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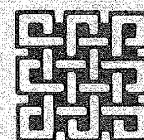


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LASA Forum

Latin American Studies Association

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President's Report

by Sonia E. Alvarez

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Thanks to Program Co-Chairs Frances Aparicio and Amalia Pallares' wise guidance and unflinching commitment to excellence, the exemplary professionalism and diligence of the Program Track Chairs, and the inestimable efficacy and efficiency of the LASA Secretariat staff, especially Congress Coordinator María Cecilia Q. Dancisin, the LASA2006 Preliminary Program is now mounted (with very few glitches...) and available to all members in the present issue of the *Forum*, as well as on LASA's website. A resounding 1250 or so individual paper proposals were accepted, approximately 930 sessions and meetings are scheduled, and more than 6,000 participants are expected, making this potentially the largest and most "*solicitado*" Congress in LASA's forty-year history. We are extremely pleased with the Program that has congealed out of our membership's creative responses to our Call for Proposals and your eagerness to take advantage of the unique intellectual, political, and cultural opportunities for dialogue and exchange offered by the San Juan/Caribbean venue.

The technically sophisticated, meticulous and rigorous Program selection process is detailed in the Note from the Program Co-Chairs in the pages that follow, but I want to underscore here that, as has always been LASA's tradition, all involved have worked resolutely and tirelessly to be as inclusive as possible. The fact that we were "obliged," due to the combination of space limitations and greatly increased demand (a 77 percent increase in proposals over LASA2004), to reduce the number of acceptances for this Congress also pushed us to *actually* apply some (sometimes basic) criteria that have been nominally relevant on past Program Committees but that could simply be overlooked because supply and demand matched almost exactly (forgive the market metaphors...I'll stop in a moment, honest). This time, in addition to assigning a numerical score to each of the five criteria listed in the Call for Proposals, Track Chairs were also asked to assign special weight to "diversity," in all its senses—thematic, disciplinary, institutional, gendered, racial/ethnic, and so on—as a criterion for evaluation, as well as to the relevance of a proposed paper or session to the overall Congress theme.

Beyond these considerations and any (however inadvertent) responses to "market forces," I think this year's Program and Track Chairs have helped us take a bold and substantive step

forward. LASA Congresses in the future will continue, we hope, to elicit great interest from ever-wider, ever-larger constituencies. Like many other (mainly disciplinary) associations, we will have to develop new and equally exacting criteria for evaluating paper and session proposals. However, unlike many disciplinary and professional associations, our Mission Statement and our Strategic Plan mandate that we must to endeavor to remain as fair-minded and inclusive as LASA has always tried to be while simultaneously striving to more thoroughly incorporate long-participating but still under-represented constituencies, such as U.S. Latina/o

Studies and LGBT Studies colleagues and Afro-descendent and indigenous colleagues, to work harder to further "*Latino-americanizar*" LASA, and to bring heretofore marginalized *saberes* and knowledge producers from the Caribbean, the South and North of the Americas into the Association—no simple task indeed!

The San Juan Congress, we expect, will represent a further step in the direction of meeting these manifold challenges. While plenary sessions at LASA Congresses have always been program "highlights," featuring presentations by "notables" in their fields, LASA2006 plenaries were envisioned as an inter-related set of conversations that would foment debate among our members about issues broadly related to LASA's new Mission Statement. Plenaries are invited sessions designed to speak directly to the Congress theme. Featured sessions,

generally also solicited by the president and program chairs, are those we wish to foreground in the Program due to their particular relevance to the Association's Strategic Plan. Several Featured Sessions were organized by the *LARR* editors and will result in special sections of that journal.

The *Forum* editorial team also has been working to transform this publication into a critical venue for advancing the above stated goals of our Association. Some Plenaries already have been "sneak previewed" in past issues of the *Forum* (i.e., in "On the Profession" sections—"The Place/Space of Puerto Rico and Puerto Rican Studies"/Spring 2005; "Expanding Brazilian Studies in the United States"/Summer 2005; in "Debates"—"Alternative Knowledge Producers"/Spring 2005). The essays presented in both major sections of the present issue continue in that spirit, in the hopes of further sparking member interest in the San Juan Congress and engaging you in a collective debate about issues



LASA President Sonia E. Alvarez

critical to the future of LASA and Latin/o American Studies more generally.

Our "Debates" Section, as always ably and creatively organized by our Associate Editor and previous LASA president, Arturo Arias, this time in conversation with Florencia Mallon, features a series of compelling critical essays on "interdisciplinarity," the topic of a Featured Session organized by Florencia and LASA Executive Council member Joanne Rappaport. This is an area of tremendous relevance to the general theme of LASA2006, as LASA arguably has been largely a "multi" rather than an "inter"-disciplinary association, insofar as it has aggregated disciplines but has not always actively fostered the creative convergence of discipline-based knowledges. Our Congresses too often have resembled the sandboxes Florencia analogizes in her essay in this issue, wherein colleagues in different disciplines, like small children in a sandbox, engage in "parallel play" but do not actually engage with one another. With notable exceptions, many if not most sessions have been principally, if not exclusively, composed of panelists from a single discipline and our Congresses have been "interdisciplinary" mostly to the extent that one can choose to attend a session based in a discipline different from one's own... We hope that the LASA2006 Plenaries and Featured Sessions and many of the interdisciplinary panels selected for the general program will contribute changing the "culture" of the Association so that more of us will (at least) begin to think in terms of "playing across boundaries" for future Congress and in our ongoing pedagogical and research projects.

The limits and potentialities of collaborative, inter-regional and transdisciplinary collaboration in Latin American Studies are also explored in the "On the Profession" section of the present issue, which also serves as a springboard for a plenary debate at LASA2006. Entitled "Los estudios *sobre* América Latina *desde* América Latina y el Caribe," guest editors Elizabeth Jelin and Alejandro Grimson have assembled an inspiring collection of essays by prominent "Latin American Latin Americanists" (though some of those here published might cringe at the label...) that is particularly pertinent to the question of how we might go about further "de-centering" Latin/o American Studies. The third in our 40th Anniversary series, this topic is especially appropriate for this series, since LASA's Latin America-based membership has been growing rapidly and its "foundational identity" as a U.S.-based area studies association has been dramatically unsettled and significantly re-cast as a consequence. As Jelin and Grimson cogently argue in their "Presentación," "El planteo de la cuestión acerca de qué son los estudios latinoamericanos es evidentemente diferente si se encara desde afuera o desde adentro de América Latina."

Jelin and Grimson, along with other contributors to the section, launch a trenchant critique of what we might call "quick and

dirty" Latin Americanism, based on fast "tours" of countries in the region, high-speed conversations with a handful of "key informants," and reviews of "English-only" sources, challenging all of us (including those of us of Latin American-origin currently residing in the United States) to critically examine our *practices* as *Latinoamericanistas*.

Importantly, the guest editors and contributors also raise vexing but pressing questions about the nature of "*latinoamericanismo*" within Latin America and the Caribbean, asking "cuándo los investigadores sociales latinoamericanos son efectivamente latinoamericanistas?" Several key *problemáticas* that we hope might provoke further discussions at LASA2006 are suggested by this question: what are the geopolitics of knowledge involved in the study of the Latin/o Americas as viewed from diverse positionalities and different locations? Are the Latin America-based colleagues who come to LASA already "Latin Americanists" and/or do they begin to "become" such beings by virtue of beginning to circulate in a knowledge formation and professional field (in Bourdieu's sense) of which LASA is in many ways the quintessential institutional expression? Is there, as Jelin and Grimson suggest, another growing *diálogo* across national boundaries among Latin America-based scholars that might yield "nuevos conocimientos, nuevas ideas, y nuevas imágenes de América Latina"? How might LASA contribute to/take part in this dialogue? And, finally, in what ways might LASA, and all of us individually and collectively, work to forge more genuinely horizontal and thoroughly transnational forms of scholarly collaboration with our counterparts in the South or North?

Given the significance of these questions for building a more "de-centered," transnational field of Latin/o American Studies, the participation of colleagues from Latin America, from elsewhere in the Caribbean, and from Cuba, in the San Juan Congress is crucial to its success. Our ongoing efforts to enable Cuban colleagues to participate in LASA2006 are detailed in the report from the Cuba Task Force in this issue, prepared by LASA Past President and Task Force Chair, Marysa Navarro. We have been undertaking fundraising efforts to maximize Latin American participation in the Congress and thus far have secured generous support from the Inter-American Foundation for that purpose. We also are pursuing support for new projects, such as the Other Américas/Otros Saberes initiative, led by LASA Vice President Charles R. Hale and Executive Council member, Lynn Stephen (described in the Summer 2005 issue), which combine Congress travel and participation with research activities and innovative forms of collaboration between scholars and alternative knowledge producers outside the academy—a model we hope to follow in other fundraising efforts in the future.

Associate Editor's Report

by Arturo Arias

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As was already evident in the "Debates" section of the summer 2005 issue, it is hard to address new spaces of knowledge presently transforming Latin American Studies without addressing interdisciplinarity. In the past issue, Ileana Rodríguez had mentioned a "transdisciplinary merger" that marked the move from the politics of representation to the politics of recognition. Gareth Williams claimed that there is no end to disciplinary frontiers. Mónica Szurmuk argued that "el movimiento hacia lo interdisciplinario ocupa mucho espacio en la producción editorial y en el mundo de los congresos." Indeed, most authors first addressed the problematic of interdisciplinarity. It is, therefore, only logical that we would consecrate our present "Debates" section to the question of interdisciplinarity.

The first essay in this series is Florencia Mallon's "Interdisciplinarity as Border Crossing." Florencia asks what it means to work in an interdisciplinary manner, and conjures the image of children in a sandbox, involved in parallel play, but not seriously engaging with each other. For her, the purpose of working with other disciplines has to do with organizing evidence and evaluating analytical claims. Florencia believes that a crisis in a discipline comes from the inability to come to grips with new evidence. Here is where interdisciplinarity comes in handy. She then proceeds to cite examples from her work on peasant nationalism in Mexico and Peru. Florencia finds it hard to advance interdisciplinarity in academic settings, given existing divisions not only among disciplines, but within disciplines. Her conclusions are that there is "no foolproof way to advance an interdisciplinary agenda." Still, she recognizes the importance of working at the boundaries of the disciplines, or else between the academy, activism and policymaking worlds, as possible venues for showing the importance of interdisciplinary border crossing in our world.

Besides being a member of the LASA Executive Council, Florencia is professor of history at the University of Wisconsin-Madison. She is the author of *The Defense of Community in Peru's Central Highlands* (Princeton, 1983); *Peasant and Nation* (Berkeley, 1994); and *Courage Tastes of Blood: The Mapuche Community of Nicolás Ailio and the Chilean State* (Durham, 2005). She edited and translated Rosa Isolde Reuque Paillalef, *When a Flower Is Reborn: The Life and Times of a Mapuche Feminist* (Durham, 2002).

In a collaborative piece, Heidi Tinsman and Sandhya Shukla attempt to address the same problematic from a different angle in "Interdisciplinarity and Historical Encounters in the Americas." Heidi and Sandhya think that there is a special urgency to interdisciplinary work, which they frame as North/South, American/Latin American, given the tense moment we live in the world. They proceed to explore some of the work emerging in the Americas that they consider helpful for a transnational interdisciplinarity. Reviewing the emergence of disciplines in

Enlightenment's colonialist assertions, they see interdisciplinarity working best in the boundaries of area studies. Most particularly, in U.S.-American and Latin American area studies. Despite the critique of area studies as a cold war paradigm, Heidi and Sandhya explore them as generally contested areas, and come up with a vision of "the Americas" as an organizing principle. Against a North-South dichotomy, they imagine the Americas "through social movements and mobility of peoples, capital, and culture." This leads them to those elements linking the entire area through conflict domination and resistance, issues presently taking place across nations and regional borders. In other words, they want to share a problematic, rather than a traditional configuration of area studies. These issues require interdisciplinarity, implying not only new ways of doing things, but "deeper inquiries into time, space and meaning."

