

LASA FORUM

Latin American Studies Association

Volume XXXVI
Number 2
Summer 2005

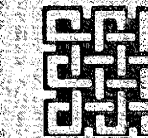


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LASA FORUM

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The *LASA Forum* is published quarterly. Deadlines for receipt of copy are December 1, March 1, June 1, and September 1; articles should be submitted one month earlier. All contributions should be directed to *LASA Forum*, at the address below. Opinions expressed herein are those of individual authors and do not necessarily reflect the views of the Latin American Studies Association or its officers. We welcome responses to any material published in the *Forum*. Membership applications are included in this issue. Direct subscriptions to the *LASA Forum* only, without LASA membership, are \$30.00 per year. ISSN 0890-7218.

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President's Report

by Sonia E. Alvarez

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The Call for Proposals for LASA2006 in San Juan produced an enthusiastic, indeed unprecedented, response from our membership. The LASA Secretariat confirms the receipt of the largest number of Congress proposals ever: 1,518 for individual papers, 641 panels or workshops, 22 special events, 68 Section sessions, and 17 thematic plenaries and featured sessions—representing a 77 percent increase over Las Vegas. These record numbers prompted us to invite Amalia Pallares, a political scientist at the University of Illinois, Chicago, to join her colleague Frances Aparicio as Program Co-Chair. Amalia is an Andean specialist who was already serving on the 2006 Program Committee and who had worked on local arrangements for the 1997 LASA Congress in Chicago; her gracious acceptance of our invitation adds further strength and experience to our interdisciplinary program team. Frances and Amalia's exceptional leadership, along with the rigorous work of an extraordinarily diverse, highly qualified group of program track chairs, will ensure a thoughtful selection process that no doubt will result in an outstanding Congress.

As explained in detail in the "Note from the Program Co-Chairs" in this issue, the LASA Executive Council (hereafter, the EC) voted at its recent midterm meeting in San Juan to hold a four-day (instead of the usual 3-day) Congress. Though this change will still require a decrease in the acceptance rates that have been typical in the past, our goal was to accommodate the significant increase in submissions for LASA2006 while beginning to address the evident fact that the exponential growth of our Congresses, coupled with the space limitations of many convention venues (particularly in Latin American/Caribbean cities, such as San Juan), will necessitate an ever more selective process in the evaluation and acceptance of proposals. We were well satisfied with the convention meeting rooms and services offered by our chosen 2006 Congress site, the Caribe Hilton in the Condado section of San Juan, and are certain all participants will be as inspired as we were by the splendor of the resort's palm tree-lined patios, pools and beaches.

In addition to discussing reports from the Executive Director, other members of the Secretariat, the *LARR* editor, and the Treasurer on operational, administrative, and financial matters, the EC deliberated on a number of other important issues during its June 17-19 meeting at the 2006 Congress site. We discussed

and approved the slate of candidates to Vice President, Treasurer, and new members of the EC presented by the Nominations Committee, as well as the Call for Bids for the editorship of the *Latin American Research Review* for the next cycle, beginning in 2007, presented by Executive Director, Milagros Pereyra-Rojas; the results of both deliberations are published in the present issue. Our broader policy discussions centered on two general issue areas: promoting diversity and expanding LASA outreach to new or under-represented constituencies; and academic freedom and the enduring challenges posed by restrictions on travel to and from Cuba and other Latin American countries.



LASA President Sonia E. Alvarez

The EC reaffirmed its commitment to taking concrete steps to enable Cubans to participate in LASA2006 and to pursuing measures that might help overturn travel restrictions. Following a report from Past President Marysa Navarro, Chair of the special Task Force on Cuba appointed consequent to the denial of visas to would-be Cuban participants in our Las Vegas Congress, we discussed a number of possible strategies at length, including one proposed by Sheryl Lutjens and other leaders of the Cuba Section, and ultimately endorsed three proposals brought to the EC by the Cuba Task Force: 1) to formally become an institutional member/sponsor of the Emergency Coalition to Defend Educational Travel (ECDET), in which a number of prominent LASA members are already involved (see <<http://ciponline.org/cuba/ecdet.htm>> for more information on the Coalition); 2) to seek funding from European donors to support the costs of visa applications by Cuban scholars wishing to participate in LASA2006; and, 3) to explore publishing a public letter in the *New York Times* condemning travel restrictions and to seek the endorsement of other professional associations as co-signatories to such a letter.

In voting to provide seed monies from LASA's reserve funds for two new programmatic initiatives, the EC also reasserted its abiding *compromiso* with reaching out to new constituencies and promoting diversity—both central to LASA's mission. The first such initiative, developed by EC member Elizabeth Jelin in consultation with LASA Vice President Charles R. Hale, involves an outreach and training effort aimed at younger scholars through the holding of a "LASA Concurso de Jóvenes Investigadore/as" in conjunction with future LASA Congresses. To be launched

for LASA2007 in Boston, the interdisciplinary theme of each Concurso would be decided by a subcommittee appointed by the EC. Pre-doctoral students from Latin America, the United States, or other countries/regions would be eligible to apply; successful candidates would have their travel expenses covered to the Congress to present their work and would attend a pre-Congress research workshop led by senior scholars in the field.

The second major program initiative, presented by Vice President Hale and EC members Lynn Stephen and Joanne Rappaport and approved by the EC at its recent meeting, is entitled "Other Americas / *Otros Saberes*." As described in a preliminary statement of purpose drafted by Charles Hale and myself, this new initiative would pursue three principal objectives, which respond to key priorities set out in the LASA strategic plan, and to recognized needs of the Association: 1) to increase participation of under-represented groups and to foreground unheard voices and under-heard perspectives, knowledge producers and social actors in the full range of LASA activities; 2) to deepen ties between LASA activities and ongoing practical, intellectual and creative work in the region, thereby creating opportunities for mutual enrichment between LASA's academic participants and other knowledge communities; and, 3) to reinvigorate LASA's tradition of engagement in the public debate, especially concerning issues that are most relevant to our members, areas of study, and peoples of the region. As set out in our draft statement, the initiative would focus on "two overlapping groups: those who have been under-represented in academe Americas-wide, such as indigenous, Afro-descendant, U.S.-based Latino/as, and other subaltern intellectuals; and those who produce knowledge from spaces outside of traditional academic institutions and venues—including, for example, rights advocates, NGO-based researchers, and 'organic intellectuals' of diverse social and political struggles." We already have begun to lay the groundwork for this initiative with the publication of a special *Debates* section in the Winter 2005 issue of the *LASA Forum*, entitled "Alternative Knowledge Producers in the Americas." We plan to launch the initiative full-steam at the forthcoming LASA Congress, with a series of plenary sessions focused around the idea of *Other Americas, Otros Saberes*, linked to the larger theme of the 2006 Congress, "De-Centering Latin American Studies."

In our continuing efforts to transform the *Forum* into an active vehicle for promoting debate among LASA members, the present issue foregrounds two sets of scholarly reflections that will also serve as springboards for other thematic plenaries and featured sessions during the San Juan Congress. Aptly capturing the boundary-crossing spirit of the Congress theme by "exploring new spaces of knowledge presently transforming the nature of Latin American Studies," the *Debates* section features four provocative essays addressing the place of "culture" in recent approaches to the field from diverse trans/disciplinary perspectives. As expressively summarized by Associate Editor

Arturo Arias' proposal to contributing authors, the *Debates* section in this issue, like several related featured sessions being organized for LASA2006, explores "como las ciencias sociales se han desplazado hacia la crítica cultural, y como las humanidades (por no llamarlas estudios culturales o CPP [Cultura, Poder y Política]) se han desplazado hacia las ciencias sociales, rompiéndose así las fronteras tradicionales entre ambas áreas."

The subject of one of nine thematic plenaries planned for the San Juan Congress and the second in a special series of 40th Anniversary reflections "On the Profession," also featured in the present issue is a stimulating collection of essays on Brazilian Studies in the United States and its relationship to LASA and Latin American Studies more generally. Guest edited by BRASA Past President James Green, the essays also provide a "sneak preview" into the discussions scheduled to take place during the first "National Conference on the Future of Brazilian Studies in the United States," to be held at Brown University, Friday, September 30 and Saturday, October 1, 2005.

LASA hardly endorses current BRASA President Timothy J. Powers' encouragement of "*dupla militância*" among our many LASA-BRASA members and celebrates the continued active engagement in both associations of the 291 members of our Brazil Section, LASA's third largest. As a "*brasilianista*" and member of the Committee on the Future of Brazilian Studies, moreover, I can personally attest to the intrinsic intellectual complementarity of combining a deep country/sub-regional specialization with a broad-gauged understanding of the Latin/o Américas.

LASA is indeed, as Powers aptly puts it, increasingly a "peak organization" whose diverse members benefit from the theoretical and methodological synergies produced by the productive confluence of distinctive sub-region/country-based disciplinary and "alternative" knowledges. We therefore must redouble our efforts to promote precisely the kinds of cross/sub-regional and interdisciplinary dialogues between LASA and more specialized cognate professional associations advocated by contributors to the Brazilian Studies "On the Profession" section. As suggested by Alice Colón in her report on LASA's participation in the recent Caribbean Studies Association Conference, "a number of issues, not only with regard to economic and political relations and strategies, but in relation to gender and racial relations, and migrations, among others, could be addressed in a privileged way from a comparative perspective throughout Latin America and the Caribbean as a Region." Because Puerto Rico, as Colón reminds us, "is both Caribbean and Latin American," and because Puerto Rican and Caribbean Studies necessarily straddle the area/ethnic studies divide, the San Juan Congress promises to be a particularly fruitful step in the direction of rethinking our field from the rich variety of epistemological and geopolitical viewpoints that will increasingly redefine "Latin American Studies" in the 21st century.



Associate Editor's Report

by Arturo Arias

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In the "Debates" section of the summer 2005 issue of the LASA Forum the editorial team chose to continue exploring new spaces of knowledge presently transforming the nature of Latin American Studies. For the summer issue, this choice was the place of culture in Latin American Studies. By the place of culture we meant the changing role of culture as globalization processes deepens and culture becomes, more often than not, the fulcrum of local agency, as Yúdice analyzes in *The Expediency of Culture*. We also had in mind the theorization that has emerged associated with this overall process, one that has become embedded in many contemporary analyses relating Latin America to globalizing processes, as García Canclini points out in *La globalización imaginada*. In our eyes, this has had an impact in the way we understand the problematics of "truth," and the relationship between politics and subalternity, ever-present in most contemporary Latin American reflection. The cultural turn redirected its critical energy from investigating "the truth" to the study of inventing, making, creating or constructing subjectivities. Indeed, recent studies across a broad range of disciplines in the humanities and social sciences focus on the "constructed" or "invented" nature of such notions as ethnicity, sexuality, nationality and gender. Within these overall parameters, we had noticed a trend, by which, as a consequence of this cultural turn, the social sciences had displaced themselves more in the direction of cultural critique, whereas humanistic studies (understood as either cultural studies, or as what the French called the human sciences) had slid more towards the social sciences. These were the questions we posed to four scholars, and whose responses we publish in the present "Debates" section.

The first one is Ileana Rodríguez's "From the City of Letters to the City of Signs and From Macondo to Tamaramera: What of the Place of Culture in Latin American Studies?" Ileana argues that what accounts for this radical centrality of culture is what she calls "the ruptural entrance of the televisual factor in social life." The consequence is, among others, a shift from elite to popular and massive forms. In her eyes, García Canclini led the field in conceiving of a city of signs as a substitute of Rama's ciudad letrada. She adds that Martín Barbero marked the move from the politics of representation to the politics of recognition, and that Ortiz's mundialización exacerbates the debate by introducing the notion of "simulacra" as distinct from "spectacle," and by creating the illusion of a sort of "online democracy" that facilitates the crossing of local borders and making products readily available to a virtual global public. For Ileana Rodríguez, humanities distinguished professor in Spanish literatures and cultures at Ohio State University who recently published *Transatlantic Topographies*, the understanding of these new turns demands the concurrence of all disciplines. By extension, locating culture at the center of disciplinary debates is of unparalleled importance for all of those trying to understand the present-day nature of Latin American Studies.

The second piece is by Gareth Williams, Associate Professor of Spanish at the University of Michigan and author of *The Other Side of the Popular: Neoliberalism and Subalternity in Latin America*, with a much simpler title: "Disciplinary Hybridism and Practice." Williams starts by claiming that despite the new institutional relations between the humanities and the social sciences, there is no end to disciplinary frontiers. Besides, Williams reminds us that the contemporary university "is no longer the guide of nations, nor the sole conduit for fundamental social critique." Nevertheless, Williams does recognize the possibility of evaluating past practices so as to exercise new standards, but feels that little of this is happening through the contemporary university, or in the English-only publishing industry. Ultimately, Williams resorts to Jacques Rancière, who argues that narrative provides the conceptual matrix "without which there is no intelligibility proper to the social sciences." Narrative makes discourses about truth and rationality possible, by providing "the procedures of meaning" that make it possible to define what culture is. This brings the question of language center-stage. Thus, what needs to happen is for both humanists and social scientists to reassess their claims to language. This would provide substantial directions "to what it means to be-in-common."

The third piece, "Estudios Culturales, Interdisciplina y Valor Estético: Reflexiones Para Comenzar un Diálogo" is by Mónica Szurmuk, a researcher at the Instituto Mora in Mexico City, and author of *Mujeres en viaje: Escritos y Testimonios*, and *Women in Argentina, Early Travel Narratives*. Marcela argues that hegemony still rests on the side of traditional disciplines imposed in Latin America towards the end of the 19th century. She believes that the possibility of a permeability among disciplines is more of a promise than a reality, expressed primarily by Latin American cultural studies residing in the United States, that place themselves as an object of both desire and repulsion in the continent. From a Latin American perspective, there is a belief that cultural studies represent a shortcut to elite publications or to research money, but they are also seen as agents of imperialism, of the end of disciplines, and as being responsible for the international traffic of ideas that is undermining national/ist projects. Szurmuk sees this as an echo of the "desencuentro Norte-Sur." She ends by proposing our imagining new ways of dialoguing beyond traditional disciplinary vices.

Finally, the fourth essay by Agustín Lao-Montes, "Latino/Americanism(s) in-between Neoliberal globalization and the Decolonial Turn," argues that it was those who were excluded from the 19th century universalist agenda, such as women, people of color, gays, etc., and were not represented in the canons and curricula of the earlier part of the 20th century, who opened up those alternative spaces of knowledge both inside and outside of academic institutions. These subjects were "parcel of the wave of social movements rising in the 1960s and 1970s, and, as such,

were antagonistic to the imperialist agenda conformed by the original post-World War II area studies. However, more important than tracing a genealogy, Lao-Montes is interested in exploring "to what extent Latino/American Studies" (thus, fusing Latin American Studies, Latino Studies and American Studies in one hybrid field) "are recolonized by neoliberal regimes of culture and political economy along with the new constellations of imperial power, or in counterpoint in which ways the institutional domain of Latino/Americanism has been (and could be) a discursive force against the gaping inequalities promoted by neoliberal capitalism and the escalating violence of the new American imperialism." Agustín Lao-Montes is Assistant Professor of Sociology, working at the Center for Latin American, Caribbean, and Latino Studies, and Afro-American Studies Department of the University of Massachusetts at Amherst.

