contradicciones ni favoritismos.
7. Nuestro repudio a todo gobierno que se oponga a valores democráticos aplicados con igualdad a todo lo largo y ancho del hemisferio, y que no reconozca, como lo hizo el presidente Clinton, el enorme daño sufrido por los pueblos latinoamericanos bajo cualquier dictadura del signo que sea. Asimismo, manifestamos nuestra honda preocupación ante las señales de autoritarismo que están presentes en los sectores radicalizados del espectro político venezolano. Dicho país se encuentra hoy entrampado en una extrema polarización política que oscurece su futuro inmediato con amenazas de ruptura de la constitucionalidad que serían un precedente nefasto tanto para los propios venezolanos, como para el conjunto del continente.

Es importante recordar en momentos tan difíciles que la superación de las deficiencias de las democracias latinoamericanas sólo puede lograrse profundizando los procesos democráticos mismos. La historia del continente antes delineada nos lo recuerda a gritos. Es imperante recordar que las violaciones de las normas democráticas de la legitimidad vienen siempre acompañadas de violaciones a los derechos humanos, cercenamiento de libertades, corrupción e ineficiencia pública. Son siempre, y sin lugar a duda, regímenes de profunda arbitrariedad e injusticia social cuya única herencia sólo puede ser de dolor y de sangre. Es importante recordar que el largo camino hacia la reconquista de la democracia se inició con el derrocamiento del presidente guatemalteco Jacobo Arbenz Guzmán en junio de 1954, por parte de fuerzas mercenarias dirigidas por agentes de la CIA. Dicha violación del orden constitucional le costaron a Guatemala 37 años de guerra civil, y cerca de un cuarto de millón de muertos. En 1955 fue igualmente derrocado el gobierno constitucional de Juan Domingo Perón, reelegido de manera apabullante en 1952. Las consecuencias de este golpe apuntaron posteriormente a la "guerra sucia" que se desató en dicho país, y a una crisis que no termina de resolverse. Durante la década de los sesenta, el golpe militar contra el gobierno del presidente João Goulart en marzo de 1964, le costó a dicho país también una cifra alta de muertos, torturados y exiliados, y la pérdida de sus derechos democráticos por más de veinte años.

Durante la trágica década de los setenta, el golpe militar contra el presidente Salvador Allende Gossens de Chile en septiembre de 1973 inauguró los regímenes claramente fascistas, capaces de desatar guerras sucias contra sus propios pueblos.

Chile tardó más de 15 años en reencontrar la perdida vía democrática. Los golpes militares contra los gobiernos del Uruguay en 1973 y de Isabel Perón en la Argentina en marzo de 1976 respectivamente, intensificaron la guerra sucia larvada desde el golpe de 1955, y que tuvo un saldo de más de 30,000 desaparecidos, la más alta proporción de prisioneros políticos en el mundo, una guerra infame contra Inglaterra, y la destrucción de la economía del país, cuyo hundimiento continúa hasta este momento. El pueblo latinoamericano pagó de forma sumamente cara el costo de las dictaduras. Sin embargo, se movilizó a pesar de los riesgos implícitos, en aras de la reconquista de la constitucionalidad y de los procesos democráticos, como parte de una larga lucha por establecer sistemas democráticos duraderos y creíbles en todo el continente. En este largo camino, las dictaduras militares apoyadas por los Estados Unidos durante las décadas de los sesentas y setentas representaron un obstáculo infame al proceso gradual de hacer avanzar la democracia en la región. La nueva etapa de dignificar los intereses sociales y democráticos de los pueblos dentro de un marco democrático comenzó a fructificar en la década de los ochenta con el hundimiento de la dictadura militar argentina, y la elección de Tancredo Neves en el Brasil. A partir de ese momento, todo el continente, incluyendo la región centroamericana, hasta ese entonces envuelta en destructivas guerras civiles, se movieron rápidamente en dirección de los caminos constitucionales, y los del respeto por los procesos de alternancia democrática. Asimismo, la caída del muro de Berlín en 1989 acabó con la justificación de las dictaduras como supuesto muro de contención del comunismo, triste rasgo que caracterizó la política exterior de

los Estados Unidos durante la guerra fría. El fin de la misma, y los avances de los propios pueblos latinoamericanos durante la década de los noventa, auguraron un nuevo período histórico en el cual se lograron restaurar mecanismos políticos democráticos en los países del continente que sufrieron dictaduras sanguinarias durante las décadas anteriores. Asimismo, el presidente Clinton de los Estados Unidos, pidió perdón a muchos pueblos latinoamericanos por los crímenes cometidos con el aval de los Estados Unidos, o bien a iniciativa suya, durante la guerra fría. El triste período 1954-1989 parecía ser cosa del pasado.

Sin embargo, el movimiento cívico-militar en contra del presidente Chávez, conjugado con la irresponsable actuación del departamento de Estado de los Estados Unidos, nos ha devuelto a ese pasado antes señalado, el cual creíamos ya superado. La vuelta a un período de des-estabilización de los gobiernos democráticos por parte de los Estados Unidos sería una tragedia profunda, con consecuencias impredecibles a futuro. Sabemos que no puede existir una democracia efectiva si la mayoría de la población de un país con un gobierno democráticamente electo vive en condiciones de recesión económica, analfabetismo, desnutrición, desempleo, etc. Coincidimos en que los principios de justicia social y democracia son interdependientes. No concebimos una verdadera democracia con los alarmantes índices de exclusión social que actualmente existen en los países latinoamericanos. Al mismo tiempo, estamos convencidos de que para lograr mayores niveles de justicia social, es necesario

defender los aspectos ya ganados, y profundizar tanto la participación como la institucionalidad democrática. Sin democracia, no puede haber justicia social.

Finalmente, aclaramos que el documento no es ni una toma de posición oficial del mencionado Consejo Ejecutivo, ni representa tampoco al conjunto de la membresía que integra LASA. Únicamente los abajo firmantes asumen la responsabilidad del mismo. Nuestro documento tampoco constituye un acuerdo teórico, político, o ideológico de ninguna índole.

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[This statement was transmitted in May to several media sources]

## UNITED STATES INSTITUTE OF PEACE GRANT PROGRAM ♦ FALL 2002 COMPETITIONS

The United States Institute of Peace is accepting applications for its Fall Unsolicited and Solicited Grant competitions. The Grant Program offers financial support for research, education, training, and the dissemination of information in the fields of international peace and conflict resolution. ♦ The Unsolicited Grant competition is open to any project that falls within the Institute's general mandate of international conflict resolution. ♦ The Solicited Grant competition is only open to projects that fall within the themes and topics identified in advance by the Institute. The topics for the Fall 2002 Solicited Grant competition are:

- ♦ SOLICITATION A: *Religion, Conflict, and Peacebuilding*
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Application materials may also be downloaded from our website: [www.usip.org/grants.html](http://www.usip.org/grants.html).

The closing date for receipt of Fall 2002 Unsolicited and Solicited grant applications is October 1. Award announcements will be made in late March 2003.

# “Cultural Studies” y “prácticas intelectuales en cultura y poder” Falsos dilemas, retos y oportunidades

por Daniel Mato

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Desde que en 1997, junto con un grupo de colegas, creamos la Sección Cultura, Política y Poder de LASA algunas polémicas acerca de la idea de “Cultural Studies” han adquirido la forma de falsos dilemas entre esa idea y la de “Cultura, Política y Poder”. Semejantes situaciones se han planteado también en medios intelectuales de América Latina a partir de las presentaciones orales y publicaciones del Proyecto *Estudios y Otras Prácticas Intelectuales Latinoamericanas en Cultura y Poder*.<sup>1</sup>

Los falsos dilemas son básicamente dos. El primero suele exponerse en términos de distribución de las denominaciones entre “norte” y “sur”. Así no sólo se asocia la idea de “Cultural Studies” exclusivamente a los Estados Unidos y a Inglaterra (“norte”), sino también la de “Prácticas Intelectuales en Cultura y Poder” exclusivamente al “sur”, lo cual considero errado como explicaré más adelante. El segundo suele presentarse en términos de exclusión mutua de ambas denominaciones. En consecuencia, se asume equivocadamente que ambas denominaciones designarían a un mismo conjunto de prácticas intelectuales, cuyo nombre estaría en disputa. En otras palabras, si se las nombra “Estudios Culturales” (o “Cultural Studies”) entonces la denominación “Prácticas Intelectuales en Cultura y Poder” (o “Culture and Power”) no tendría cabida, y viceversa.

En mi opinión, las ideas de “Cultural Studies” y de “Prácticas Intelectuales en Cultura y Poder” sirven para designar y referir dos conjuntos de prácticas intelectuales diferentes, aunque con solapamientos significativos. Resulta plausible y potencialmente fructífero ver al primero de ellos como una corriente intelectual, y al segundo como un campo amplio de prácticas intelectuales. Esta incluye algunas de las que forman parte del primero (no necesariamente todas) y también otras que corresponden a corrientes diferentes. En cualquier caso, el sistema de inclusiones y exclusiones que caracterizaría a cada uno de estos conjuntos es objeto de disputas entre quienes utilizan una u otra denominación.

Hipotéticamente es posible imaginar la existencia de uno y otro a niveles mundiales y utilizar ambas expresiones en los dos idiomas, y también en muchos más, de manera análoga a como ocurre con las disciplinas académicas. Sin embargo, que esto ocurra así con otras disciplinas no es un indicador del carácter “universal” de las mismas, sino más bien un aspecto de la historia de la expansión europea sobre el resto del globo y de sus desarrollos posteriores. En cualquier caso, actualmente ambas expresiones se utilizan en varios idiomas, especialmente la de “Cultural Studies”. Sin embargo, el uso en varias lenguas de una y otra expresión procede de historias muy diversas.

Quienes utilizan la expresión “Cultural Studies” en inglés suelen señalar que tanto el nombre como la particular síntesis de elementos teóricos y políticos que los caracterizaría encuentran su origen en el Centre for Cultural Studies de Birmingham. En esa misma línea genealógica, esta denominación y elementos asociados habrían sido apropiados posteriormente por colegas e instituciones de los Estados Unidos y de otros países angloparlantes. De esta historia ha resultado lo que unos llamarían un canon y otros un paradigma, con sus valores, temas, intereses y modos de investigación, obras y autores. Algunos de quienes utilizan la expresión “Cultural Studies” reconocen la existencia de “otras tradiciones”, y hablan de “Latin American Cultural Studies,” “European Cultural Studies,” etc. Sin embargo, rara vez adjetivan geográficamente a los “Cultural Studies” que se hacen en inglés, con lo cual reafirman la imagen de su “centralidad”. En contraste con esto, cruces significativos de la idea de “cultura” con las de “política” y “poder” son propios de muy diversas corrientes intelectuales en las más diversas regiones del mundo.

Entre quienes utilizan la expresión “Estudios Culturales Latinoamericanos” (o su equivalente en portugués), pueden distinguirse al menos dos grupos. Uno que adhiere al mito de origen escrito en inglés, respecto del cual se asume una posición importadora subordinada; y otro que reivindica una genealogía latinoamericana independiente de la angloparlante. Resulta significativo de los problemas asociados a la traducción de la expresión “Cultural Studies” que algunos destacados colegas de este último grupo hayan afirmado que “nosotros habíamos hecho estudios culturales mucho antes de que esa etiqueta apareciera”, o “comencé a hacer Estudios Culturales antes de darme cuenta que así se llamaban”<sup>2</sup>. También es indicativo de esos problemas que otros colegas a quienes se les incluye bajo esa denominación se resistan a utilizarla. Por ejemplo, Beatriz Sarlo, quien al ser inquirida al respecto respondió: “En Argentina nosotros no los llamamos ‘Cultural Studies’ [...] hemos creado una Maestría [...] y la hemos llamado ‘Sociología de la Cultura y Análisis Cultural’, no ‘Cultural Studies’—que es un término que ha sido puesto en circulación masiva por la academia estadounidense”<sup>4</sup>.

¿Por qué Martín-Barbero, García Canclini, Sarlo y otros hacían este tipo de aclaraciones? ¿Por qué eran interrogados al respecto, en primer lugar, y por qué se veían en la necesidad de aclararlo?

Desde hace poco menos de una década asistimos en América Latina a un proceso de institucionalización de lo que algunos colegas llaman “Estudios Culturales Latinoamericanos”. Este proceso viene ocurriendo en diálogo, y a veces también como



consecuencia, de la institucionalización de lo que nuestros colegas angloparlantes llaman "Cultural Studies" y de lo que algunos de ellos denominan "Latin American Cultural Studies". Se trata de un proceso de institucionalización importante para la configuración que va tomando esta corriente.

El caso es que este proceso de institucionalización de los "Cultural Studies" a nivel mundial ha venido produciendo diversos tipos de respuestas y controversias tanto en los países latinoamericanos, como en los angloparlantes. En menor medida, también en otros países. Algunas de estas respuestas defienden el statu quo de las disciplinas existentes y la (supuesta) estabilidad de sus fronteras. Otras, en cambio, caracterizan a los "Cultural Studies" como "academicistas" y "despolitizadores". Estos colegas suelen señalar que lo que se hace bajo el rótulo de "Cultural Studies" se disfraza con una retórica política sin consecuencias prácticas. Pienso que esta crítica puede ser válida en algunos casos, pero que en otros no. Algunos de destacados participantes de este campo han expresado su preocupación por tal despolitización.<sup>5</sup> En 1997, en el Congreso de LASA en Guadalajara, participamos numerosos colegas en la creación de la Sección Cultura, Política y Poder. Unos eran "del norte", otros "del sur", otros "del sur en el norte", y otros "del norte en el sur". Algunos se sentían cómodos con la denominación "Cultural Studies" (y/o sus traducciones) y sus orientaciones más frecuentes de trabajo, y otros no. Es significativo que, no obstante esta diversidad, en esa reunión se ratificó de manera unánime el nombre de "Cultura, Política y Poder". Esto fue así por considerarlo lo suficientemente amplio y abarcador, a la vez que también suficientemente marcado por el interés político y de poder en lo cultural (simbólico social) y cultural en lo político y de poder. Así lo recoge el breve texto fundador de esta Sección, el cual además expresa que la Sección "será un espacio para el intercambio y debate entre posiciones diferentes".

Narrar lo acontecido ayuda a apartar el debate de las dicotomías tipo norte-sur. A la vez, sugiere que la denominación de "Cultura y Poder" es, en cierto sentido más amplia, pues se trata de un campo cuya visibilización se postula. No es sólo una corriente intelectual.

Hay dos diferencias adicionales entre las denominaciones que venimos analizando. La primera es que mientras una se articula en relación con la palabra "estudios" ("Studies"), la otra, o bien no lo hace y deja el terreno abierto (la Sección de LASA), o bien lo hace en torno a la idea de "prácticas intelectuales" (el mencionado Proyecto), entendiendo que la producción de "estudios" es sólo una de muchas posibles prácticas. La otra diferencia es que sólo una de ellas hace explícito su interés por asuntos de "poder", o de "política y poder", lo cual tiene consecuencias que limitaciones de espacio me impiden tratar aquí.

La idea de "prácticas intelectuales" apunta a cuestionar el "sentido común" resultante de la hegemonía que la institucionalidad académica, la imprenta y las industrias editoriales han venido ejerciendo sobre la representación de la idea de "intelectual". Asimismo, resalta la importancia de la amplia diversidad de formas que asumen las "prácticas intelectuales". Es decir, aquello que los intelectuales hacen/mos. La idea de "prácticas intelectuales" reconoce la importancia de experiencias trans e interdisciplinarias que van más allá de la academia, e invita a desarrollar nuevas propuestas de este tipo, ya sea estableciendo relaciones con quienes se mueven fuera de ella, o a través de nuestras propias prácticas. La idea de prácticas intelectuales, asociada a las de cultura y poder, permite valorizar la importancia y aprender de Paulo Freire, Orlando Fals Borda, Augusto Boal, Rigoberta Menchú y de tantos otros intelectuales que o bien no limitan sus prácticas al ámbito académico, o bien se mueven fuera de él. Estos intelectuales, que frecuentemente resultan menos visibles para quienes somos escriturocéntricos, desarrollan sus prácticas en movimientos indígenas, feministas, de afrodescendientes, de derechos humanos, de orientación sexual, etc., así como en el teatro, el cine, la literatura, el video, la música, etc.

La idea de "Prácticas Intelectuales en Cultura y Poder" no es una denominación alternativa a la de "Cultural Studies". Se refiere a un campo de prácticas amplio y diverso. Estas se han desarrollado de maneras más o menos explícitas en el marco de articulaciones significativas de la idea de "cultura" con las de "poder" y/o "política". Desde luego, estas articulaciones y prácticas adquieren formas diversas en distintos contextos sociales e institucionales.

## NOTAS

<sup>1</sup> Entre las publicaciones: *Revista Venezolana de Economía y Ciencias Sociales* 7(3), *Revista Latinoamericana de Estudios Avanzados* 14, y el volumen colectivo con textos de treinta autores: Mato, Daniel (coord.) *Estudios y Otras Prácticas Intelectuales Latinoamericanas en Cultura y Poder*. Caracas: CLACSO-UCV., 2002.