Heidi Tinsman is associate professor of history at the University of California Irvine, and author of *Partners in Conflict: The Politics of Gender, Sexuality, and Labor in Chile's Agrarian Reform, 1950-1973* (Duke, 2002). Sandhya Shukla is associate professor of anthropology and Asian American Studies at Columbia University. She is the author of *India Abroad: Diasporic Cultures of Postwar America and England* (Princeton, 2003). Tinsman and Shukla are co-editors of *Radical History Review* 89, entitled "Our Americas: Political and Cultural Imaginings," which was awarded "Best Special Issue for 2004" by the Council of Editors of Learned Journals.

In an alternative approach, Mark Everingham addresses a specific project to respond to the meaning of interdisciplinarity. In "Interdisciplinary Collaboration and Indigenous Rights in the Americas," he describes an interdisciplinary research project and symposium on the struggles of indigenous peoples for land restitution, territorial autonomy, and environmental protection as an example of interdisciplinary collaboration. The event, *Whose Land Is It? The Many Faces of Indigenous Rights and Land Claims*, brings together the University of Wisconsin-Green Bay, St. Norbert College, the Oneida Nation of Wisconsin, the Institute of Indigenous Studies at the University of the Frontier from Chile, and the University of the Autonomous Regions of the Caribbean Coast of Nicaragua (URACCAN). Mark argues that this event anticipates greater dialogue among scholars and alternative knowledge producers working on national judicial processes and legislative initiatives. It will also lead to community networking between Latin American and North American participants. As a result, "this interdisciplinary approach to the rights of indigenous peoples may not only facilitate the crossing of disciplinary boundaries," but it "may also lead to a convergence of some intellectual currents associated with Latin American studies, American Indian studies, environmental studies, and peace and justice studies." Mark Everingham is associate professor of political science at the University of Wisconsin-

Green Bay. He is the author of *Revolution and the Multiclass Coalition in Nicaragua* (University of Pittsburgh Press 1996).

As the title indicates, Horacio Legrás takes a cautionary position in "Disciplinas e Interdisciplinaridad: Una Falsa Dialéctica." He begins by reminding us that interdisciplinarity is not a good thing in itself. It does not automatically imply greater quality. He agrees that traditional disciplines can impoverish knowledge when they establish a discursive and methodological protocol that becomes a dogmatic ritual passed as need. Nevertheless, Horacio worries that if we pursue interdisciplinarity blindly, it can ultimately become as problematic as traditional disciplines have become. Thus, a productive interdisciplinarity is one elaborated around the re-valuing of disciplines, and not one based on their abandonment. This represents a praising of traditional disciplines, an important issue in Latin American Studies, where, in his eyes, their preservation is most urgent, given the fragmentation, interruption or proscription of the Latin American cultural archive in its broadest sense. Horacio spends time differentiating knowledge-producing institutions in the United States and Latin America, and names concrete spaces within academia where interdisciplinary acts are presently taking place. He concludes by reaffirming the complex nature of interdisciplinarity. He celebrates the possibility of ridding

traditional disciplines of their obsolete elements. But, to do so, it would first be necessary to preserve and deepen their reason for existing. Horacio Legrás is assistant professor of Spanish at the University of California, Irvine. His book *Literature and Subjection* will be appearing soon.

Finally, Suely Kofes takes a specific discussion to argue for the value of the emergence of interdisciplinary knowledge. In "Alteridade e Teoria Social e Seus Efeitos na Constituição de Entre(disciplinar)," she does a very original comparison between the work of Simone de Beauvoir and that of Donna Haraway, to exemplify how creative interdisciplinarity can actually work when you rethink classic texts such as de Beauvoir's through the prism of allegedly postmodern ones such as Haraway's. Through her comparison, Kofes finds a fracture of identities in the schemes of both authors, and this enables her to reconceptualize feminine subjectivity through the hybrid cyborg, as subjectivity is no longer an ontology, but becomes a narrative that is, in itself, conceptually as well as theoretically, interdisciplinary. Suely Kofes is professor of anthropology at the Instituto de Filosofia e Ciências Humanas of Unicamp (Campinas, Brazil). She is author of *Uma trajetória em narrativas* (2000, Mercado de Letras), and *Mulher: Mulheres. Identidade, Diferença e Desigualdade na relação entre patroas e empregadas domésticas* (2002, Unicamp).

Los estudios sobre América Latina desde América Latina y el Caribe

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Cuando nos propusieron organizar un dossier para *LASA Forum* sobre este tema surgieron en nuestra conversación diversos interrogantes. Actualmente, ¿América Latina es pensada como un "objeto"? ¿O es un escenario? ¿Hay efectivamente estudios latinoamericanos o se trata de un criterio ordenador que no tiene mayores consecuencias epistémicas o políticas? Por otra parte, pensando en las diferentes disciplinas y en sus tensiones teóricas y metodológicas, ¿son relevantes las geopolíticas del conocimiento? ¿Cómo funcionan hoy las tensiones e intersecciones entre Estados Unidos y América Latina? ¿Ha habido cambios significativos en las últimas décadas? Si se piensa en el carácter universal de las disciplinas y del conocimiento, ¿hay aportes latinoamericanos?, ¿hay un "pensamiento latinoamericano" o un "campo de estudios latinoamericanos"?

El planteo de la cuestión acerca de qué son los estudios latinoamericanos es evidentemente diferente si se encara desde

fuera o desde dentro de América Latina. Mirado desde Estados Unidos, cualquier estudio desarrollado en un país de América Latina podría ser parte de lo "latinoamericanista". Desde América Latina, ¿cuándo los investigadores sociales latinoamericanos son efectivamente latinoamericanistas?, ¿es relevante una perspectiva comparativa o regional?; en este sentido, ¿hay líneas de trabajo desde América Latina sobre América Latina? ¿Tiene alguna relevancia la territorialidad o se trata de una cuestión del pasado, obsoleta desde una perspectiva analítica?

Estas cuestiones atraviesan las disciplinas y los países. Procurando un cierto equilibrio entre enfoques y regiones convocamos para este dossier a Néstor García Canclini, Eric Hershberg, Juan Pablo Pérez Sáinz, Rossana Reguillo, Gustavo Lins Ribeiro y Teresa Valdés. Si bien los énfasis (tal como lo solicitamos) son diversos, es interesante remarcar algunos puntos señalados por los autores.

Coinciden (y coincidimos) en descartar la pretensión de homogeneidad y de cualquier identidad esencial. América Latina aparece como un objeto difícil de asir y definir apropiadamente, como un escenario donde ciertos procesos sociales contemporáneos (pero también históricos) como los cambios en el mundo del trabajo, la violencia urbana o la interculturalidad adquieren dinámicas específicas. Más allá de esta especificidad de los procesos sociales, América Latina aparece como un escenario de diálogo y articulación deseados, que puede y debe ser potenciado (no por esencia, sino justamente situacionalmente) tanto en un plano académico, como cultural y político.

Las relaciones de ese espacio con la teoría y los estudios desde los Estados Unidos tienen diferentes facetas. Por una parte, las contribuciones teóricas y empíricas realizadas desde el mundo académico de los países centrales han sido y continuarán siendo reconocidas y utilizadas en y desde América Latina. Históricamente, la periferia académica —al menos en sus áreas más consolidadas— ha sido más cosmopolita y más abierta a múltiples influencias que algunos de los mundos académicos centrales.

Esto se inserta en el debate clave acerca de las geopolíticas del conocimiento y la colonialidad del poder, debate que tiene diferentes aristas. En primer lugar, un debate teórico que Reguillo explicita: ¿pueden los no japoneses escribir sobre Japón? Si el conocimiento social es situado y relacional, no pueden adoptarse posiciones esencialistas (que implicarían que sólo los de cada tribu pueden estudiar a su tribu). Tampoco se puede caer en universalismos racionalistas ingenuos que suponen que la cultura del investigador (en todas sus dimensiones incluyendo su cultura académica) y su ética política no influyen en la configuración del proceso de trabajo y sus resultados.

En un extremo casi vulgar (pero no poco frecuente) se encuentran los breves tours a Latinoamérica, a menudo protagonizados por investigadores que vienen en busca del “caso” o la ilustración de las ideas (estereotipos y prejuicios incluidos) que ya tenían antes de llegar. Nada productivo puede surgir de esto. Tan vulgar y frecuente es la situación de investigaciones aparentemente profundas y serias que, sorprendente pero sistemáticamente, no citan (los conocen?) los estudios e investigaciones realizados en los países visitados. La excusa puede ser que los textos en cuestión no están en inglés—y si no están en inglés, parecería que no existen o no son suficientemente legítimos o “científicos”. La gravedad moral de esta práctica no la ha hecho menos usual. Es que la relación colonial no deja de reproducirse, y el campo académico no es excepción: investigadores que diferencian entre “teoría” y “caso”, con la división del trabajo intelectual correspondiente: la teoría en los países centrales, los “datos” para el caso en la periferia.

Por supuesto, seríamos injustos e incompletos si no mencionáramos a los investigadores de Estados Unidos que trabajan en red con sus colegas latinoamericanos, sin menosprecios ni paternalismos. Sería igualmente incorrecto no reconocer que este importante grupo es aún una minoría.

La colonialidad del saber, en un nivel, se manifiesta en la manera en que este sistema de relaciones se reproduce e internaliza en la periferia. Hay así una ausencia de textos latinoamericanos en cursos de grado y posgrado, lo cual refleja que aún los latinoamericanos no reconocen la calidad de los estudios que se realizan desde ese espacio geográfico. Condiciones necesarias (no suficientes) para el proceso de inteligibilidad construido para asir ese objeto, como dice Reguillo, para componer visiones caleidoscópicas, como dice Valdés.

Un ejemplo: la tensión señalada por Ribeiro entre multiculturalidad e interculturalidad da cuenta de un capítulo donde las visiones latinoamericanas han realizado contribuciones al debate teórico y político de la diversidad. Se desarrollan allí enfoques contrastantes con algunos modos de mirar y pensar América Latina desde fuera de América Latina: la cuestión de la raza, la multiétnicidad y la nación vistas a partir de estructuras perceptivas y clasificatorias características de Estados Unidos, incluso—insistimos con la no esencialidad—por parte de autores no estadounidenses, y viceversa.

En ese sentido, el objeto y el marco América Latina, tan construidos como cualquier objeto o marco analítico, continúa siendo verosímil y productivo, y—como plantea García Canclini— genera políticas regionales (en el sentido de estrategias de estudio y acción, acuerdos y posiciones). En términos académicos y políticos América Latina requiere fortalecerse como espacio de diálogo y de alianza, y en ese camino constituirse ante ciertas tensiones como posición de disputa, lugar de enunciación y pensamiento intelectual y político regional.

Generar y fortalecer espacios de debate latinoamericano es imprescindible, y hay avances en ese sentido. Pérez Sáinz señala la creación de la Asociación Latinoamericana de Sociología del Trabajo; pueden mencionarse también el I Congreso Latinoamericano de Antropología, el propio crecimiento de LASA y otros procesos análogos. Aún es necesario, como señala Hershberg, impulsar investigaciones que trasciendan los marcos nacionales, que asuman perspectivas regionales y perspectivas comparadas. Probablemente, ése sea en los próximos años uno de los grandes desafíos de los estudios *desde* América Latina *sobre* América Latina: convertir el diálogo en creciente trabajo colaborativo, transformar las redes de comunicación en redes de trabajo, institucionalizar ideas e hipótesis en programas de investigación de mediano y largo plazo. De allí podrán surgir nuevos conocimientos, nuevas ideas y nuevas imágenes de América Latina.