We had commissioned a fifth piece, which we wanted to be representative of the Culture, Power and Politics Section at LASA. This Section is one of the earliest formed, one of the most numerous, and the one whose original leadership pioneered this debate in the *LASA Forum*, in a debate between George Yúdice and Daniel Mato on the appropriateness of using the label of "estudios culturales" in Latin America. Unfortunately, despite efforts on the part of the present Section leadership to produce a piece for this issue, the Section's members were unable to come up with it. We regret its absence, which would have not only added a perspective localized within Latin America, and written in either Spanish or Portuguese, but would have certainly added a different perspective, and made this issue livelier and much more stimulating. ■

Expanding Brazilian Studies in the United States The Second in a Series Commemorating LASA's 40th Anniversary

by James Green
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During the last several years, the Executive Committee of the Brazilian Studies Association (BRASA) has been discussing new ways to encourage the expansion and development of Brazilian Studies. To achieve this goal we have convened a Committee on the Future of Brazilian Studies in the United States composed of members of the BRASA Executive Committee and other leading Brazilianists. These Committee Members include: Severino J. Albuquerque, University of Wisconsin, Madison; Sonia Alvarez, President, LASA, University of California, Santa Cruz; Luis Bitencourt, Woodrow Wilson International Center for Scholars; John Burdick, Syracuse University; Marshall C. Eakin, Executive Director, BRASA, Vanderbilt University; Jeffrey Lesser, Emory University; Kenneth Maxwell, Harvard University; Timothy J. Power, President, BRASA, Florida International University; Susan C. Quinlan, University of Georgia; Kenneth Serbin, Vice-President, BRASA, University of San Diego; Joseph Straubhaar, University of Texas, Austin; Luiz F. Valente, Brown University; and Barbara Weinstein, University of Maryland, College Park.

In a meeting held in Las Vegas on October 6, 2004, the day before the last LASA Congress, the Committee approved a proposal to organize a **National Conference on the Future of Brazilian Studies in the United States**. The Conference will be held at **Brown University, Friday, September 30 and Saturday, October 1, 2005**. It will be open to all scholars interested in discussing how to expand Brazilian Studies in the United States.

The Conference should enable academics from around the country to (a) share experiences about establishing and/or expanding Brazilian Studies at their institution; (b) identify common priorities for developing Brazilian Studies in the United States; (c) pinpoint areas in which different colleges, universities, centers,

and individuals can work together on common projects; and (d) engage in follow-up discussions with the Brazilian embassy and consulates, Department of Education representatives, foundations, and other entities about how to implement the ideas and proposals that come out of the Conference.

As a way of encouraging discussion about this effort, this feature section of the *LASA Forum* "On the Profession" presents the ideas of five scholars from diverse disciplines who offer different proposals about how to develop Brazilian Studies in the United States. We will also post expanded versions of these essays, along with other contributions, on the webpage for the Conference: <www.brasa.org>.

We encourage other scholars to contribute their thoughts through the BRASA website prior to the fall 2005 gathering at Brown University. During the Conference, we will have opportunities to discuss our proposals, ideas, and suggestions in plenary sessions and in small-group discussions organized around disciplinary interests or special topics. Members of the BRASA Executive Committee from different disciplines have also volunteered to organize discussions with colleagues in their fields prior to the Conference to help identify common interests, projects, and concerns.

One of the goals of the Conference on the Future of Brazilian Studies in the United States is to stimulate strategic discussions on how to work with other professional organizations, both interdisciplinary and field-based, in order to expand research and teaching about Brazil. We hope that this special section "On the Profession" contributes to that debate.

Why BRASA?

by Timothy J. Power

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In the United States, the consolidation of Latin American studies as a professional field took place through a series of events in the late 1950s and early 1960s, culminating in the foundation of LASA in May 1966. This was a watershed in professional institutionalization: at least in terms of North American-based Latin American studies, one can speak of the pre-LASA era and the post-LASA era. For several decades, however, the crystallization of a Brazilian studies network was not as clear. This changed in 1994 when, concurrently with LASA's XVIII International Congress in Atlanta, a group of U.S.-based Brazilianists organized the first meeting of the new Brazilian Studies Association (BRASA).

More than a decade after Atlanta, BRASA is thriving, with nearly 700 registered participants at our last congress in Rio in 2004. We have held seven international conferences on three continents, and are currently planning for Nashville 2006 and New Orleans 2008. We have a new secretariat at Vanderbilt University and a new website and publications, and we will be sponsoring the Conference on the Future of Brazilian Studies at Brown University in the fall of 2005. Despite all our visibility and mobilization, however, questions linger. Why BRASA? Why have a Brazilian Studies Association when there is already a Latin American Studies Association—a vibrant and mature LASA that happens to boast a 250-strong Brazil section within it? What is the relationship between LASA and BRASA? These questions deserve a public airing, not only to dispel certain misconceptions but also to reaffirm the strong and complementary relationship that exists between LASA and BRASA.

A persistent misconception about BRASA relates to the circumstances of its birth. Apparently, some cling to a creation myth that sees BRASA as some sort of breakaway or dissident faction of LASA. In fact, two years ago LASA President Arturo Arias wondered aloud in these pages whether the "secession" story is accurate or apocryphal—and he was right to ask, since no one has publicly spoken to the rumor. This issue needs to be laid to rest once and for all. Although historically there were probably some members of LASA who were dissatisfied with the attention given to Brazil inside the association, this attitude is an enduring characteristic of life in area studies organizations: substitute country X for Brazil in the preceding clause and you will find the statement to be at least partially true any day of the week. We all want LASA to focus on "our country." But it is incorrect to then assume that this was the motivation for the foundation of BRASA. No one—at least no one I know in BRASA today—has ever viewed BRASA as an alternative to LASA. In fact, our Executive Council meets during LASA Congresses, because that is the one time when we are all certain to be together! Most BRASA members practice what Brazilians call *dupla militância*: we are active in and enthusiastically committed to both LASA and BRASA.

The question remains, however: if LASA, then why BRASA? Does the field of U.S.-based Brazilian studies really need a separate institutional incarnation? There are several hundred Brazilianists who subscribe to the idea of a BRASA, and it is important to understand why. The most important force, of course, is contained in our mission statement: BRASA exists to promote the study of Brazil in the United States. Strategically, we feel that a single-country organization is an effective way to achieve this goal. Apart from this enduring mission, I believe there are at least five factors that motivated the consolidation of BRASA.

- In terms of *economy of scale*, the idea is simple: Brazil is a big country, and so there are a lot of Brazilianists. Most importantly, there are enough Brazilianists to justify not only a large Brazil Section within LASA, but also a separate BRASA. For an interdisciplinary organization to focus on a single country, the country has to be large, and Brazil has a scholarly network that reflects the continental dimensions of the country.

- In terms of *language*, linguistic pluralism always poses some difficulties to area studies networks, and Latin American studies is no exception. Portuguese is the dominant tongue of BRASA, but not of LASA. As Marshall C. Eakin points out in this issue of the *Forum*, it is simply impossible to understand the challenges of Brazilian studies in the United States without reference to the importance of Portuguese. The single best way to pursue BRASA's core mission is to promote the teaching of Portuguese in U.S. universities. BRASA will fight to maintain Portuguese as one of the Less Commonly Taught Languages (LCTLs) in Title VI-supported Latin American studies programs. This is LASA's fight too, and we stand shoulder to shoulder in the promotion of Portuguese—but BRASA is uniquely suited to this challenge since it is fundamental to our very existence.

- Turning to *specialization*, it not surprising that in the year 2005 there is a BRASA. Functional differentiation is common to all complex organizations, and specialization is a fact of life in academia. In the 1960s, when U.S.-based Latin American studies was in its infancy, it made sense for all Latin Americanists to congregate under a single umbrella. It still does make sense for most purposes. However, with the consolidation of Latin American studies over the next two decades, it was entirely predictable that viable subregional networks (Mexican studies, Brazilian studies, Caribbean studies, Andean studies, Central American studies, and so on) would begin to take shape. This process of specialization and pluralization has never threatened LASA—and I doubt it ever will. In fact, LASA itself even recognized it with the creation of Sections during the 1990s. Regardless of Sections and parallel organizations, Latin American studies will always need a "peak association," and that is LASA. ■

• As for *professional networking*, BRASA provides an efficient way for Brazilianists and Brazilians to develop contacts and embark on collaborative projects. Also, BRASA has proven to be an effective interlocutor with various Brazilian scholarly associations such as ABRALIC, ANPUH, ANPOCS, etc., several of which are larger than BRASA itself. Again, economy of scale plays a role here—Brazilian academia is massive and impressively organized. One phenomenon that the founders of BRASA did not fully anticipate (and at which I continue to marvel) is that consistently more than half of our members have been Brazilians resident in Brazil. In this sense, BRASA is proportionally more internationalized than LASA. This connectivity provides U.S.-based Brazilianists with a direct bridge to Brazil and its rich network of academic institutions. BRASA also serves the reverse function, providing Brazilian scholars with an important *entrée* into U.S. academia.

• Finally, the immense *cultural magnetism* of Brazil is a force that draws Brazilians and Brazilianists together. I disagree with

the famous quote by Antônio Carlos Jobim that “Brazil is not for beginners,” mostly because I take U.S. students to Brazil every summer and they promptly fall in love with the country, much like I did. But I can see Jobim’s point: after landfall on Brazilian shores, it takes a while before things truly come into focus. Thankfully, immersion in Brazil provides ever-increasing returns to those who pursue their love affair with the country. As a single-country organization, BRASA is a venue where those increasing returns pay dividends.

All in all, BRASA and its members are grateful to LASA for providing stellar leadership in Latin American studies and for providing an organizational model that we strive to emulate. On a personal note, as a Brazilianist and political scientist, I am proud that the president of LASA is a distinguished Brazilianist and political scientist. In the spirit of cooperation and professional solidarity, I hope that our enthusiastic *dupla militância* will redound to her success and continue to enrich both LASA and BRASA. ■

Building Brazilian Studies Programs in Colleges and Universities

by Nelson H. Vieira

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“É determinismo, sim. Mas seguindo o próprio determinismo é que se é livre. Prisão seria seguir um destino que não fosse o próprio. Há uma grande liberdade em se ter um destino. Este é o nosso livre-arbítrio.”

(Clarice Lispector. “Seguir a força maior.” *A descoberta do mundo*)

[“Of course it is determinism. But, you can be free by following your own determinism. Being imprisoned is to follow a destiny which is not our own. There is one great freedom in having a destiny. Our free will.”]

(Clarice Lispector. “The Greater Force.” *Discovering the World*)

The inclusion of the above epigraph in an essay on “Building Brazilian Studies Programs” stems from the belief that being in Brazilian Studies inherently implies the need to forge one’s OWN professional/academic destiny, and not necessarily the one that administrators, academic units or departments have traditionally determined. This statement does not necessarily suggest a rebellious separation from traditional “departmental” structures in which, regrettably, Portuguese is frequently a second- or even third-class citizen, particularly since it has been recognized and labeled as a “less-commonly-taught language,” that is, according to the MLA’s categorization. Rather, the implication here is to cooperate with and work around (*contornar*) those university individuals (within or outside one’s department) who have not foreseen in the past the academic potential or viable role of Brazilian Studies in a university curriculum. Simply stated, for

Brazilian Studies, the name of the game has to be **innovation** and **integration**, creative and strategic goals, techniques and practices required for contributing to the overall university curriculum. Other possibilities or configurations, stemming from Portuguese offerings within the framework of the traditional foreign language department may take the form of an alliance of co-partnership in a multi-disciplinary Latin American Studies program and/or participation in a cross-departmental Cultural Studies effort or perhaps in an International Relations program, the latter especially conducive to studying Brazil globally and locally but also as a major component of the worldwide Portuguese-speaking community. In this vein, for a research field such as Brazilian Studies in which its heritage reflects linkages with many other Portuguese-speaking nations, an international perspective is necessary, given the myriad of social variables impinging upon the expression of its many relevant cultures. Consequently, teaching, research and scholarship in Brazilian Studies cannot be approached with any depth from one “area studies” perspective alone or, for that matter, from one singular disciplinary angle. Furthermore, the need to integrate the humanities and the social sciences has become increasingly apparent, especially with the growth of cultural studies and social history. And this is nowhere more apparent than in Brazilian Studies.

In order to consider essential approaches toward the building of a Brazilian Studies Program in which the key elements of language, literature, history, and culture should serve as an academic core, this essay will focus upon three arenas of strategy: **the political, the pedagogical/curricular and the personable/personnel.**

Given that Portuguese and Brazilian Studies programs have historically been housed in either "Spanish and Portuguese" language and literature or "Foreign/Romance/Modern Languages and Literatures" departments, the "more-commonly-taught languages," such as Spanish and/or French, inevitably overshadow them. This diminished status, due to a smaller number of Portuguese or Brazilian Studies programs in the United States in relation to Spanish programs, may be the result of the "just-the-way-things-are" type of academic thinking or perhaps may be attributed to the dismissal of the importance of Brazilian Studies within a foreign language department, or even worse within a Latin American context. Another possible factor contributing to the lack of professional recognition for a Brazilian Studies program may be attributed to the historical mistrust, estrangement or caution that has generated over centuries between the Portuguese and Spanish cultures, one that appears to have been transplanted in part from Iberia to Latin American soil. Whether or not these explanations accurately depict this misguided attitude, they are nonetheless "in the air." On the other hand, these interpretations are indeed much too broad to describe the complex and ongoing machinations of any academic department, program or administration with regard to the development of Brazilian Studies.

In this brief version of a longer essay on "Building Brazilian Programs," I will touch upon the above three arenas of strategy that I believe can foster future successes in our field of research and teaching. In so doing, I begin by underscoring additionally the need for the Brazilian-oriented faculty and staff to consider three other major factors: (a) the ability to develop a unique professional identity; (b) the capacity to create a need for one's subject matter; and (c) a keen perception on how one's institution of higher learning functions in terms of process, implementation and vision. These factors address the "political know-how" required to forge forth and consequently have serious ramifications for the pedagogical and the personable/personnel arenas as well.

A unique identity for a Brazilian Studies Program demands a focus pointing to a specialty, for instance, a (multi)-disciplinary approach or an alliance with other programs such as Africana Studies or one centering upon an anthropological and humanities dynamic; in short, a recognized, uncommon but integrative contribution to the overall undergraduate curriculum. Such an identity could also manifest an innovative pedagogical style of individualized programming and teaching, dynamic staffing, cost-efficient curricular offerings through joint appointments or cross-listings, *au-courant* pedagogy in foreign language teaching (intensive courses in the communicative approach or via the use of theater or other performing arts to develop foreign language acquisition, etc.) as well as new disciplinary combinations drawing from the humanities and the social sciences (team-teaching using novels and sociological studies to teach race, ethnicity and gender).