<sup>2</sup> "Nosotros habíamos hecho estudios culturales mucho antes que esta etiqueta apareciera". Entrevista a Jesús Martín-Barbero, 1977.

<sup>3</sup> García Canclini, Néstor, "Cultural Studies Questionnaire" *Journal of Latin American Cultural Studies*, 5(1): 83-87, 1996.

<sup>4</sup> Sarlo, Beatriz, "Cultural Studies Questionnaire" *Journal of Latin American Cultural Studies*. 6(1): 85-92, 1997.

<sup>5</sup> Grossberg, Lawrence, "The Cultural Studies Crossroads Blues". *European Journal of Cultural Studies* 1(1): 65-82, 1998.

# Los estudios culturales

## ¿Pueden tener una visión afirmativa de la cultura?

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### Diferencias y semejanzas en las tradiciones de Estudios Culturales

Es un privilegio tener la oportunidad de reflexionar sobre los estudios culturales y dialogar al respecto con Daniel Mato para este número del *LASA Forum*. Me agrada, además, poder decir que estoy de acuerdo con los razonamientos de Daniel. Comparto con él la idea de que el nombre que se atribuya al campo—"estudios culturales" (EC) o "estudios y otras prácticas intelectuales latinoamericanas en cultura y poder" (EPILCP)—no es lo que caracteriza la diferencia entre las tradiciones estadounidenses y latinoamericanas. La historia de ellas en ambas regiones es harto más compleja.

Es un error, pues, suscribirse al maniqueísmo norte-sur. Pero tampoco hay que descartar diferencias cruciales. América Latina no es un todo homogéneo que pueda caracterizarse por una tradición. Por ejemplo, la impronta gramsciana a partir de los 1960s y 1970s en intelectuales marxistas argentinos—José Aricó, Oscar del Barco, Santiago Funes, Juan José Varas—no tiene contraparte en ningún otro país de América Latina y, desde luego, tampoco en los Estados Unidos. Entre los factores que dan cuenta de las diferencias nacionales y regionales, se puede considerar la dinámica política que está circunscrita al contexto nacional, si bien éste se encuentra sujeto a presiones imperialistas o neocoloniales. Otras diferencias importantes en cuanto a los EC o EPILCP tienen que ver con los espacios que ocupan los intelectuales, y con su grado y carácter de institucionalización (en periódicos, revistas, programas universitarios en letras, comunicología, filosofía política o sociología de la cultura); el desarrollo de sistemas (por lo general estatales) de apoyo a prácticas de culturas tanto de élite como populares; la relación (clientelar o distributiva) de éstas con partidos, sindicatos, movimientos sociales, asociaciones civiles, iniciativas de investigación-acción participativa; la penetración de los medios y telecomunicaciones transnacionales; la existencia o no de radios y otros medios comunitarios que promueven las culturas locales; etc.

No es por un azar que la mayoría de los que ensayan los estudios culturales en los EEUU le presten tanta atención a la cultura mediática y consumista (omnívora, razón por la cual muchos se dedican a buscar prácticas contrahegemónicas allí) o bien a cuestiones de representatividad en relación a identidades raciales y sexuales (desarrolladas a partir del movimiento de derechos civiles y las reacciones contra él). De ahí que el multiculturalismo, el postcolonialismo, el subalternismo y otros ismos análogos, prevalentes en la academia estadounidense, tengan un sabor tan particular. Si

bien recientemente se inician estos intereses en América Latina (y no sin el *lobby* de académicos residentes en los EEUU), sigue existiendo en el continente un fuerte protagonismo de los sectores *populares* en movimientos de concientización, piqueteo, precarismo (*squatting*), organización barrial, etc. aún cuando estos se conceptualicen hoy bajo la etiqueta de sociedad civil. Habría que añadir también que han surgido instituciones que *administran* las diferencias y los puntos de contacto en el norte y en el sur: las fundaciones (Ford, Rockefeller, HIVOS, Friedrich Ebert, etc.) y otros organismos de *cooperación internacional* (AECI, OEI) no sólo prestan apoyo a estas iniciativas, sino que fomentan estudios culturales—entre otros—para comprenderlos.

Me interesa menos, para los propósitos de este debate, mapear la genealogía de los EC o los EPILCP que entender por qué razones estos estudios permean cada vez más (y colaboran en transformar) los estudios sociales y las humanidades. Es decir, debemos preguntarnos por qué la cultura viene cobrando tanto protagonismo en diversos sectores sociales y cuáles son los efectos de este protagonismo.

Si abordamos esta pregunta a partir del campo social, tomando prestada la idea del neoracismo de Balibar, podría proponerse que a partir de los 1960s o 1970s (dependiendo del país) el concepto de cultura retoma los criterios racialistas del gerenciamiento (o gubernamentalización en terminología foucaultiana) de sociedades diferenciadas en el contexto colonialista o países democrático-republicanos con inmigración, en circunstancias globalizantes, de ex-colonizados. "Ya no será la herencia biológica [que establecerá el criterio de exclusión ...] sino la insuperabilidad de las diferencias culturales," cuya función no es tanto establecer la superioridad de unos respecto a otros, sino justificar que se mantengan fronteras inflexibles, pues hay una "incompatibilidad de estilos de vida y tradiciones" (Balibar 1991: 21). Ante esta situación el trabajo cultural en esferas no propiamente culturales se hace crucial para imponer (desde un conservadurismo nacionalista) o superar (desde un progresismo de izquierda) la fronterización social. Los EC/EPILCP reflejan a la vez este trabajo cultural.

Las transformaciones operadas por la globalización de la economía, los concomitantes desplazamientos demográficos y sus repercusiones en las políticas nacionales y locales, la magnificación y la capitalización de lo simbólico debido a innovaciones tecnológicas en las telecomunicaciones y en la industria del entretenimiento *han realzado el valor de la cultura como recurso*. La cultura se entiende como cohesionadora de sociedades fragmentadas y como generadora de empleo. Instituciones poderosas como la Unión Europea, el Banco Mundial, el Banco Inter-Americano para el Desarrollo (BID) y las

fundaciones internacionales cada vez más visualizan la cultura como esfera para la inversión. Por esta razón, se asemeja a cualquier otro recurso. Según un funcionario del BID, “la ortodoxia económica que recorre el mundo acabó con el antiguo modelo del apoyo estatal. La inversión requiere un retorno,” que no necesita ser *directamente* económico pero que tiene que ser traducible en términos de precio (Santana 1999). El retorno cultural es análogo al desarrollo sustentable (i.e., sin deterioro ecológico, que sólo aumentaría los costos de operación).

Según el presidente del Banco Mundial, sólo al integrar la cultura (turismo, artesanías y otras actividades culturales) en una visión integral (*holística*) de desarrollo, se logra prevenir la fragmentación, la pérdida de autoestima, a la vez que se genera empleo e ingresos. “El patrimonio produce valor. Nuestro desafío es analizar los retornos locales y nacionales de las inversiones que restauran y derivan valor del patrimonio cultural—trátese del material y construido o de una expresión cultural viva como la música indígena, el teatro o las artesanías” (Wolfensohn 1999: 13).

#### ¿Qué es cultura en los EC y los EPILCP?

A mi ver, los EC/EPILCP no son muy diferentes en su actitud frente a la cultura. Lo que interesa es cómo las relaciones de poder impactan a la sociedad y cómo los diversos grupos sociales se “empoderan” o resisten la cultura hegemónica. Esta perspectiva se encuentra inclusive en críticos de los EC/EPILCP tales como Beatriz Sarlo, quien contrapone el arte a las industrias culturales y los nuevos medios que se acomodan al mercado, menoscabando así lo que tiene de “socialmente significativo.” Sarlo resiente a los estudios culturales “neopopulistas” que ayudan a restarle importancia a esas artes que, por su densidad semántica y temporalidad de procesamiento más lenta, adiestran a los sujetos con una capacidad crítica necesaria para la intervención efectiva en la esfera pública y la política (Sarlo 1997). Nelly Richard a su vez ve en *cierta* producción artística—Diamela Eltit o Raquel Olea—la interrupción de la maquinaria de producción de sentido cómplice con el capitalismo neoliberal, que a su vez borra la memoria de la violencia. Para Richard, aún el énfasis en las políticas contestatarias de identidad diseminadas desde la “academia metropolitana” (siguiendo teorías postcoloniales, posmodernas, subalternistas y de estudios culturales) “canalizan las energías contrahegemónicas en dispositivos de sentido (representatividad) que a fin de cuentas

facilitan su absorción por el Estado mediador entre el capital transnacional y los ciudadanos” (Richard, 2001).

Tanto Sarlo como Richard valorizan el “*plus* extraño al mercado e incomprensible para la mirada sociológica,” a la vez que instrumentalizan ese *plus* a una política diz que contestataria, como si la política fuese el *non plus ultra* del comportamiento social. Para Sarlo el *plus* debe instaurar un pensamiento crítico; para Richard debe operar un “descenramiento de la convención literaria o [llevar] el signifiante a transitar por las orillas menos frecuentadas del imaginario narrativo” (Richard 1994: 96). Pero esta preocupación por el *valor* del arte deja de lado uno de los aspectos más importantes de la labor estética: la *creación de mundo*, que de ninguna manera se limita a las artes propiamente dicho y que más bien se constata en todas las esferas de la práctica humana. Por creación de mundo me refiero a la *ética* que Foucault (1986) propone para referirse a la elaboración de la *forma* del ser (individual y colectivo). Esta no se puede ensayar fuera de las relaciones de poder pero no por eso tiene que entenderse como determinada por ellas. Se trata de un proceso dialógico de autoría que rearticula el imperativo ético universal kantiano. Esa autoría es el urdimiento estético que salva la incomensurabilidad aparente entre sensibilidad y representación. La forma del ser está permeada por lo social (la representación) pero sólo como material con el cual se constituye la sensibilidad, que no es reducible a él.

Los EC/EPILCP responden, en su mayoría, a imperativos morales; se interesan por las resistencias o la subversión al poder. La reintegración de la ética-estética a nuestra comprensión del quehacer cultural—tan difícil en esta época signada por su transformación en recurso—nos abre a una dimensión del comportamiento humano—poesía, canto, ritual, leyendo, cocina, prácticas religiosas—que convive con la opresión, el imperialismo, las desigualdades raciales y de género, las jerarquías clasistas, etc., pero que a la vez nos revela lo que hay de afirmativo en él. El ritual es, por ejemplo, la transacción mediante la cual una colectividad se cohesionan como tal. Pero no por eso el ritual se limita a ese cohesiónamiento normativo; al contrario, el ritual es también fuente de goce, de un formateo de cuerpo y conciencia que no está subordinado a esa instrumentalización social. Las vocalizaciones, los movimientos, los gestos y otras prácticas con que se ensaya cualquier práctica cultural producen sensaciones, sentimientos y conceptualizaciones que si bien el poder contextualiza, no por eso son determinados por él.

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# Elitism and the Death of Subaltern Studies

by Robert Carr

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Living in Jamaica I hear echoes of what has become of the Latin American Subaltern Studies Group, and I am at the point of wondering out loud about its fate, and its intent. As a founding member of the Group who has returned to the Caribbean, I use subaltern studies in my work every day. As a black gay man who lived the experience of a political project aimed at giving the subaltern a voice, and who is no longer a literary/cultural critic but also a social scientist and academic activist confronting the archive of the living and bringing into being deliberate social change in the name of the subaltern, I wonder what has happened to my *compañero*, Latin American Subaltern Studies (LASS).

My focus is HIV/AIDS, which most dramatically affects and infects the poor of the Caribbean. We have the second highest infection rate in the world, second only to Sub-Saharan Africa. Given the uncontrollable migration of peoples globally, the money is pouring in, with ropes, rather than strings, attached. I straddle the poles of helping those on the ground stay in their homes, find the hope that is medically proven to prolong and improve the quality of their lives, even as I battle with the donor agencies whose policies are set in the metropolises and who all too often find their hands tied by right-wing politics that dominates the West. As I listen to the subaltern speak in my office on a daily basis and tell me of their imminent eviction, of their abandonment by family, of their struggle to afford unaffordable blood tests and treatment regimes, the reality of subaltern studies is woven into the warp and woof of my daily life.

LASS emerged out of the recognition that the collapse of the Soviet Union meant an end to a viable political alternative that the West saw as a threat. This meant the entire global struggle for human rights and democracy, which had yet to be properly realized except for the elite, was in dire jeopardy. We wanted to find a new language and new concepts that could capture the coming realities of grotesque injustice, the *corporatization* of the world, that emerging environment in which the glorification of Ronald Reagan by the U.S. elite with such euphoric bliss became just one expression of the new political-economic climate in which all opposition became trivialized.

When some of the original members came across the concept of subaltern studies in Spivak's "Can the Subaltern Speak?" we thought about our lived realities and recognized immediately the rich possibilities for politically rethinking strategy and understandings of how the political postmodernisation of the world was playing out in the electoral defeat of socialist experiments in our countries such as post-revolutionary Nicaragua and Jamaica after the Manley experiment. Latin American Subaltern Studies explained to us, in a way that the marxisms at our disposal could not, the issues of agency, of who the players were, of their investments, and served, most profoundly, to realign the possibilities for thinking about and planning social change. As intellectuals, our role was to advocate and to unmask charlatans, even as we watched many so-called leftists fall away one by one and then in droves, as if they really

believed the Soviet Union was the struggle itself. We watched the subaltern vote the right into power and knew what this meant because that was our job—understanding the political implications of narratives and discourses on living conditions and political rights. When Florencia Mallon raised the question of the Group as composed of almost all literary critics—there was one sociologist, one historian, one political scientist—we recognized our disciplinary limitations, but knew that we were political people within the university system, not university people batting about ideas of politics.

Once the Group began to gain notoriety, as happens globally throughout academia, it began to attract new kinds of members. For some of these their main concern was their career advancement. For others who wanted to have external links with the harsh lived realities of the subaltern and bring those realities into the center of the debate, the Group provided a forum and a community. Two streams of Subaltern Studies emerged: one political, the other concerned with academic cache. Once more the subaltern's back became the opportunity for the advancement of the elite, precisely the disparities LASS was formed to expose and denounce. I was shocked when I heard that John Beverley had pronounced Latin American Subaltern Studies dead at a LASA forum, even as our collection of essays was premiering at the very same conference. What had happened, I wondered, to the project of solidarity beyond the luxury of Washington DC hotels? If the project was dead, then what was to be the fate of the attempt to forge a pact between the *invisibilised* and the irresponsible and opportunistic well heeled?

Like Lazarus, however, I hear there are to be revivals of the Group. A cadre of young intellectuals is raising the question again. What is yet to be seen is if this new revival will emerge as a corporate entity concerned to provide a forum to an academic elite who have achieved what is called in corporate America, "name recognition" and forming what can only be called a corporate entity, Subaltern Studies Inc., a privately-owned subsidiary of Latin Americanist academic elites, or whether it will be a project in solidarity with the poor.

As I look at these new trends in LASS and at this new incarnation as a corporate entity I cannot help but wonder if there is a place for my kind of work in LASS and for the subalterns whom I work with on a daily basis. Once we were accused of being a bunch of Northern academic elites masticating about the oppressed in the South. Writing from the South, and looking at what has happened, I cannot help but return to some of these fundamental questions. Has Spivak's initial declaration that the subaltern cannot speak, its subsequent retraction in the name of *realpolitik* notwithstanding, come full circle? Has the project of LASS deconstructed itself? Is this the reason why LASS has come back from the dead replete with name-brand academics? What will be the fate of the original impetus of the Group? Then we wanted to find a way to talk about the coming debacle that is now the stuff of the nightly news as the United States and Israel

massacre entire nations with impunity. The “sand niggers” of Desert Shield have become the terrorists of the twenty-first century. That massacre is also ongoing physically, economically and politically in the United States’s backyard. Do those people rendered subaltern, and the activists who lobby on their behalf, working 12 and 18-hour days—and be assured the Caribbean is rife with them—have a place in this Lazarus LASS?

At a recent conference in honor of Kamau Braithwaite, there were three of us who gave papers on subaltern studies in the Caribbean. Each of us has made the first cut for the proceedings. The struggle is on here to develop a subaltern studies from the South. It is not my doing; each of the three of us came and found each other at this gathering, an appropriate enough synergy given Braithwaite’s *oeuvre* over the past four decades. Is this relevant, I wonder, to Group in the metropole?

Who are the new subalternists for 2002 and beyond? Are we witnessing, as in so many aspects of daily life North and South, a process of gutting projects of politics for a corporatized academia, a process which many original LASS members saw coming with the collapse of opposition with teeth? Is “the subaltern” becoming a simulacrum, a linguistic toy for academic posturing? Here too, has the Empire Hardt and Negri write so chillingly about succeeded?