Geopolítica del conocimiento América Latina y los saberes desafiados

by Rossana Reguillo

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El saber académico que construyó sus prestigios apelando a las “ciencias de la certidumbre”, a la verdad “incontestable” de sus dispositivos teóricos y de sus datos, se ve desafiado crecientemente como “una más” entre las otras “formas de verdad” de que dispone hoy la sociedad para atajar la incertidumbre y volver inteligible el mundo, la creencia religiosa, la magia, la filosofía, el discurso mediático, la sabiduría popular.

En este contexto y pese a las enormes diferencias políticas, económicas y culturales que caracterizan la producción de conocimiento especializado entre las llamadas “sociedades metropolitanas” y las “sociedades periféricas”, la(s) crisis(is) del saber académico configura un horizonte compartido en donde una sola certidumbre parece sostenerse: las bases y fundamentos de su legitimidad son inestables y, este saber no puede reclamar para sí la posesión de las únicas credenciales legítimas para la producción y reproducción del conocimiento. En la economía política de las ideas, las disputas por-entre-con el saber académico se complejizan y al mismo tiempo, las antiguas batallas entre campos disciplinarios, entre regiones, entre tradiciones y enfoques, parecerían banales, en tanto los ejes vertebradores y legitimadores del saber experto no pasan más que de manera muy reducida por el control de la academia, sea ésta metropolitana o periférica.

Convencida de que no basta exhibir—una vez más—las enormes desigualdades estructurales que modelan y modulan la producción de conocimiento de las academias estadounidenses y latinoamericanas, ni es suficiente recitar el rosario de las carencias con las que la gran mayoría de los académicos y académicas latinoamericanos deben enfrentar el trabajo intelectual en el contexto de la brutal crisis estructural que afecta nuestros países, resulta relevante volver, desde otro lugar, político y académico, sobre el argumento de la necesaria desnaturalización de la pertenencia territorial del investigador o investigadora como credencial que autoriza “sin sospechas” la confiabilidad y verdad, o mejor, la fiabilidad del conocimiento sobre una región, una zona, un país, una localidad, considero que los desafíos actuales para el pensamiento que piensa Latinoamérica.

Reproduzco un párrafo de la conferencia que Pierre Bourdieu dictó en la Casa Franco-Japonesa en Tokio en octubre de 1989, a propósito de su obra *La distinción*: “Yo creo que si yo fuera japonés no me gustaría la mayor parte de las cosas que los no japoneses escriben sobre Japón. En la época en la que escribí *Los herederos*, hace ya más de veinte años, reconocí la irritación que me inspiraron los trabajos norteamericanos de etnología sobre Francia al conocer la crítica que los sociólogos japoneses, Hiroshi Minami y Tetsuro Watsuji sobre todo, habían enderezado contra

el célebre libro de Ruth Benedict, *El crisantemo y el sable*. Yo no les hablaré pues de “sensibilidad japonesa”, ni de “misterio” o del “milagro japonés.” Hablaré de un país que yo conozco bien, no sólo porque en el nació y del que hablo su lengua, sino porque lo he estudiado mucho: Francia”¹. Dos cuestiones son claves para esta discusión. ¿Pueden los-no latinoamericanos hablar y escribir sobre Latinoamérica, independientemente de la “molestia” que puedan provocar en los-si latinoamericanos? Y, ¿las molestias del propio Bourdieu frente a una cierta etnología norteamericana, se fundamentarían en la “norteamericaneidad” de sus autores o en la debilidad de sus planteamientos? Es evidente que a un pensador tan agudo como Bourdieu, no podía escapársele las implicaciones de lo que estaba afirmando, por ello, más adelante en esa misma conferencia señala que “al hablar de Francia no cesaré de hablarles de Japón” y no parece haber en su discurso la prepotencia a veces involuntaria que suele estar presente en el pensamiento eurocentrado que toma como parámetro de análisis universal la realidad empírica de una región o país, sino la preocupación honesta del intelectual por las relaciones entre particularismo y universalidad, entre lo abstracto y lo concreto y que apela a la necesidad de “sumergirse en la particularidad de una realidad empírica, históricamente situada y fechada para lograr asir la lógica más profunda del mundo”, en ese sentido, lo invariante de la estructura, esa lógica profunda, añade Bourdieu “no se encuentra al primer vistazo, sobre todo cuando ese vistazo es el del amante de lo exótico, es decir, de las *diferencias pintorescas* (ibid, 25).

Aunque con una retórica ligeramente populista, el autor está planteando de fondo una cuestión de método y especialmente, de una actitud metodológica. Uno no puede hablar y escribir con propiedad y apego a los particularismos pero sin perder de vista lo invariante, de un país o una localidad por el mero hecho de haber nacido allí, sino por haberlos estudiado no solo “mucho” sino además, bien. El problema del conocimiento no está atado a un acto de nacimiento, sino a los procesos de su configuración, a sus estrategias y a los modos de formular y responder las preguntas.

Diez años después, de esta conferencia, el antropólogo brasileño Renato Ortiz, incursiona en la cultura japonesa bajo la premisa, en palabras del mismo autor de “iluminar el proceso de mundialización de la cultura. Tomé Japón porque ese espacio en apariencia exótico e incomparable con una sociedad latinoamericana me permitía tomar distancia de la propia perspectiva sin caer en un caso europeo, y por lo tanto evitar el eurocentrismo. Japón pasa a ser para mí, al mismo tiempo, caso particular y ejemplo de funcionamiento de la máquina cultural moderna”². Fruto de de su investigación en Japón es su libro *O próximo e o distante*³ que busca “desencializar las identidades”⁴.

Ambos autores de manera distinta, estarían enfatizando en la insuficiencia de la noción de espacio geográfico, en otros tiempos pensada como categoría estable, capaz de transparentar la realidad y hoy insuficiente para ofrecer una explicación multidimensional y compleja de los modos de articulación entre lo particular y lo invariante.

Todo esto me permite cuestionar la idea de un "latinoamericanismo" que definiría su calidad y su pertinencia por el origen nacional de sus practicantes y desplazarla hacia el proceso de inteligibilidad construido para "asir" un objeto de estudio.

En la inteligibilidad de América Latina que podamos producir radica uno de los mayores retos para el fortalecimiento de los saberes críticos sacudidos por los vientos neoliberales que no solamente diluye el poder de la palabra crítica sino además tiende a su descalificación en aras de una reingeniería social que busca

la maximización del beneficio y los resultados a toda costa.

Encuentro los planteamientos de Ortiz más relevantes y potentes, en tanto nos obligan a un desplazamiento no sólo de la mirada, sino del mismo cuerpo, a movernos una escala de orden distinto.

Quizás en el fondo el asunto radica en la necesidad de un pensar y un pensamiento "descentrados" como antídoto contra los particularismos obsesivos y las generalizaciones arbitrarias, de los que América Latina, región compleja, heterogénea, multidimensional, está saturada. No se trata de ser-pertenecer al terreno, sino "ir" al terreno, a esas realidades empíricas "situadas y fechadas" que, con todos sus particularismos son capaces de revelar, si son bien interrogados, que "América Latina" no está fuera del mundo pese a que la geopolítica instalada decreta la invisibilidad de sus procesos y la "subalternidad" de sus estudiosos.

ENDNOTES

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² Ver Bourdieu P., "Espacio social y espacio simbólico. Introducción a una lectura Japonesa de *La Distinción*", en *Capital cultural, escuela y espacio social*. México: Siglo XXI Editores, 1997;23.

³ Ver "Acuarelas sobre cristal líquido. Entrevista con Renato Ortiz", por Flavia

Costa. Suplemento Cultural de *Clarín*, Buenos Aires. 20/03/2003.

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<http://www.clarin.com/suplementos/cultura/2003/09/20/u-00211.htm>.

⁴ R, Ortiz, *O próximo e o distante. Japao e modernidade-mundo*. Brasiliense: Sao Paulo.

⁵ *ibid.*

Coloniality of Power and *Interculturalidad* Post-imperial Reflections

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I have no doubt as to the strategic importance of Latin American studies produced by Latin American scholars. Nevertheless, since the 1970s, the high visibility of Latin American theoretical contributions has faded away with the decline of the consumption of the dependency theory in Northern hegemonic centers and elsewhere. In fact, dependency was subsumed under the world systems theory perhaps because the latter gave a sense of world totality, something useful in an era of heightened globalization. Notwithstanding this decline, many Latin American scholars have contributed with their creative research and reflections in the last 20 years or so. Just to mention a colleague, consider, for instance, the work on hybridism by Néstor García Canclini.

My intention here is to make some comments on two influential perspectives coming out of the region in the past years. The "coloniality of power" is a theory associated with the work of Peruvian sociologist Aníbal Quijano, one of Latin America's most prominent thinkers. Quijano has developed his vision on

modernity in close dialogue with Enrique Dussel, the Argentinian philosopher living in Mexico. *Interculturalidad* is another important debate. Its connection to social movements and struggles makes it harder to identify it with a single author or group. Interestingly enough, both theories are sensitive to race, interethnic systems and issues related to nation-building, modernity and world systems. Both are highly rooted in the Andes.

The coloniality of power approach emphasizes how the heritage of colonialism frames social, political, economic and cultural relations in Latin America. Quijano pays special attention to the efficacy of colonial created racial categories and relations that still operate, reflect and reproduce unequal political and economic power. They have thus constituted a framework whereby inequality has reproduced itself. The coloniality of power approach is an especially effective tool for contemplating Latin American scenarios where large Indian populations have

conflictive relations with the nation-state, conflicts that are often conceived in terms of interethnic ideologies. All the same, I also deem it necessary to consider what could be dubbed the "nationality of power". For, whatever the degree of dependency that national elites may have kept with former or new metropolises, the almost two hundred years of nation-building and rebuilding in Latin America have become expressed in national projects that have had, to a lesser or a greater degree, structuring effects. This is especially true if we look at the history of Brazil in the 20th century. A sequence of internal expanding frontiers created a country with regional systems and a national integration that went much beyond those left by Portugal. The so-called March to the West, initiated in the 1930s, ended up with a clear affirmation of a national(ist) project, the construction of Brasília. The new capital was inaugurated in 1960 as a step to counterbalance former colonial geopolitics, further integrate the country from within and help create a nationally unified capitalist market.

At the same time, the coloniality of power offers an interesting framework to consider race relations in Brazil. However, the social representations related to these relations have recently undergone several changes caused by the increased dissemination of Anglo-Saxon multiculturalist ideologies and identity politics. It is here where the importance of *interculturalidad* stands out in Latin America.

Multiculturalism and *interculturalidad* are cosmopolitics about the role of diversity in the construction of polities. While multicultural emphasis on differences is strong, multiculturalism is not so sensitive to issues related to the intertwinement of peoples and cultures, something crucial in a hybrid region with different national discourses on *mestizaje*. Besides the acceptance of difference as a value, *interculturalidad* stresses the interplay, exchanges, borrowings and conflicts among groups. The increased visibility of *interculturalidad*, highly based on the political environment generated by Indian movements in the Andes, makes it the candidate to substitute multiculturalism in Latin America.