In relation to these combinations, basic foreign language teaching should, from the outset, stress **content-based foreign language courses** in which the primary objective is to use Portuguese as a **medium of instruction** and thus as a means for learning/

perceiving the many complex dimensions of Brazilian culture and society. If Portuguese as a foreign language is one of the fastest growing across U.S. institutions of higher learning, given its 6-7 percent increase in enrollment per year, it behooves Brazilian-oriented faculty to apprise their colleagues and administrators of the developing nature of this field. As implied above, the **medium of instruction becomes the message** and it is the sophisticated and dynamic combination of language, literature and other disciplines in a content-charged curriculum that captivates and motivates students on all levels. Just as we cannot split language from the teaching of literature, we cannot completely separate Portuguese from other culturally-related history or social science courses because their connection reflects our firm belief that the joint instruction of literature, culture and aspects of the social sciences, transmitted, wholly or partially, via a foreign language, leads to exciting experiences of profound understanding and cross-cultural sensibility for students. This basic concept about the role of Portuguese and its instruction not only merits reinforcement, but should also be sustained as an integral part of any Brazilian Studies or Latin American program.

For graduate programs in this field, a special focus could entail an interdisciplinary approach but with a core of required courses in one discipline or department along with individualized curricular programming. For both undergraduate and graduate programs, it is understood that the faculty maintain steady scholarship and, whenever possible, aggressive grantsmanship for program building and for professional recognition, elements which usually impress administrators. Another significant effort on the part of Brazilian-oriented faculty is the establishment of formal or informal linkages/agreements between U.S. and Brazilian universities. While for undergraduates this may be manifested in a study-abroad program, on the graduate level such international connections among universities herald many research and scholarly opportunities for graduate students as well as for faculty.

To these observations, one could add flexibility in accommodating students and faculty by facilitating formal or informal ties with colleagues in other units with the aim of providing curricular service across the university curriculum. The latter can nurture a potential market for Brazilian Studies, one that can expand via the development of freshman seminars-in-translation for non-speakers of Portuguese or by instigating the Foreign-Languages-Across-the-Curriculum effort where courses or sections in history and/or in the social sciences would be taught in Portuguese. The key issue here rests with the aim of developing curricular and cultural **integration** into the general university curriculum in order to create a enticing and conscionable market for Brazilian Studies. Given that the field itself harbors a natural draw due to Brazil's dynamic culture, albeit excessively exoticized, individual faculty can explore many avenues for engaging a wide arena of interest. Most importantly, these efforts should initially be based upon identifying and formulating an advisory board of on-campus scholars/professors already committed to research on Brazil; i.e., from different areas of the university, the sciences, social sciences, business/economics, law, and even medicine. This type of practice becomes a way of tapping human resources instead of constantly asking for monies or for those elusive FTEs.

Certainly, all of these strategies entail a perceptive assessment of the university's policies and approaches to its own long-range goals, recent educational innovations and global trends. In other words, how can Brazilian Studies devise its mission to meet the university's vision? For example, if the university is interested in a revised curriculum to reflect globalization, a unique approach to international studies as well as toward educational reform can be developed by focusing research on Brazil's national and international economic policies, its racial history, its stance on possible Southern Cone alliances, and its efforts toward literacy, equal opportunity, ecological balance, and human rights. Furthermore, has the university established different types of units—institutes, centers and programs—which allow for more innovative educational approaches and structures, thereby enabling new research and curricular pursuits? Here, a Brazilian-oriented faculty member could network with other colleagues, in the mutual interest of teaching and scholarship, to take advantage of such alternative units.

To conclude, addressing the personable and personnel, it is imperative that the Brazilian-oriented staff and faculty make

inroads into the university's curriculum and culture, whereby this area of study promotes more visibility. The "personable gestalt" often identified as reflective of Brazilians, their "jeito," and their multi-racial and multi-ethnic culture, needs spaces and venues on campus to manifest its presence. Opportunities for student volunteers interested in social work, literacy and policy-making programs as well as the organization of cultural programs or fairs, plays, cinema, poetry readings, lectures, workshops (possibly with Brazilian novelists and other artists, co-supported by the Brazilian Ministry of Culture)—all can become energizing venues for undergraduate and graduate students. Consequently, a Brazilian-oriented faculty member, as the proverbial new-kid-on-the-block, has to define and mobilize him or herself professionally and culturally, a position that often requires energy, adaptability, socio-political academic know-how, dynamic teaching, and serious scholarship—a combination that seems to be too idealistic or utopian. Nevertheless, aspects of these dynamics and know-how can indeed contribute to building cumulatively, over years and sometimes decades, a Brazilian Studies program within or beyond a departmental structure. After all, determining one's destiny is "the greatest force" of all. ■

The Lone Brazilianist: Ten Ways for Meeting the Challenge of Brazilian Studies' Minority Role

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While some Brazilianists work at major research centers (such as the University of Maryland, Brown University, or the University of Texas) that have a number of people focusing on Brazil, most are employed at institutions, both small and large, where Brazil receives little attention. In fact, on many campuses Brazilianists are the lone members in their field. This predicament presents special challenges to faculty and requires a great deal of energy and creativity to overcome.

One of the biggest problems Brazilianists face is the lack of Portuguese language programs. Without Portuguese, it becomes more difficult to interest students in other courses on Brazil, not to mention graduate studies. It also severely restricts opportunities for study-abroad programs, exchanges with Brazilian universities, and participation in Brazilian and Latin American studies consortia.

Brazilianist faculty at smaller colleges often must assume the role of jack-of-all-trades. Establishing a Brazilian studies program on such campuses can only remain a dream. However, many such schools lack even a Latin American studies program. In lieu of programs, administrators and departmental chairs expect the lone Brazilianist to cover everything from Cortés to Castro, from *maquiladoras* to torture in the Southern Cone. Sadly, specific courses on Brazil may not even make it into the curriculum.

Ultimately, Brazilianists confront tremendous cultural hurdles. Eurocentric administrators (and many fellow faculty) have little notion of Latin America beyond Mexico. Brazil with its African heritage and multi-ethnic history is an alien concept in our university system, which preserves the faulty idea of an exclusively "Latin" America.

Though this situation is often discouraging, it can also galvanize Brazilianists to work harder to bring Brazil into focus. There are ten basic areas in which the lone Brazilianist can direct his or her efforts.

First, it is important to maintain an ambitious research agenda on Brazil. Brazil's importance to you, and therefore Brazil itself, will become more evident to your colleagues and administrators. Make sure to trumpet your achievements to the administration, at department meetings, and in other venues such as campus publications and on your website.

Second, remain as active as possible in Brazil, traveling there at least once per year. These trips will reinforce your research, teaching, and other Brazil-related activities. They will reflect your deep commitment to Brazil and keep alive your language skills and cultural ties. Be sure to share your work with Brazilian colleagues by presenting papers on campuses and at professional meetings. And collaborate with Brazilians on research and publications.

Third, when you cannot be in Brazil, read Brazilian newspapers on the web and correspond regularly with contacts in Brazil. Write opinion pieces for Brazilian newspapers and cultivate ties with Brazilian journalists.

Fourth, do your best to establish a course on Brazil as one of the most provocative at your university and insist that it be on the schedule as frequently as possible. This will give Brazil greater visibility on your campus and create a tradition of bringing Brazil into focus.

Fifth, regularly organize events on Brazil, for example, talks by prominent Brazilianists and also Brazilian political and cultural leaders who are visiting the United States. Invite the local community of Brazilians to these events, and always notify the nearest consulate.

Sixth, put on a festival of Brazilian cinema. Besides introducing students to the language and culture, films can capture their imagination and inspire them to visit Brazil. Many Brazilian films are now available on DVD and/or can be borrowed from such collections as the Latin America media project at Tulane University.

Seventh, be an active networker. Seeing how well you are plugged into the Brazilianist community is another way to impress colleagues and administrators and to keep Brazil on the agenda. Also find out what other organizations in your community have

an interest in Brazil. Check to see if your city has a sister-city relationship with a Brazilian municipality. If not, find ways to get such a relationship going.

Eighth, take part in your regional association of Brazilianists. For example, I participate in the Southern California Association of Brazilianists. I have given several papers at the association's annual meetings, and one year I brought the event to my university. I was even able to get some funding from the administration for a luncheon. The meeting was attended by a representative from the Brazilian Consulate in Los Angeles. The association is essential in maintaining a sense of collegiality with other Brazilianists and further raising Brazil's visibility on hosting campuses.

Ninth, be a leader! The Brazil Section of LASA and the Brazilian Studies Association both offer numerous opportunities to contribute to our field by holding office or volunteering to help with projects. Your participation in these organizations will bring prestige to your university and cause people to take notice of Brazil.

Finally, maintain your enthusiasm about Brazil. One of the reasons many of us settled on Brazil as an object of study was the *calor humano* that we felt there and carry back with us. That enthusiasm infects students and hints of Brazil's uniqueness. Remember always that you are an ambassador for Brazil and Brazilian studies wherever you go. ■

Involving the Brazilian Diaspora in Brazilian Studies Brazilian Immigration to the United States

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It has been nearly two decades since Brazil became a country of emigrants. By 2001, nearly two million Brazilians were living abroad. Of these, between 800,000 and 1.1 million Brazilians were living in the United States according to estimates of the Brazilian Ministry of Foreign Affairs. However, for several reasons, including the fact that a significant percentage of Brazilians are undocumented, the 2000 U.S. census managed to count only 212,000 Brazilians in the entire country.

Seventy-five percent of Brazilians live in just six states in the United States—New York, New Jersey, Connecticut, Florida, and California. Recently, however, the Brazilian population has expanded from metropolitan areas in the Northeast, Florida and the West Coast to other communities, including ones that are not traditionally associated with immigrant settlement like Atlanta. During the early years immigrants from Minas Gerais dominated the flow, now Goiás, Paraná, and Santa Catarina have also become major immigrant exporting regions. Today, with at least sixteen Brazilian states contributing to the migration stream, the source of immigrants has expanded to the extent that emigration has become a national phenomenon in Brazil.

Why do Brazilians emigrate to the United States? The reason, at least initially, was largely economic: the ability to earn much more money in much less time even in the menial jobs in restaurants, private homes, and construction sites that employ most Brazilians when they come to the United States. At the outset, many saved for a specific goal—to start a business in Brazil, or buy an apartment there, or to pay for a child's education. Moreover, they were resolute in their intention eventually to return home. Today, however, with the aging of this migration stream, Brazilians have put down roots in the United States. With marriage and children, many—perhaps a majority—have changed their plans and now see their future in this country.

Research on Brazilian Immigration

Research began on Brazilian emigration in the late 1980s. Today there are monographs on Brazilian populations in New York City, Boston and Los Angeles and academic publications on Brazilians in San Francisco and south Florida, as well as on the city of Governador Valadares, an immigrant-exporting community in

Minas Gerais. Anthropologists and sociologists have provided portraits of Brazilian immigrants, their social and educational backgrounds, their origins and reasons for emigrating and their job niches once in the United States. Researchers have also paid a good deal of attention to ethnicity; to how Brazilians in the United States struggle to be recognized as a distinct nationality and how they dislike being classified with other immigrant groups, especially Hispanics.

One measure of the degree of interest in Brazilian immigration to the United States was found in a two-day gathering sponsored by the David Rockefeller Center for Latin American Studies at Harvard in March 2005. The National Conference on Brazilian Immigration to the United States featured over sixty presentations and workshops by American and Brazilian academics and community activists and included local Brazilian community leaders and representatives of the Brazilian Ministry of Foreign Affairs.

The Intersection between Academics and the Brazilian Community

When field research on Brazilian immigrants began in the late 1980s and early 1990s, the issue of second generation Brazilians in the United States—and their intersection with Brazilian studies—could not arise, because a majority of Brazilian immigrants were young, unmarried, and very few had children. Now with the passage of time there is a new generation of Brazilians, most of whom can be more aptly described as the “1.5 generation,” that is, Brazilians who came to the United States as young children and are now adolescents.

How can Brazilian studies meet the needs of this and subsequent generations of Brazilians in this country? It is a self-evident that Brazilians and Brazilian-Americans living in the United States should be familiar with the language and literature of their native land. Brazilian parents in the United States often express frustration trying to ensure that their children remain fluent in Portuguese when they are immersed in American media and

surrounded by English (or Spanish) -speaking friends. A Brazilian immigrant in New York City noted that all her Brazilian friends who have children subscribe to TV Globo, hoping that their offspring will become “hooked on” Brazilian *telenovelas* and maintain or improve their Portuguese. Children’s lack of literacy in Portuguese is also worrisome to many parents, especially those with specific plans to return to Brazil. Thus, fluency and literacy in Portuguese is an obvious goal, but one that is more likely to be handled, at least for younger children, at the elementary school level. Although bilingual programs exist in places with sizeable Brazilian populations like Framingham, Massachusetts, their availability and quality is a question that should engage Brazilianist educators concerned with issues of language and literacy.

Another obvious need is making sure that young Brazilians, whether of high school or college age, are familiar with Brazilian history and culture. When Brazilian students enroll in my course “The Peoples of Brazil” at the University of Florida, I am often struck by how unfamiliar they are with crucial facets of Brazilian society; for example, with issues surrounding class and race, as well as the nation’s social problems. Of course, the very same could be said of American students in regard to critical issues in U.S. society. Nevertheless, the greater availability in colleges and universities of courses dealing with Brazilian topics is one way of meeting this need.

A final area of convergence between academics and U.S.-based Brazilians and Brazilian-Americans could be in courses on international migration. I believe that Brazilians, who have themselves immigrated to the United States, would be interested in the experiences of other immigrant groups as well as in issues surrounding immigration in a post-9/11 world and in related topics with which Brazilianists and other scholars have been concerned.

In short, it is time that U.S.-based Brazilianists recognize the burgeoning Brazilian population in this country and to begin to address their educational needs. ■

Organizing Brazilian Studies Nationally

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If we are to promote and advance Brazilian Studies in the United States in the coming years, we must organize and mobilize scholars, institutions, and interested parties around a common agenda. If we fail to organize and mobilize, Brazilian Studies will continue to languish in the United States, even as Spanish becomes the second language of the country, and as Mexico, Central America, and the Caribbean become increasingly visible and important to the United States. Brazilian Studies runs a real risk of being overwhelmed and overshadowed by Spanish and Spanish American Studies amidst the enormous demographic transformations taking place in the United States.

The accelerating immigration flows from the Caribbean Basin, Mexico, and Central America, have helped bring Spanish language instruction to record levels sweeping aside even traditionally important foreign languages such as French, German, and Italian. Mexico, with its shared border with the United States, its enormous population, and its deeply integrated connections with the United States, has long been the most important country in Latin America for the United States. The processes of hemispheric economic integration will heighten this old pattern. As all of the Americas become more tightly intertwined and interconnected, we must make sure that North Americans, in particular, realize

that one of every three Latin Americans speaks Portuguese and lives in Brazil. All those interested in Brazilian Studies must become advocates for the teaching of Portuguese and greater knowledge about the largest country in Latin America. Our primary task is one of *concientização*.

Our first organizational step should be to gather systematic information about the current state of Brazilian Studies in the United States. We lack the most basic knowledge about the universe of Brazilianists and Brazilian Studies. The Brazilian Studies Association (BRASA), in collaboration with the David Rockefeller Center for Latin American Studies (DRCLAS) at Harvard University, has already embarked upon a census to build the most complete database ever assembled about Brazilianists in the United States. Several years ago, Harvard University created a Directory for Scholars in Brazilian Studies at the DRCLAS. Building on that directory, BRASA is assembling a database that already includes more than 500 scholars working on Brazil and Brazilian topics. Eventually, BRASA and the DRCLAS will make available this database on both of our websites. It will provide everyone in Brazilian Studies with the most complete guide to scholars and work in the field.