Is LASS to be a neo-liberal soiree in Leftist drag mouthing safe platitudes that aid and abet the trivialising of the devastation

globalization is wreaking on the world? Was the murder of Iqbal Mashis, a small child and global activist for the rights of children, himself sold into slavery and shackled by his ankles as he wove “exotic” hand-made carpets for sale in Western markets of any concern for LASS? Does it raise for LASS concerns about childhood slavery and prostitution in Latin America and the Caribbean? Or is Laclau’s or Derrida’s or Zizeck’s latest theoretical intervention more important? What are the living conditions on the Chiquita plantations in Central America, and what role did Bill Clinton’s administration play in accepting those conditions in confronting the World Trade Organisation about abolishing preferential trade agreements with Europe for struggling ex-colonies in Chiquita’s name? Who is the subaltern for this new Group, and can the subaltern speak at the macrological level: Spivak asked that question almost 20 years ago. Does LASS have an answer anymore beyond posturing and the politics of a circle jerk? What is, indeed, the future of LASS in the belly of the last remaining superpower (Hardt and Negri notwithstanding)?

For me, the function of theory and of Latin American Subaltern Studies is to focus and co-ordinate action, and to develop implementable policy that makes the living conditions of the subaltern more humane. LASS, at its root, was founded as a political project theoretically and politically in service of the subaltern and not the elite. What I see is that it has turned into a project for the elite, among the elite, and in the service of the elite.



## Religion in the Americas

*Religion in the Americas* is the first program in the United States that recognizes the growing religious diversity and continuing migrations among people from North, Central and South America, as well as the Caribbean. In the past twenty years, the study of North American religion has moved beyond European Christianity to the broad diversity of religious cultures in the Americas, while scholarship on Latin American religion has become increasingly interdisciplinary, comparative and hemispheric.

*Religion in the Americas* builds upon the strengths of Department of Religion faculty and the University of Florida’s Center for Latin American Studies, one of the largest and best-regarded programs in the United States. Religion faculty work closely with colleagues in political science, anthropology, history and other programs to develop research and teaching in this collaborative field.

Department of Religion faculty Anna L. Peterson and Manuel Vasquez are well-known scholars of religion in Latin America. They work closely with the Center for Latin American Studies coordinating major collaborative research and grant programs, including support from the Pew Charitable Trusts and the Rockefeller and Ford Foundations. These programs have helped establish the department as the best place in the United States to study the religious interactions in North, Central and South America. David Hackett is a well known scholar of US religion, whose interests include East-West relations and religion among immigrants. In addition, several faculty members with specialties outside the Americas have developed teaching and research interests in areas such as world religions in the Americas and transnational religious communities.

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# A New Debate on Subaltern Studies?

by Ileana Rodriguez

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I received recently an email from Alvaro Kaempfer announcing a call for papers to be presented at the 51st Congreso Internacional de Americanistas that will take place in Chile in July 2003. Kaempfer is organizing a symposium whose title is "*Entre Postcoloniales y Subalternos: instrumentos, lugares y perspectivas desde donde pensar las Américas.*" Last year, Gustavo Verdesio, who, with Kaempfer and Daniel Mosquera, is also co-organizing this symposium, invited me to participate in a volume of *Dispositio* he is editing on Subaltern Studies, the second one to come out in this journal—the first was edited by José Rabasa, Javier Sanjinés, and Robert Carr. Verdesio and his colleagues are revisiting the site we, The Latin American Subaltern Studies Group (LASS), created sometime ago. As a founding member of LASS, I celebrate their interest.

At the last LASA meeting in Washington DC in 2001, John Beverley had declared our group defunct, a gesture that was considered arrogant by some of our younger colleagues. There was little for me to say since I had done likewise in the volume I edited in English that came out as *The Latin American Subaltern Studies Reader* (Duke, 2002). However, since ideas cannot be disposed of by decree and given that the group had enjoyed a certain caché during the decade of the 90s, it was predictable that somebody would pick up the discussion where it left off and carry it on to new grounds. I wonder if this time around their efforts will not be labeled imperialist. The attempt to bring it to Chile speaks of a will to link North and South, although, like us, theirs is an initiative of intellectuals located within the United States.

The interest motivating this revival, the call states, is to critically review the proposals, programs and contributions to Postcolonial and Subaltern Studies from different areas of specialization within Latin American Studies. Their point is to come back to the debate, perhaps to find out the real differences, or convergences, between postcolonial and subaltern studies, and to promote an interdisciplinary dialogue on the ample gamut of theoretical paradigms.

In my introduction to the Spanish volume of Subaltern Studies *Convergencia de Tiempos: Estudios Subalternos, Contextos Latinoamericanos. Estado, Cultura, Subalternidad* (Amsterdam: Rodopi, 2002) entitled "La encrucijada de los Estudios Subalternos: Postmarxismo, desconstruccionismo, postcolonialismo y multiculturalismo," I had already attempted to elucidate the brands of subalternism implicit in our work, as well as to validate approaches other than those strictly labeled "theoretical" that are indeed the works that have gained notoriety, the ones that represent U.S. subalternism in Latin America and in Latin American Studies. There is here certain notion of fieldwork at hand. In a market place that privileges theory, theory is the

language of prestige and power, the dialect to speak power in the profession. Thus, subalternism, both in the Latin American and South Asian versions, emerges as a debate between post-Marxists, post-structuralists, and post-colonialists. The call to the symposium leaves one of the terms nominally out.

Interested in politics as I am, even if politics is reduced to the politics of fieldwork, my question today is the same as the one I raised before and that I made explicit in my introduction to the volume I referred to above, namely: is there a possibility of common front politics in academia amongst all these "posts-?" Can we all live and work together in a peaceful coexistence, or are our field agendas so different that they impede any coalition of efforts? Is there a possibility to regroup in order to articulate the hermeneutical and political fields in such a way that they serve the subaltern? Or is this simply utopian thinking within an institution moving rapidly into the corporate model and making all of us the merchants of ideas? Do we still want to entertain the possibility of contributing to the debate in the public sphere and see the need of unified political fronts?

Two important points of our discussion, and in a way the thresholds marking the parting of the waters of these posts, are the concept of subaltern itself; and then the disciplinary frame where the subaltern was to be thought, intervened, unraveled. To start with the concept itself, subalternity was a notion always at a crossroads. For some, it was located along the lines of the logic of certain systems of representation, and as such, a pre-text for flexing our intellectual muscle and using it as a way of thinking the unthinkable. In this respect, subalternity stood as a metaphor for several negations, as a limit or threshold of Western, dominant, hegemonic knowledge, always considered insufficient and lacking. Conceived in this manner the subaltern made it possible to review the history of philosophy itself, to come deeply to examine old hermeneutical systems, to create very sophisticated games of knowledge, to play with logic and syntax and to come up with prestigious texts that put us at an advantage in the market. In this respect, the subaltern was used as exchange value and we cashed on it. For others, subalternity was a real and not only a discursive condition of subordination, and as such it stood for a social position embodied in the oppressed, a condition that generated the colonality of power. These works were not characterized by their theoretical bent but by their interest in excavating sites and explicitly or implicitly setting up policy recommendations showing to what degree Western scholarship ignored or instrumentalized the subaltern. We considered that making the subaltern and the subaltern positions more visible was a way of demonstrating solidarity with the poor. Thus these two notions of the subaltern run the gamut of subaltern studies in its multiple articulations and become evident in the works presented in the volumes.

The second point relates to the frame of reference and the choice of the frame runs parallel to the notion of subaltern we each chose to handle. And here is where the metaphor of the four horses of the apocalypse put forth by Florencia Mallon comes to bear on our work and relates to the discussion on postcolonialism, subalternism, and poststructuralism. This is the choice between Foucault, Derrida, Gramsci, and Guha; or more locally within subaltern studies, between the Marxist derrideanism of Spivak and Guha's Gramscian Marxism.

It is clear that there are two tendencies running parallel within subalternism as there were within Marxism and are today within feminism. One can be referred to as the philosophy of praxis—what in subalternism will be the most theoretical tendency. Two is that of the praxis of philosophy—what within subalternism is understood as the more political or historical tendency. In a prologue to Nicos Poulantzas' work on the state, Stuart Hall names these two strands as the tension between the structure and theory, but I prefer to call it the difficulties of engaging “liberating theories” and thinking they can be situated uniquely on one side of the dilemma when in reality “liberating theories” of necessity partake of both. However, those subalternists who are less politically or even historically inclined tend to dismiss as mere “activism” the tendencies implicit in those more historically or politically oriented, while the latter, in turn, tend to see the work of those theoretically inclined as “careerist,” or mere academic exercises, mere academicism.

There were many other agendas converging in the formation of Subaltern Studies, both Latin American and South Asian. For instance, some scholars were interested in the inter-local dialogues, in the polilocalities of historical demands, in the polyphony of voices and the polifocality of visions. Some underscored the heterogeneity of our experience when compared with the monocentrism of laws, the logocentrism of philosophies, and homocentrism of mysticism in the West. And in typical postcolonial fashion claimed the changeover from verbal to visual, from the literary to the oral, from prose to poetry. This position is clearly stated in Hamid Dabshi's piece “No soy subalternista” published in the aforementioned volume of subaltern studies in Spanish. There was an urgency to acknowledge differences in accentuation, in thinking, in experience.

One of the sublated questions was the question of what the progressive scholar must do after the political defeat of the left and how to deal with discontent and disorientation. Some of us hoped Subaltern Studies would offer a solution to our dilemmas. But no sooner was the idea entertained than the warnings rushed

through. The most telling one came in the form of a criticism against the dangers of traveling theories and conceptual borrowings—a warning that never applies to the use of Western theories presumed to have universal value. In spite of these warnings, some of us really entertained the idea of listening to the subaltern and were deeply seduced by all their contradictory complexity. We were convinced of the complicity between historiography and counterinsurgency, of the impossibility of colonial or national history appropriating to itself the subaltern. It was this generative idea that took us to question the disciplinary fields of action, the dialogue with the metropole, the necessity to recognize that we could no longer think the different social and cultural movements within the traditional categories of orthodox Marxism, and that was our link with the poststructuralists.

So while some scholars were concentrating on the deconstruction of ideas and epistemes, others were still interested in subaltern consciousness and agency. The question was whether or not we could really limit ourselves to thinking the subaltern solely as a metaphor of negation and limit of hegemonic knowledge or whether we were willing to seriously entertain the agency of flesh and blood sufferers. This was our way of thinking the political within the academic, of wondering through which kinds of articulations could theory be political and contribute to the elucidation of oppression. Could subalternism really constitute a viable paradigm to solve some of the aporias of knowledge and could it present a viable opposition to hegemonic capitalism? Could it come to occupy the place of Marxism as the new liberating theory of praxis?

Both in the South Asian and Latin American versions these strands were also phrased in national and regional terms, one more North American, others more Indian and Latin American. Any new debate on Subaltern Studies will not escape this dilemma, and in an era where the praxis of politics is obscured and the tendencies move against what Antonio Negri and Michael Hardt call the “accumulation of struggle,” or what we would call in the political language of the past, a tendency moving society towards the right, the future of working within subaltern studies—and even within postcolonial and postructural epistemes—will have to come to terms with this tension. And, furthermore, it will have to come to terms with the political implications of the resolution, namely the institutional effects (promotions, tenure, salaries, publications, well paid lectures—the exchange value side of our trade) that today, like yesterday, tend to privilege the theoretical over the political arguing that academia is, within the division of labor, the place assigned to the discussion of ideas, thus obviating the political role ideas play in the discussion of power.

DALLAS IN 2003!

# Latin American Research Review at UT-Austin

by Peter Ward, Editor

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In January 2002, after almost twenty years at the University of New Mexico, the *Latin American Research Review* (*LARR*) formally came back to the University of Texas at Austin where it actually was first published in 1964. The first issue under the new editorial team will appear in Spring 2003 (Volume 38, No 1). For the University of Texas at Austin it is both an honor and a privilege that the LASA Executive Council awarded us the opportunity to take on both the responsibility and the opportunity of editing and publishing *LARR* over the next five years. Since August 2001, the new editorial team at UT-Austin has begun operations from new offices in the Teresa Lozano Long Institute of Latin American Studies, and has started to process and review manuscripts as well as commission book review essays for Volume 38.

LASA and the new editors owe a great debt to the former University of New Mexico editorial team, and especially to the former editor Dr. Gil Merx and to Associate Editor Dr. Karen Remmer (now both at Duke). Thanks in large part to their long-term dedication, professionalism, unstinting effort and high standards, *LARR* has a deserved reputation as the foremost academic journal in the field of Latin American studies. Naturally, our aim is to ensure that this does not change.

The new editorial team comprises myself, Peter Ward (Sociology) as the new Executive Editor, aided by Associate Editors Jonathan C. Brown (History), Henry Dietz (Government), Naomi Lindstrom (Literature and Cultural Studies), and Kurt Weyland (Government). Henry Dietz has kindly agreed to take the lead in editing our book review essays. Although we do not cover all areas, this group of editors offers both wide country coverage of Latin America, as well as disciplinary breadth and depth. Moreover, the University of Texas at Austin is well served by having some 150 Latin Americanist faculty, many of whom have specialist expertise in the areas of intellectual enquiry that *LARR* serves. (For further details about Latin American Studies at UT-Austin please see <[www.utexas.edu/lai](http://www.utexas.edu/lai)>).

Nevertheless, as is often the case with a change of team and venue, particularly after a long tenure at another institution, several significant changes are planned, and the purpose of this *Forum* article is to briefly outline those principal areas of change in the short and medium terms. Readers are encouraged to visit the new *LARR* Home Page at <<http://larr.lanic.utexas.edu/>> for further details about the new editorial team, the changes that we propose, as well as revised guidelines concerning submission of manuscripts, invitations to book review essayists, etc. There is also a link to provide on-line feedback to the Editors. Below I am pleased to outline briefly some of the continuities as well as some of the principal changes that are underway.

## Areas of No Change — *STET in Editing Parlance*

• The primary goal of *LARR*'s mission remains as always: to publish top flight research on Latin America from a multi- and/or inter-disciplinary perspective, and to do so in a format that is free from jargon and which remains accessible to a general academic readership. Preference will be given to work that draws attention to the linkage between research and its broader implications for theory and method, rather than presenting a detailed descriptive and/or an overly esoteric analysis of a particular case.

• *LARR* does not normally publish policy or advocacy research. However, we do invite timely papers based upon rigorous analysis of public policy outcomes where this is based upon original research.

• Papers may continue to be submitted in all three languages (English, Spanish, and Portuguese), but *LARR* does not normally translate articles, and will only do so by prior agreement, and where the costs of translation are covered by the author or by her/his institution.

• *LARR* will also continue to review books through the medium of book review essays, which the Editors will commission from specialists in the field (see *LARR* Home Page). There is no intention to embark upon single book reviews since other Latin Americanist and disciplinary journals already offer this service. Instead, *LARR* prefers to examine several works on particular research theme, from an interdisciplinary and multidisciplinary perspective.

## Significant Immediate Changes

• We wish to make *LARR* more innovative and responsive to the contemporary production of knowledge. Therefore, in addition to the high quality manuscripts that *LARR* regularly publishes, the goal is to encourage submission of ahead-of-the-curve research and ideas that may not yet have achieved broad acceptance, or yet become embedded in accepted theory. While this will entail taking occasional risks, the aim is to raise *LARR*'s leadership in breaking new ideas and scholarship.

• Similarly, we wish to be more proactive: specifically to encourage subject or issue research forums (at LASA Congresses for example), as well as occasional cluster meetings of leading researchers coming together to discuss cutting-edge issues.

• To raise *LARR*'s visibility and role as a venue for quality research in new and emerging areas where these relate directly to, or are informed by, Latin American studies. Examples here might include



leading-edge interdisciplinary research initiatives within cultural studies, within research on Latino issues, and on transnationalism, all of which increasingly intersect with Latin American studies in ways that are intellectually challenging and illuminating.

◦ To achieve a more rapid turn-around time in reviewing manuscripts. By making more use of electronic communication with reviewers and in receiving reports, we are already achieving significant time reductions in the period between submission and actual publication. In general, however, authors whose manuscripts receive a final decision after the first (internal) review can usually expect to receive an early (decline) decision—within 4-6 weeks of receipt. Those whose papers are sent out for multiple external review can expect to receive detailed reports within three to four months (see “Instructions to Authors” section on the Home Page). LASA members called upon to review papers can help enormously here, not just by their willingness to engage in double-blind peer assessment, but by doing so expeditiously and within set deadlines. *Not counting* the time taken by authors in making required revisions, the goal is for manuscripts to spend no longer than a total of between nine and twelve months physically at UT in the review and production process.

◦ In recognition of the essential role that publications in first tier journals play in tenure and promotion for many LASA members, *LARR* is seeking to increase the number of full research articles included in each issue and volume. This does not mean a relaxation of standards or quality of published work, but will be achieved primarily by reducing the length of manuscripts to not normally longer than 35 pages double-spaced inclusive of footnotes, etc. (around 9,000 words).