The productive tension between multiculturalism and *interculturalidad* needs to be further explored. In a world where unilateralism has become a euphemism for the hegemony of transnational corporations and the U.S. Empire, Latin American scholars need to provincialize the United States, especially through the critical examination of American discourses as well as their hegemonic power centers. I am convinced that Latin American scholars should go beyond their role in nation-building. Based on research conducted regarding Latin American perspectives on North American and transnational elites and discourses, it is time to develop post-imperial stances on globalization and imperial hegemony.

Estudiar/enseñar en América Latina

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Desde hace años soy investigadora de la Facultad Latinoamericana de Ciencias Sociales (FLACSO-Chile) y profesora del Programa que tiene la Universidad de Stanford en Santiago. Coordiné el proyecto "Mujeres Latinoamericanas en Cifras" en 19 países (1990-1995) y más recientemente el proyecto "Índice de Compromiso Cumplido (ICC), un instrumento de control ciudadano para la equidad de género" en 18 países de la región. He visitado casi todos los países y establecido relaciones con académicas en muchos de ellos.

Cada año invito a mis alumnos/as a emprender un "encuentro cultural", porque para "aprehender" la realidad latinoamericana no es suficiente que entiendan el idioma castellano o que hayan visitado uno o dos países. Muchas veces en mis clases "lo latinoamericano" se dibuja por contraste con la experiencia de los y las estudiantes de Norteamérica, incluso cuando los hay de origen latino.

Ese esfuerzo cultural transita por diversas preguntas: la/s identidad/es (¿existe una identidad latinoamericana?, ¿qué pasa con las identidades étnicas, de género, nacionales?), las raíces étnicas y los sistemas de jerarquías sociales (de clase, de género, de raza y etnia), los procesos de desarrollo y de dependencia, las crisis económicas y políticas, su significado en la vida de mujeres y hombres. Intento dar una visión compleja de América Latina,

de las diferencias y desigualdades existentes entre los países y al interior de cada uno de ellos, de los dilemas, desafíos y urgencias que vive la región.

Para ello utilizo textos de historia, ensayos, textos más conceptuales, estadísticas y material audiovisual. Trato de componer imágenes describiendo procesos históricos, voces y múltiples actores, los que instalo en escenarios diferentes que operan como espejos. Con las estadísticas y los indicadores pretendo escapar a las generalizaciones y simplificaciones, así como a la homogenización de los procesos, aun cuando sea posible reconocer tendencias comunes.

El caleidoscopio, ese puñado de trocitos de vidrio u otro material que se refleja en tres espejos planos, en los que forman figuras que se van modificando y multiplicando al girar, puede ser la metáfora más adecuada para describir la/s composición/es que resultan en esta operación. Autores, imágenes, cifras, hechos que van y vienen, delineando distintos procesos, buscando poner en relación lo particular, identificar las categorías de lo propio y conectarlas con otras categorías, comprender la desigualdad, la dependencia, las fronteras, la etnicidad, el racismo.

La historia común, el mestizaje, la riqueza cultural y la diversidad, así como la dependencia y la desigualdad aparecen como los

trazos unificadores que caracterizan la región y existe toda una literatura que da cuenta de ello. Pero cada autor, cada texto devuelve una nueva imagen en el caleidoscopio, donde se funde y recomponen con otras imágenes una y otra vez. Algunas son más permanentes, en ciclos de larga duración, pero hay escenarios que cambian velozmente y se suceden ciclos cortos que diferencian subregiones y países. Los procesos políticos (democracia-dictaduras-democracia) y las crisis económicas (dependencia y políticas de ajuste estructural) delimitan territorios y períodos. No sé si los/as alumnos/as efectivamente logran captar la complejidad de América Latina utilizando esta visión de caleidoscopio.

Desde esa práctica, ser “latinoamericanista” para mí es conocer y dar cuenta de la diversidad de realidades y de procesos, saber escuchar y representar la multiplicidad de voces y actores sociales, dar cuenta de los sistemas de relaciones y de diferenciación social, los lazos y las fronteras construidas a lo largo de la historia, las identidades colectivas, la construcción de los otros cercanos y/o lejanos, las particularidades.

Considero que es difícil actualmente hablar de un “pensamiento latinoamericano”, si bien algunos autores marcaron con sus obras hitos significativos en la segunda mitad del Siglo XX. Organismos como la CEPAL y más recientemente algunos informes del PNUD pueden ser considerados en esos términos. Pero existe un déficit

de teorización y de conceptos que permitan visualizar una interpretación más global. En ese sentido, los “estudios latinoamericanos” son un campo en permanente construcción, en que la creciente especialización temática y la presión que viven desde la necesidad de formular y evaluar políticas públicas constituyen una barrera poderosa a una mirada más integral.

En cuanto a los y las autoras del norte, son pocos/as los/as que logran transitar los laberintos de lo latinoamericano. Es posible que muchos no hayan visitado más que uno o dos países, y no con frecuencia. Tal vez un indicador que revela esta realidad es el escaso o nulo número de autores/as de nuestros países que incluyen en las referencias bibliográficas de sus artículos y libros. No es sólo la carencia de traducción de nuestros textos al inglés, o de una circulación oportuna de los conocimientos producidos a través de los circuitos académicos en los que se insertan.

En el caso de esos/as autores/as, el caleidoscopio no devuelve una pluralidad de imágenes: pareciera carecer de los espejos necesarios o de los materiales que permitan componer esas visiones. Más bien se aprecia una tendencia a la simplificación, a la búsqueda de claves que logren abarcar grandes procesos o gran número de países, a sacar conclusiones a partir de categorías de análisis que se ajustan mejor a las realidades del norte. También a la hora de destacar las voces de las márgenes o de los excluidos, son contados los casos en que la visión es compleja y dinámica.

The Political Economy of Development

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Students of Latin American political economy observe striking patterns of similarity and divergence in analyzing contemporary trends across the region. Whether one is writing from Latin America or about Latin America, vast inequalities, sluggish growth, high political and economic volatility and persistent subordination in the international system are frequent themes, as is concern with institutional fragility and performance. There are sharp intra-regional divides, however, in terms of the stability of political systems, patterns of global insertion, and relations with the United States and the broader world system. Whereas for better or worse Central America and Mexico are increasingly integrated into a North American economic field, most South American countries have in recent years reduced their dependence on the colossus of the North. Within South America, in turn, the crisis of governability in such countries as Bolivia and Ecuador, and the conflictual politics of Colombia, Peru and Venezuela, contrast notably with the relative stability of Southern Cone countries governed today by moderately leftist administrations.

How are social scientists grappling with this variation within a single region? For the most part, researchers based in Latin America continue to focus on the political economy and sociology of single countries. Comparative analyses are relatively rare,

though certainly not non-existent, and are almost exclusively limited to intra-regional comparisons. Non-Latin American observers of the region arguably tend more toward comparative work, particularly in disciplines such as political science in which single-country studies are increasingly frowned upon. In Latin America, by contrast, regionwide analyses are few and far between,¹ though there are exceptions, frequently emerging from collaborative networks. Worthy of mention in this regard are the products of CLACSO Working Groups on political systems (Lanzaro, 2001), on culture and power (Mato, 2001) or on labor systems (de la Garza, 2000).

The conceptualization of region per se, and the ways in which it is being transformed, is understudied in both North and South. Stallings and Peres (2000) and Katz (2002) note different sub-regional patterns of global economic insertion, but this is rarely studied. A growing body of research, in both North and South, considers the Andes as a region (e.g. Drake and Hershberg, forthcoming;), and Central Americanists have long thought of their sub-region as distinctive.²

The organizers of this forum pose the question: is there today a

distinctively Latin Americanist thinking? My inclination is to conclude that there is not. The neo-liberals whose views held sway in policy-making circles throughout the 1990s shared central convictions about economic policy and thus, indirectly, about development (e.g. Williamson, 1993). But the version of neo-liberalism that swept Latin America was not substantively different from that emanating from the Bretton Woods Institutions, and it was in any event not about Latin America per se. Critics of U.S. hegemony in the region exhibit distinctive currents of thinking (e.g. Borón et. al., 1999), but again these perspectives are neither entirely new nor unique to the region. There is no great paradigm, a la dependency theory, emanating from and throughout Latin America. Perhaps the closest to a regionally-imbibed conceptual approach in the social sciences

is that associated with García Canclini's work on hybridity, but there is no analogue in fields related to political economy or development. As for the North, the works of Latin Americanists studying democracy and development do exhibit some common features. Greater attention is being paid to sub-national processes (Eaton, 2004), to policy networks (Grindle 2001) and to coalitional dynamics (Murillo, 2001), and we see important advances in studies of temporality (Weyland, 2002), path dependence (Collier and Collier, 1991; Mahoney, 2001), institutional evolution (Wise, 2003) and the role of idcas in policy change (Madrid, 2003). Such contributions arguably lead the field of comparative politics in the United States as it engages other regions of the developing world.

ENDNOTES

¹ There are many reasons for this, including the fact that library resources and funds to carry out research are vastly uneven. Perhaps this is one reason that Latin American scholars tend to stay close to home, whereas their counterparts in the North have greater opportunity to conduct comparative work.

² The recent establishment of the *Revista Centroamericana de Ciencias Sociales* is indicative of this sub-regional consciousness.

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Las territorialidades en la reflexión sobre la cuestión del trabajo en América Latina

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Tal vez lo primero que hay que destacar es que, desde la década pasada, se ha dado un importante esfuerzo por generar un espacio de discusión latinoamericano sobre la cuestión del trabajo, preferentemente desde una visión sociológica. La creación de la Asociación Latinoamericana de Sociología del Trabajo, con su revista (*Revista Latinoamericana de Estudios del Trabajo*) y la celebración de tres congresos, muestran una iniciativa importante por generar un ámbito latinoamericano de reflexión sobre esta problemática. Obviamente, el impacto es desigual en los países porque entran en juego las fortalezas institucionales nacionales y ahí, como era de esperar, México y Brasil destacan.

Pero el objetivo de este breve texto es intentar identificar qué tipos de territorialidades subyacen en la reflexión sobre la cuestión del trabajo. Como esta problemática es compleja, una manera de ordenar este intento es diferenciar los tres grandes momentos de existencia del trabajo: su uso en el proceso laboral; su intercambio en el mercado de trabajo; y su reproducción en el hogar.

Durante los 90, una de las grandes cuestiones discutidas dentro de la sociología del trabajo en América Latina fue la problemática de las innovaciones organizativas que supuso trasladar a la región la discusión entre modelos (fordismo, especialización flexible, etc.) con una gama interminable de adjetivos. (Esta ha sido una discusión donde los autores europeos, especialmente, los franceses han jugado un papel central como lo solían hacer décadas atrás). Esta inflación de adjetivos mostraba algo importante: los modelos no tenían obviamente un correlato directo en la realidad empírica y, por tanto, se estaba más bien ante procesos híbridos. La razón había que buscarla en que las lógicas implícitas en los modelos tenían que materializarse en contextos donde los factores no económicos determinaban la forma que asumían. Se estaba ante un problema clásico de *embeddedness* aunque en muchos casos no fuera formulado así.

En términos territoriales nunca fue clara esta cuestión de *embeddedness*. Podía significar las peculiaridades nacionales pero, también, podía implicar las especificidades locales. Estas últimas, por el contrario, emergieron con fuerza en relación a la discusión sobre *clusters*. Esta ha sido una reflexión que ha recuperado el análisis sobre el sector informal (desde la perspectiva estructuralista y no de la regulacionista) y donde lo local aparece como central. La consecuencia es que lo latinoamericano (referido a territorialidades nacionales que compartiendo una Historia común permiten la comparación para pensar América Latina en términos regionales) tiende a diluirse.