The database of scholars, however, is just a first step. We must extend this work, building up a thorough database of Brazil programs at universities and other institutions. In addition, we need a readily available census of Portuguese programs including faculty, number of students, and types of instruction. Scholars,

programs, and language training are at the core of Brazilian Studies, and without a serious, accurate, and comprehensive overview of them, we will continue to muddle along with little sense of direction or needs.

The Conference on the Future of Brazilian Studies at Brown University this fall (September 30-October 1, 2005) will bring together all those interested in Brazilian Studies in the United States for intense discussions. Our principal objective is to formulate a series of goals for the next decades, and beyond. For far too long, Brazilian Studies in the United States has lacked any sense of vision or planning. The time has come for Brazilianists to organize, map out an agenda, and mobilize to make sure that agenda is carried forward.

In the aftermath of the conference, the task will be to mobilize the constituencies and stakeholders. Each of us will work toward the realization of specific points in the working documents that emerge from the conference discussions. To be successful, we must bring together: scholars in universities; individuals outside the academic community; institutions (especially universities); government agencies; business interests; and foundations.

The ultimate objective of our efforts to organize nationally is to make Brazil and Brazilian Studies an important, visible, and permanent part of the mental landscape of everyone in the United States. We must provide stability and permanence for Brazilian Studies, and a firm basis for steady growth in the coming decades.

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Municipal Revitalization:
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From the city of letters to the city of signs and from Macondo to Tamaramerica

What of the Place of Culture in Latin American Studies

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A review of the most recent discussions on the reconfiguration of academic disciplines in Latin America yields the absolute centrality of the concept of culture. Culture is key to understanding the relationship between the traditional and the modern, modernism and modernization, as well as theories and debates on development. It now organizes the most recent polemics over globalization, government, and the waning of the public sphere, civil society, and the state. To offer an example from the social sciences, José Joaquín Brunner conducts a critical review of CEPAL's concept of culture to formulate a radical departure from it. CEPAL's concept of culture is predicated on development, whereas the new concept acknowledges the presence of multiple types of rationalities.

What accounts for this radical centrality of culture is the ruptural entrance of the televisual factor in social life. Written as the latest industrial revolution, this phenomenon veers the public attention to theories of reception, and brings about a discussion on the relationship between image and literacy. The consequential effect of this discussion is a radical repositioning of the importance of culture in society as it shifts from elite to popular and massive forms. The emphasis is more on the formation of the subject and subjectivities, and less on national formations; more on reception and consumption than on production. Though former intellectual elites are held responsible for the narrow focus of their production and for their mimetic representation of local societies, the massive consumption of more accessible forms of representation guarantees that the production of mass culture will not be perceived as any less elite. An assessment of culture, however, lays this issue to rest.

In the field of cultural and literary criticism, Angel Rama's ideas of *La ciudad letrada*, that mapped the predicaments of letters in relation to modernity, have come to a halt. Néstor García Canclini's *Hybrid Cultures* takes the lead in the conception of the city of signs, and provides the hegemonic analysis of culture for the postmodern age. However, the significant shift is named by adding two adjectives to the concept of culture, namely "hybrid" (García Canclini), and "heterogeneous" (Antonio Cornejo Polar, José Joaquín Brunner). These two adjectives, embedded in the rearticulation of academic fields, point to a belated, conflict ridden transdisciplinary merger—a hope that some will never relinquish. They also mark the move from the politics of representation to the politics of recognition (Jesús Martín Barbero).

The culture of *mundialización* (Renato Ortiz) exacerbates the debate, and gives culture another turn, by introducing the notion of "simulacra" as distinct from "spectacle" (Silviano Santiago), and by creating the illusion of equality, a sort of "online democracy" that allows any designer—provided they have access

to the electronic gear in its multiple and rapidly renewed programs—to instantaneously put their products on the market. In one stroke, these technologies give local producers the possibility of crossing local borders, and making their products readily available to a virtual global public. That is the magic of the cyber-cultural world, and the manner in which culture partakes in the maximum-performance principle of rapid input-output that organizes postmodern societies. Individual realizations, thus, fall within the immense pool of electronic production. They serve to attenuate the overwhelming presence and power of those televisual mega-industries—CNN, Teleglobo, Televisa—with unlimited market access to all types of subjectivities.

The cutoff point for the elitist concept of culture can be said to be a combination of the onrush of the "new" industrial revolution, the neo-liberal economic policies, and the present-day organization of capitalism in its new eclectic phase (Fredric Jameson, Giovanni Arrighi). To this we should add the debacle of the utopian impulse provoked by Perestroika and the fall of the Berlin Wall, that brought closure to the Sandinista Revolution, checkmated the Cuban one, and distorted the nature of all guerrilla movements in Latin America. In the case of Brazil, Silviano Santiago underscores the importance of *Patrulhas Ideológicas*, a testimonial book, as a landmark for the emergent concept of culture that was to circulate after much ado under the name of cultural studies. "Cultural studies" is the rubric for the cultural debates taking place in the neo-liberal/global era, of which all disciplines partake. Few pledge fidelity to a left(ist) past, that has become for some anything but a source of embarrassment.

At issue today, however, is not only the relocation of the concept of culture, but also the theoretical apparatus for understanding and explaining its transition. The theoretical genre explaining this shift borrows its language from the economic and political domains. We speak of transactions, negotiations, deficits, interventions, and follow up closely a business logic that turns massive transmissions into normative and denationalized conducts (Monsiváis), ratings into definitions of the public-popular (Brunner, García Canclini), and polls into knowledge and consensus (Ortiz). Here are the roots of the dilemma between quantitative and qualitative analysis, and between the social and human sciences. May we suggest that choosing to narrate the transition from elite to mass culture in the genre of market economics allows for the convergence of disciplines, and accounts for a de-politization or postpolitization (Beatriz Sarlo) and de-historization of fields?

In the transition from the literary-elite to the televisual-massive phenomenon, the deposed party is literary criticism. Unresolved questions concerning reading lists for professional examinations

besiege departments of literature, and literature itself is sometimes hurled as a weapon against scholars who want to analyze multiple kinds of texts. Film criticism ought to be located in film or communication departments; image analysis in art departments, and engagement with global politics in social science departments. In turn, social sciences departments decry the presence of those loose, qualitative theories and theorists with no access, respect, or care for quantitative data. The result is a series of homeless scholars, whose cross-disciplinary projects defy border patrols and gate keepers. Actually, belle-lettres and aesthetics, alongside stylistics and close readings of texts, become programmatic mottoes of the new conservatism in literature departments. The ideas espoused by professors are repeated by disciples who claim that globalization is just a pretext for politics.

The great beneficiary of the debate was initially cultural anthropology. Sociology was the runner-up. There is no other way to explain the success of García Canclini's work in relation to, say, José Joaquín Brunner's or Norbert Lechner's. García Canclini properly articulates the predicament of the different domains, mainly sociology and anthropology, and pinpoints their flaws with respect to new post-modern values and norms. The dominant metaphor/concept of the hybrid takes advantage of two close conceptualizations: one, in the natural sciences, where hybrid stands for better products brought about through experimentation; and, two, the histories and politics of *mestizaje* that it refurbishes. In the discussion of cultures, the hybrid displaces and subsumes the concept of heterogeneity, which refers more to the subordination and the deficit aspects of the Latin American modern.

Nonetheless, heterogeneity is an important concept in that it brings the social and literary sciences together in one crucial point: the place of subordination. Actually, the flip side of the transition from elite to mass culture is an increasing concern with the popular-subaltern. Cornejo Polar uses heterogeneity as a term to organize the disparity between oral and written cultures that besieges entire Peruvian literary regimes. For Brunner, heterogeneity is the catchword to pinpoint, in CEPAL's concept of culture, the discrepancy between instrumental and formal reason, and communicate or substantive reason. His objective is to problematize the notion of modernizing creativity in peripheral nations. Peripheral nations are asked to imitate the behavior of central nations with the purpose of establishing patterns of conformity and response to the needs and logic of supply and demand. Political success or failure is predicated on this commitment, one that always turns into a deficit on two counts: adaptation and adjustment. This disciplinary irrationality is at the heart of the social sciences in Latin America, and constitutes a permanent double bind for the continental intelligentsia. Brunner implies that Latin American intellectuals are always checkmated: their creativity is always predicated on what has already been created. This underscores a fill-in-the-blank condition, since the pressing theoretical questions have already been formulated elsewhere. Creativity is thus reduced to quantitative analysis, to providing the numerical figures that serve as funereal evidence of their peripheral in-deficit domains. Numbers perpetually underscore lacks, and scholar's projects and projections are always a-priori flawed. They never measure up. In regards to their own data and projections, social scientists are in the same position of literati, right in the middle of the crack between ideas and social contexts, always out of step.

Finally, a few words on globalization, the paradigm we all have to work on, if it is true that research agendas are set in the metropolitan centers. Globalization is interrogated critically by the popular, the massive, and the public. In the ideologies of modernity, the popular was the site of the subaltern, the place of the deficit—*la culpa la tienen los pobres, los feos, los indios*. Subaltern subjects were the space of experimentation, the laboratory to work capitalist utopias, be it in the form of social or civil engineering projects that were to operate under the magic of massive educational programs, urban infrastructural projects, from sewer systems to main roads to housing for the poor, or medical interventions through hygiene and mass sterilization campaigns. Civil and human rights, and all the privileges brought about by the ideals of bourgeois freedoms, were to operate when modernity came to our neck of the woods. Consequently, all of the disciplines were to work in tandem to bring development and modernist utopia to fruition. It was the avant-garde and modernist poets who constituted themselves into the harbingers of this utopia, and the sociologists and anthropologists who became the party poopers. Have the places shifted, and are cultural studies critics now the ones spoiling the postmodern and neo-liberal banquet? Be it as it may, the fact is that globalization simply justifies an unprecedented intensification in the accumulation of capital. The vehicle for this accumulation is provided by the philosophies of the postmodern, by recasting the hope of democracy and promoting reconciliation and forgiveness, and by saturating the cultural space with mass, televisual and electronic cultures that support and promote dominant models of subjectivity (Martin Hopenhayn). A return to literature will reveal in works like Alfredo Bryce Echenique's *Un mundo para Julius* a much more critical and well articulated vision of those classes supporting this neo-liberal élan.

Last but not least, the cultures of crime and the cultures of the informal economies are also consequences of globalization. The former are associated with drug traffic and *maquiladoras*, the latter to hagglers, higglers, and street vendors that have taken over urban spaces. In the first case, the murdering of women in Ciudad Juárez and in Guatemala, and the military intervention in the drug corridor of the Andean region, imparts a scenario of ungovernability. In the second, the exponential growth of the "apron-bourgeoisie" renders a de facto territorial take-over of the old city centers, and the transformation of the public sphere into a private and intimate domain.

The understanding of these new turns demands the concurrence of all disciplines. We all need to work within the porous spaces of these public hybrid and heterogeneous forms of cultures of supply and demand, within an increasingly intensified space of mixtures and deficits, of ungovernability and public disobedience. This universe is already barely contained by the management rhetoric of NGOs and other institutions of public assistance for the poor—now the representatives of the popular-public. Whereas we all seem to have abdicated direct political agency for the sake of peace, democracy and reconciliation, the poor, with their cultural dependency, needs, and tastes, have forced upon us an interdisciplinary dialogue that presumes a refashioning of disciplinary corpuses. Locating culture at the center of disciplinary debates is of unparalleled importance for all of those whose task it is to grasp the nature of Latin American studies. ■

Disciplinary Hybridism and Practice

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Arturo Arias has kindly asked me to share some thoughts on recent shifts in the field. In particular, he has asked me to try to account for the fact that the social sciences seem to be moving more and more in the direction of “culture critique”, while humanistic or so-called “cultural studies” approaches appear to be moving more and more toward areas that used to fall under the exclusive purview of the social sciences. In other words, I have been charged to give some thought to an increasingly generalized, yet undefined, sense of collapse in the traditional frontiers between the humanities and the social sciences.

Obviously, we cannot consider real or perceived current paradigm shifts to be natural expressions of people’s desire to dialogue with those working in distinct, yet more or less connected, areas of research. Neither do I consider the smoothing out of distances between intellectual languages and conceptual traditions to be a salutary goal in its own right. Let me be perfectly clear. There are always (both disciplinary and interdisciplinary) conversations that are either not possible, or that are just better not to have. On the other hand, we have to recognize that the blurring of the lines between what is *of* the humanities and *of* the social sciences is certainly an institutional sign of the times.

The ongoing realignment of boundaries makes me feel, as Nietzsche put it in *Beyond Good and Evil*, like a blind man talking about colors. This is the case because, despite the endless administrative chatter about the benefits of “interdisciplinarity”, and despite the evidence that the humanities and social sciences are indeed entering into new intellectual and institutional relations with each other, there is actually no end to disciplinary frontiers. Chances are, there never will be. Following the general lines of Bill Readings’ *The University in Ruins*, we cannot separate recent shifts in disciplinary relations from the fact that the modern university is reinventing its traditional sense of purpose and historical necessity. As the Chilean philosopher Willy Thayer argues, in *La crisis no moderna de la universidad moderna*, the contemporary university is no longer the guide of nations, nor the sole conduit for fundamental social critique. As a result, it can no longer think its philosophical, historical, political and cultural *sense* other than through its immediate institutional relation to the interests and technocratic needs of capital.

However, despite this exhaustion of a certain (Kantian) institutional history, we should also recognize that, at a time in which knowledge production increasingly serves the needs of mere productivity, there is also an important theoretical and practical potentiality hidden in the idea of disciplinary migration, displacement, or hybridism. I am referring to the possibility of engaging in the creative revaluation of all past conceptual,

methodological, and institutional values, norms and structures (the possibility to exercise conceptual and methodological freedom in the name of new standards for reflection, in other words). We also need to recognize, however, that little such potentiality is being channeled, oriented or directed either through the contemporary university, or through its increasingly cost-conscious and English-only publishing industry.

There is indeed disciplinary migration and displacement going on. But does this movement give significant direction to the creative revaluation of all values hitherto in the Latin American Area Studies paradigm and beyond? My feeling is that it does not (at least not yet). As a result, do these shifts serve to better legislate the hegemony of empirical, or even technocratic, knowledge over the abstract, through the image of a sustained competition between academic languages and methodologies in which the humanities are destined to become an increasingly “irrelevant” out-post in the empire of the king-economists or the empirical scholar-sociologists? This sounds more realistic to me. After all, this is precisely the subaltern position that the humanities have occupied in LASA since its inception. Perhaps, therefore, what we are talking about in the collapse of disciplinary boundaries is just one more chapter in the on-going subsumption of abstraction to the empirical or the purely technocratic.