◦ *LARR* proposes to continue to publish “Research Reports & Notes”, but to do so in a way that conforms more strictly to the stated purpose—namely to provide a brief research report or note (of 10-15 double spaced pages) that offer a commentary on a technique or method that will assist other researchers; identify and offer guidance about a new archive or body of research material/data; or offer a complementary note on major research that will assist in the interpretation of that research in a manner that is designed to facilitate.

#### Medium-Term Changes Being Contemplated

As well as these changes and fine-tuning as we proceed in our first year, a number of additional initiatives are planned, but these will not be undertaken until *LARR* has completed at least one full year’s cycle at UT-Austin (i.e. beginning in 2004).

◦ Ultimately we hope to establish an all-electronic process of submission and review of manuscripts, thereby raising the efficiency with which authors and external referees may interact

with *LARR*, and further expedite a faster publication of research.

◦ To develop wider utilization by *LARR* subscribers of *LARR*-on-Line, since currently very few use the service. (LASA members can already make immediate use of *LARR*-on-Line without further charge simply by requesting an access code — <larr@uts.cc.utexas.edu> [indicating “Request Access Code” in the subject box]. This offers on-line access to paid up-LASA members who can access past issues, and obtain a printout of individual essays.)

◦ Where appropriate and desirable, to translate articles into English, with parallel on-line availability in the original language.

◦ To commission and sponsor research forums at LASA and other congresses especially where this will lead subsequently to major pieces for consideration in the journal.

In short, *LARR* is actively seeking ways in which we may take advantage of the changing opportunities in communications and publishing technology, and to do so in ways that will both foster the greater dissemination of knowledge for the 21<sup>st</sup> Century, and serve the advancement of scholarship and the professional development of LASA members and those engaged in Latin American studies worldwide.

I would especially like to encourage LASA members to submit papers for consideration in *LARR*. It is true that the peer review process is rigorous, and that “rejection rates” are high, but they are not as excessive as some top-tier disciplinary journals. And, by having a quick-but-tough initial review process, even where manuscripts are declined, many submissions will receive a relatively quick decision.

The address for manuscripts and correspondence is:

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The Editors welcome your feedback. Please e-mail comments “Feedback” <larr@uts.cc.utexas.edu> or directly from the hotlink on the Home Page: <<http://larr.lanic.utexas.edu/>>.

Requests for individual access codes to *LARR*-on-Line (LARROL) may be made by e-mail or from the Home Page—click on “Subscriptions”. ☐

# Executive Council on National Flagship Language Initiative- Pilot Program (NFLI-P)

*The Executive Council of LASA, in its meeting of February 8, 1992, approved the text of a letter to then Senator David Boren, sponsor of the National Security Education Act (NSEA) of 1991. The letter was signed by the presidents, respectively, of the African Studies Association (ASA), the Middle East Studies Association of North America (MESA), and LASA, and sent to Senator Boren in early 1992. The full text of the letter appeared in the Spring 1992 LASA Forum. In May of 1994, an EC-approved letter was sent to Robert Slater, Director of the Program, now designated as NSEP (National Security Education Program).*

*The Middle East Studies Association has been particularly active over the years in monitoring NSEP activities. The MESA Board of Directors produced a statement as a new NSEP program at its April 27, 2002 meeting. In turn, the LASA Executive Council, at its own meeting in Dallas on June 2, 2002, endorsed the statement, which is reproduced below in its entirety.*

*(In addition to noting problems with the program, the statement reiterates essential aspects of the NSEP which the three area studies associations found objectionable—and which have remained unchanged. Various U.S. institutions of higher education have now taken exception to NSEP, considering it in the same light as the three area studies associations)*

The Board of Directors of the Middle East Studies Association of North America (MESA) is concerned about the potential negative consequences of aspects of the recently announced National Flagship Language Initiative-Pilot Program (NFLI-P), under the National Security Education Program (NSEP) authorized by Congress in 1991. The NFLI-P institutional grants were announced on April 1, 2002, with the closing date for applications from U.S. universities stipulated as May 15, 2002.

We fully endorse the most broadly defined aim of the program, “to address the need to increase the ability of Americans to communicate and compete globally by knowing the languages and cultures of other countries” (NFLI-P Advanced Language Institutional Grants, Application Guidelines, Section A: Program Guidelines, [www.nflc.org/flagship/application](http://www.nflc.org/flagship/application)). We believe that such a goal requires commitment to a broad range of educational programs in the humanities and social sciences, including but not limited to language acquisition. We have and will continue to support fully programs administered through the U.S. Department of Education, which we believe is the appropriate governmental entity to implement educational programs established by acts of Congress. At the same time, we have (1992, 1995) noted our strong reservations concerning the decision to locate the NSEP administration in the Department of Defense and the involvement of the CIA on the Board that oversees the NSEP. We believe it is essential to maintain the administrative independence of such programs from government agencies involved in national security.

While MESA welcomes enhanced attention to language-study programs, we are uneasy about the directed goals of NFLI-P, and in particular the direct link that it envisions between academic programs and government employment. The program guidelines for the NFLI-P note that the success of this program will “depend

in large measure on the capability of U.S. higher education to supply to the U.S. government graduates from across disciplines and who are proficient in critical languages.” NSEP was instituted specifically to address the personnel needs of federal agencies responsible for national security. Students accepting NSEP fellowships have a national service obligation. We regard this as a matter of individual choice and have urged simply that students be made fully aware of their contractual obligations under the program. However, we are apprehensive that the proposed establishment of university programs will link all participating students by association with Defense Department language study funding through the institutional grants that NFLI-P has announced.

Scholars wishing to carry out academic research, language training, collaborative work with colleagues outside of the U.S., and other professional activities in the Middle East and North Africa already face daunting governmental and extra-governmental obstacles. Recent political events have only increased the obstacles and risks to U.S. citizens and residents who carry out academic work overseas. A government-funded program that emphasizes cooperation between the U.S. academy and government agencies responsible for intelligence and defense will increase the difficulties and dangers of such academic activities, and may foster the already widespread impression that academic researchers from the United States are directly involved in government activities. This may discourage foreign colleagues from collaboration with Americans in scholarly projects. Ultimately, such a program may actually undermine the research and teaching of languages, histories and culture that area studies programs in U.S. universities strive to advance.

Furthermore, if the full-fledged NFLI-P is funded and established in years to come, according to the description of the Pilot Program, participating universities “must be ready and able to accept those students, as well as U.S. government personnel, who may not be matriculants or degree seekers.” While we are in favor of the expansion of second-language learning in the U.S. educational system, we view with alarm this implication of direct government participation in deciding who may be admitted to university programs.

We believe that “national security” should be defined and that it should include the continued vitality and academic independence of this country’s higher education system. We urge that funding for second-language acquisition, like other educational programs, be administered through the Department of Education. We deplore the channeling of funds for education through defense or intelligence agencies.

The MESA Board of Directors recognizes the urgency of developing a more appropriate institutional location and structure of governance for NFLI-P, one which will better protect the interests of the people whom the program is intended to support. It has therefore resolved to work actively with other concerned organizations to effect the desired changes.

We recommend that MESA members and institutions not seek or accept funding for the NFLI-P as presently defined, constituted, and administered.



## LASA2003 On Target

It is still too early to predict whether LASA2003 will be the *largest* Congress ever, but concern that fallout from recent events would mean significantly fewer proposals for participation in the Dallas meeting is proving to be unfounded: LASA's XXIV International Congress, March 27-29, is destined to be very big and highly diverse!

A total of 434 proposals for panels and workshops were received, and 760 individuals requested session "homes" for their papers. Add the 50 sessions submitted by Sections (automatically accepted under the rules of participation for Section submissions), the potential for building sessions to include significant numbers of the papers submitted individually, special sessions organized by LASA President Arturo Arias and the Program Office, and it all adds up to another large gathering of Latin Americanists from all over the world.

By the time this issue of the *Forum* is mailed, the 29 Track Chairs will have submitted their evaluations of the proposals and reported their efforts to place individual papers to Program Chair María Rosa Olivera-Williams. Everyone is working hard to make sure that the results of all this work can be communicated to proposers by the end of October, 2002. Travel grant decisions are scheduled to be communicated by the end of November.

Thanks, as always, to the hundreds of LASA members who heavily invest their time in thoughtful preparation of proposals. Dallas2003 will prove to be yet another occasion for celebrating the advent of new scholarship encouraged by the face-to-face collegial encounters that international meetings of this scope can provide.

# DALLAS IN 2003!

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Tufts is an affirmative action/equal opportunity employer. We are committed to increasing the diversity of our faculty. Members of under-represented groups are strongly encouraged to apply.

DISPLAY YOUR BOOKS AT LASA2003

LASA members interested in displaying titles at the XXIV International Congress of the Latin American Studies Association should advise Harve Horowitz, LASA's advertising/exhibits representative, of their latest publications for promotion at LASA2003 in Dallas, Texas. Not only is this a valuable opportunity to bring titles of interest to the attention of your colleagues, but publishers can benefit from the marketing potential of congress exhibits and program advertising. Use one of the forms below to alert your publisher to this opportunity or to notify our representative directly.

Dear Publisher:

Please contact LASA Advertising/Exhibits, c/o Exhibit Promotions Plus, Inc., 11620 Vixens Path, Ellicott City, MD 21042-1539 (410-997-0763; Fax 410-997-0764; e-mail: lasa@eponline.com) concerning promotion of my title(s), listed below, at the XXIV International Congress of the Latin American Studies Association, March 27-29, 2003, in Dallas, Texas.

Title \_\_\_\_\_ Year \_\_\_\_\_

Title \_\_\_\_\_ Year \_\_\_\_\_

Title \_\_\_\_\_ Year \_\_\_\_\_

Author/LASA Member \_\_\_\_\_

TO: LASA Exhibit Management  
c/o Exhibit Promotions Plus, Inc.  
11620 Vixens Path  
Ellicott City, MD 21042  
Phone, 410-997-0763; Fax: 410-997-0764; e-mail: lasa@eponline.com.

FROM: (Author) \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip/Postal Code \_\_\_\_\_ Country \_\_\_\_\_  
Phone: \_\_\_\_\_ Fax: \_\_\_\_\_ Email: \_\_\_\_\_

Please contact the following publisher(s) concerning recent title(s) I would like displayed at LASA2003:

Title #1 \_\_\_\_\_

Publisher \_\_\_\_\_

Address \_\_\_\_\_

Email: \_\_\_\_\_

Editor/SalesMgr. \_\_\_\_\_

Title #2 \_\_\_\_\_

Publisher \_\_\_\_\_

Address \_\_\_\_\_

Email: \_\_\_\_\_

Editor/Sales Mgr. \_\_\_\_\_

\_\_\_\_\_ Check here if you are interested in arranging your own display if publisher declines participation.

# FILM FESTIVAL AND FILM EXHIBIT LASA2003

Latin American Studies Association XXIV International Congress  
Dallas, Texas, USA – March 27-29, 2003

Film and video materials that are not integrated into a panel, workshop, or other regular Congress session may be featured at LASA2003 in three separate venues:

**I. LASA2003 FILM FESTIVAL:** You may submit a film or video to compete for the juried designation of "*LASA 2003 Award of Merit in Film*," which is given for "excellence in the visual presentation of educational and artistic materials on Latin America." Approximately 15 such designations will be made. These films and videos will be screened free of charge in the LASA2003 Film 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 September 2001* 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.

To enter the competition for the LASA2003 Film Festival, mail one copy of the Completed Submission Form, along with a VHS copy of your film or video to: LaVonne C. Poteet, Coordinator, LASA2003 Film Committee, Bucknell University, Lewisburg, PA 17837. Tel: 570-523-1408; Fax: 570-524-0933; Email: <poteet@zonarosakc.com>. Send a duplicate copy of the form (without film or video materials) to: Reid Reading, LASA, 946 Wm. Pitt Union, University of Pittsburgh, Pittsburgh PA 15260. Films that are candidates for the Film Festival *must be received no earlier than June 1, 2002, and no later than November 1, 2002*. Awards will be announced by February 15, 2003.

**II. LASA2003 FILM EXHIBIT:** Films and videos NOT selected for screening in the LASA2003 Film Festival, as well as films and videos that were not entered for the Festival competition, may be screened in the LASA2003 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 LASA2003 Film Exhibit, please fill out both the SUBMISSION FORM on this page and the RESERVATION FORM on the reverse side. Exhibit screening time is limited. Submit your reservation early to ensure a place. A confirmation and invoice for the cost of this commercial screening will be issued after the Exhibit closes. Send BOTH FORMS to: Exhibit Promotions Plus, Inc., c/o LASA Exhibit Management, 11620 Vixens Path, ELLICOTT CITY MD 21042-1539. Tel: 410-997-0763; fax: 410-997-0764; email: <exhibit@erols.com>. *Submissions for the Film Exhibit are due by November 1, 2002.*

**III. LASA2003 EXHIBIT BOOTHS AND PROGRAM AD RESERVATIONS:** Distributors of visual materials who wish to publicize their products at LASA2003 may also do so in one of the following ways:

- A. By reserving space in the book/literature exhibit—full booth or a combined "take one" literature display; or
- B. By placing an ad in the LASA2003 program booklet.

*See reverse side for submission forms for booths and program ads*

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## LASA2003 VISUAL MATERIALS SUBMISSION FORM: FESTIVAL AND EXHIBIT

Submissions for the Film Festival and Film Exhibit will be received *only* from June 1 until November 1, 2002.

Submission for the LASA2003: Film Festival \_\_\_\_\_ Film Exhibit \_\_\_\_\_ Both \_\_\_\_\_

Title of work enclosed: \_\_\_\_\_

Format: Only VHS Video will be screened      Comments: \_\_\_\_\_

Distributor (name, address, phone, fax and email): \_\_\_\_\_

Director: \_\_\_\_\_ Producer: \_\_\_\_\_

Year/country of release: \_\_\_\_\_ Screening time: \_\_\_\_\_ Languages/subtitles: \_\_\_\_\_

Brief description (25-50 words) of subject matter, including country or area treated (or attach descriptive brochure): \_\_\_\_\_

If your film/video is not selected for the LASA2003 Film Festival, do you want it included in the LASA Film Exhibit for the fees stated above?

YES     NO      Your Name: \_\_\_\_\_

Address: \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Country \_\_\_\_\_

Affiliation (if not in address): \_\_\_\_\_ Phone: (office) \_\_\_\_\_

Phone (home): \_\_\_\_\_ fax: \_\_\_\_\_ email: \_\_\_\_\_

You must include your visual materials with the form. Mail a separate form for each work submitted to:  
LaVonne C. Poteet, Director LASA2003 Film Festival, Bucknell University, Lewisburg, PA 17837.  
Telephone: 570-523-1408; Fax: 570-524-0933; Email: <poteet@zonarosakc.com>.

# RESERVATION FORM FOR THE LASA2003 EXHIBIT

## ⊙ EXHIBIT OF INDIVIDUAL FILMS OR VIDEOS

Fee is \$50 for the first 30 minutes of viewing time, and \$1.00 per minute thereafter. If you wish to designate your film or video to be screened *exclusively* in this *noncompetitive* LASA2003 Film Exhibit, please submit the form on this page and the reservation form on the reverse. Send both forms, with check payable to EXHIBIT PROMOTIONS PLUS, INC., to LASA Exhibit Management, c/o Exhibit Promotions Plus, 11620 Vixens Path, ELLICOTT CITY MD 21042-1539. Telephone: 410-997-0763; fax: 410-997-0764; email: lasa@epponline.com. There is limited space in the Film Exhibit, so reserve your screening time early.

## ⊙ FULL EXHIBIT SPACE (10' X 10')

\$725 Commercial/University Presses \$ \_\_\_\_\_ \$625 Each Additional Commercial

\$625 Charitable Organizations (no items for sale) \$ \_\_\_\_\_ \$525 Each Additional Charitable

\_\_\_\_\_ Check here if you require staffing at a modest fee

## ⊙ TAKE-ONE LITERATURE DISPLAY \_\_\_\_\_ \$75

(Unlimited quantity and variety--recommend 350-400 pieces)

## ⊙ LASA2003 PROGRAM BOOKLET ADVERTISING (Camera-ready copy due 20 December, 2002)

\_\_\_\_\_ \$400 Full Page (7-1/2 w x 10-1/2 h) \_\_\_\_\_ \$225 Half Page (7-1/2 w x 4-3/4 h)

### \*\*SPECIAL VALUE\*\* EXHIBIT AND PROGRAM ADVERTISING DISCOUNT PACKAGE

\_\_\_\_\_ \$975 Commercial/University Press Booth plus Full Page Ad (Save \$150)

\_\_\_\_\_ \$900 Commercial/University Press Booth plus Half Page Ad (Save \$75)

\_\_\_\_\_ \$900 Charitable Organizations Booth plus Full Page Ad (Save \$125)

\_\_\_\_\_ \$825 Charitable Organizations Booth plus Half Page Ad (Save \$50)

Mail camera-ready copy of program booklet ads to: LASA Exhibit Management, c/o Exhibit Promotions Plus, 11620 Vixens Path, ELLICOTT CITY MD 21042-1539. Telephone: 410-997-0763; fax: 410-997-0764; email: lasa@epponline.com.