Pero esta disolución ha sido mayor con la incorporación del concepto de encadenamiento global, proveniente de la sociología económica norteamericana. Aquí la territorialidad ha devenido la geografía dispersa que es uno de los atributos básicos que

define un encadenamiento. Ha representado una substitución analítica del concepto de sector, propio de la economía nacional, por otro adecuado a la economía global. Esta geografía ha supuesto formas geométricas sorprendentes. Por ejemplo, el establecimiento de firmas de confección coreanas y taiwanesas en Centroamérica para aprovechar sus cuotas de acceso al mercado estadounidense, ha implicado la "asianización" de la industria de maquila en los países centroamericanos, integrándolas así al denominado "triángulo asiático".

Por el contrario, el momento del intercambio de la fuerza laboral, referida al mercado de trabajo, ha mantenido un fuerte anclaje nacional. En primer lugar hay que señalar que la información privilegiada, la proveniente de las encuestas de hogares, mantiene al mercado nacional de trabajo como su unidad de recolección y análisis de datos. Esta nacionalidad se ha visto reforzada por el hecho que una de las cuestiones claves de la transformación de los mercados de trabajo en la región durante los últimos años ha sido la desregulación del empleo. Aquí la normatividad remite a marcos legales nacionales. Además, entra en juego la acción colectiva con actores laborales, fundamentalmente sindicatos, cuyo marco de acción es también lo nacional. No obstante, hay indicios de procesos inéditos de transnacionalización de la acción laboral colectiva.

Pero si el mercado de trabajo y sus análisis nos muestran un referente territorial clásico, el Estado-Nación, hay un fenómeno laboral clave que lo contradice: la migración laboral internacional. Aquí estamos ante la globalización de este mercado y ante una territorialidad distinta.

Esta problemática incide también en el tercer momento de existencia del trabajo: su reproducción en el hogar. Incluso la reflexión se ha desarrollado, en ciertos casos, en términos de transnacionalismo que es una problemática originada en la sociología económica norteamericana.

Pero la reproducción de la fuerza de trabajo nos remite también a un tema clave: la emergencia de un amplio excedente laboral (autoempleados sumergidos en la economía de la pobreza, desempleados de larga duración y los propios migrantes en sus países de origen). Aquí la cuestión es la exclusión social y la fractura de la comunidad de referencia, la Nación. Fractura que tiene, en muchas veces, expresiones territoriales nítidas entre lo útil y lo prescindible para la globalización. Bolivia es, tal vez, el mejor ejemplo al respecto.

Por consiguiente, vemos como en la reflexión sobre la cuestión del trabajo en América Latina subyace un complejo juego de territorialidades. Persiste el referente nacional que permite las comparaciones entre los países que configura a América Latina

como unidad de análisis. Aún más, las diferencias de distintos modelos de modernización del pasado, en términos de distintos momentos de inicio y ritmo del proceso (temprano, rápido y tardío) así como de coaliciones modernizadoras (populistas u oligárquicas), parece desdibujarse en el presente. El nuevo modelo acumulativo estaría imponiendo dinámicas laborales que tienden a homogeneizar a América Latina y facilitar que se hable

de región como referente analítico. Pero, por otro lado, la emergencia de distintos fenómenos (tales como los encadenamientos globales, los *clusters*, etc.), especialmente la migración laboral internacional, tienden a cuestionar la territorialidad nacional dificultando así la reflexión en términos de América Latina con el surgimiento de nuevas geografías globales.

Cambian las preguntas sobre lo latinoamericano

por Néstor García Canclini
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¿Existe América Latina? Cada vez son menos los que parten de este interrogante. Los virajes teóricos nos convencieron de que “lo latinoamericano”, como las naciones y las etnias, son construcciones socioculturales. La pregunta, entonces, es si este objeto imaginario mantiene suficientes referencias empíricas, complicidades entre sus partes, mercados y solidaridades, como para sostenerse creíble y seguir generando políticas regionales. Digo políticas en el sentido más extenso: estrategias de estudio y acción, acuerdos de intercambio, posiciones conjuntas en los organismos y las disputas globales.

No sólo se ha vuelto un lugar común afirmar que no existe una identidad latinoamericana. Tampoco el sentido compartido del territorio, ni la unidad o proximidad lingüística, son fundamentos decisivos para justificar que constituimos un espacio común latinoamericano. Territorio y lengua siguen importando y facilitan la comunicación, pero sólo potencialmente. En cuanto vemos las cifras decepcionantes del intercambio editorial y artístico entre los países latinoamericanos (en relación con el que existía entre los años 40 y 70 del siglo pasado, cuando Buenos Aires y México eran las capitales de la producción editorial en español), registramos el peso de otros factores económicos, políticos y socioculturales. Estos factores hacen que MERCOSUR tenga más consistencia que otros bloques regionales: sus intercambios son más equilibrados con Europa y Estados Unidos, mientras México y América Central están más adheridos a Washington, Miami y Hollywood. Sin embargo, esta escisión entre norte y sur incluye alianzas de otro tipo. Por ejemplo, en el reciente encuentro binacional Argentina- México (julio de 2005), estos dos países acordaron llevar al Consejo de Seguridad de la ONU una posición adversa a la pretensión brasileña de ocupar un sitio permanente en ese organismo, los ministros de relaciones exteriores de ambos países se entregaron las más altas condecoraciones y se prometieron múltiples intercambios económicos, audiovisuales y políticos. La reorganización geopolítica, geoeconómica y geocultural de América Latina se mueve en varias direcciones.

Los cambios en la configuración de lo latinoamericano, y sus diversas orientaciones, también se explican por la debilidad de políticas públicas en economía, comunicación y cultura. En el campo mediático, la flaqueza de las políticas públicas continentales, agravada por la radical privatización en las dos últimas décadas, ha hecho que en las iniciativas de intercambio e “integración” predominen sobre los Estados los nombres de

corporaciones privadas (O’Globo, Televisa, Clarín, Grupo Cisneros), los de empresas españolas (Prisa, Telefónica) y las siglas estadounidenses: CNN, ITT, MTV.

En cuanto reconocemos estos cambios, resulta claro que las dudas sobre la entidad del objeto América Latina no tienen ya el aspecto metafísico de las exploraciones identitarias. Lo enigmático reside ahora en la red intrincada de intercambios materiales y flujos simbólicos que esconden los nombres corporativos y las evasivas siglas. Al menos tan importante como la pregunta acerca de dónde venimos, son las que indagan a quién le debe cada país, quién nos informa y entretiene, a dónde viajan los migrantes que representan 10 ó 15 por ciento de la población de muchas naciones y de dónde llegan las remesas de dinero que permiten reproducirse a las economías domésticas.

¿Cómo pueden asumir los latinoamericanistas estas transformaciones? En cierto modo, los estudios siguen organizados con la estructura asimétrica norte/sur, pero las representaciones de “lo latinoamericano” son configuradas hoy en un intercambio multidimensional. El paisaje aparece menos diverso y matizado si miramos el mercado cinematográfico, donde el predominio estadounidense maneja oligopólicamente la producción y se extiende al apoderarse de gran parte de la distribución y las salas de exhibición. Pero en otras áreas de la comunicación audiovisual y escrita observamos modulaciones complejas entre la “norteamericanización”, la “neohispanoamericanización” y las expansiones transnacionales de las empresas mediáticas mexicanas, brasileñas, argentinas y venezolanas.

En medio de estas poderosas redes se mueven iniciativas divergentes de ONG, asociaciones sociales y culturales, iniciativas étnicas y urbanas de resistencia y solidaridad, e incluso acciones de los gobiernos menos dependientes de las madejas corporativas: Zapatero en España, Kirchner, Lagos y Lula en América Latina (sobre Chávez habría que hablar más largo). Si el neoliberalismo subordinado no es el único futuro de la región se debe a acciones latinoamericanas, interamericanas e iberoamericanas que desbordan el desempeño de las empresas, como Ibermedia para las coproducciones de cine. Estas experiencias alternas de integración o intercambio aún tienen poca expresión en las políticas culturales, artísticas y de investigación. Quizá instituciones como LASA, CLACSO y CEPAL puedan potenciar

lo que apenas comienza a hacerse en este sentido en universidades estadounidenses y latinoamericanas. Las preguntas capaces de generar nuevos conocimientos y reflexiones críticas son las que apuntan a la actual estructuración de la multi e interculturalidad transnacional, a los dispositivos de internacionalización de los estilos literarios y los productos audiovisuales, los estudios que buscan comprender la lógica del fast-seller y del blockbuster junto a los movimientos que la desafían.

En suma: ser latinoamericanista es una elección justificable si consideramos el objeto de estudio como una entidad heterogénea, contradictoria, con tendencias fuertes tanto a la convergencia como a la desintegración. Pensar esta complejidad puede generar diagnósticos más consistentes, que superen los tres obstáculos de un latinoamericanismo crítico para el siglo XXI: el fundamentalismo identitario, la reproducción acrítica de la desigualdad en el mercado y el voluntarismo político.

Interdisciplinarity as Border Crossing

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What does it mean to work in an interdisciplinary manner? Despite the existence of many academic venues with an apparent interdisciplinary character, it often seems that we end up like young children in a sandbox—involved in parallel play, but without fully or seriously engaging each others' disciplinary preferences or rules. Is parallel play enough? Are we mainly interested in working alongside each other and respecting, but not engaging, each other's disciplinary rules of the road? In this essay, I wish to suggest that, quite to the contrary, interdisciplinarity by its very definition means taking seriously, and understanding deeply, how each discipline's claims to truth are constructed differently. Let me give an example of what I mean by this.

History, as many of us in the discipline have been known to repeat endlessly, is a discipline of context. For historians, this entails having the evidence and archival documentation to convince our colleagues that our claims are correct, because they emerge organically from the evidentiary context. It also means that we must demonstrate sufficient narrative and analytical complexity to have considered—and legitimately discarded—other possible interpretations that might have emerged from the same evidentiary context. This is the explanation for why historians are usually thrilled when empirical evidence found in the archive forces us to rethink our hypotheses and framework. It means that we will more easily be able to meet the methodological and empirical criteria our discipline demands for believability.

It is quite another case in some of the so-called "harder" social sciences, like sociology or political science. Here, the goal toward which scholars strive is the beauty, simplicity, and thus broader application, of a theory or model. The goal of research, therefore, is not to complicate the model, but to prove or disprove it. Evidence in such a context is deployed for the purposes of highlighting the predictability of the model, rather than to make the model more complex. Thus, if a researcher in these fields finds evidence that forces a rethinking of his or her hypotheses, it is a much more ground-shifting occurrence because it will force a discarding of the model and the quest to build a different one.

Seen in such a light, it becomes quite clear that we will all probably never agree on what purpose evidence serves (and therefore how to collect or validate it), or on what constitutes a legitimate analytical conclusion. Is the next step, then, to reject the need for disciplinary boundaries and limitations, dismissing them simply as turf markings with little intellectual importance? Or is there something valuable to be gleaned from an attempt to understand the rules on the other side of the fence?

I believe that the point of working with other disciplines is not to get rid of or ignore disciplinary rules, but instead to understand the various ways in which they help us organize evidence and evaluate analytical claims. One thing that we all share is the conviction that intellectual claims cannot simply emerge full-blown from the author's head, but must dialogue with some kind of evidentiary base that provides checks on what can or cannot be argued. The importance, content, or context of this dialogue of course varies greatly from field to field, and discipline to discipline; but the basic belief that it must exist is shared by all. And indeed, learning what criteria are used in other disciplines in order to legitimate a dialogue between intellectual conviction and empirical evidence may help us place our own most firmly held assumptions in perspective.