I do not wish to imply, nonetheless, that the shifting limits between the humanities and social sciences are determined exclusively by management criteria anchored in vague notions of relevance or irrelevance for the technocratic reproduction of the market. It is also crucial to recognize that the sense, meaning, or direction to be given to shifting discursive fields is, after all, in the hands of those who teach and research within or across those fields. If the blurring of boundaries is fully consonant with the social determination of knowledge production for purely market purposes, then, instead of entering the market blindfolded and shackled by the empirical, perhaps we could try to clarify what it is exactly that allows us to become blurred in the first place, and what it is exactly that is still *of* the humanities and *of* the social sciences. As Christopher Fynsk has pointed out in his important reflection on the contemporary university, *The Claim of Language: A Case for the Humanities*, the challenge here is far greater for the humanities, since they find themselves distanced from the increasingly empiricist languages of university and societal resource-allocation. In other words, under current circumstances, it is harder for the humanities to make the case for their fundamental relevance to society, and, indeed, to the university itself. In the Latin Americanist humanities the room to maneuver is becoming increasingly restricted as university presses become more and more uninterested in anything that

“does not sell”, and university tenure procedures prioritize publishing in English to be read by colleagues in other academic units (usually those working in the empirical social sciences).

In *The Claim of Language* Christopher Fynsk observes the following: “It becomes crucial to regain the question of the humanities in this time when a decline in willingness to address fundamental theoretical questions accompanies a decline in resources. We witness today an increasing inability among scholars in the humanities to state how and why their research is in some way *of* the humanities” (50). This is very true, and Fynsk’s work is a fundamental step in the right direction. However, we should also ask why the social sciences (Latin Americanist or not) should even care about regaining the question of the humanities at this time? What, after all, are the related legacies that allow for the idea of regaining such a question?

As a response, I would turn not just to Christopher Fynsk but also to Jacques Rancière who, in *The Names of History*, reminds us of something both very simple and most fundamental: it is narrative (invention, storytelling, poetics)—the very testing of the limits of the possible and the impossible in the relation between language and world—that provides the conceptual matrix without which there is no intelligibility proper to the social sciences. It is literature (in its many manifestations both written and otherwise recorded) that makes history and the social sciences possible as discourses of truth and rationality, because it is the poetic that provides the procedures of meaning by which historicity and culture can be defined (98). The recent rise of *blogging* is a potentially very important and creative chapter in the history of these procedures.

In *Remnants of Auschwitz*, Giorgio Agamben observes something in relation to the fabrication of the truth that is of fundamental importance both for the humanities and the social sciences: “Whoever assumes the charge of bearing witness . . . knows that he or she must bear witness in the name of the impossibility of bearing witness. But this alters the value of testimony in a definitive way; it makes it necessary to look for its meaning in an unexpected area” (34). That unexpected area is the relation of the poetic to the political and the ethical: that is, the relation of language’s poetic (inventive, creative, literary, artistic) procedures to the fabrication of historical truths and collective forms of thinking and living. But what possible consequence does this have for our (Latin Americanist) disciplinary and/or interdisciplinary practices? What could happen if we took some of the above even a little bit seriously?

First of all, the opposition between science and literature, which sustains the so-called “relevance” of empirical rationality and the relative “irrelevance” or inferiority of almost everything else, could be called into question. The distinction itself is false in philosophical, historical, and, indeed, scientific (though obviously not economic) terms. Second, it could set the stage for what Fynsk calls “the task that remains”. By this he means the need

“to engage the question of language at a fundamental level—i.e., *where a question concerning the being of language opens to the possibility of rethinking notions such as experience, material being, or ‘the human’ itself*” (60). What Fynsk proposes is to reverse the directions taken in the notorious “linguistic turn” in the literary humanities in the last two decades, and “renew the question of language in a way that speaks to the exigencies of our time” (60). By remaining fully mindful of our common legacies in the texts of modern theory, and by remaining attentive to the possibility of engaging in forms of exchange not necessarily predetermined by the instrumentalism of the academic marketplace, humanists and social scientists could reevaluate their very claims to language and thereby expose themselves in meaningful ways to what it means to be-in-common (a particularly important project, I think, when we contemplate the ethico-political meaning of teaching in and through the contemporary university).

During the Cold War the idea of pedagogical and political “relevance” was more or less self-evident across the political spectrum, even in the Latin Americanist humanities. Now, unless you have ties to a think-tank, an N.G.O., a social movement or a state apparatus, the sense of what it means to be socially “relevant” is no longer immediately available to us. Indeed, having such ties does not guarantee very much either. But neither is this a melancholic situation. It actually opens up the possibility for revisiting the question of pedagogical practice itself: of reconsidering the grounds for immanent situated engagements with what it means to think about, and through, the relation between language, representation, freedom, collective life, and “the human” as they play themselves out in the world. Indeed, Fynsk proposes that the ethico-political immanence of pedagogy is *the* “task of the local intellectual”. The ethico-political exigency of the local intellectual “proceeds in and from the material site of the pedagogical relation. It invests in the *relation* (in what can be made to happen there via the medium of study) rather than using the occasion for the rehearsal of timely concepts and themes that are often all too familiar to the students and do little more than challenge opinion (or confirm the good conscience). Strong teaching in the humanities . . . always involves an experiential, relational structure . . . and thus engages the very grounds of being-together” (74). Such a task, which is grounded quite simply in the experience of collective reflection as grassroots practice, is based not on the preconceived instrumentality of market productivity, but on the autonomous, auto-poetic, and self-gestating dimension of individual and collective languages (a dimension that is common to the humanities and social sciences in both theory and practice, and that has a long history both in Latin America and the United States). It implies re-positioning the classroom in its relation to the university and the world. It presupposes the active revaluation of all past values, norms and structures in the name of new grounds for reflection and learning. It requires really testing the limits of what it means to be a scholar *in practice*. ■

Estudios Culturales, interdisciplina y valor estético reflexiones para comenzar un diálogo

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En su email de invitación a participar en este foro sobre la interdisciplinariedad, me decía Arturo Arias:

...lo que nos interesa es señalar cómo las ciencias sociales se han desplazado hacia la crítica cultural, y cómo los estudios humanísticos (por no llamarlos estudios culturales) se han desplazado hacia las ciencias sociales, rompiéndose así las fronteras tradicionales entre ambas áreas.

Si a priori las afirmaciones de Arias parecen correctas, pienso que este desplazamiento no es la constante dentro de los estudios latinoamericanos. A pesar de que el movimiento hacia lo interdisciplinario ocupa mucho espacio en la producción editorial y en el mundo de los congresos, la mayoría de los proyectos que siguen ganando becas, y la mayoría de libros que aún se publican, siguen inscritos indiscutiblemente dentro de márgenes disciplinarios tradicionales, que en mayor o menor medida fueron impuestos en Latinoamérica por el proceso modernizador a fines de siglo XIX y principios del XX. Estos límites disciplinarios en las humanidades y las ciencias sociales tuvieron, en su inicio, una marca muy fuerte de tono nacionalista, y surgieron como expresión de proyectos de nación. La separación entre las ciencias humanas y la literatura y la creación de las diferentes literaturas nacionales fueron herramientas en políticas de creación de comunidades con acervos culturales compartidos.

La interdisciplina no es tan extendida como el discurso alrededor de su status hegemónico pareciera indicar. Tampoco lo que se produce interdisciplinariamente es homogéneo. Más bien, representa un amplio espectro de trabajos. Aquí voy a referirme principalmente a la intersección de lo interdisciplinario con los Estudios Culturales (con mayúscula). Ubico dentro de los Estudios Culturales una serie de trabajos de investigación que buscan a través de estrategias provenientes de diferentes disciplinas, contestar preguntas que no pueden responderse satisfactoriamente dentro de los límites disciplinarios.

En este breve artículo destaco las posibilidades generativas del trabajo interdisciplinario para promover alternativas de intervención en la vida política, cultural y social de las áreas que incumben a LASA: Latinoamérica y las comunidades de latinoamericanos en Estados Unidos y en Europa. Para esto propongo un movimiento estratégico en dos direcciones: por un lado una profundización de la crítica cultural que desnaturalice los presupuestos disciplinarios, y por otro un compromiso radical de trabajar en colectivos interdisciplinarios para crear modelos de intervención en áreas de políticas públicas, reformas legislativas y educativas. Dentro del área cultural, específicamente propongo una interacción más fluida con la pedagogía y con los proyectos educacionales y culturales a largo plazo.

La pretensión de que hay una permeabilidad en las disciplinas, de que hay un cambio paradigmático importante, es poco más que una intuición y una promesa. Los Estudios Culturales se ubican en el campo de los Estudios Latinoamericanos como objetos de deseo y de repulsión, como atajos hacia la mejor comprensión de ciertos fenómenos y de acceso a ciertos productos simbólicos (menciones en las publicaciones especializadas) y materiales (becas, subsidios). Son también objetos de furia desenfadada por parte de quienes ven en sus defensores agentes del imperialismo, de la globalización, del fin de las disciplinas, de la bastardización del trabajo intelectual y del tráfico internacional de las ideas a desmedro de proyectos nacionales.

Frente a la crítica formulada por Nelly Richard al “exceso de realismo académico” (846) de los Estudios Culturales, vale la pena preguntarse si existe la posibilidad de que los estudios culturales ejerzan por un lado una crítica radical que cuestione hasta el lenguaje que articula las disciplinas combinado con una postura estratégica de intervención. En este sentido se podrían tomar como ejemplo las sugestivas intervenciones del movimiento feminista en la praxis política. En momentos estratégicos el feminismo anglo-sajón utilizó generalizaciones y abstracciones para intervenir en la arena pública. Por ejemplo utilizó el concepto de “mujer” como sujeto del feminismo, aún cuando se lo estaba criticando por su esencialismo y biologismo. La definición de la teoría social crítica que propone Nancy Fraser es útil para pensar las combinaciones entre teoría y praxis:

A critical social theory frames its research programme and its conceptual framework with an eye to the aims and activities of those oppositional social movements with which it has a partisan though not uncritical identification. The question it asks and the models it designs are informed by that identification and interest. (31)

La tarea de conectar investigación y teoría con praxis política ha estado en el ímpetu inicial de muchos emprendimientos interdisciplinarios surgidos dentro de las áreas tradicionales de las humanidades en los últimos años, tales como son el grupo de estudios del subalterno (Latin American Subaltern Studies Group), el postcolonialismo, los estudios de área identitarios (Estudios de género, teoría “queer”, estudios étnicos), y algunas propuestas menos institucionalizadas pero igualmente productivas, tales como los estudios de la memoria, del exilio, de la ciudad y de la frontera. En estas áreas hay una impronta a las políticas de identificación, identificaciones que se viven en muchos casos como transitorias y estratégicas.¹ Trabajar entre dos o más disciplinas, vale la pena resaltarlo, no significa estar fuera de los criterios de legitimidad de cada una sino, muy por el contrario, estar dispuesto/a a enfrentarse a los discursos y los mecanismos de legitimización de cada una de ellas. Hay que dejar de desconfiar de las técnicas utilizadas en otras disciplinas. Los modelos matemáticos usados en las ciencias sociales y el

análisis textual usado por la literatura no son ni más ni menos que instrumentos para abordar realidades complejas. Desconfiar a priori de una técnica es no sólo improductivo sino también irresponsable.

El debate alrededor de los Estudios Culturales es también un eco del desencuentro Norte-Sur, de diferencias ideológicas y de experiencia entre latinoamericanistas dentro y fuera de Estados Unidos. Responde también a la problematización de la localización de América Latina en el mundo. Queda claro que la producción cultural latinoamericana no es "subdesarrollada." La cultura latinoamericana tiene una originalidad asombrosa que a menudo combina la alta cultura con lo popular. Los estudios sistemáticos de algunos fenómenos culturales (por ejemplo, el muralismo mexicano o el "boom") se concentran en la genialidad y originalidad de estos movimientos, estudiados a menudo vis-à-vis la realidad que los ha creado. Habría que pensar si la relación entre realidad, arte y cultura se establece de manera diferente en la región. La producción cultural y estética latinoamericana evidentemente trasciende lo que Fredric Jameson, en un criticadísimo artículo, llamó "alegoría nacional." Los Estudios Culturales no debieran soslayar la valoración estética de los estudios literarios y artísticos. El desafío está precisamente en hacer estudios interdisciplinarios que rescaten la estética como criterio de análisis.

Lo anterior es, además, importante como proyecto pedagógico. El preocupante abandono de la enseñanza de materias humanísticas en la formación pre-universitaria en Latinoamérica tiene consecuencias devastadoras en el tipo de ciudadanos que estamos formando. Como señala Néstor García Canclini, la modernidad latinoamericana propuso modelos educativos y culturales que permitieron el acceso a la alta cultura y a las carreras liberales por parte de amplios sectores para quienes antes el mismo les estaba vedado. El abandono de la educación como modelo de cambio social por un modelo de educar para el mercado internacional del trabajo ha llevado a la tecnificación de la educación y a la medida de éxito basada en la producción de maquilas. Los/las que invitamos a la democratización de la cultura a través de la validación del concepto de texto (que incluye desde obras literarias hasta pasajes del metro) hemos sido cómplices involuntarios del abandono de la literatura y de la

historia como materias curriculares obligatorias en muchos de nuestros países. La modernidad en Latinoamérica se propuso presentar modelos educativos para la creación de ciudadanías. Esto ha sido abandonado y se ha pasado de la utopía de la creación de ciudadanos a la realidad de la creación de consumidores.

Los juicios comparativos para la región se transforman en una utopía para muchos de los que trabajamos desde Latinoamérica. Como lo ha explicado George Yúdice, las políticas culturales centralizadas de la globalización hacen que sea imposible trascender fronteras sin pasar por los centros metropolitanos. La desaparición de las editoriales nacionales, la centralización de la producción editorial en España, mina un auténtico proyecto cultural interamericano. La centralidad de Estados Unidos y de España en la distribución de productos culturales hacia Latinoamérica hace que sea más fácil establecer diálogos hacia fuera, que entre los diferentes países latinoamericanos. Algunas iniciativas de promover colaboraciones internacionales dentro del sub-continente han logrado tener éxito, pero tienen mucha dificultad de competir con otras que cuentan con el respaldo de los grandes dueños de la cultura.

Lo interdisciplinario no es un modo de escapar a la rigurosidad y a los modos de validación de las disciplinas. Sirve para contestar preguntas nuevas y diferentes. Resume la preocupación por ciertos fenómenos culturales para los que las disciplinas no encuentran respuestas satisfactorias sin relajar estándares. Lo interdisciplinario requiere no sólo leer en otras bibliotecas, sino dialogar con otros, encontrar espacios que propicien intercambios donde las disciplinas se puedan hablar y puedan encontrar un discurso común. LASA es un lugar idóneo para poder realizar estos diálogos. Los Estudios Culturales pueden y deben fomentar diálogos entre disciplinas despojados de las restricciones que las universidades corporativas imponen en sus estándares de legitimación (*tenure*, estímulos, concursos de oposición, etc.) Mientras nos preparamos para el próximo congreso en San Juan, deberíamos imaginar nuevos modos de dialogar más allá de los vicios disciplinarios. Al fin y al cabo, las preguntas se vuelven cada vez más complejas, y la urgencia por contestarlas cada vez más acuciante. ■

ENDNOTES

¹ Siguiendo a Diana Fuss utilizo el término "identificación" en lugar de "identidad" para enfatizar la permeabilidad y movilidad de la identificación en contraste con el carácter totalizador del término identidad. Dice Fuss:

"Identification is a process that keeps identity at a distance, that

prevents identity from ever approximating the status of an ontological given, even if it makes possible the formation of an illusion of identity as immediate, secure, and totalizable." (2)

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Latino/Americanism in-between Neoliberal and the Decolonial Turn

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Mapping intellectual currents and debates entails enacting a world-historical outlook as well as reading the pulses of the recent conjuncture. Thus, to explore the present avatars of the *mélange* between the humanities and the social sciences that characterize today's Latino/American Studies involves both digging into memory and elucidating distinct projects. Much has been written about how Area Studies and Ethnic Studies had both transgressed and reinforced the disciplines that emerged from the now conventional divide between the sciences and the humanities. But the present moment is, across the board, defined by critical challenges and foreseeable transitions in what we can call the modern/colonial structures of knowledge.