TERMS OF PAYMENT/CANCELLATION: A nonrefundable \$200 deposit per booth is due with application or within two weeks of the invoice date. Final payment for booths is due by 12/27/02. Reservations received *after* 12/27 will require payment in full within two weeks of invoice date.

Space assignments are based on a point priority system and will be subject to the approval of the exhibitor.

Written cancellations received *after* 12/27/02 will be charged the full exhibit space rental fee. No refund will be made if the exhibitor fails to occupy the space. Cancellations are not valid until received in writing by the LASA Exhibit Management. No refund is given for materials not arriving or arriving late.

Organization Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Submitted by \_\_\_\_\_ Title of Submitter \_\_\_\_\_

Phone: (office) \_\_\_\_\_ fax: \_\_\_\_\_

Email \_\_\_\_\_ Internet site: \_\_\_\_\_

\_\_\_\_\_ Enclosed, a check in the amount of \$ \_\_\_\_\_ Please bill us: PO# \_\_\_\_\_ Date \_\_\_\_\_



## CALLING ALL MEMBERS

### NOMINATING COMMITTEE SLATE

The LASA Nominating Committee presents the following slate of candidates for vice president and members of the Executive Council (EC). The winning candidate for vice president will serve in that capacity from May 1, 2003, to October 31, 2004 and as president from November 1, 2004 until April 30, 2006. The three winning candidates for EC membership will serve a three-year term beginning May 1, 2003.

Nominees for

Vice President: Sonia Alvarez  
Walter Mignolo

Nominees for

Executive Council: Claudia de Lima Costa  
Merilee Grindle  
Augustín Lao-Montes  
Joanne Rappaport  
Ricardo Salvatore  
George Yúdice

### THE CANDIDATES

Sonia E. Alvarez teaches in the Politics Department at the University of California at Santa Cruz, where she also is affiliated with the Latin American and Latino Studies and Women's Studies Departments and the Chicano/Latino Research Center. She is the author of *Engendering Democracy in Brazil: Women's Movements in Transition Politics* (Princeton, 1990) and co-editor of *The Making of Social Movements in Latin America: Identity, Strategy, and Democracy*, with Arturo Escobar (Westview, 1992) and *Cultures of Politics/Politics of Cultures: Re-visioning Latin American Social Movements*, with Evelina Dagnino and A. Escobar (Westview, 1998). Her writings on feminisms, social movements, and democratization have appeared in *Signs*, *Feminist Studies*, *Revista Estudos Feministas*, *Estudios Latinoamericanos*, *International Feminist Journal of Politics*, *Debate Feminista*, *Meridians*, *Revista Mora*, and several edited collections and social movement publications. Professor Alvarez is currently completing a new book, entitled *Contentious Feminisms: Cultural Politics, Policy Advocacy, and Transnational Organizing in Latin America*, under contract with Duke University Press. In Brazil, she has been Fulbright-CIES visiting professor in the Department of Political Science and the Inter-Disciplinary Graduate Program in Social Sciences at the State University of Campinas and visiting scholar at the Center for Philosophy and Human Sciences at the Federal University of Santa Catarina. Between 1993 and 1996, she coordinated the Rights and Social Justice Program for the Brazil Office of the Ford Foundation. Since 1998, she has been director and co-principal investigator in the "Hemispheric Dialogues" Program at UCSC, a project aimed at bridging Latin American and Latina/o Studies

through curricular innovation and action-research partnerships; and is active in "Feminist Translations in the Latin/a Americas," a Greater Bay Area research group of Chicana/Latina and Latin American(ist) feminist scholars. Alvarez served on the national advisory panel of the Ford Foundation's "Crossing Borders, Rethinking Area Studies" Initiative (1998-2001) and is on the editorial advisory boards of several feminist and Latin American studies journals in the United States and Brazil. Her service to LASA includes: Executive Council (1994-1997); Executive Board of the Culture, Power, and Politics Section (1997-2000); Program Committee (1994 Congress); and Co-Chair of the Task Force on Women in Latin American Studies (1989-1992).

#### *Alvarez Statement*

*It would be an honor and a pleasure to build on the efforts of recent presidents to enhance LASA's role as a privileged forum for scholarly collaboration, while bolstering its profile as a key institutional site through which members can make vital contributions to the public debate in the Americas. In confronting a world-historical conjuncture in which "deep area-based knowledge" might again be deployed instrumentally to counter "terrorism" and defend "national security," LASA is uniquely situated to respond forcefully and creatively. Our institutional response might be four-pronged. First, fostering productive hemispheric dialogues that further bridge the political and intellectual agendas of Latin American and U.S.-Latina/o Studies is imperative in defending human rights and promoting social justice from Chiapas to Colombia and Argentina to minority and immigrant communities in the United States. Second, for such dialogues to be more equitable and genuinely multicultural and transnational, LASA must engage in ever more vigorous efforts to incorporate Latin America-based and Latino/a scholars and activists more fully into its strategic planning and governance structures, as well as its Congresses. Third, as Arturo Arias has suggested, we might draw more extensively on the collective expertise represented in LASA's thematic and geographically focused Sections—enhancing their role in the overall Congress program and in articulating and disseminating collaborative research that directly addresses pressing public issues. Finally, LASA must work even more closely with Latin American universities and academic organizations and with other area and ethnic studies associations in the United States in promoting cross-area, transformative knowledges that would more effectively respond to the present assault on human rights and civil liberties.*

Walter D. Mignolo is William H. Wannamaker Distinguished Professor in the Program of Literature at Duke University, where he has joint appointments with Romance Studies and Cultural Anthropology. He is currently the Director of the Center for

Global Studies and the Humanities, a research and teaching unit within the John Hope Franklin Center for Interdisciplinary and International Studies. Mignolo was born in Argentina and studied Filosofía y Letras at the Universidad de Córdoba. He received a Doctoral Fellowship to study in France, at the École des Hautes Études where he completed his Doctorat the Troisième Cycle in 1974 in the field of Semiotics and Literary Theory. He moved to the United States where he taught at the University of Indiana, the University of Michigan, and Duke University. He was chair of Duke's Department of Romance Studies from 1994-1999. Mignolo is founder, past editor, and currently member of the editorial board of *Dispositio: American Journal of Cultural Histories and Theories* and co-founder and co-executive editor of *Nepantla: Views from South*. He published extensively in the field of semiotics and literary theory until the mid-eighties, when he devoted himself to studying the colonization of the New World and the expansion of the West. He has authored five books, including *The Darker Side of the Renaissance* (Ann Arbor, 1995), for which he received the Katherine Singer Kovacs Prize from the Modern Language Association for the best book of the year in the field of Latin American and Spanish literatures and cultures. His most recent book, *The Idea of Latin America*, is forthcoming from Blackwell, London. Professor Mignolo has several edited and co-edited volumes. He edited and wrote the introduction to *Capitalismo y geopolítica del conocimiento: el eurocentrismo y la filosofía de la liberación en el debate intelectual contemporáneo* (Buenos Aires, 2001). With Elizabeth Hill Boone he co-edited *Writing Without Words: Alternative Literacies in Mesoamerica and the Andes* (1994). He is also co-founder and co-editor, with Irene Silverblatt and Sonia Saldivar-Hull, of the book series published by Duke University Press titled, *Latin America Otherwise*. In the past five years, Mignolo has been working on an inter-university project on *The Geopolitics of Knowledge*.

#### *Mignolo Statement*

*The South of the Americas has been imagined as "Latin" since the late nineteenth century in contradistinction with the North of the Americas, imagined as "Anglo." This spatial/racial construction limited and still limits intellectual contributions by indigenous and Afro-Caribbean people and U.S. Latino/as. We must revisit the very idea of "Latin" America and its scholarly, political, ethical and epistemological implications and undo the power relations implied in these geo-historical divides. I, like current LASA President Arturo Arias, wish to promote more conversations, debates, and joint projects between scholars and intellectuals based in Latin America, Latin Americanists in the United States, and Latino/a and Afro-Caribbean scholars and intellectuals. I foresee advancing these projects through the promotion of "Transdisciplinary and Inter-American Seminars" involving faculty, researchers, activists, graduate and distinguished undergraduate students. These seminars would enrich and increase Latin Americans', Amerindians', Afro-Caribbeans' and Latino/as' intellectual contributions to LASA, and expand the diversity of experiences, expertise, and projects. This is, in my view, one of the weak points of LASA today. I would also facilitate "Transdisciplinary and Inter-American Conversations" by nominating colleagues from sectors of*

*experience and expertise weakly represented, or not represented, in the LASA Executive Council and other influential committees. The presence of scholars and intellectuals from underrepresented groups would underpin a more diverse, enriched, and forward-looking LASA organization. There are of course many other relevant issues that will require attention. Although my particular interest is to encourage transdisciplinary and inter-American seminars, dialogues, and joint projects, I would do my best to follow the directives emerging from the future recommendations of LASA's Strategic Planning Committee and Executive Council.*

Claudia de Lima Costa teaches literary theory, feminist theories and cultural studies at the Federal University of Santa Catarina (UFSC), in Florianópolis, Brazil, and is the co-editor of *Revista Estudos Feministas*, Brazil's premier feminist studies journal. She did her undergraduate and graduate work in communication theory at Michigan State University and the University of Illinois at Urbana-Champaign, where she received her Ph.D. She has also taught in Venezuela and offered seminars on feminist theory at UNAM and UAM in Mexico. During the 2002-03 academic year, she will be Visiting Scholar at the Chicano/Latino Research Center, University of California, Santa Cruz. Her published work on cultural studies, feminist theory and method, Latin American feminisms, communication studies, language and gender, feminist ethnography, and the theory and practice of women's life-histories/ autobiographies has appeared in Spanish, English and Portuguese. At present she is working on the travels and translations of feminist theories in the Americas, focusing more specifically on (uneven) theoretical flows between U.S., European, and Brazilian academic feminism. Her current research, funded by the Brazilian Research Council (CNPq), is part of a larger Hemispheric Dialogues Project entitled "Feminist Theories in the Latin/a Americas and the Transnational Politics of Translation," co-sponsored by UFSC and the Chicano/Latino Research Center and the Latin American and Latino Studies Department at UC-Santa Cruz. With support from the Ford Foundation, she is also coordinating a Latin America-wide feminist studies data bank initiative, which will facilitate access to electronic versions of *Revista Estudos Feministas* and numerous other academic and activist feminist publications. She has served as Vice-Treasurer of ABRALIC (Associação Brasileira de Literatura Comparada), Vice-Coordenadora do Curso de Pós-Graduação em Literatura, and Coordenadora de Pesquisa do Departamento de Língua e Literatura Vernáculas and is on the editorial boards of *Travessia: Revista de Literatura* and *Feminist Media Studies*. She is an active member of LASA's Gender and Feminist Studies Section and is currently serving on the Bryce Book Award Committee and as Co-Chair and incoming Chair of the Section on Culture, Power, and Politics.

#### *Costa Statement*

*In light of my experience of crossing geographical, disciplinary and other borders, I am particularly committed to facilitating the more fluid travels of theories and theorists between the South and North of the Americas, especially of those knowledges produced by "ex/centric subjects" such as women, racial-ethnic*



minorities, and queers. One way to do so would be to further augment the participation of Latin Americans, particularly junior scholars, graduate students, and social movement activists, in LASA Congresses and other activities by working to expand and more equitably distribute the travel fund. Given my experience with the *Revista Estudios Feministas*, I would work to create a LASA-based consortium of Latin American and Latina/o scholarly and activist publications that would make possible increased access to and circulation of journals and other print media that are too often confined by their low budgets and lack of institutional support. In that same vein, I also would strive to make LASA more genuinely tri-lingual, by encouraging more efforts at both conceptual and literal translation between Spanish- and Portuguese-speaking Americans in the North and South, and by working to build stronger institutional links between LASA and its Brazilian and other Latin American counterparts such as CLACSO, FLACSO, ABRALIC, REDEFEM, ANPOLL, and ANPOCS. As incoming Chair of the Culture, Power, and Politics Section, I would also serve on the EC as a *de facto* liaison in helping to integrate the concerns of LASA's Sections more fully into the program and the larger mission of the Association.

Merilee Grindle is Edward S. Mason Professor of International Development at the Kennedy School of Government at Harvard University. She is Faculty Chair of the two-year MPA and one-year mid-career MPA programs. She teaches courses on the political economy of development policy making and implementation and on poverty and poverty alleviation in developing countries and was the 1991 recipient of the Manuel C. Carballo Award for Excellence in Teaching. Grindle was program chair for the 1986 LASA meeting in Boston and for several years served on the editorial board of *LARR*. In 1985-86, she was president of the New England Council of Latin American Studies. At Harvard's David Rockefeller Center for Latin American Studies, she has been a member of the executive committee since 1994 and chairs the center's research committee. She is a member of the board of trustees and executive committee of LASPAU: Academic and Professional Programs for the Americas, and serves on the international advisory committee of the Center for U.S.-Mexican Studies at the University of California, San Diego. A political scientist with a B.A. from Wellesley College, an M.A. from Brown University, and a Ph.D. from MIT, Grindle is currently engaged in research on the political economy of education policy reform in Latin America during the 1990s. She is the author of *Bureaucrats, Politicians, and Peasants in Mexico: A Study in Public Policy*; *State and Countryside: Development Policy and Agrarian Politics in Latin America*; *Searching for Rural Development: Labor Migration and Employment in Mexico*; *Challenging the State: Crisis and Innovation in Latin America and Africa*; and *Audacious Reforms: Institutional Invention and Democracy in Latin America*. She is co-author, with John Thomas, of *Public Choices and Policy Change: The Political Economy of Reform in Developing Countries*, which won an award as the best book in public policy in 1991. She is also the editor of *Politics and Policy Implementation in the Third World* and *Getting Good Government: Capacity Building in the Public Sectors of Developing Countries*. She has written numerous

articles about policy management, implementation, capacity building, and institutional reform in developing countries as well as other articles about political economy theory and practice, social policy, and rural poverty.

#### *Grindle Statement*

LASA is a vibrant "big tent" for Latin Americanists. This tent has been large enough to accommodate many disciplines, a host of countries, several languages, and a wealth of perspectives. For members, the benefits have been a strong sense of community, lively scholarly discussions and debates, and joint action on important issues. In the coming years, I hope this big tent tradition can be extended even further. I'd like to see LASA Congresses build on an impressive record by expanding our networks, continuing the search for travel funds to bring scholars from Latin America and elsewhere to the meetings, and reaching across disciplinary boundaries to engage those whose perspectives can enrich our discussions. I'd like to see LASA continue to search for ways to engage young scholars, teachers, practitioners, and those whose expertise lies outside the social sciences and humanities. I'd like to see LASA discuss the activities of its Sections, consider ways to coordinate their activities, and assess what additional roles they might take on. I'd like to see the LASA Forum become a lively place for debate about issues of broad concern to our members, such as human and indigenous rights, democracy, popular culture, dollarization, and so on. I'd like to see LASA's web site expand to become a place for exchanging views on research, teaching, and policy issues of relevance to Latin America and the disciplines. I would be honored to be elected to the Executive Council and to work with others to expand the reach, relevance, and usefulness of LASA to its members.

Agustín Lao-Montes is Assistant Professor of Sociology at the University of Massachusetts at Amherst where he is also Co-Chair of the Five College Consortium in Latin American, Latino, and Caribbean Studies. He is also an associate of the Department of Africana Studies of UMASS-Amherst and is part of an effort to organize Irish Studies in the Five College Community. His fields of research include comparative historical sociology, global analysis, cultural studies, postcolonial theory, urban analysis, sociology of knowledge, and political theory. His main geo-cultural areas of interest are Afro-diasporic Studies, American Studies, Caribbean Studies, Irish Studies, and Latino/American Studies. He had published several articles in these fields/areas of inquiry. His co-edited book *Mambo Montage: The Latinization of New York*, was published in 2001 by Columbia University Press. He is currently working in a book manuscript tentatively named *Postnationalist Decolonizations? Ireland, Puerto Rico and the Coloniality of Power*.

#### *Lao-Montes Statement*

As a member of the Executive Council of LASA I will work to continue and enhance the work that is presently done to polish the administrative practices of the association, and to develop its function as an intellectual and political forum for Latin

*American/Latina/o and Caribbean Studies.* I will also play an active role in establishing linkages with other professional associations (e.g., American Studies, African Studies, Asian Studies) that represent fields that overlap with the mission and research field of LASA. An example of this will be the reciprocal organization of joint panels on phenomena such as overlapping diasporas, and Atlantic crossroads. It is also important to promote the recruitment of emerging scholars and to encourage them to actively engage in the life of the organization. Some of my other goals will be to increase the organizational resources, convene more Congresses in Latin America, and foster more participation of scholars from smaller countries. Last but not least, I wish to be part of a team to keep LASA alive as a relevant force in the public sphere by promoting an ongoing program of local and regional activity in addition to the International Congresses.