As some of us have learned through experience (and as Thomas Kuhn noted in *The Structure of Scientific Revolutions* more than forty years ago), a crisis in a discipline can come precisely from the inability, through a use of the tools at hand, to come to grips with new evidence. At a time like this, disciplinary borrowing or "border-crossing" may help us solve intractable problems in our own neck of the woods. This may be the reason for why, in some cases, the most innovative work is done at the boundary between disciplinary traditions. Indeed, as we inveterate "border crossers" have found, sometimes the best way of handling an intellectual problem may indeed be on the other side of the disciplinary fence.

An example of this from my own work is the dialogue I established with critical anthropology and postcolonial theory while trying to write about peasant nationalism in Mexico and Peru. Evidence originally discovered in the regional Prefect's archive in Huancayo, central Peru, suggested the existence of a nationalist

resistance on the part of Peruvian peasants during the Chilean occupation that ended the War of the Pacific (1879-1884). The conceptual frameworks about nationalism then used by most historians, however, simply did not allow for the existence, much less the analysis, of peasant nationalism. In addition, there was a tendency to dismiss sources that represented subaltern points of view, either because they were filtered through the dominant political system, or because they were oral traditions that could not stand up to the same rules of evidence as written sources. As I struggled to make sense of what seemed anomalous evidence, I turned to the work of the Subaltern Studies school, as well as the anthropologists who were decentering ethnographic authority and reflecting on distinct forms of narrative within their field. The result was a much more experimental analysis that attempted to rethink the nature of nation-state formation in nineteenth-century Latin America, something that I could not have done simply from within the existing parameters and conventions of historical analysis.

So much for what might be theoretically possible in an individual work, however. Despite the potential benefits of interdisciplinarity, I have found that advancing it at a more general or institutional level can be quite daunting in an academic setting. There are a number of reasons for this. Perhaps most importantly, most academics have made their careers on a particular set of disciplinary rules, and most departments engage in hiring, tenuring, and training new faculty according to those same rules. Disturbing these rules, therefore—whether in the training of graduate students, the nature of publication, or the development of new research projects—could potentially have an impact way beyond the specific project or thesis or article that might be doing the disturbing. And for obvious reasons, perhaps, the people who usually are motivated to be revisionist or develop fresh perspectives, the young and untenured scholars, are the ones least able to stick their necks out in this way. But this does not mean that more seasoned scholars are more willing to take interdisciplinary risks. In my experience sitting on interdisciplinary search committees, getting different departments and fields to collaborate in order to hire a scholar who works at the juncture of two or more disciplines can be incredibly daunting, as everyone measures the candidates according to their own rules of the road.

Of course, most universities have academic centers that group scholars from a variety of disciplines according to regional, methodological, or cultural expertise. I myself, in addition to being a full-time faculty member in the History department, am affiliated with Latin American, Caribbean and Iberian Studies; American Indian Studies; and Women's Studies. There are times when, frustrated by some of my History colleagues' lack of understanding of the challenges and conditions facing a Latin American area specialist or someone working on indigenous history, I turn with relief to the company of my colleagues in one of these interdisciplinary venues. But invariably, the lack of familiarity with historical methodology that they understandably demonstrate leads me back, sooner or later and equally frustrated, to my History department home. Indeed, what I have found is that the more exclusively I focus on intellectual theory and methodology for its own sake, the more I am conscious of the divisions, not only among disciplines, but even within disciplines according to region or methodological preference.

Sometimes, within the academy, I find that collaborations in conferences, edited volumes, joint searches, or student training can help us move beyond our own individualized work and see common interests or goals with other disciplines, or even with other corners of our own. But when I am able to establish connections and collaborations outside the academy, especially in the process of research, I have found that the disciplinary or methodological divisions also seem less important. This does not mean that they disappear, it just means that they take on a different context when lawyers, political scientists, anthropologists, economists, and historians are all trying to work together to establish a center that can provide aid, for example, to an indigenous group seeking to formulate a claim about the restitution of land or resources. Or when a variety of different academic experts come together, as they recently did in Peru, to research and record that country's painful experience with massive human rights abuse during the Shining Path civil war.

One example of how disciplinary divisions seem less important, yet do not disappear, in a less directly academic context occurred during my research on the Mapuche indigenous people of southern Chile. One of the central pieces of my research was a history and ethnography of one Mapuche community across the whole twentieth century, a community whose longstanding struggle for restitution of land seized illegally in 1908 had finally culminated in a government subsidy with which they had purchased additional property. In our ongoing conversations, members of the community had expressed the fear that, because they had bought this property from a local landowner, it would not be considered indigenous land and would thus not be exempt from government taxes. People in the community were terrified that an inability to pay these taxes would ultimately lead to the confiscation of their recently acquired resources. I consulted with a lawyer at the local indigenous studies institute with which I was affiliated, someone who had a long history of participating in the legal struggles for cultural and ethnic recognition of the Mapuche people, and who had been present in the drafting of the Indigenous Law that, in 1992, was to provide recognition and protection to Chile's indigenous peoples. The specific historical case I presented helped him think through, in a new way, how the legislation might affect the communities, while his reflections on the general legal context were extremely helpful to me. In this case we had the same basic goal in mind: the support of indigenous rights and the desire to uncover the truth about how existing laws would actually work in practice. As a result he was inspired to begin his own research project about communities that had benefited from the land subsidy program included in the indigenous law.

This same lawyer and I did not see eye to eye, however, on issues related to a different part of my research, when I was recording and editing the testimony of a Mapuche activist who had combined ethnic mobilization with feminist sensibilities. Both because she was politically more moderate than many Mapuche leaders, and because she had been a founding member of the first Mapuche political organization that emerged during the dictatorship (and was thus considered "historic" and somewhat passe by the late 1990s), her perspectives and life experience had been discounted by other sectors of the movement. Thus my

colleague felt that her testimony was not that significant to the contemporary scene, and dismissed her work and her opinions as no longer having relevance for the Mapuche's contemporary problems. Even when I argued that the history of the movement might contain lessons of importance to the present day—the relevance of the past for the present being a staple of the arguments in a historian's toolkit—he was not convinced. His activism with, and empathy for, the current leadership made it difficult for him to understand the purpose of taking a longer historical view. While I would like to think that the publication of the Mapuche activist's memoir has added strength to my initial position, it was—and still is—an uphill battle.

So in the end, my experience with interdisciplinarity has taught me, perhaps not so surprisingly, that there is no perfect location

and no foolproof way to advance an interdisciplinary agenda. One common theme that emerges, however, is the importance of working at the boundaries, at the frontiers between disciplines, but also between the academy and the activist and policymaking world. Another common theme is that sharing a concrete project—support for indigenous rights, hiring an interdisciplinary scholar, training a graduate student—can also inspire us to make the extra effort to understand more fully the disciplinary sensibilities that so often divide us. Ultimately, by working for mutual understanding, whether between disciplines or sectors of disciplines, or between the academy and the activist and policymaking communities, we may go a long way toward demonstrating the value of border crossing in our contemporary world.

Interdisciplinarity and Historical Encounter of the Americas

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As scholars, colleagues, and friends who inhabit different and often quite compartmentalized spaces in the academy—US-American Studies and Latin American Studies, and also anthropology and history, respectively—we find the charge to contemplate interdisciplinarity compelling. For many years we have discussed various points of convergence and divergence in our intellectual agendas. And in this moment, when imperialism haunts all of us, there is a special urgency to conversations about the relationship between studies of the United States and Latin America. Our own collaboration has generated a set of productive tensions, some of which can be understood by way of the sign under which both U.S.-American Studies and Latin American Studies have expanded their purviews: the Americas. In this short piece we explore some of the work that we see the formation of the Americas doing in the service of a fuller, more rigorous, and more transnational interdisciplinarity.

It seems that every discipline—history, anthropology or literature, to name just a few—is in the midst of a crisis about the limits of its knowledge production, the usefulness of its methods, the uniqueness of its contribution to public debate, even the truth of its insights. We can see the simultaneously political and intellectual moment in which this crisis is situated as shaped, too, by a growing public skepticism about the work that academics do, a skepticism that is fueled by the rise of the political right as well as (and quite differently by) the influence of poststructuralism, ethnic studies, feminism, and queer theory on a generation of scholarly projects. So too, the acceleration of forces of globalization have meant that with peoples and goods traveling ever faster our projects necessarily engage whole new sets of audiences, across the borders of our disciplines and geographic locations, and through communities once renowned for their insularity.

Disciplines, of course, emerged in and through the Enlightenment's colonialist assertions of "nations" and "cultures," epistemological categories which, together with those of genre and identity, we no longer take for granted. If the archive, the novel, and the community were the respective bases for knowledge and method in history, literature, and anthropology, they are now the very objects of our critique. Historians interrogate the definitional boundaries of information codified by state administrations or church officials, making the construction of such boundaries central to what counts as "history" and hugely pluralizing the sources that count as an "archive." Anthropologists also have deeply questioned the transparency of ethnography, and insisted that cultural meaning be read as produced by a range of investments, not least of which are their own. Literary critics have examined the novel as a form deeply associated with the idea of nation, and the criteria that authorize which nations matter. Concomitantly with this self-interrogation within disciplines is a continually stated desire for more interdisciplinary analysis. And yet despite very significant cross-pollination among disciplines—history's debt to anthropology and visa-versa, literature's revitalization by critical theory, etc.—it is precisely the allure of disciplinary work that it is disciplined, rigorously engaged with questions of time (the past, the present and the future) and spatially situated, in a place, text or community. At the same time, explicitly interdisciplinary attempts to speak across and against disciplinary divides have sometimes been seen as superficial, to never really be penetrating the knowledges they seek to critique. Recent renditions of cultural studies, especially, have suffered this fate, though not always justifiably.

The issue of interdisciplinarity presents itself to us dramatically, as we ponder a way to speak across the borders of two "area" studies—the U.S.-American and Latin American—whose

particular strengths have been thoroughly tied to claims about historical, cultural, textual, or linguistic specificity. Area studies has been quite rightly critiqued by many as a cold war paradigm that has mobilized disciplines to map regional difference, homogenizing and essentializing third world otherness vis-à-vis a normative North Atlantic. But it is worth remembering that area studies never functioned as a mere tool of empire. Whatever its origins in U.S. foreign policy, it was always politically contested and generated radical traditions that frequently critiqued domination, especially cold war forms. It was, for instance, precisely the mission of U.S.-American studies to narrate "American exceptionalism" which, in the aftermath of the 1960s social movements, helped forge path-breaking paradigms for thinking about difference and inequality, including ethnic studies, women's studies, and cultural studies. Within Latin American Studies the forced generalizations about what Latin American countries shared and how this differed from Europe and the United States led to vibrant critiques of colonialism and imperialism, as well as rich traditions in comparative history. Dependency theory anticipated the contemporary debate on globalization and transnationalism by three decades, and its more nuanced heirs have kept Latin American Studies profoundly focused on international capital flows, militarism, and cultural domination. More recently, U.S.-American Studies has also taken an important turn toward the transnational, considering how social formations within the United States are constituted through dynamics abroad, imperial and other. This makes ethnographic and empirical detail about local formations ("national" or other) perhaps more necessary than ever and suggests the enduring importance of one of area studies' most central traditions: the generation of in-depth knowledge about places beyond the United States, without which it becomes too easy to reproduce the United States as the primary actor upon recipient others.