Open the Social Sciences, the oft-cited Gulbenkian Commission Report, laid out several severe epistemic and political challenges to the dominant forms of organization and institutionalization of knowledge that consolidated in the 19th century and acquired a global profile along with U.S. world hegemony in the post-World War II period. Among those challenges are questioning in theory and practice the hierarchical distinction between the sciences and the humanities, bridging the disciplinary division of the social sciences founded on seeing the social as divided in three main spheres (civil society, market, and state), and a call for decolonizing the mode of production and valorization of knowledge against the grain of the Eurocentric and patriarchal character of the dominant institutions, logics, and practices. All of this implies a call to forge a truly worldly universalism, grounded in both the plurality of local histories and subject positions (class, ethno-racial, gender, sexual, etc.) and in an understanding of the complexity and intricacy of their translocal linkages and global connections. As pointed in the report, the challenges and claims presented at least since the 1960s by those historically excluded (e.g., people of color in and out of "the west", women, gay and lesbians, popular classes) from the canons and curricula and from the hegemonic methods, categories, and institutional forms of western knowledge, opened alternative spaces of knowledge both inside and outside of academic institutions. In this sense, it is important to establish a difference between the type of Latin American Studies that emerged from the post-World War II U.S. project of Area Studies (in many ways imperial and as such part of the culture of the cold war), and the kind of Latina/o Studies that came out of the movement for Ethnic Studies that was part and parcel of the wave of social movements rising in the 1960s and 1970s. Hence, when we tend to merge them today into Latino/American Studies it is important to keep in mind these key distinctions and their current relevance.

However, this note does not intend to trace a genealogy of Latin American and Latino Studies but to draw some general currents and debates in Latino/Americanism today. In particular, I will look into Latino/American Studies as an arena for critique, as a domain for the production of critical theory, and as a site for the

performance of a transformative praxis. This endeavor requires searching to reveal the multiple mediations between the structures of knowledge and structures of power. In the present a naked way to put it will be, to what extent Latino/American Studies are recolonized by neoliberal regimes of culture and political economy along with the new constellations of imperial power, or in counterpoint in which ways the institutional domain of Latino/Americanism has been (and could be) a discursive force against the gaping inequalities promoted by neoliberal capitalism and the escalating violence of the new American imperialism. How Latino/American Studies and its institutional settings (LASA, CLACSO, universities) stand in crucial epistemic and political debates such as to what extent should they recognize and center the intellectual value of the knowledge produced by social movements and subaltern sectors (e.g., Amerindian, Afro-Latino)?

What constitutes critical theory and practice in the current conjuncture? Here, the emphasis on conjuncture is because what constituted a critique of domination yesterday could be a new form of hegemony today. For instance, the movement for Cultural Studies represented, since the sixties, an important challenge to modernist fallacies such as the value neutrality of science and the superiority of western knowledge, as well as of "marxist" orthodoxies such as the proletariat as the primary agent of historical change. However, much of the critical impulse of the postmodern discourses and intellectual projects of cultural studies began to be lost in the mid-nineties by academic agendas and fall into the rhetoric and policy of states, regional (e.g., MERCOSUR), and supranational institutions (e.g., World Bank). This example is not meant to dismiss Cultural Studies in toto given the great diversity of what eventually became such a diverse set of intellectual and political projects that are impossible to simply be grouped under one rubric, but rather to demonstrate the shifting character of intellectual movements, as Stuart Hall (one of the main protagonists of Cultural Studies) observes. In fact, there are various features of the concept of culture developed within Cultural Studies which are important gains and that still justify Latin American Cultural Studies as a space of critique. The first is that culture should necessarily be defined in relation to power, this implying both that cultural identities and cultural expressions are domains of politics (i.e., cultural politics), and that politics is mediated by culture (i.e., political culture) which in turn is endowed with power effects. These analytical representations corresponded to the blooming of a multiplicity of arenas of cultural struggle and the politicization of a plurality of domains of social life (e.g., schools, households) and subjectivity (e.g., sexuality, ethnicity). But the growing tendency to read politics in everything often translated not only into losing sight of how to map the field of power and therefore of identifying which struggles and movements have pertinent political effects, but also into marginalizing the central relevance of global

inequalities in the distribution of wealth and power. An inflated concept of culture began to run the risk of becoming as tautological as its anthropology's predecessor, while the growing shift from cultural politics to cultural policy ran the risk of depoliticization. In the worst cases, analyses went from the former economism to a new culturalism, and in most cases could not find a method to articulate and overcome the 19th century distinction between market, state, and civil society.

The rise of globalization as a keyword in the 1990s came out of the need to develop a critical discourse that needed to account for the transnational character of power, culture, and identity, but also revealed the limitations of a new analytical framework that did not have a clearly articulated sense of historicity and of the geopolitical and political-economic dimensions of domination and hegemony. Arguably, until the publication of Hardt and Negri's book *Empire* and especially not until the U.S. imperialist adventures in the aftermath of 9/11, critiques of imperialism were mostly discounted as *passé* to be replaced by analyses of globalization. In this context, the emergence of Latin American subaltern studies and postcolonial critique and their debates with Cultural Studies in the mid-1990s was symptomatic of tensions and transitions not only about what constitutes critical intellectual labor but also over the very definition of what is Latin America and Latino/Americanism. Some of the questions that began to come out in the debate and that are still current were: Are there categories of knowledge vernacular to Latin America or is Latinamericanism a peripheral form of Occidentalism? Is decolonization a matter of the past of Latin America or it is rather an uneven and unfinished process given the persistent subordination to western structures of economic, political, cultural, and epistemic domination? Should we draw new geographies of Latino/America that account for transmigrations, translocal nationalities (e.g., Puerto Ricans, Dominicans, Haitians), and diasporas (e.g., Afro-Latinos) that could imply challenges both to Latin American and American Studies? Is postcolonial critique merely a U.S. and British tradition alien to Latino/Americans or, for instance, can women of color (especially Latina) feminist claims for the decolonization of self, culture, knowledge, economy, and power consider a form of critique and radical politics of the south in the north? Is standing for subaltern knowledge a romantic gesture, or it is rather a search for alternate (and alternative) rationalities with the potential to bear light to forms and categories of critical thinking other than western academic epistemologies?

I could not begin to address these questions but want to end the article by reflecting upon two set of processes that involve engendering spaces for the production of critical knowledge. The first example consists of two distinct attempts for creating a different type of university: the Popular University of Social Movements (PUSM) promoted by intellectuals such as Boaventura de Santos Souza at the World Social Forums, and the Amerindian University (AUE) created by the Indigenous Movement in Ecuador. There are many dimensions and implications to be discussed from each and both efforts, but here I first want to highlight that they both represent and embody a profound alternative and hence a challenge to the globalization of the American model of the neoliberal university, a profit-driven

knowledge-factory geared toward competing through raising cultural and symbolic capital and lowering costs, and to produce a differentially skilled and highly stratified labor force instead of promoting critical citizens. In contrast, the PUSM is explicitly a space for critical theory to become a living force to provide theoretical tools for emancipation and to promote critical citizenship through a creative and democratic exchange of academic knowledge with popular knowledge in the best tradition of Freirean pedagogy. In turn, the Amerindian University of Ecuador also developed a curricula that includes both western and indigenous cosmologies as part of the plan of study. Thus, the AUE serves as a resource of empowerment and decolonization for indigenous peoples not only against the virtual monopoly of western structures of knowledge (with all their texts, categories, logics, and disciplines), but also against the hegemonic occidentalist discourse of Latino/Americanism. These are two powerful examples of the kind of moves we need to take to decolonize the production and dissemination of knowledge as suggested by the Gulbenkian Foundation Report.

To close I want to introduce an epistemic and ethico-political project that we began to flesh-out in a recent conference at the University of California at Berkeley (organized by the Latina/o Studies Division within the Department of Ethnic Studies) with the title *Mapping the Decolonial Turn*. The main thrust of the gathering of four traditions of critical theory (Africana and Afro-Caribbean Philosophy, Latina/o Critical Theory, Chicana/Latina Feminism, Latin American Philosophy of Liberation and Critique of the Coloniality of Power) was to begin a dialogue toward a "decolonial turn" with the projection of a similar scale and deep effects of the widely discussed linguistic and cultural turns. The common premise, in spite of all the differences, was of the need to find a synergy between an ethico-political project of liberation of humanity against the now globalized forms of domination (ethnic, racial, geo-political, gender, sexual) and exploitation (class, economic, ecological), along with an epistemic project that involves creating a mode of production of knowledge and a pedagogy that valorizes and integrates critical discourses from inside and outside of the academy and the so-called west. As an epistemic perspective the call for a decolonial turn does not constitute an attempt to formulate another meta-narrative but it does stand from the premise that we all enunciate from situated locations within a world-historical space. Analogously to dependency theorists (but without the political-economic reductionism and with a far more ambitious intellectual and political project and a different sense of geography), it is a way of looking at the world, of theorizing the global, from Latino/American epistemic standpoints. In this sense, the *longue durée* of the process of globalization (or the life time of what several of us call the modern/colonial capitalist world-system) is characterized by the shifting but persistent pattern of domination, exploitation, and struggle (at once political, economic, cultural, epistemic, subjective) that Anibal Quijano calls the coloniality of power. Hence, here decolonization is not conceived as an event or as a particular goal but as an uneven and long process of global democratization at all levels and in all domains of life as articulated by Chicana feminists such as Chela Sandoval and Gloria Anzaldúa. ■

Call for Applications to Edit the *Latin American Research Review*

Applications are invited for the position of Editor of the *Latin American Research Review (LARR)*, the journal of the Latin American Studies Association (LASA). The *Review* is published three times a year.

Manuscript selection duties will begin on **January 1, 2007** and the first issue to appear under the name of the newly appointed Editor will be Volume 43, No. 1 (2008). Contracts to edit *LARR* normally are five years in duration, although the LASA Ways and Means Committee has the right to award a contract for a different time period. Candidates must hold a tenured position in an academic institution.

In accordance with LASA's mission to publish high quality scholarship, the following basic criteria will be considered in selecting the *LARR* Editor:

1. established record of scholarship
2. experience with and understanding of the wide variety of activities associated with journal editorship, including submissions, reviewing, and relations with editorial boards
3. strong familiarity with the present state of the *Review*, its strengths and challenges, and a vision for its future
4. openness to the different methods, themes, theories, and approaches to the field
5. record of responsible service to scholarly publishing and evidence of organizational skill and intellectual leadership

LASA allocates resources to the *Review* Editor including travel to the Board meetings and LASA Congresses; however, it does not pay for office space or release time. It is important that the Association be provided with information that supports the feasibility of the Editor's application. In the past, University contributions to the *LARR* Editorship have included: half-time release from teaching for the Editor; additional release time for the Associate Editor(s); adequate office space; salary support for an Editorial Assistant.

It is expected that completed proposals will identify the proposed new Editor(s) and their qualifications, specify the nature and extent of the support provided by the host institution, and contain a letter from the president of that institution formally committing the resources and personnel of the institution as specified in the proposal.

The LASA Secretariat assumes all administrative, operational, and financial support functions associated with the publication of the *Review*, including maintenance of the subscriber/member database, production, and mailing as well as maintenance of *LARR-On-Line*.

Completed proposals must be received by **February 1, 2006**, and should be directed to: Milagros Pereyra-Rojas, Executive Director, Latin American Studies Association, 946 William Pitt Union, University of Pittsburgh, Pittsburgh PA 15260. Applications will be reviewed by the LASA Ways and Means committee, which will present its final selection to the Executive Council for its ratification. The LASA Executive Director will work out the contractual agreement with the nominee. The final decision is expected by **March, 2006**.



A Note from the Program Co-chair

by Amalia Pallares

University of Illinois, Chicago

amalia@uic.edu

As the new Program Co-chair for LASA2006 I would like to thank LASA officials for trusting me with such an important charge. The record number of individual and panel proposals submitted (77 percent above Las Vegas submissions) has required the work of two program chairs rather than one. Frances Aparicio and I will be working together to ensure that our final program is intellectually rigorous, diverse, balanced and appealing to all conference participants. I recently returned from San Juan, where I attended our Executive Council meeting, visited the hotel facilities and meeting rooms, met with the local arrangements committee, and went over meeting plans with the LASA secretariat and elected officers.

The record number of submissions has many implications for the organization of the conference. First, it requires extraordinary work from our 37 Program Track Chairs, who are currently evaluating the proposals using common quality criteria. This is particularly the case for the tracks that received the highest number of submissions: democratization; literature and culture; interdisciplinary approaches; contemporary literary studies; and politics and public policy. After their work is done, we anticipate that we will have a fairly balanced program, with an even representation of the social sciences and the humanities as well as plenty of interdisciplinary panels, special sessions and presidential panels.

Second, the combination of higher submissions and fewer meeting rooms than Las Vegas led LASA's Executive Council to adapt two important changes. LASA2006 will be a four-day Congress, starting Wednesday morning at 10. Additionally, there will be a more selective acceptance of individual and panel proposals in comparison with past conferences. We anticipate that these types of changes will be replicated in future conferences in Latin America, where hotels tend to have less meeting room capacity than U.S. hotels in major cities.

In terms of local arrangements, we have two main objectives in mind. We would like to make the conference accessible to local residents, by providing affordable one-day passes, showing some of the conference films in a local film center, and publicizing conference panels and events that may be of local interest. Our second objective is to offer a wider range of services to visiting

conference participants. We are currently exploring the possibility of offering free computer access as well as free local housing in local homes for conference participants with limited income. Additionally, we are exploring the possibility of a day camp for the children of conference participants, since the conference coincides with some students' Spring Break. As these plans advance, we will provide more details.

After visiting the Caribe Hilton, I believe that it is an ideal site for LASA2006 on aesthetic as well as political grounds. As you enter the hotel lobby you are struck by the presence of the Atlantic Ocean, the sound of the wind caressing the palm trees and the smell of salt water. The open layout erases any hard distinctions between the reception area and the large out-door patio, where several pools adjoin a tranquil swimming bay and beach. From the patio you have a view of the Condado area, the main resort complex in San Juan. If you want to explore a little further, a few steps from the hotel is Escambrón Beach, where local families go to bathe and picnic. You can also catch a quick cab ride to el Viejo San Juan, just a mile away.