**Joanne Rappaport** (B.A., Kirkland College; A.M., Ph.D. University of Illinois Urbana) is an anthropologist in the Department of Spanish and Portuguese at Georgetown University (Associate Professor 1997-1999, Professor 1999-present); previously she taught anthropology at University of Maryland Baltimore County. She is author of numerous articles on contemporary indigenous movements in Colombia and on colonial-era indigenous literacy in the northern Andes. She has authored two books: *The Politics of Memory: Native Historical Interpretation in the Colombian Andes* (Duke, 1998; Cambridge, 1990; Spanish edition, *La política de la memoria: interpretación histórica nativa en los Andes colombianos*, Popayán, Colombia: Editorial Universidad del Cauca, 2000) and *Cumbe Reborn: An Andean Ethnography of History* (Chicago, 1994). She is editor of *Retornando la mirada: una investigación colaborativa interétnica sobre el Cauca a la entrada del milenio* (Popayán, Colombia: Editorial Universidad del Cauca, forthcoming) and *Ethnicity Reconfigured: Indigenous Legislators and the Colombian Constitution of 1991* (Special issue of *Journal of Latin American Anthropology* 1[2], 1996). Her articles have appeared in *American Ethnologist*, *América Indígena*, *Ethnohistory*, *Journal of Latin American Anthropology*, *Revista de Antropología y Arqueología* (Bogotá), and *Revista Colombiana de Antropología*, among others. She has received major grants from the Council for the International Exchange of Scholars, Fundación de Investigaciones Arqueológicas Nacionales (Bogotá), Getty Grant Program, National Endowment for the Humanities, National Science Foundation, Social Science Research Council, and Wenner-Gren Foundation for Anthropological Research, among others. She served as President of the Society for Latin American Anthropology (1997-2000; board member, 1993-97 and 2000-2002), Chair of the Colombia Section of LASA (2000-2001), and member of the Executive Committee of the American Anthropological Association (1999). She is currently conducting collaborative research with Colombian academic and indigenous Nasa scholars on ethnic politics in Cauca, and in the past has entered into collaborative research relationships with the Instituto Colombiano de Antropología and the Consejo Regional Indígena del Cauca.

#### *Rappaport Statement*

For the past eight years, I have been active in the Society for Latin American Anthropology, where my major concern centered on how we might construct horizontal relations of intellectual exchange with colleagues in Latin America, fueled by the concern that we have traditionally worked within an area studies paradigm defined by our own academic agendas, leading to the underestimation of intellectual production in Latin America. Within the SLAA, I pursued this issue by building an international journal and establishing policies that make face-to-face dialogue more possible. My own research agenda focuses on establishing collaborative research relationships with Colombian anthropologists and with Colombian indigenous intellectuals. I see LASA as an organization in which such priorities can be engaged in a broader international and interdisciplinary context. I hope to have the opportunity to explore the ways in which our North/South academic dialogue can be deepened and expanded beyond the venue of LASA meetings, particularly broadening the work of the Sections, where such efforts are already underway. Traditionally, LASA has sponsored delegations to investigate Latin American conflicts; such activities can become a critical venue for establishing deeper collaborations with Latin Americans who do not travel on the international circuit. Finally, I would like to see LASA develop a greater interest in working with scholars at risk in Latin America, particularly with those scholars who, because of their institutional affiliation, geographic location, or type of graduate degree are not linked into the international networks that would otherwise provide them with support.

**Ricardo D. Salvatore** is Professor of Modern History at Universidad Torcuato Di Tella. He has published widely about social control, criminology, peasant-state relations, market culture, and economic welfare in Río de la Plata and Argentina. His most recent research work concerns the anthropometric history of modern Argentina (Heights, Nutrition and Welfare in Argentina, 1870-1950) and the question of knowledge in the U.S. informal empire in South America (c. 1890-1940). Over the last fifteen years, he has continued investigating the question of courts, prisons, and legal cultures in the Argentine past. He has co-edited four books: *The Birth of the Penitentiary in Latin America* (University of Texas Press, 1996), with Carlos Aguirre; *Close Encounters of Empire: Writing the Cultural History of U.S.-Latin American Relations* (Duke University Press, 1998), with Gilbert Joseph and Catherine LeGrand; *Caudillismos Rioplatenses: Nuevas miradas a un viejo problema* (Eudeba, 1998), with Noemí Goldman; and *Crime and Punishment in Latin America* (Duke University Press, 2001), with Carlos Aguirre and Gilbert Joseph. Next year his long-awaited manuscript *Wandering Paysanos. State Order and Subaltern Experience in Rosas' Buenos Aires*, will be published by Duke University Press. This book applies the "subalternist perspective" to the history of popular consciousness and state-formation in nineteenth century Argentina. Together with Carlos Aguirre, Professor Salvatore has organized the Law and Society Section at LASA, where scholars of various disciplines gather at every LASA Congress to discuss issues of legal history and legal institutions in Latin America. Over the last decade, Professor

Salvatore has served on the editorial boards of the *Hispanic American Historical Review*, *Latin American Research Review*, and other specialized journals.

#### *Salvatore Statement*

*At this time of severe crisis in the Southern Cone, I would like to promote activities and initiatives that bring to the LASA scholarly community in the United States a keen awareness of the problems and challenges facing our countries (Argentina, Uruguay, Brazil, Chile). In particular, I want to make U.S. "Latin-Americanists" aware of the importance of the the current economic and institutional meltdown in Argentina, that threatens to spread to Uruguay, Brazil and Chile, for the future of our continent. The current levels of poverty, malnutrition, and marginality in countries that we used to consider "middle-of-the-road" or even prosperous should be a warning that our understanding of the region's "problems" (as we teach them in our introductory courses on "Latin America") is fundamentally flawed. Secondly, I want to call the attention of my colleagues to the catastrophic situation of Latin American universities and centers of research ("backwardness" sounds too nice a word) and to think collectively about the ways we can help to improve this situation. Third, I am interested in creating more opportunities for young scholars and students in Latin America to investigate and use the enormous resources on the region accumulated in the United States in libraries, archives, and museums.*

George Yúdice is Professor of American Studies and Spanish and Portuguese at New York University; Director of the Center for Latin American and Caribbean Studies; and Director of the Privatization of Culture Project for Research on Cultural Policy. He is the author of *Vicente Huidobro y la motivación del lenguaje poético* (Buenos Aires, 1977); *The Expediency of Culture* (Duke UP, forthcoming January 2003) and *Cultural Policy*, co-authored with Toby Miller (Sage Publications, forthcoming August 2002). He has in progress *Culture and Value: Essays on Latin American Literature and Culture and Theories of the Americas* (a reader for Blackwell). He is also co-editor (with Jean Franco and Juan Flores) of *On Edge: The Crisis of Contemporary Latin American Culture* (1992) and co-editor of the "Cultural Studies of the Americas" book series with the University of Minnesota Press. He has written widely on literature, art, and culture in the United States and in Latin America. His work also involves engaging scholars, intellectuals, activists and artists in North-South dialogue on the role of cultural work in furthering citizen participation in aesthetic, political, social, and economic matters. His research interests include cultural policy; globalization and transnational processes; the organization of civil society; the role of intellectuals, artists and activists in national and transnational institutions; and comparison of diverse national constructions of race and ethnicity. For the past seven years he has been conducting research on systems of support for art and culture in the United States, in several Latin American countries and in international institutions. He works with the Fideicomiso Para la Cultura México-Estados

Unidos (México); Associação Internacional Arte Sem Fronteiras (São Paulo); Programa Avançado de Cultura Contemporânea (Rio de Janeiro); Programa en Globalización, Procesos Culturales y Transformaciones Políticas (UCV, Caracas); Posgrado en Gestión en Cultura y Comunicación, FLACSO (Buenos Aires); Interarts Cultural Observatory (Barcelona); Organización de Estados Iberoamericanos (México); and Asociación Cultural InCorpore (San José, Costa Rica). He is currently finalizing research for a book on the culture industries in Miami, and the regionalization of cultural policy in Central America. He is advisory editor for *Cultural Studies*, *Found Object*, and *Topia: Canadian Journal in Cultural Studies*.

#### *Yúdice Statement*

*As a scholar who collaborates with a range of Latin American scholars, intellectuals, and third sector and community organizers, I am interested in maintaining North-South parity in discussion of LASA initiatives. Moreover, I consider it important that non-academics such as third sector organizers and human rights activists play a role in educational, scholarly and policy-making matters relating to Latin America, the Caribbean, and (documented or undocumented) immigrants in the United States and elsewhere. Additionally, as the World Bank and the WTO take culture seriously as a sector for investment and trade, I would encourage academics and others to pay more cross-disciplinary attention as well, opening up new frameworks for examining issues like citizenship, social movements, urban development, employment, education, etc. Political and economic transformations have altered the significance of Latin America on the world stage; Latin American Studies programs have to address these transformations. The Ford Foundation's Crossing Borders: Rethinking Area Studies initiative was one way of doing this, but the momentum came from outside the area. I would advocate reviewing Latin American studies programs to include initiatives generated in Latin American countries. On the U.S. academic scene, it is ever more important to support our professors and students in both scholarly and labor terms. I would encourage a strong labor-sensitive position regarding the role of adjuncts in Latin American studies programs.*

LASA members may propose additional candidates for the vice presidency by submitting petitions signed by at least 100 LASA members in good standing for each candidate. Additional candidates for the Executive Council may be proposed through submission of petitions signed by at least 20 members in good standing for each candidate. The deadline for receipt of petitions at the LASA Secretariat is October 11, 2002.

The 2002 Nominating Committee consisted of: Ileana Rodríguez, Ohio State University, chair; Fernando Coronil, University of Michigan-Ann Arbor; George Lovell, Queen's University; Florencia Mallon (as Executive Council liaison), University of Wisconsin-Madison; Daniel Mato, Universidad Central de Venezuela; Jennifer Schirmer, Harvard University; Cynthia Steele, University of Washington; and María de los Angeles Torres, DePaul University. ■

## PROPOSED CHANGES TO LASA BY-LAWS

At its meeting on June 2, 2002, the LASA Executive Council approved the following proposed change in the By-laws of the Association:

Item 7. under Article VI. ["International Congress"] is amended to read: "Proposals intended as official LASA resolutions must be sponsored by at least thirty LASA members in good standing and received by the LASA Secretariat thirty days prior to the beginning of each Congress. Sponsors may support a proposal by signed mail, signed fax, or by electronic communication to the Secretariat which indicates the name and address of the sponsor. All proposed resolutions shall be reviewed by a Subcommittee on Resolutions, consisting of the LASA Vice President and two other members of the Executive Council appointed by the LASA President. This Subcommittee may seek advisory opinions from all sources it deems appropriate, and may recommend revisions. The Subcommittee shall report its finding to the full Executive Council and recommend action to be taken. All proposed resolutions approved by a two-thirds majority vote of the

Executive Council will be read at the Business Meeting. Discussion of each proposed resolution may take place, but attendees at the Business meeting will not vote on the proposed resolution. All proposed resolutions will be automatically emailed for electronic voting to each individual who is a member during the year in which the Congress is held, no later than 15 days after the close of the Business Meeting. Votes must be received within sixty days of receipt of the email transmission. The results of the vote will be posted in the subsequent issue of the *LASA Forum* and posted on the LASA Internet site."

Amendments proposed by the Executive Council go into effect 90 days after the LASA membership is notified provided that no more than 100 persons object in writing to the Executive Director within the interim period. Objections can be directed to LASA Executive Director, LASA, 946 William Pitt Union, University of Pittsburgh, Pittsburgh PA 15260. E-mail<lasa@pitt.edu>. The cutoff date for receipt of objections to the above proposed change is September 16, 2002.

### LASA EXECUTIVE DIRECTOR

*The Latin American Studies Association seeks to appoint an Executive Director. Duties will begin July 1, 2003, at the LASA Secretariat, University of Pittsburgh. Applicants must be fluent in English, as well as in Spanish and/or Portuguese, and have extensive administrative experience with proven skills in leadership and financial management. Salary commensurate with experience, qualifications, and career stage. Inquiries and applications with curriculum vitae, personal statement, and the contact information of three referees, should be sent to: Marysa Navarro, LASA Vice President, Dartmouth College, Department of History, Hanover, NH 03755. Applications must be received by October 31, 2002.*



## PERSONAL AND PROFESSIONAL NOTES

### IN MEMORIAM

The brilliant young scholar of Latin American literary and cultural history, Antony Higgins, died last December after a struggle with cancer. At the time of his death, he was Assistant Professor of Latin American literature at Duke University. He had taught previously at the University of New Mexico after receiving a Ph.D. at the University of Pittsburgh in 1995. Tony's death leaves tragically unfinished both a career and a life. It is hard for me to accept his death because I can only picture him as I knew him in life: I remember his smile, his charm, his intensity, his Scottish nationalism (he was from Glasgow), his good looks, his bashfulness, the twinkle in his eye, his brilliance and iconoclasm, his deeply felt socialism, his stoicism and taciturnity (also Glaswegian traits), his great promise. He was the son of the distinguished Peruvianist, James Higgins, known for his work on the poet César Vallejo and modern Peruvian literature generally. Tony chose instead to specialize in colonial literature. He was interested in particular in deepening Angel Rama's pioneering, but also somewhat sketchy, genealogy of the "lettered city"—*La ciudad letrada*—in Latin American cultural history. *Constructing the Creole Archive*, published in 2000, centered on two major albeit somewhat enigmatic Mexican eighteenth century texts, both written in Latin, that in a sense were about the relation of literature and territorial identity: Rafael Landívar's *Rusticatio mexicana* and Juan José Eguíara y Eguren's *Bibliotheca mexicana*. Tony's very original idea of a "creole sublime" provided a kind of missing link between the Baroque institution of *letras humanas*, still tied to a colonial model of cultural authority, and the Romantic nationalism of the generation of Bello, Heredia, Bolívar, Hidalgo, among others. His work opened up theoretically a radically new way of conceiving Latin American cultural history, with potentially far reaching implications. The tragic circumstances of his death, which leave incomplete a project of such magnitude and promise, add to the sinister unreality of these times. But I think Tony would have been the first to insist that there has to be a horizon of hope. He loved Latin America in the same way he loved Scotland, as a fighter for justice and equality. The best way we can share the process of mourning his loss is to commit ourselves to helping carry his work forward.

John Beverley, University of Pittsburgh

Kenneth J. Andrien, Ohio State University, is editor of *The Human Tradition in Latin America*, published earlier this year by Scholarly Resources Press. Other current LASA members contributing to the volume include Rolena Adorna, Peter Blanchard, Mary Karasch, Lyman Johnson, Alida Metcalf, Christiana Borchart de Moreno, Muriel Nazzari, Ana María Presta, Matthew Restall, Ward Stavig, Camilla Townsend, and Nancy van Deusen. For this volume, Andrien called on his colleagues "to contribute some of the more 'colorful' stories of ordinary people in colonial Latin America."

John Bailey, Georgetown University, and Jorge Chabat, Center for Economic Research and Teaching (CIDE), Mexico City, are co-editors of *Transnational Crime and Public Security: Challenges to Mexico and the United States*, just published by the Center for U.S.-Mexican Studies, University of California, San Diego. LASA members contributing chapters to the volume, in addition to the co-editors, are Sigrid Arzt, José Z. García, and Jorge Regallado Santillán.

Russell Crandall, Davidson University, is author of *Driven by Drugs: U.S. Policy Toward Colombia*, just published by Lynne Rienner. One of the author's objectives is to "show how, in pursuing its war-on-drugs-driven interventionist agenda, the United States succeeded primarily in weakening the Colombia state at the very time that guerrilla groups and paramilitary forces

were gaining strength in rural areas."

Mauricio De Miranda Parrondo es compilador y contribuyente a *Alternativas de política económica y social en América Latina y el Caribe. Cuatro casos de estudio: Colombia Costa Rica, Cuba y México* (Centro Editorial Javeriano, Bogotá, 2002). Los siguientes socios de LASA son autores de capítulos: Rodolfo De la Torre; Patricia De Miranda Parrondo; Alfredo García Jiménez; Pedro Monreal González; Emma Osorio Medina; Moisés Pérez Mok; Alfredo Roa Mejía; María Cristina Tafur Salden; Carlos J. Trabaure Castro; y Juan Manuel Villasuso Estomba.

Olga Nájera-Ramírez, University of California, Santa Cruz, has been named co-director of the University's Chicano/Latino Research Center (CLRC). Much of the Center's work focuses on transborder issues that reflect the movement of populations back and forth across the borders of North, Central, and South America.