Yet however useful the paradoxes of area studies, however significant its transformations and radicalisms, its limitations remain. U.S.-American Studies, which has perhaps developed interdisciplinary methodology more fully, still takes the nation as its internal reference, even if it is to thoroughly critique nationalism and the category of nation. Latin American Studies, by the same token, still awkwardly references the basis of inclusion (wherein Trinidad? Haiti?) and still functions to explain Latin American otherness to U.S. audiences. While Latin American Studies can proudly claim rich modes of multidisciplinary, it has been far more resistant to interdisciplinarity. Obtaining a degree in "Latin American Studies," as we know, almost always entails taking smorgaboard of courses within different disciplines—anthropology, history, political science—not critiquing the categories constituting "Latin America."

But we see "the Americas" as an object of study and an organizing principle that can productively address the impasses in both area studies and disciplinary projects. Somewhat perversely we do offer another "area" formation, but an area-formation defined against a North-South dichotomy and the primacy of nation-states. The emphasis is on imagining the Americas through social movements and mobility of peoples, capital, and culture. What we should study, then, are the processes of dialogue, linkage, conflict, domination, or resistance taking place across nations

and regional borders, and the ways these connections and conflicts construct nations and regions. The focus is on a shared historical problematic, rather than shared geography, language, or imperial power (as area studies constitutes region.) The aim is not to declare historical differences—or the power of nation-states in creating these differences—irrelevant; nor simply to compel us to see commonalities—but to emphasize how these differences are created through non-national, cross-regional, and often global processes.

Thinking in terms of shared problematics rather than geography helps us escape the always unsatisfactory attempts of area studies to "fix" particular countries as "belonging" to "Latin" or "North" America. We might bring the Philippines and Hawaii into the Americas conversation, where surely they belong. Beyond reminding ourselves that these places enter the U.S. imperial scope simultaneously with multiple Caribbean islands, we can consider how they conceived of themselves as part of an Americas dialogue. The anti-colonialist writings of Filipino, Cuban, and African-American intellectuals were shaped through written and spoken correspondences that constantly circulated through the Pacific, Caribbean, and Atlantic. So too, an Americas paradigm allows us to look at issues of empire in ways that consider not just 'how Europe or the United States acted on Latin America,' but also the reverse. How did the Haitian Revolution radicalize 19th century U.S. political culture? What did Puerto Rican or Argentine labor radicalism mean in New York? Such projects keep the old area studies' focus on imperialism, but multiply the gaze and work against the tendency to think about "the Latin American within the United States" only in terms of the "Latino" and histories of immigration.

Even better, thinking about the Americas might enable us to consider how the most significant cultural and political influences of a particular historical moment flow most powerfully neither North-South nor South-North but between places similarly situated within geo-political frameworks: the importance of the Cuban Revolution to 20th Century Pan-Latin Americanism and the Non-Aligned Movement, for example. Histories of other Americas-wide solidarities—abolitionist, feminist, and indigenous movements—would likewise challenge our understanding of "national history" and the tendency to juxtapose U.S. and Latin American histories as essentially different. Relatedly, an Americas perspective asks new questions about histories of difference—race, gender, sexuality, etc. The goal becomes not "comparative histories" of how Latin American and the U.S. notions differ (a longstanding tradition in area studies), but instead an exploration of how national/regional racial or gender formations are constructed in relation to each other: Mexican *mestizaje* can be seen both as a rejection of Anglo-American racial supremacy and a contribution to a shared premise that incorporating Indians into the nation required cultural whitening.

The questions and challenges raised by the Americas we imagine necessarily require interdisciplinarity. We retain a belief in engaged disciplinary perspectives on history, the everyday of ethnography and the textuality of any given imaginary, and yet argue, too, that even such rigor, that which is sorely missing in much self-defined transnational cultural studies, can only be

interesting if we can imagine what we do in new ways, and commit ourselves to deeper inquiries into time, space and meaning. We insist on a notion of “the historical,” not as a set truth claim or background facts, but as a vital argument about which pasts matter, what categories are employed to discuss the past, and how the past is mobilized in arguments about the present. The historical, then, is discursive, representational and lived. Interdisciplinarity, then, entails not merely a fusion of multiple disciplinary techniques but their use to interrogate how questions are asked and meanings generated. Just as the geographical formations brought together under the rubric of “the Americas” call attention to the very formation of “nations” and “regions,” so interdisciplinary epistemology emphasizes the very intellectual processes through which knowledges of areas have been created.

In this way the Americas becomes an *interdisciplinary object*. It

is at once integrated and comprised of deeply dissonant parts, and as such can only be understood through a theory that takes the constructed imaginary of a transnational space, and its national components, seriously. Precise attention to the tensions of the local and the global demands ways of thinking about the Americas that contribute to a sense of connectedness without homogenization. It is also a comparativist project, in which its particularities bridging a hegemonic United States and a complex Latin America and Caribbean highlight the historical and contemporary renditions of imperialism that we can ill afford to ignore. Ultimately, then, this is a different “America”—one that can begin to challenge what today seems like largely uncontested forces, of capital, of the writing of stories about places, peoples, and entire eras, and the place of nations and their cultures in the world.

Interdisciplinary Collaboration on Land Restitution and Indigenous Rights in the Americas

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This article describes an interdisciplinary research project and an international symposium on the struggles of indigenous peoples for land restitution, territorial autonomy, and environmental protection. The research and the symposium serve common purposes: to strengthen a network of scholars, practitioners, and leaders who are engaged in field work, policy debates, and indigenous organizations; and, to disseminate indigenous knowledge about land restitution as a path to self-governance and territorial autonomy as well as community development and control over natural resources. Indigenous strategies and initiatives in post-bellum Guatemala, post-revolutionary Nicaragua and post-Pinochet Chile raise questions about the responses of new and fragile democratic regimes. This focus contrasts with the federal recognition of Oneida tribal sovereignty in Wisconsin and New York after two centuries of land dispossession.

The project provides an opportunity for genuine interdisciplinary collaboration and considers the importance of land restitution in renovated and rejuvenated indigenous movements and communities. Comparative and historical themes cut across intellectual currents in political science, law, history, anthropology, and environmental studies. Historical views of land dispossession encounter a variety of colonial legacies, state interventions, and migration and settlement patterns that caused the expulsion or the dislocation of indigenous peoples. The international community identified the right to property as a fundamental human right in Article 17 of the Universal Declaration of Human Rights. Of course, the post-World War II period is replete with illegal dispossession and arbitrary expropriation of land and natural resources from indigenous peoples. Comparisons must now address the role of indigenous struggles in the definition of property rights and the design of democratic institutions within a neoliberal ethos.

Central questions guide the inquiry: How did the loss of land affect the cultural integrity and community solidarity of indigenous peoples? How does land restitution fit into a human rights-based approach to social justice? Does land restitution under democracy enable indigenous communities to receive redress for past abuses and to regain control over natural resources? What are the implications of international declarations and legal instruments on the rights of indigenous peoples for the integrity of the state? What are the alternatives for indigenous communities beyond national judicial processes and legislative initiatives? These questions are better answered with the active involvement of tribal officials, organizations either based in or linked to indigenous communities, and highly-trained practitioners and field workers who aim to integrate indigenous knowledge into policy solutions.

In November 2005, the University of Wisconsin-Green Bay and St. Norbert College, in collaboration with the Oneida Nation of Wisconsin, will sponsor 3rd International Social Justice Symposium entitled *Whose Land Is It? The Many Faces of Indigenous Rights and Land Claims*. Participants from Wisconsin and Latin America will address how indigenous communities initiate legal claims to restitution, link the preservation of culture to the preservation of nature, and manage land use and community development projects. Panels will feature Latin American and North American indigenous perspectives on how land maintains the vital link between cultural systems, or ways of life, and biological systems, or ways of nature. Informational sessions will be geared toward accessible public education and participation.

The Institute of Indigenous Studies (IEI) at the University of the Frontier will lead a session on *Indigenous Struggles: Continuity*

and Change in Chile. IEI conducts interdisciplinary research, teaching and outreach across indigenous and non-indigenous communities. The program on indigenous rights integrates diverse groups of professionals to raise awareness about indigenous justice and interethnic relations. The program also provides information to international agencies about violations of human and indigenous rights and contributes to representative organizations of indigenous peoples. Mapuche struggles reveal an evolving discourse from national integration to cultural autonomy in the late 20th century. The legislature passed a law in 1993 to protect the ownership of land, water, and other natural resources in indigenous regions. The Lagos administration appointed a special commission in 2000 to negotiate a proactive policy agenda. But, conflicts arose quickly over issues of territorial demarcation and the protection of forests, minerals, and coastal areas. European settlement since the late 19th century, timber, mineral and marine life extraction, and major infrastructure projects for roads, dams and tourism motivate indigenous claims on the frontier of Mapuche territory and the Chilean state. State authorities justify frequent and lengthy detentions of Mapuche organizers and protesters, including women and children, on the basis of state security and anti-terrorism.

Researchers and practitioners from the Population, Environment and Rural Development Studies of the Latin American Faculty of Social Sciences (FLACSO-Guatemala) will offer a session on *Maya resurgence in Guatemala: land conflicts and communal management after the civil war.* FLACSO is preparing to launch a special course on communal forestry in 2006 to train professionals and community leaders from Central America and Mexico in the field of communal forest development and the involvement of indigenous and non-indigenous rural social actors. The content will analyze the interaction of social and ecological systems and alternative techniques for the sustainable management of natural resources. Maya representatives of communal forestry projects in the Petén region and Juchanep in the department of Totonicapán will participate in the session. The 1996 peace agreement intended to restore land rights and resolve disputes in Maya communities fragmented by violence and mass internal and external migration. Recent commentary points out that the United Nations Mission for the Verification of Peace in Guatemala did not address the root causes of violence and criminality in which land conflicts remain a major contributing factor. The FLACSO program is an alternative approach to land management that may contribute to durable peace.

The University of the Autonomous Regions of the Caribbean Coast of Nicaragua (URACCAN) will lead a session on *Indigenous diversity on the Caribbean Coast of Nicaragua.* Representatives of the Institute of Natural Resources, Environment and Sustainable Development and the Institute for Intercultural Communication and regional officials will discuss the complexities of land demarcation and natural resource protection among Miskitu, Rama, Mayangna, Garífuna and Kriol groups. The 4th Symposium on the Autonomy of the Autonomous Regions of the Caribbean Coast of Nicaragua in September 2004 reflected policy action priorities on the reform of the Autonomy Law and the Law of Demarcation of Indigenous Communal Lands, as well as advocated negotiation with the state for the implementation of provisions under the 1995 Constitution.

Regional authorities, local civic organizations, and national human rights groups link indigenous practices in the use of natural resources to advances in health care, education and social welfare for the diverse communities of the Caribbean Coast. Despite the passage of laws on property rights and territorial boundaries in 2000 and in 2001, the expansion of the agricultural frontier eastward, immigration from the Pacific zones, and investment of multinational companies in mining, logging, and fishing continue to complicate the exercise of autonomy and land rights.

A notable case is the Awás Tingni Indigenous Community versus the Republic of Nicaragua that went before the Inter-American Commission of Human Rights in 1995. The Nicaraguan government granted a timber concession to a South Korean company on land occupied by the Mayangna community. The Inter-American Court of Human Rights decided in favor of the community in 2001 marking a critical juncture in the international recognition of indigenous rights to land and natural resources in ancestral locations. State action violated Article 5 of the 1995 Constitution on freedom, justice, property and self-determination of indigenous peoples, the International Labor Organization Conventions 107 and 169 concerning tribal and indigenous peoples, and Article 21 on the right to private property and Article 25 on the right to judicial protection of the American Convention on Human Rights.