Additionally, perhaps there is no better site for the deconstruction of Latin American Studies. The first Hilton hotel built outside of the United States, the Caribe Hilton was created in 1949, and was co-financed by the Puerto Rican government in an effort to start a tourism industry, as part of Operation Bootstrap. As Puerto Ricans were displaced from agricultural work as a result of U.S. economic intervention, U.S. and island officials sought to promote tourism on the island as an alternative source of employment. Additionally, they encouraged Puerto Ricans to travel to the United States to work in factories. This was a period when modernization theorists and advocates believed that with best-laid plans, development was achievable to all countries, regardless of colonial status. Fifty-six years later, the Condado area is packed with hotels, attesting to a well-established tourism industry, and Puerto Ricans are the third largest Latino population in the United States. However, the colonial condition of the island endures, its dependency on the United States made more evident in a neo-liberal context, its role and place in the Americas up for question. Next March, we will come together in the Caribe Hilton, literal site of the best-laid plans, to reflect on this and many other themes, and to think of new alternatives. See you in March. ■

FILM FESTIVAL AND EXHIBIT LASA2006
 XXVI INTERNATIONAL CONGRESS OF THE LATIN AMERICAN STUDIES ASSOCIATION

March 15-18, 2006, San Juan, Puerto Rico

Film and video materials that are not integrated into a panel, workshop, or other regular Congress session may be featured at LASA2006 in three separate venues:

I. LASA2006 FILM FESTIVAL

You may submit a film or video to compete for the juried designation of "*LASA2006 Award of Merit in Film*," which is given for "excellence in the visual presentation of educational and artistic materials on Latin America."

Approximately 20 such designations will be made. These films and videos will be screened free of charge in the **LASA 2006 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 January 2004* and those that *premiere* at the LASA Congress will be given special consideration, if they also meet the above criteria. LASA membership is not required to compete.

Films that are candidates for the Film Festival *must be received no earlier than August 1, 2005, and no later than October 1, 2005*. Awards will be announced by *December 1, 2005*. Entries constitute acceptance of the rules and regulations of the LASA Film Festival and Exhibit.

II. LASA2006 FILM EXHIBIT:

Films and videos NOT selected for screening in the LASA 2006 Film festival, as well as films and videos that were not entered for the Festival competition, may be screened in the LASA 2006 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 LASA2006 Film Exhibit, please fill out the submission form on this page and check only the category "Film Exhibit." Exhibit time is limited—film selection will be contingent upon the amount of time available. A confirmation and invoice for the cost of this commercial screening will be issued by December 1, 2005. Submissions for the Film Exhibit are due March 1, 2006.

III. LASA2006 EXHIBIT BOOTHS AND PROGRAM AD RESERVATIONS:

Distributors of visual materials who wish to **publicize their products** at LASA2006 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 LASA2006 program booklet.

See next page for submission forms for booths and program ads

LASA2006 VISUAL MATERIALS SUBMISSION FORM: FESTIVAL AND EXHIBIT
 Submissions for the Film Festival and Film Exhibit will be received *only* from August 1 until October 1, 2005

Film Festival _____ Film Exhibit _____ Both _____

Title of work enclosed _____

Format (Only VHS Video will be screened for selection) _____
 Comments _____

Director _____ Producer _____

Year of release _____ Country of release _____
 Screening time _____ Languages / subtitles _____

Distributor name _____
 Address _____ City _____ State / Zip _____
 Phone _____ Fax _____ Email _____

Brief description of subject matter, including country or area treated (or attach descriptive brochure)

If your film/video is not selected for the LASA2006 Film Festival, do you want it included in the LASA Film Exhibit for the fees stated above? YES _____ NO _____

Your name _____
 Address _____ City _____ State / Zip _____
 Phone _____ Fax _____ Email _____

Affiliation (if not in address) _____

To enter the competition for the LASA2006 Film Festival or LASA2006 Film Exhibit

<p>Mail one copy of the Completed Submission Form, along with a VHS copy of your film or video to: Claudia Ferman / Director, LASA2006 Film Festival University of Richmond, Dept. of Latin American and Iberian Studies, VA 23173. Tel: 804-289-8114; Fax: 804-287-6446 Email: cferman@richmond.edu</p>	<p>Send a duplicate copy of the form (without film or video materials) to: Milagros Pereyra-Rojas 946 WPU, University of Pittsburgh Pittsburgh, PA 15260.</p>
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RESERVATION FORM FOR THE LASA2006 EXHIBIT

FULL EXHIBIT SPACE (10" x 10")

_____ \$ 725 Commercial / University Press _____ \$ 625 each additional commercial
_____ \$ 625 Charitable Organization (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)

LASA2006 PROGRAM BOOKLET ADVERTISING (Camera-ready copy due November 15, 2005)

_____ \$ 400 Full page (7.5" w x 10.5" h) _____ \$ 225 Half page (7.5" w x 4 3/4 h)

SPECIAL VALUES - Exhibit and Program Advertising Discount Package

	<u>You save</u>
_____ \$ 975 Commercial / University Press Booth plus Full Page Ad	\$ 150
_____ \$ 900 Commercial / University Press Booth plus Half Page Ad	\$ 75
_____ \$ 900 Charitable Organizations Booth plus Full Page Ad	\$ 125
_____ \$ 825 Charitable Organizations Booth plus Hal Page Ad	\$ 50

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 11/15/05. Reservations received after 11/15/05 will require payment in full within two weeks of invoice date. Space assignments are based on a priority system and will be subject to the approval of the exhibitor.

Written cancellations received after 11/15/05 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.

Mail pdf file for 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

Organization Name _____

Address _____

City _____ State _____ Zip _____

Submitted by _____ Title of submitter _____

Phone (office) _____ Fax _____

Email _____ Internet site _____

Payment

Enclosed Check in the amount of _____

Please bill us _____ PO # _____ Date _____

DISPLAY YOUR BOOKS AT LASA2006

LASA members interested in displaying titles at the XXVI International Congress of the Latin American Studies Association should advise Harve Horowitz, LASA's advertising/exhibits representative, of their latest publications for promotion at LASA2006 in San Juan, PR. 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
Ellicot City, MD 21042-1539.
Telephone: 410-997-0763 Fax: 410-997-0764
Email: lasa@epponline.com

Concerning promotion of my title(s), listed below, at the Latin American Studies Association XXVI International Congress, March 15-18, San Juan, PR

Title	_____	Year	_____
Title	_____	Year	_____
Title	_____	Year	_____
Author / LASA Member	_____		

TO: LASA EXHIBIT MANAGEMENT c/o EXHIBIT PROMOTIONS PLUS, INC.
11620 Vixens Path
Ellicot City, MD 21042-1539.
Telephone: 410-997-0763 * Fax: 410-997-0764 * in DC dial 301-596-3028
Email: lasa@epponline.com

FROM:

Author	_____		
Address	_____		
City	State	ZIP	_____
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Please contact the following publisher(s) concerning recent title(s) that I would like displayed at LASA2006:

Title # 1 _____
Publisher _____
Address _____
Editor _____ Sls. Mgr. _____

Title # 2 _____
Publisher _____
Address _____
Editor _____ Sls. Mgr. _____

_____ Check here if you are interested in arranging your own display if publisher declines participation



NOMINATING COMMITTEE SLATE

The LASA Nominating Committee presents the following slate of candidates for vice president, treasurer, and members of the Executive Council (EC). The winning candidate for vice president will serve in that capacity from May 1, 2006, to October 31, 2007 and as president from November 1, 2007 until April 30, 2009. The winning candidate for treasurer will serve in that capacity from May 1, 2006, to April 30, 2009. The three winning candidates for EC membership will serve a three-year term beginning May 1, 2006.*

Nominees for Vice President:

Harley Shaiken, University of California, Berkeley
Eric Hershberg, Social Science Research Council

Nominees for Treasurer:

Kevin Middlebrook, University of London
Deborah Poole, New School for Social Research

Nominees for Executive Council:

Ariel Armony, Colby College
Alcida Rita Ramos
Edmund Gordon, University of Texas, Austin
Guillermo Delgado, University of California, Santa Cruz
José Rabasa, University of California, Berkeley
James Green, Brown University

* Autobiographies and campaign statements will be published in the 2005 Fall issue of the *LASA Forum*. ■

Issues on Caribbean-Latinamerican Collaboration

by Alice E. Colón-Warren
Universidad de Puerto Rico/Rio Piedras

The Caribbean Studies Association (CSA) held its 30th Annual Conference in Santo Domingo, Dominican Republic, between May 30th and June 4, 2005. LASA President, Sonia Álvarez, and other members of our organization attended the meeting, encouraging the exchange between our memberships. As Sonia and other colleagues had stated in the past *LASA Forum*, the Caribbean provides a privileged place to rethink our Region and its Diasporas.

I was able to represent Sonia and LASA at the panel on Caribbean Cooperation in the Age of Globalization and was able to confirm the desire on the part of participants to broaden their relation with Latin American Studies and our organization. I reminded those present at the panel that, with its diverse socio-economic systems, racial and ethnic mixtures, colonial legacies and languages, and massive migrations, the Caribbean indeed represents that multiplicity of locations and identities that seems to be the direction of globalization and of our analyses in area studies. Those same conditions, however, have maintained our countries in relative isolation, looking more at what have been our metropolises than to the rest of the Region, or at best,

maintaining closer ties within linguistic areas. A number of issues, not only with regard to economic and political relations and strategies, but in relation to gender and racial relations, and migrations, among others, could be addressed in a privileged way from a comparative perspective throughout Latin America and the Caribbean as a Region. Concrete forms of collaboration such as exchange programs, work groups, courses, panels, and publications, addressing these and other regional concerns would have to be encouraged. A Section in LASA on the non-Spanish speaking Caribbean was suggested among participants of the panel as an alternative to further collaboration between our organization, CSA, and academics focusing more on the Caribbean.

I took the opportunity to make a special invitation to CSA members to attend the LASA Congress to be held in Puerto Rico in 2006, where a panel of Presidents of different academic Caribbean organizations is already planned. It is particularly significant that LASA will also be holding its meeting in a place that is both Caribbean and Latin American. We hope that it will also open greater spaces for our Regional dialogue and collaboration. ■

LASA Voluntary Support
by Sandy Klinzing
Assistant Director for Institutional Advancement

LASA Life Memberships continue to grow! We gratefully acknowledge the recent commitments of Arturo Escobar and Charles Hale. Arturo has served LASA as a member of the Executive Council and has been a member of the Association since 1989. Charles, a member since 1988, had previously served on the EC and is currently the Association's Vice President/President Elect. Again, our most sincere thanks! (For information on Life Memberships please contact the Secretariat at 412-648-1907 or <lasa@pitt.edu>.)

Support for the Travel Fund will enable additional scholars to participate in LASA2006, sharing their research and collaborating with colleagues. Donors to the **Travel Fund** since our last report include:

Mary Addis
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Thomas Ankersen
Craig Auchter
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Marc Zimmerman

The Endowment Fund continues to grow through member support and recent favorable market returns. For LASA2006 some Endowment proceeds may be tapped to provide for Latin American and Caribbean travel to San Juan, PR. Contributors to the **Humanities Fund** since our last report include:

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Joseph Thome

The beneficiaries of support for the Student Fund are Congress student participants who do not reside in Latin America or the Caribbean. Member and friend support for this fund in 2004 enabled 24 students to receive some subvention for Congress expenses. The most recent contributors to the **Student Fund** are:

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Alessandro Fornazzari

Bonnie Frederick
Manuel García y Griego
Maria Alicia Garza
Dara Goldman
Carlos Eduardo Gomes Siqueira
Juan Carlos González Espitia
Ernesto Hernandez-Catá
Maria Carmen Lemos
Christian Malagon
Diane Marting
Alejandro Mejías-López
Alejandro Meter
Carmen Millán de Benavides
Marilyn Miller
Victor Padilla
Francisco Panizza
Jose Raul Perales-Hernandez
Thomas Perreault
Patricia Price
Susan Quinlan

Martha Rees
Rita Schwentesius Rindermann
Graciela Riquelme
Angel Rivera Ortiz
Juana Maria Rodriguez
Juan Carlos Rodríguez Cordero
Manuel Rodriguez Rodriguez
Guillermo Rosas
Maria Josefina Saldaña-Portillo
Mark Sawyer
Freya Schiwy
Andrew Schlewitz
Barbara Schroder
Maureen Shea
Juana Suárez
Keiichi Tanaka
Bradley Ungar Levinson
Sandra Woy-Hazleton
Polymnia Zagefka
Marc Zimmerman

For information on how you can contribute to any of these funds *please contact Voluntary Support at 412-648-1907* or visit our website at <http://lasa.international.pitt.edu> and select the option "Contribute to LASA Funds". Contributions may also be made to any of the funds in the form of a commemorative or memorial gift. In each case the individual being honored or the family of the deceased member will be notified of your thoughtfulness. What better way to honor a friend or colleague and also provide funding for future generations of Latin Americanists?

Puerto Rico In 2006!



EMPLOYMENT OPPORTUNITIES

The Department of Religion at **Wesleyan University** invites applications for a tenure-track appointment as Assistant Professor of Modern or Contemporary Christian Thought. Qualified applicants must demonstrate expertise in modern Western traditions of Christian thought, as well as facility with contemporary theoretical and methodological issues in the comparative study of religion. We are open to candidates from a wide range of disciplines and welcome applications from scholars familiar with Christianity in the southern hemisphere. The successful candidate will be expected to have Ph.D. in hand, or very near to completion, at the time of the appointment and be prepared to teach, on a rotating basis, the Department's "Introduction to the Study of Religion" and "Majors Colloquium in Religious Studies." Preliminary interviews may be conducted at professional meetings in the fall. Applications should include a curriculum vitae, at least three letters of recommendation, and written samples of scholarship. Applications should be sent to:

Professor Peter Gottschalk, Chair
Search Committee, Department of Religion
171 Church Street
Wesleyan University
Middletown CT 06459

Preference will be given to applications received by **October 31, 2005**

The Department of Social and Cultural Sciences at **Marquette University** invites applications for a tenure track position at the rank of Assistant Professor, beginning August 2006. The successful candidate will teach courses in the Criminology and Law Studies major, including, but not restricted to, at least one of the following areas: introduction to criminology; race, crime, and justice; comparative justice systems; organized crime; criminal violence; crime and victimization; criminal justice organizations and institutions; and urban crime and control. Research specialization open. Applicants should demonstrate excellence in teaching, evidence of scholarly productivity, and a coherent research agenda. Special consideration will be given to applicants with academic experiences and interests in culturally diverse groups. Ph.D. strongly preferred, but ABDs will be considered. Applications should include a letter of interest, curriculum vitae, writing samples, a brief research plan, and three letters of reference. ABD candidates please provide a timetable for completion of the Ph.D. Application materials should be sent to:

Search Committee
Department of Social and Cultural Sciences
Lalumiere Hall 340
Marquette University, P.O. Box 1881
Milwaukee WI 53201-1881
Phone: 414-288-6838. Fax: 414-288-6444.
Review of candidates will begin on **October 1, 2005**.