Shawn C. Smallman, Portland State University, is author of *Fear and Memory in the Brazilian Army and Society, 1889-1954*, published by University of North Carolina Press. Smallman's account "not only illuminates the origins of the military government's repressive and often brutal actions during the 1960s and 1970s, but also carries implications for contemporary Brazil, as the armed forces debate their role in a democratic country."



## LETTER

Estimados colegas de LASA:

Abajo envío copia de un fax anónimo que le fue enviado a Clara Arenas (AVANCSO, Guatemala).

Me parece que, en primer lugar, ese fax mismo es un ejemplo de las intimidaciones y violaciones a los derechos humanos que los redactores del mismo niegan que se están dando en Guatemala.

En segundo lugar, ese fax es un ejemplo claro de lo que se ha venido denunciando en Guatemala recientemente, a saber, la existencia de grupos clandestinos de extrema derecha con posibles vínculos "paralelos" a organizaciones del Estado (Oficiales del Ejército activos, retirados, en prisión o en proceso de enjuiciamiento; miembros de la vieja Policía Nacional todavía de alta en la "nueva" Policía Nacional Civil; antiguos miembros de escuadrones de la muerte, patrullas de autodefensa civil, comisionados militares, organizaciones clandestinas de partidos de extrema derecha y otros).

En tercer lugar, se trata de una estrategia de hostigamiento político en contra de activistas de derechos humanos y organizaciones no gubernamentales de "tercera línea," es decir, no plegadas a la vieja guerrilla pero tampoco al servicio ni de la "cooperación internacional" para el "desarrollo" ni a organizaciones para estatales supuestamente encargadas de implementar los Acuerdos de Paz.

Finalmente, me parece que cualquier persona, nacional o extranjera, que trabaje en Guatemala por la paz, la libertad o derechos humanos y el desarrollo sostenible con equidad y que, por ello, sean críticas de gobiernos de turno que pierden de vista estos objetivos corre el riesgo de que la tilden de "enemigos de la patria."

Saludos,

Marco Fonseca, Ph.D.  
Adjunct Professor  
Department of Political Science  
University of Toronto  
100 St. George Street  
Toronto, ON M5S 3G3  
Canada  
Tel: 416-978-3343  
Email: m.fonseca@utoronto.ca

[Lo que sigue fue transmitido originalmente en toda mayúscula]

A los enemigos de la patria!!!!!!!!!!

En los últimos meses la seudorgaizaciones de derechos humanos y sus simpatizantes se han dedicado a desprestigiar a la imagen del país y el triunfo de la democracia sobre el comunismo ganado con sangre por nuestros heroicos soldados. Estas agrupaciones

están lideradas por personajes cuyas ambiciones personales son antepuestas por encima de los intereses de la patria. Esto quedó en evidencia con la visita al país de Hina Jilani, a quien le besaron los pies y se pusieron de alfombra. ¿Cómo es posible que el Ministerio Público registrara más de 200 denuncias y ninguna ha podido ser comprada? Son mentiras e inventos para ganar notoriedad y conseguir que las instituciones internacionales les den el financiamiento que ya se les agotó por la falta de justificación de sus actividades en el país. Estos malditos personajes son una lacra para la sociedad, son parásitos de los derechos humanos que deben ser exterminados como se erradica un cancer. Las mentiras que contaron y la farsa de las amenazas provocó que nuestro país quedara como mierda en el fango. Por eso a esos personajes, a sus simpatizantes y los periodistas hueleculos que publican esas niedades les decimos que ya basta, no toleramos más sus mentiras y si de veras quieren hablar pajas, ahora tendrán que decir por más que hemos evitado que el grupo

que dirige el Capitán Nova en el Estado Mayor de la Defensa Nacional actúe. Estos malditos no aprenden ahora él y su equipo de cuaces tendrán que echar punta. La lista de los enemigos de la Patria es grande y si las mentiras que contaron a la vieja Jilani tienen en efecto en el país, los pájaros deberán pagarlo con su sangre. Los primeros en sentir el sabor del acero de nuestras balas serán: Clara Arenas, Miguel Angel Albizurez, Miguel Angel Sandoval, Nery Rodenas, Frank LaRue, Mario Polanco, Abner Guoz, Marielos Monzón, Ronaldo Robles, Rosa María Bolaños, la china maldita de Helen Mack... La lista sigue. La advertencias están de más, ahora actuaremos de verdad para que estos traidores a la Patria chillen por algo haber si es cierto que tanto pedo para cagar aguado.

Activista visto... Activista muerto!!!!!!!!!!

Guatemaltecos de Verdad



## EMPLOYMENT OPPORTUNITIES

The Department of Government, Colby College, invites applications for a one-year visiting assistant professor position in Comparative Politics, with expertise in Latin American Politics, to commence in September 2002. The successful applicant will teach one section of the introduction to comparative politics course as part of a normal five-course annual teaching load; one of these courses may be taught during the College's January term. Preference will be given to applicants who have completed their dissertations, but advanced graduate students will be considered. For more information about the College, please see <<http://www.colby.edu>>. Colby is an Equal Opportunity/Affirmative Action employer. Applications and nominations of women and minorities who would enrich the diversity of the campus community are strongly encouraged. Candidates should submit dossiers including a resume, a transcript, four letters of recommendation, and any relevant teaching evaluations or written material to:

Professor L. Sandy Maisel, Chair  
Department of Government  
Colby College  
Waterville ME 04901

Review of applications will begin immediately and will continue until the position is filled.

The Department of Politics at Oberlin College invites applications for a full-time, tenure track faculty position in the College of Arts and Sciences. Initial appointment will be for a term of four years, beginning fall semester 2003, at the rank of Assistant Professor of Politics or higher. The incumbent will teach courses in the general area of International Relations with an area specialty in Latin America. Research and teaching will include international relations within Latin America and between the region and the rest of the world, with substantive focuses from among the following areas: international negotiation and diplomacy; human rights; environment; and economic regionalism

and globalization. Ability to address migration, diaspora and Latino relations is especially welcome. The Ph.D. degree must be in hand or expected by first semester of academic year 2003-2004. Candidates must demonstrate interest and potential excellence in undergraduate teaching. Successful teaching experience at the college level is desirable. Salary will depend on qualifications and experience. Information about the Department can be found at our web site: <<http://www.oberlin.edu/~politics/>>, and we can be reached by telephone at 440-775-8487 or by fax, 440-775-8898. Equal Opportunity/Affirmative Action Employer. Letters of application, including a statement of teaching and research interests, curriculum vitae, undergraduate and graduate transcripts, writing sample, and at least three letters of recommendation, should be sent to:

Ben Schiff, Chair  
Department of Politics  
Oberlin College  
Oberlin OH 44074  
<[ben.schiff@oberlin.edu](mailto:ben.schiff@oberlin.edu)>

Applications must be received by **October 18, 2002**. Application materials received after October 18 may be considered until the position is filled.

Wake Forest University seeks an active and distinguished scholar and teacher for a tenured appointment as Reynolds Professor, an endowed chair in any area of Latin American Studies. The search is not limited to any particular discipline, but candidates must have a background that speaks to major social, political, economic, environmental, or cultural issues in modern Latin America. Knowledge of Brazilian society, the Southern Cone, or indigenous peoples is an asset. The person hired must value and enjoy teaching undergraduates and should expect to play a major role in building Wake Forest's Latin American Studies program. Appointment would begin in August, 2003. Wake Forest is an equal opportunity, affirmative action employer and is

strongly committed to increasing the diversity of its faculty. Applicants should send CV and three letters of reference that evaluate the candidate's teaching and research record to:

Dr. Linda Howe  
Director of Latin American Studies  
Department of Romance Languages  
Box 7566  
Wake Forest University  
Winston-Salem, NC 27109-7507

Applications are due by **October 30, 2002**.

The Center for U.S.-Mexican Studies, University of California, San Diego, invites applications for the position of Associate Director (Academic Administrator). Responsibilities include conceptualizing, organizing, implementing, and securing extramural funding for program activities including major, interdisciplinary research projects; residential visiting fellowship program; research seminars and conferences; publications and outreach activities. Applicants must hold Ph.D. in a social science discipline or history; have strong communication skills, substantial Mexico-related publications, cross-disciplinary research interests, extensive field research experience in Mexico, and fluency in Spanish. Administrative and fund-raising experience highly desirable. Salary commensurate with qualifications and experience, based on published UC pay scales. Further information about the Center may be found at <http://www.usmex.ucsd.edu>. UCSD is an equal opportunity/affirmative action employer committed to excellence through diversity. Applicants are invited to preview campus diversity resources at <http://diversity.ucsd.edu>. Send curriculum vitae, sample publications, and names, addresses, and phone numbers of three referees to: Wayne Cornelius, Director, Center for U.S.-Mexican Studies, Dept. 0510, University of California-San Diego, 9500 Gilman Drive, La Jolla, Calif. 92093-0510. Closing date for applications is 6/1/02 or until position is filled. Preferred starting date 9/1/02.



The Department of Sociology, Texas A&M University, invites applications for two tenure-track positions. The department's primary strengths are in the areas of social inequality (race/ethnicity, class, gender), demography, crime/deviance, social psychology, and social organization. The department seeks to add to its critical mass of sociologists having a Latin American research emphasis. We seek to fill the first position with a candidate specializing in social inequality and social organization (e.g., complex organizations, economic sociology, political sociology, work), and the second with a candidate specializing in social inequality and demography. For both positions, we are seeking candidates whose research has an emphasis in Mexico, the Caribbean, or Central America. Applicants at both the entry and advanced assistant levels are invited to apply. We expect that successful candidates will have completed the Ph.D. by the time of appointment in September 2003. Qualified candidates should submit a letter describing their current research and teaching interests, a CV, examples of scholarly work, and evidence of teaching effectiveness. Applicants should clearly indicate that they are applying for the Latin American social inequality/social organization position or the Latin American social inequality/demography position. In addition, they should have three letters of reference submitted. Texas A&M University is an Affirmative Action/Equal Opportunity Employer. Women and minority candidates are encouraged to apply. Address correspondence to:

Rogelio Saenz, Head  
Department of Sociology  
Texas A&M University  
College Station TX 77843-4351  
E-mail: [rsaenz@tamu.edu](mailto:rsaenz@tamu.edu)

Applications received by **November 1, 2002** will be given full consideration.



## RESEARCH AND STUDY OPPORTUNITIES

The **National Endowment for the Humanities** announces the competition for the Summer 2003 Stipends Program. The stipend is \$5,000 for two consecutive months of full-time independent study and research in the humanities. Deadline for receipt of submissions is **October 1, 2002**. For more information, connect to the NEH website at <http://www.neh.gov/grants/guidelines/stipends.html>.

The **National Humanities Center** offers 40 residential fellowships for advanced study. Applicants must hold the doctorate or have equivalent scholarly credentials, and a record of publication is expected. Both senior and younger scholars are eligible for fellowships, but the latter should be engaged in research other than the revision of a doctoral dissertation. Fellowships are for the academic year (September through May). Scholars from any nation and humanistically inclined individuals from the natural and social sciences, the arts, the professions, and public life, as well as from all fields of the humanities, are eligible. Most of the

Center's fellowships are unrestricted. The following designated awards, however, are available for the academic year 2003-2004: three fellowships for scholars in any humanistic field whose research concerns religion or theology; a fellowship in art history or visual culture; a fellowship for French history or culture; a fellowship in Asian Studies. Fellowships up to \$50,000 are individually determined, the amount depending upon the need of the Fellow and the Center's ability to meet them. The Center provides travel expenses for Fellows and their dependents to and from North Carolina. Applicants submit the Center's form supported by a CV, a 1000-word project proposal, and three letters of recommendation. Request application material from:

Fellowship Program  
National Humanities Center  
Post Office Box 12256  
Research Triangle Park, NC 27709-2256

Applications and letters of recommendation must be postmarked by **October 15, 2002**.

Stanford Humanities Center Faculty Fellowships are open to scholars conducting research in humanistic issues in the areas of, but are not limited to, history, philosophy, languages, literature, linguistics, archeology, history and criticism of the arts, ethics, comparative religion, and those aspects of the social sciences employing historical or philosophical approaches, such as social and cultural anthropology, sociology, political theory, international relations and other subjects concerned with the questions of values. Eligible applicants must be three years beyond receipt of their Ph.D. at the time their awards begin (Ph.D. must have been conferred no later than September 30, 2000). Senior awards of \$50,000 to well-established scholars and junior awards of \$35,000 to scholars at the beginning of their academic careers are made, but others may also apply. An intellectual contribution in the form of workshop participation or teaching a course is required. For information and application materials, visit <<http://shc.stanford.edu>> or contact:

Rania Hegazi  
Stanford Humanities Center  
424 Santa Teresa Street  
Stanford University  
Stanford, CA 94305-4015  
Telephone: 650-723-3054; Fax: 650-723-3918  
E-mail: [rhegazi@stanford.edu](mailto:rhegazi@stanford.edu)

Deadline for receipt of applications is **October 15, 2002**

For the 2003-04 academic year (August-May), the Kellogg Institute for International Studies will offer up to eight Visiting Residential Fellowships of one semester at the University of Notre Dame. Visiting Fellows are expected to be in residence at the Institute and to take part in Institute seminars and other meetings. They have faculty status within the University; they may hold joint appointments in academic departments; and they may be invited to teach a course. They have offices in the Hesburgh Center on campus and are in residence during their appointment, staying in apartments located in the residential wing of the Hesburgh Center. The Institute seeks scholars of high accomplishment and promise whose work and presence will contribute creatively to its major research themes; see <<http://www.nd.edu/~kellogg/guest.html>> for more information and application forms. For more information, contact:

Sharon Schierling, Program Coordinator  
University of Notre Dame  
The Kellogg Institute for International Studies  
Notre Dame, Indiana USA 46556-5677  
E-mail: [Sharon.K.Schierling.1@nd.edu](mailto:Sharon.K.Schierling.1@nd.edu)

A complete application, including references and all documentation, must be received by **November 1, 2002**.

The **Union of International Associations**, founded in 1910, will award 6,000 Euro to the author of a doctoral thesis on a subject concerning the life, operations or work of international non-governmental organisations seen as components of the international civil society. The competition is open to students of all nationalities. The thesis has to be successfully defended in 2001 or, at the latest, before 30 November 2002. Manuscripts

must be written in English or French and sent to the UIA secretariat in triplicate before 1 January 2003. Electronic submissions are also welcome via email (please use RTF or Word 6.0 format). The UIA Council will proceed to set up a jury of qualified persons who will have full discretion in awarding, or if necessary, dividing the prize (or withholding any award). The official award of the prize will take place during the UIA General Assembly 2003. Submissions must be sent to:

Secretariat of UIA  
40 rue Washington  
B-1050 Brussels  
Belgium  
Tel 32-2-640-1808  
Fax 32-2-643-6199  
E-mail: [thesis@uia.be](mailto:thesis@uia.be)  
Website: <http://www.uia.org>

Candidatures have to be received by UIA before 30 November 2002 and manuscripts before 1 January 2003.

The John Carter Brown Library will award approximately twenty-five short- and long-term Research Fellowships for the year June 1, 2003-May 31, 2004. *Short-term fellowships* are available for periods of two to four months and carry a stipend of \$1,400 per month. These fellowships are open to foreign nationals as well as to U.S. citizens who are engaged in pre- and post-doctoral, or independent, research. Graduate students must have passed their preliminary or general examinations at the time of application and be at the dissertation-writing stage. *Long-term fellowships*, primarily funded by the National Endowment for the Humanities (NEH) and the Andrew W. Mellon Foundation, are typically for five to nine months and carry a stipend of \$3,500 per month. Recipients of long-term fellowships may not be engaged in graduate work and ordinarily must be United States citizens or have resided in the United States for the three years immediately preceding the application deadline. For application forms or more information write to:

Director, John Carter Brown Library  
Box 1894  
Providence RI 02912  
Tel: 401-863-2725  
Fax: 401-863-3477  
E-mail: [JCBL\\_Fellowships@brown.edu](mailto:JCBL_Fellowships@brown.edu)  
<http://www.JCBL.org>

The application deadline is **January 15, 2003**.

The **American Council for Learned Societies (ACLS)** has a host of fellowship opportunities. See <<http://www.acls.org/fel-comp.htm>> for competitions to be held in 2002-2003. To obtain a print copy of *Fellowships & Grants: Competitions to be held in 2002-2003*, send your request by fax or mail, with your full mailing address, to:

ACLS  
Office of Fellowships and Grants  
228 East 45th Street  
New York, NY 10017-3398  
Fax: 212-949-8058





## FORTHCOMING CONFERENCES

The Puerto Rican Studies Association (PRSA) will be holding its next biannual Conference, its fifth, on October 3-5, 2002 at the Congress Plaza Hotel in Chicago. This year's Conference theme is "*Haciendo Patria* Here and Elsewhere." Dr. Francis Aparicio, Director of the Latin American and Latino Studies Program at the University of Illinois at Chicago, is the Conference Chair. For more information check the PRSA website at <[www.puertorican-studies.org](http://www.puertorican-studies.org)> or e-mail the PRSA Secretariat at <[prsa@albany.edu](mailto:prsa@albany.edu)>.

Paper proposals are invited for the 50th annual meeting of the Southeastern Council on Latin American Studies (SECOLAS) in Chapel Hill, North Carolina, March 6 - March 8, 2003. The meeting will be hosted by the Consortium in Latin American Studies at the University of North Carolina at Chapel Hill and Duke University, with the partial co-sponsorship of the William Wilson Brown, Jr., Endowment for Latin American Studies. The theme of the conference is "SECOLAS at 50: Imagining the Past, Remembering the Future." Papers and panels on any aspect and in any field of Latin American studies are welcome. Individual papers and complete panel proposals are invited. Comparative and inter-disciplinary panels are especially encouraged. Panels should normally include no more than three papers, a chair, and a commentator. Graduate students and faculty are invited to submit proposals. Graduate student papers will be eligible for consideration for the Edward Moseley Award. Submit proposals to the appropriate program chair:

Social Sciences and History  
Gregory S. Crider  
Department of History  
Campus Box 3077  
Wingate University  
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The deadline for receipt of proposals is November 1, 2002.

The Southwest Council of Latin American Studies (SCOLAS) presents its 36th annual congress in New Orleans, Louisiana, March 12-15, 2003. Conference theme: "Bridging the Gulf: Interdisciplinary Perspectives in Latin American and Border Studies." The deadline for submissions of paper and panel proposals is September 5, 2002. For all other information, see: <[http://www3.baylor.edu/Latin\\_American](http://www3.baylor.edu/Latin_American)>. Email: <[scolas@baylor.edu](mailto:scolas@baylor.edu)>.

New York University is sponsor of "Translating the Hispanic World: Culture as Text II," a conference dedicated to exploring how the art of translation and social and literary criticism have a common goal, that of interpreting a cultural text. The conference will be held in Madrid, Spain, at NYU-in-Madrid, April 10-12, 2003. One-page proposals in Spanish or in English on humanities or social sciences topics welcome. Please send proposals to:

NYU-in-Madrid Conference Committee  
Dept. of Spanish & Portuguese  
19 University Place, 4th floor  
New York, NY 10003-4556

Deadline for receipt of proposals is November 1, 2002.

The 36th Annual Symposium on Comparative Literature will be held at Texas Tech University, March 13-15, 2003. The theme is "(In)versions of the New World; Writing Race, Religion, and Sex in Colonial Latin America." Keynote speakers include José Rabasa, University of California/Berkeley; Gonzalo Portocarrero Maisch, Pontificia Universidad Católica del Perú; and Rolena Adorno, Yale University. This conference will interrogate the ways in which conventionalized modes of discourse—Bakhtir refers to them as speech genres or utterances which "reflect the specific conditions and goals of each...area [of human activity]" in colonial Latin America and in Spain elaborate and endorse master narratives on race, religion or sex, as well as those writings which deconstruct such institutionally-endorsed versions of reality. One-page abstracts are invited on: chronicles and relaciones, rhetoric, historiography, poetry, prose fiction, drama, legislative and ecclesiastic documents, translations and transcriptions, public and private letters, etc. Proposals for panels may also be submitted consisting of one-page abstracts from each of the participants. Abstracts and inquiries, with your email address, should be sent to:

Professor Susan Isabel Stein  
Department of Classical and Modern Languages  
Texas Tech University  
Lubbock, TX 79409-2071  
Tel: 806-742-3145  
Email: [susanisabel.stein@ttu.edu](mailto:susanisabel.stein@ttu.edu)

Deadline for submission of abstract is September 30, 2002

The Peace History Society's third international conference, "Peace Work: The Labor of Peace Activism, Past, Present, and Future," will be held April 25-27, 2003 at Central Michigan University in Mt. Pleasant, Michigan, USA. Suggested topics for papers, panels, and performances related to the conference theme may include, but are not limited to: teaching peace in communities and classrooms; intersections between peace activism and other social movements; ways in which gender, sexuality, race, class, religion, age, geography, and other identities shape understandings and practices of peace; transnational peace history; role of artists in peace advocacy; impact of peace movements upon public policy; local responses to war and

terrorism; antiwar organizing on the part of enlisted servicemen and women, veterans, and former government officials; economics of war and peace; documenting and archiving peace history; and roundtable discussions on key works of peace scholarship. Presentations that foster dialogue among artists, activists, educators, and scholars are especially sought. Proposals for papers or panels that employ comparative or interdisciplinary analysis also are encouraged, as are proposals from scholars outside the United States. Proposals for individual papers or complete panels are welcome. Sessions should feature 2-3 papers and a moderator. All proposals for individual papers or complete panels should include the following: 1) A summary of prospective papers, no longer than 250 words each; and 2) the names and addresses of each participant, accompanied by a brief biographical sketch or vita. Please send proposals and inquiries to *both* Program Committee co-chairs:

Professor Robbie Lieberman  
Department of History  
Southern Illinois University  
Carbondale, IL 62901-4519 U.S.A.  
E-mail: robl@siu.edu

and

Ian Lekus  
Duke University  
Department of History  
Box 90719  
Durham, NC 27708-0719 U.S.A.  
E-mail: lekus@duke.edu

The deadline for proposals is November 1, 2002.

La dirección de la página web oficial del 51 Congreso de Americanistas, "Repensando las Américas en los umbrales del siglo XXI", 14-18 de Julio de 2003 en Santiago, Chile, es: <<http://www.uchile.cl/vaa/americanista>>.

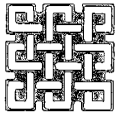


## PUBLICATIONS

*Women's Studies Quarterly*, an educational project of the Feminist Press at the City University of New York in Cooperation with Rochester Institute of Technology, seeks papers for a special issue entitled "Women and Development: Rethinking Policy and Reconceptualizing Practice" scheduled for publication in Spring/Summer 2004. We encourage submission of case studies from those engaged in post-development scholarship and activism along with those who create and implement policies and programs for development organizations. The articles, essays, creative writing, teaching strategies and syllabi, and book reviews will address questions about the meaning of development and post-development in an era of globalization; the impact of the Cold War, decolonialization, and neo-liberalism on development programs in the areas of education, employment, health, and politics; and the future of feminist development theory and practice in light of the challenges posed by the anti-globalization and subsistence movements. Please send a disk and three hard copies (20-page limit; APA citation style) to Professor Frances

Vavrus, Teachers College, Columbia University, 525 W. 120th Street, Box 55, New York, NY 10027, USA. Queries should be sent to one of the guest editors: Fran Vavrus <[fv84@columbia.edu](mailto:fv84@columbia.edu)> or Lisa Ann Richey <[lri@cdr.dk](mailto:lri@cdr.dk)>. Submission deadline: **November 29, 2002**. General Editor, Diane S. Hope, Rochester Institute of Technology.

*Applied Environmental Education and Communication* (AEEC) is a new journal designed to bridge the gap between research and practice. Its goal is to help environmental professionals communicate proven solutions to environmental problems. Each issue will provide news for the North American Association for Environmental Education (NAEEE), and will include editorials, reviews of books and other resources, and a section of news and notes about upcoming conferences, campaigns, and other items of interest. Contact Brian Day, Academy for Educational Development, 1825 Connecticut Avenue NW, Washington, DC 20009 <[AEEC@aed.org](mailto:AEEC@aed.org)> for more information. ■



# Latin American Studies Association

946 William Pitt Union, University of Pittsburgh, Pittsburgh, PA 15260  
Fax: (412)624-7145 E-mail: lasa@pitt.edu Website: http://lasa.international.pitt.edu

## INDIVIDUAL MEMBERSHIP for Calendar Year 2002 or Optional Three-Year Membership

LASA is offering a three-year membership option for the period 2002 to 2004. If you elect the three-year option, your membership fee is three times the fee for the single-year rate. Note that this three-year option does not apply to student membership, which already has a limit of five years, nor does it apply to publications, as their rates are subject to change each year. Please check only one of the following:

- Payment for calendar year 2002 only   
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Mailing Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_ Country: \_\_\_\_\_

Business Telephone: \_\_\_\_\_ Home Telephone: \_\_\_\_\_

Fax: \_\_\_\_\_ E-mail: \_\_\_\_\_

Inst/Org Affiliation: \_\_\_\_\_ Discipline: \_\_\_\_\_

Country of Interest #1: \_\_\_\_\_ Country of Interest #2: \_\_\_\_\_

For statistical purposes only: Date of Birth (m/d/y): \_\_\_\_\_ Sex: \_\_\_\_\_

(Please see other side if adding a joint member.)

### MEMBERSHIP RATES FOR YEAR 2002 AND FOR THE THREE-YEAR OPTION

REGULAR MEMBER	JOINT MEMBERSHIP	LATIN AMERICAN RESIDENT	
with gross calendar year income of:	(for second member at same mailing address as first member; one copy of publications will be sent.)	permanently residing in Latin America or the Caribbean (including Puerto Rico) with gross calendar year income of:	
<i>Year 2002 3 Years</i>		<i>Year 2002 3 Years</i>	
Under \$20,000 ___ \$30 ___ \$90		Under \$20,000 ___ \$20 ___ \$60	
\$20,000 to \$29,999 ___ \$38 ___ \$114		\$20,000 and over ___ \$30 ___ \$90	
\$30,000 to \$39,999 ___ \$46 ___ \$138	Choose this plus one other category.		
\$40,000 to \$49,999 ___ \$56 ___ \$168	Add this \$25 to the rate for higher		
\$50,000 to \$64,999 ___ \$66 ___ \$198	income of the two members:		
\$65,000 and over ___ \$78 ___ \$234			
	<i>Year 2002 3 Years</i>		
	___ \$25 ___ \$75		
<b>STUDENT MEMBER</b> ___ \$20		<b>LIFE MEMBER</b>	<i>Total Member Dues</i>
		\$2,500 or \$1,000 first installment	
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### SECTION DUES (Indicate Sections, if any, you wish to join)

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___ \$8 ___ \$24	___ \$8 ___ \$24	Business and Politics	LAMA-LatinoAmerica-MedioAmbiente
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___ \$8 ___ \$24	___ \$8 ___ \$24	Colombia	Latino Studies
___ \$8 ___ \$24	___ \$8 ___ \$24	Cuba	Law and Society in Latin America
___ \$8 ___ \$24	___ \$8 ___ \$24	Culture, Power and Politics	Lesbian and Gay Studies
___ \$8 ___ \$24	___ \$8 ___ \$24	Decentralization & Sub-national Studies	Paraguayan Studies
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___ \$8 ___ \$24	___ \$8 ___ \$24	Educación y Políticas Educativas	Rural Studies
	___ \$8 ___ \$24	en América Latina	Scholarly Research and Resources
___ \$8 ___ \$24	___ \$8 ___ \$24	Europe and Latin America	Social Studies of Medicine
___ \$8 ___ \$24	___ \$8 ___ \$24	Gender and Feminist Studies	Southern Cone Studies
___ \$8 ___ \$24	___ \$8 ___ \$24	Haiti	Venezuelan Studies
___ \$8 ___ \$24		Higher Education	
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Last Name(s): \_\_\_\_\_ First Name(s): \_\_\_\_\_ Middle Initial: \_\_\_\_\_  
Business Telephone: \_\_\_\_\_ Home Telephone: \_\_\_\_\_  
Fax: \_\_\_\_\_ E-mail: \_\_\_\_\_  
Inst/Org Affiliation: \_\_\_\_\_ Discipline: \_\_\_\_\_  
Country of Interest #1: \_\_\_\_\_ Country of Interest #2: \_\_\_\_\_  
*For statistical purposes only:* Date of Birth (m/d/y): \_\_\_\_\_ Sex: \_\_\_\_\_

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<input type="checkbox"/> \$50 <i>Journal of Latin American Studies</i>	<input type="checkbox"/> \$15 <i>LASA Member Directory</i>	Total Prods/Svces <input type="text"/>
<input type="checkbox"/> \$51 <i>Bulletin of Latin American Research</i> (4 issues) (BLAR 2001 subscriptions not accepted after May 10)	<input type="checkbox"/> \$15 Air mail (air printed matter) of <i>LASA Forum</i> (international only)	

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My contribution to the **LASA Humanities Endowment Fund** \$ \_\_\_\_\_

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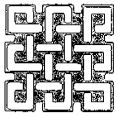
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Contributions to the **LASA Congress Travel Fund** or the **Student Fund** provide assistance specifically for the next Congress. For tax purposes, gifts to any of the four funds may be fully deducted as a contribution to a non-profit organization. For more information, please contact the LASA Secretariat at (412) 648-1907.



# Latin American Studies Association

946 William Pitt Union, University of Pittsburgh, Pittsburgh, PA 15260  
Fax: (412)624-7145 E-mail: lasa@pitt.edu Website: http://lasa.international.pitt.edu

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If payment is by credit card, you may fax this form to (412) 624-7145. For all other forms of payment, mail to LASA at the address above.

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Besides the satisfaction of supporting the world's largest association of Latin Americanists, institutional members of LASA receive:

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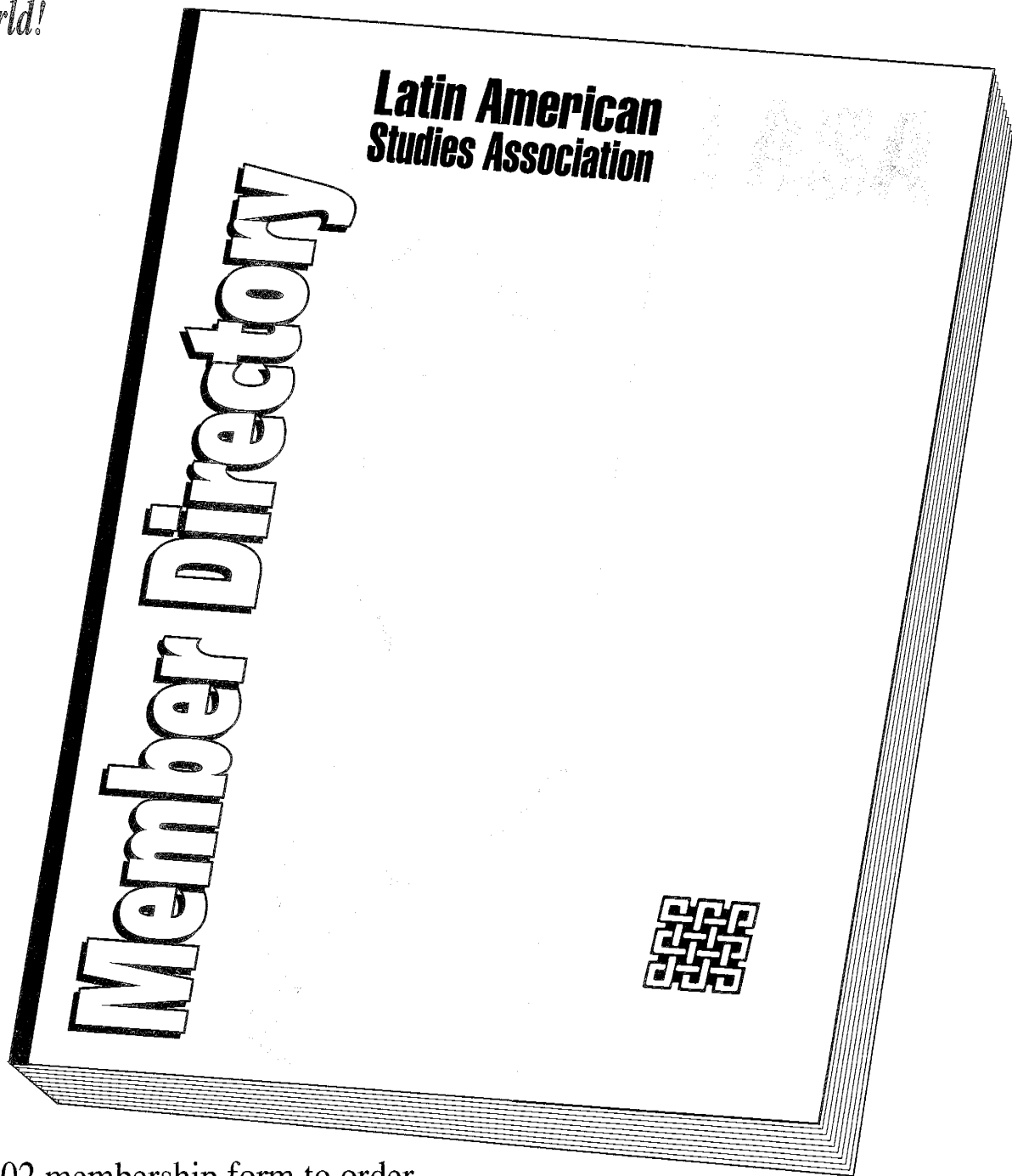
–Complimentary copies of the latest editions of the LASA *Directory of Members*, and the program directory *Latin American Studies in North America*;

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