Pomona College invites applications for a tenure-track Assistant Professor in Latin American history (colonial or modern), including the Circum-Caribbean (except Mexico and Chile-Rio

de la Plata), to begin in the academic year 2006-2007. The Pomona College History Department comprises eleven full-time positions and offers a curriculum that emphasizes cultural diversity and transnational connections. Ph.D. expected by August 2006. Preliminary interviews will be conducted at the AHA (5-8 January 2006 in Philadelphia). Applications should include a letter that describes academic and intellectual background, teaching experience, course syllabi, curriculum vitae, and three letters of recommendation. Preference will be given to candidates whose research emphasis addresses gender relations, race and ethnicity, the legacy of colonialism, transnational immigration or contemporary social movements. In addition, the candidates should be alert to connections with other areas in the continent. Teaching responsibilities will include introductory courses in Latin American history, as well as courses on women's history, gender or sexuality. In addition, the candidate should be able to interact with Pomona's interdisciplinary departments and programs in Women's Studies, Latin American Studies, Chicano/a-Latino/a Studies, Black Studies or Asian Studies. Applications should be sent to:

Professor Helena M. Wall
Chair, History Department
Pomona College
551 N College Avenue
Claremont CA 91711

Complete applications received by **December 1, 2005** will receive full consideration.

The Department of History at **Dalhousie University** invites applications for a tenure-stream position in the history of Latin America, at the rank of Lecturer/Assistant Professor. The position will commence on 1 July 2006, subject to budgetary approval. A specialisation in the colonial and/or postcolonial history of one or more of the Latin American states will be an asset. The candidate will be responsible for undergraduate courses on Latin America, as well as global history survey classes. Proficiency in Spanish is essential, and the candidate will be expected to supervise students at the MA and doctoral levels. The successful candidate must have a Ph.D. or Ph.D. in hand, and will preferably have teaching experience and publications. Please send a letter of application, curriculum vitae, university transcripts, sample publications, documentation of teaching performance, and three confidential letters of reference to:

The Chair
Department of History
Dalhousie University
Halifax NS B3H 4P9
Fax: 902-494-3349
<history@dal.ca>

Deadline for applications is **14 October 2005**

The History Department of the **University of California, Santa Cruz** invites applicants for a tenure-track assistant professorship in Latin American history, national period. Any geographic specialization except Caribbean is accepted. The successful

candidate will be expected to teach introductory, upper division, and graduate courses in the history of Latin America and participate in the development of a graduate curriculum in the Americas. Ability to teach history of Mexico is desirable. Willingness to participate in the department's world history curriculum is a plus. This position carries a five-course-equivalency workload, which normally means teaching four courses over three quarters and carrying out other academic and service responsibilities. Ph.D. in history or related discipline, prefer Ph.D. by June 30, 2006, must be conferred by June 30, 2007. Must have evidence of research activity and teaching excellence, or potential for excellence in university teaching.

Applicants must submit a letter of application which describes their research and teaching interests, curriculum vitae, three current (2002 to present) letters of recommendation, a writing sample (up to 3 items), and, if possible, a summary of student evaluations. Send these materials to:

Latin America History Search Committee
Department of History - UCSC
1156 High Street
Santa Cruz CA 95064

Please refer to position #390-06 in your reply.

All materials must be postmarked by **November 1, 2005**. ■



PUBLICATIONS

The Latin Americanist (the journal of the Southeastern Council of Latin American Studies) will publish a special issue on corruption in spring 2006 and invites submissions from any discipline dealing with the region as a whole or a particular country. Submissions should be sent to the guest editor, Stephen Morris, University of South Alabama <smorris@jaguar1.usouthal.edu> by **October 30, 2005**. Final revisions will need to be completed by March 2006.

The *Journal of Contemporary Criminal Justice* invites individuals to submit manuscripts for consideration for inclusion in a planned special issue on the topic, Criminal Justice in Latin America. The Guest Editor encourages submissions on all

aspects of the subject, but is especially interested in manuscripts that consider Latin American criminal justice systems in comparative perspective. Inquiries about the appropriateness of topics should be directed to Christopher Birkbeck, JCCJ Guest Editor, via e-mail <birkbeck@ula.ve>.

All manuscripts will be peer reviewed. Manuscripts should be no more than 25 typed, double-spaced pages including tables, figures and references. Manuscripts must be received no later than **January 15, 2006**. Please send four manuscript copies, along with the manuscript on disk, to Christopher Birkbeck, School of Criminology, Universidad de Los Andes, Apartado 730, Mérida 5101, Venezuela. ■

The **Historical Society** seeks an editor with a record of distinguished scholarship for its quarterly, *The Journal of the Historical Society*, published by Blackwell. Now in its fifth year, *The Journal of the Historical Society* is open to essays from all of the discipline's many specialties. The *Journal* serves specialists, but it serves every kind of specialist, every kind of historian, and all those interested in the study of history. Sub-disciplines—based upon topic, approach, method, and several other categories—abound. The *Journal* aims to foster conversations among historians who might not otherwise talk to one another.

The editor will be appointed and supported by the Society for a renewable period of four years. The appointee will be expected to demonstrate institutional commitment for the full term of tenure including support for an assistant editor. Candidates interested in this position should send a curriculum vitae along with a letter of interest to:

Chair, Search Committee
Editorship, *The Journal of the Historical Society*
The Historical Society
656 Beacon Street, Mezzanine
Boston MA 02215



RESEARCH AND STUDY OPPORTUNITIES

The purpose of the **Academy Scholars Program** is to identify outstanding scholars who are at the start of their careers and whose work combines disciplinary excellence in the social sciences (including history and law) with an in-depth grounding in particular non-Western countries or regions, including domestic, comparative, or transnational issues. The Academy Scholars are a select group of individuals who show promise of becoming leading scholars at major universities. The competition for these awards is open only to recent Ph.D. (or comparable professional school degree) recipients and doctoral candidates. Pre-doctoral applicants must have completed all coursework and general examinations at the time of application and are expected to have made some significant progress on their dissertations. Scholars are appointed and supported by the Harvard Academy for International and Area Studies to provide opportunities for advanced work while in residence at Harvard University, although travel for research is allowed. Academy Scholars are given time, guidance, access to Harvard facilities, and substantial financial assistance as they work for two years conducting either post-doctoral or dissertation research in their chosen fields and areas. Some teaching is permitted but not required. The Senior Scholars, a distinguished group of senior Harvard faculty members, act as mentors to the Academy Scholars to help them achieve their intellectual potential. Stipends for post-doctoral

Academy Scholars will be \$44,000 for the 2006-07 academic year and \$25,000 for pre-docs. Applications for the 2006-07 academic year are DUE BY OCTOBER 14, 2005. For more information on how to apply, see our website at: www.wcfia.harvard.edu/academy.

International Center for Advanced Studies at **New York University**: Fellowships for 2006 -2007. Theme: "Rethinking the Social." This is the third year of a larger project on The Authority of Knowledge in a Global Age. ICAS welcomes applications from scholars with Ph.D.'s at all career stages in any social science or humanities discipline from the United States and abroad. The project seeks to examine the production, circulation, and practical import of knowledge generated in the various disciplines of social inquiry. What are the costs of the growing divide between social science inquiry and humanistic scholarship? What are the implications of the growing dominance of U.S.-based models of social inquiry for the understanding of other cultures and for the fundamental concepts of political experience and inquiry. The stipend is \$35,000 for nine months and includes eligibility for NYU housing. Application deadline: January 6, 2006. See <http://www.nyu.edu/gsas/dept/icas> for more information and application forms, or write to the center (fax: 212-995-4546; icas@nyu.edu). ■



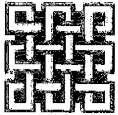
FORTHCOMING CONFERENCES

God's Revolution? Faith and Impiety in Revolutionary Mexico, 1910-1940. This 2-day conference, supported by the **Society for Latin American Studies (SLAS)** and the **British Academy**, is to be held at Queen's University Belfast, 14-15 October 2005. The event brings together scholars from Mexico, the United States, Europe, and the United Kingdom in order to disseminate recent research on religious aspects of Mexico's 1910 Revolution. Specifically, the conference will show that the Revolution was a period of genuine religious change as well as major social upheaval. For more information and the full conference programme, please visit the webpage: www.qub.ac.uk/mexico.

Relocations and Translated Identities: Migration, Exile, and Diaspora in the Spanish- and Portuguese-Speaking Worlds. The Department of Spanish and Portuguese at the **University of New Mexico** (Albuquerque) announces its 14th Annual Conference on

Ibero-American Culture and Society, 16-18 Feb. 2006. For more information, contact Miguel López and Kathryn McKnight spanconf@unm.edu. Abstracts (250-350 words with a descriptive title) by **October 15, 2005** to spanconf@unm.edu. More information, please visit the conference website: <http://www.unm.edu/~spanish/spanconf.html>.

The United Nations Research Institute for Social Development and The Penn State Women's Studies Program is hosting the North American Regional Conference, Beijing Ten Years Later, on May 14th-16th, 2006 at University Park, PA. Proposed papers, panels or presentations on the status of women since the 1995 Beijing meeting may be submitted (250 word abstract) by **October 15, 2005**. For details see our new web site: www.womensstudies.psu.edu or contact Amy Dietz, ard5@psu.edu. ■



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 2005 or Optional Three-Year Membership

LASA is offering a three-year membership option for the period 2005 to 2007. If you elect the three-year option, protecting you against any dues raises in 2006 and 2007, 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 2005 only
Payment for the three-year period 2006 to 2007

Last Name(s): _____ First Name(s): _____ Middle Initial: _____

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 2005 AND FOR THE THREE-YEAR OPTION

REGULAR MEMBER

with gross calendar year income of:

	Year 2005	3 Years
Under \$20,000	___ \$33	___ \$99
\$20,000 to \$29,999	___ \$42	___ \$126
\$30,000 to \$39,999	___ \$52	___ \$156
\$40,000 to \$49,999	___ \$63	___ \$189
\$50,000 to \$64,999	___ \$75	___ \$225
\$65,000 to \$74,999	___ \$88	___ \$264
\$75,000 and over	___ \$102	___ \$306

STUDENT _____ \$25

JOINT MEMBERSHIP

(for second member at same mailing address as first member; one copy of publications will be sent.)

Choose this plus one other category. Add this to the rate for the higher income of the two members:

	Year 2005	3 Years
	___ \$30	___ \$90

LATIN AMERICAN RESIDENT

permanently residing in Latin America or the Caribbean (including Puerto Rico) with gross calendar year income of:

	Year 2005	3 Years
Under \$20,000	___ \$25	___ \$75
\$20,000 and over	___ \$38	___ \$114

LIFEMEMBER

\$2,500 or \$1,000 first installment
\$ _____

Total Member Dues

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Year 2005 3 Years

- ___ \$8 ___ \$24 Brazil
- ___ \$8 ___ \$24 Business and Politics
- ___ \$8 ___ \$24 Central America
- ___ \$8 ___ \$24 Colombia
- ___ \$8 ___ \$24 Cuba
- ___ \$8 ___ \$24 Culture, Power and Politics
- ___ \$8 ___ \$24 Decentralization & Sub-national Governance
- ___ \$8 ___ \$24 Defense, Democracy & Civil-Military Relations
- ___ \$8 ___ \$24 Ecuadorian Studies
- ___ \$8 ___ \$24 Educación y Políticas Educativas en América Latina
- ___ \$8 ___ \$24 Environment
- ___ \$8 ___ \$24 Ethnicity, Race, and Indigenous Peoples
- ___ \$8 ___ \$24 Europe and Latin America
- ___ \$8 ___ \$24 Film Studies

Year 2005 3 Years

- ___ \$8 ___ \$24 Gender and Feminist Studies
- ___ \$8 ___ \$24 Haiti/Dominican Republic
- ___ \$8 ___ \$24 Health, Science, and Society
- ___ \$8 ___ \$24 Labor Studies
- ___ \$8 ___ \$24 Latin America and the Pacific Rim
- ___ \$8 ___ \$24 Latino Studies
- ___ \$8 ___ \$24 Law and Society in Latin America
- ___ \$8 ___ \$24 Paraguayan Studies
- ___ \$8 ___ \$24 Perú
- ___ \$8 ___ \$24 Political Institutions
- ___ \$8 ___ \$24 Rural Studies
- ___ \$8 ___ \$24 Scholarly Research and Resources
- ___ \$8 ___ \$24 Sexualities Studies
- ___ \$8 ___ \$24 Southern Cone Studies
- ___ \$8 ___ \$24 Venezuelan Studies

Total Section Dues

(over)

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If adding a joint member (same address required), supply the following information:

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: _____

OPTIONAL SPECIAL PRODUCTS AND SERVICES FOR MEMBERS

NOTE: The multi-year option does not apply to the following products or services. Payment is for year 2005 only.

\$51 *Journal of Latin American Studies* \$20 *LASA Member Directory*
 \$51 *Bulletin of Latin American Research* \$20 Air mail of *LASA Forum*
(international only)

Total
Prods/Svces

METHOD OF PAYMENT (Check one) PAYMENT MUST ACCOMPANY THIS FORM

- Check payable to LASA
(in U.S. dollars drawn *only* on a U.S. bank)
- U.S. dollar Traveler's Check
(with your two signatures, payable to LASA)
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- UNESCO coupon(s)

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VISA or MasterCard number: _____

Expiration Date: ____/____/____

Signature: _____

If payment is by credit card, you may fax this form to (412) 624-7145. For all other forms of payment, mail to LASA, 946 William Pitt Union, University of Pittsburgh, Pittsburgh, PA 15260.

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My contribution to the **LASA Congress Travel Fund** for participants traveling from Latin America and the Caribbean

\$ _____

My Contribution to the **LASA Student Travel Fund** to be used primarily for student participants traveling to LASA Congresses from locations outside Latin America and the Caribbean

\$ _____

My contribution to the **LASA Humanities Endowment Fund**

\$ _____

My contribution to the **LASA General Endowment Fund**

\$ _____

Total
LASA Support

TOTAL AMOUNT DUE:

Voluntary Support

Gifts to the **LASA Endowment Fund** help ensure the continuation and enhancement of special programs not covered by ordinary income. Contributions may be directed to the **General Endowment Fund** or the **Humanities Endowment Fund**, the latter providing support specifically for scholars in the humanities. Gifts in the form of bequests are also encouraged.

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.

Fellowships in the Social Sciences and Humanities



**Woodrow Wilson
International Center
for Scholars**

Scholar Selection and Services Office
One Woodrow Wilson Plaza
1300 Pennsylvania Ave., NW
Washington, DC 20004-3027
E-mail: fellowships@wwic.si.edu
Tel: (202) 691-4170
Fax: (202) 691-4001

The **Woodrow Wilson International Center for Scholars** announces the opening of its 2006–2007 Fellowship competition. The Center awards academic year residential fellowships to men and women from any country with outstanding project proposals on national and/or international issues. Topics and scholarship should relate to key public policy challenges or provide the historical and/or cultural framework to illumine policy issues of contemporary importance.

Fellows are provided offices, access to the Library of Congress, Windows-based computers, and research assistants.

The application deadline is October 1, 2005. For eligibility requirements and application guidelines, please contact the Center. If you wish to download the application, please visit our Web site at www.wilsoncenter.org.

www.WilsonCenter.org

Latin American Studies Association

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