In 2000, the General Assembly of the Organization of American States proposed the American Declaration on the Rights of Indigenous Peoples in support of claims to land acquisitions and mining concessions. The draft Declaration sparked debates and negotiations among member states and between states and indigenous representatives. Although few indigenous groups insist on full sovereignty, the legal complexity and political sensitivity of land restitution seem intractable. While the OAS General Assembly subscribes to the Universal Declaration of Human Rights, constitutional reforms and legislative actions on behalf of indigenous communities present an inherent dilemma for the integrity of the state sovereignty. The Draft calls for the legal recognition of the right of indigenous peoples to own and possess property in various forms which shall oblige governments to establish special property regimes and effective demarcation or titling. The exclusive access of indigenous peoples to land, waters, coastal seas, flora, fauna, and other habitat would compel states to grant indigenous autonomy and recognize the injustice of dispossession. These recent developments and considerations in the Latin American context stand in marked contrast with the federal recognition of Native American tribal sovereignty in the United States.

Over the last four decades, the Oneida Nation of Wisconsin and New York responded to dispossession by federal and state agencies and private interests by claiming millions of acres in New York and land promised by treaty in Wisconsin in the 1830s. The director of Oneida Cultural Heritage, the tribal historian, and a tribal legal representative will present on *The Oneida Land Claims Journey.* Another panel session will examine communal management of natural resources and resistance to large-scale mineral exploration, dam projects, and logging operations that violate environmental and spiritual practices among indigenous peoples in Wisconsin.

Oneida dispossession from New York State is intertwined with the American Revolution and the collapse of British colonial rule in North America. The passage of laws by the New York state legislature in 1784-85 accelerated white settlement by advertising the sale of Oneida land even before the state had purchased the title. The New York State-Oneida Treaty of 1795 set the stage for systematic removal over the next fifty years. Land speculation and population growth in New York, the policies of the United States government on federal sovereignty and Indian affairs, and the influence of Christian missionaries shaped the pattern of Oneida migration to an area west of Green Bay, which began in earnest in 1820. In 1965, Oneida descendants filed lawsuits against state and federal governments to retrieve land acquired through transactions after 1795 Treaty. Legal victories in the United States District Court of Madison County, New York in 1977, and in the United Supreme Court in 1985, substantiated the land claim as a violation of the federal Constitution. A proposed settlement between the State of New York and the

Oneida Nation in December 2004 sparked debates about Oneida access to land and natural resources in their ancestral home and a federal appeal from the state government.

Whose Land Is It? The Many Faces of Indigenous Rights and Land Claims anticipates subsequent dialogue among scholars and practitioners about practical alternatives to national judicial processes and legislative initiatives as well as community networking between Latin American and North American participants. This interdisciplinary approach to the rights of indigenous peoples may not only facilitate the crossing of disciplinary boundaries within Latin American studies, but may also lead to a convergence of some intellectual currents in Latin American studies, American Indian studies, environmental studies, and peace and justice studies.

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Disciplinas e interdisciplinariedad: Una falsa dialéctica

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Todos hemos sido más o menos educados en el elogio de la interdisciplinariedad. Sin embargo la interdisciplinariedad no es una buena cosa en sí misma. El hecho de que un artículo o un libro recurran a más de un paradigma explicativo no los hace mejores o más agudos. ¿Si la interdisciplinariedad no es buena en sí misma, de donde proviene nuestro malestar con las disciplinas? La respuesta más obvia e inmediata es que las disciplinas son a menudo empobrecedoras. La disciplina establece una serie de pautas y pasos que muchas veces no son otra cosa que una etiqueta de habla que adquiere de repente rango de necesidad. Sin duda el ritual es una parte fundamental de toda disciplina. El problema es que puede llegar a consumirla. En esas condiciones, trabajar un texto o una situación con el objeto

de elucidar una verdad, se convierten en una mera práctica retórica que salva su dignidad cumpliendo con una fórmula. Ahora bien, la pregunta es: ¿Qué impide que la interdisciplinariedad se transforme también en una etiqueta, sus movimientos en una fórmula? En esas condiciones la interdisciplinariedad puede llegar a ser tan empobrecedora como la más estricta disciplina.

Las disciplinas se precipitan en el formalismo cuando olvidan que se constituyen no alrededor de un objeto sino de un problema. El objeto es interno a la disciplina y por eso puede llegar a confundirse con sus rituales. El problema, en cambio, es heterogéneo a ella. La disciplina no puede "resolverlo" porque su resolución equivaldría a su disolución. En ese sentido, el

problema de una disciplina está siempre fuera de la disciplina, trascendiéndola. Por eso también, la interdisciplinariedad no es nunca meramente una cuestión de préstamos metodológicos. Lo que se juega en torno a una interdisciplinariedad productiva es la refundación del objeto de cada disciplina. Podemos así distinguir el dilema de dos formas de interdisciplinariedad que se nos proponen hoy como panacea para la formación del conocimiento. Existe un llamado a la interdisciplinariedad que enumera, cataloga y ordena, buscando en el conocimiento las coordenadas necesarias para una administración más eficaz de un mundo escandalosamente injusto. En el terreno académico esa interdisciplinariedad se nos revela como una creciente tendencia a transformar el saber en información. Tanto las disciplinas como la interdisciplinariedad encuentran en una común oposición a tal reificación del saber su más profunda razón de ser, pero sólo en tanto mantienen vigente la constitución del objeto como su problema principal. Esa constitución de objeto (¿qué estudiar? ¿en qué coordenadas? ¿de dónde proviene su relevancia?) es el momento intrapolítico del debate académico, pero además, en tanto el objeto está situado en relación a un problema fundante, el mismo movimiento establece las bases para la posible y efectiva socialización de ese conocimiento.

Una interdisciplinariedad productiva se elaboraría entonces a partir de una revaloración de las disciplinas y no de su mero y voluntarista abandono. Más aun, una interdisciplinariedad productiva parte de un cierto elogio de las disciplinas. Hay una serie de razones para este elogio. Las disciplinas codifican un trabajo intelectual de generaciones. Son la memoria de incontables esfuerzos para aislar una región del ser y formalizarla en un discurso y una serie de argumentos. En el caso particular del latinoamericanismo la preservación de esta herencia es todavía más urgente. A diferencia de los países centrales, cuyas instituciones culturales y académicas han gozado de una continuidad a veces de siglos que garantizan una acumulación de saber y un marco estable para el debate de ideas, las disciplinas en Latinoamérica siguen—salvo honrosas excepciones—un derrotero marcado por la constante fragmentación, interrupción o incluso proscripción del archivo cultural en una historia institucional signada por la violencia, la represión y las dictaduras.

La interdisciplinariedad realmente existente

Las instituciones hicieron mucho por cimentar las disciplinas y son las principales responsables de las diferencias disciplinarias. Es lógico que sean también un sitio de inflexión para la creación de nuevos espacios interdisciplinarios. En mi experiencia, la mejor manera en que esto se hace no es a partir del deseo transdisciplinario de una sola persona, una especie de ventrilocuismo disciplinario en el cual, a manera de ejemplo, el investigador habla en un momento la lengua del análisis literario, en otro momento la lengua del análisis histórico y en otro la de la sociología o la filosofía. De hecho, esta configuración existe desde hace ya tiempo, y es dominante en la formación cultural latinoamericana al menos desde la década del '60 (¿Quién no

conoce su Heidegger, su Foucault, su Bourdieu, su Wallerstein o su Lévi-Strauss?). Sin embargo, sabemos que esa interdisciplinariedad suele simplemente subordinar las disciplinas "citadas" a los rigores de su viejo esquema disciplinario. Por otro lado sería ingenuo pensar que podemos volver a las disciplinas. Gayatri Spivak gusta de definirse a sí misma como una *bricoleur* (usando su Lévi-Strauss), no especializada realmente en ningún campo y obligada a tomar herramientas de distintos lenguajes y articulaciones de saber. Creo que muchos podemos reconocernos en esta des-profesionalización de nuestros lenguajes analíticos. El resultado fundamental de esta estructuración es que no somos ya disciplinarios, lo cual no significa en lo más mínimo que seamos inter o trans-disciplinarios.

Nuestra más reciente experiencia muestra, creo, dos o tres constantes que ocurren cuando un campo que ha estado disciplinariamente determinado es sometido a un impulso interdisciplinario. El primero es la crítica (en el sentido kantiano) o la depuración de cada discurso disciplinario por el roce y la confrontación con los otros. En este caso, no es tanto que se abandonan los parámetros de una disciplina, sino que más bien la disciplina que es ya una focalización sobre un aspecto del mundo es forzada a adquirir una mayor concentración, un mayor refinamiento y una mayor responsabilidad sobre su objeto de estudio. A veces este encuentro transdisciplinario puede tomar como su objeto un concepto. Por caso, etnógrafos y antropólogos aparecen hoy más y más descontentos con la noción de "cultura" que sus disciplinas ayudaron a promover. ¿Es necesario, como muchos argumentan, abandonar un concepto que ha acabado por ser una categoría vacía? En mi opinión los estudios literarios y los históricos han hecho un uso del concepto de cultura que, tal vez por diferir del que es corriente en la antropología, ha mostrado aptitud como herramienta válida de análisis. En todo caso, el concepto de cultura es hoy un lugar de un tenue encuentro interdisciplinario aun si las formas institucionales del saber (congresos, publicaciones, etc.) parecen no haber registrado este movimiento.

Una segunda posibilidad es que el encuentro entre disciplinas dé como resultado la expansión del objeto de estudio, aunque no necesariamente la reevaluación de su problema constitutivo. Este es el caso típico encarnado por los estudios culturales en relación a los estudios literarios o históricos. No se puede decir de manera estricta que los estudios culturales—practicados en departamentos de literatura—tienen un problema distinto que los estudios literarios. El hecho de que a menudo se critique a los estudios literarios, desde el terreno de los estudios culturales, por su insuficiencia o su falta de atención a algunos fenómenos muestra que, hoy por hoy, los estudios culturales se presentan como una expansión de un problema existente antes que como una conceptualización totalmente nueva. El mismo argumento se puede hacer en relación a la historia, donde los estudios históricos marcados por una inflexión culturalista aparecen como profundización de proyectos como "la historia desde abajo" o la escuela de los Anales. De hecho dos estupendos proyectos que

muestran una fuerte inflexión culturalista como lo son *A história da vida privada no Brasil* y también *Historia de la vida privada en la Argentina*, hacen referencia en sus títulos a la famosa y homónima producción francesa de “historia de la vida privada” aunque en más de un sentido resultan una notable superación de este proyecto inicial.

La tercera y más interesante posibilidad es la creación de un nuevo objeto transdisciplinario, de un objeto que sólo se puede constituir en su totalidad a través de la confluencia o roce de distintas disciplinas. Tal vez el caso paradigmático sea la globalización, cuyo sentido necesita ser determinado simultáneamente desde perspectivas económicas, históricas, sociológicas y culturales. Este es un aspecto todavía bastante desatendido en la práctica académica, lo que conlleva ciertos errores de apreciación cuando se intenta imponer una vieja grilla disciplinaria a una realidad que la desdice. El ejemplo más obvio es la existencia de múltiples procesos de globalización que en nada se ajustan a la definición standard de globalización (expansión de las formas de racionalidad y poder económico del centro hacia la periferia) y permanecen por lo tanto desatendidas. Así existe un cierto interlatinoamericanismo que abarca tanto procesos estatales (la creación de Telesur por parte de los gobiernos de Venezuela, Cuba, Argentina y Uruguay); populares pero a la vez institucionales (los foros sociales, sobre todo el de Porto Alegre en Brasil) y aquellos que nuclean iniciativas sociales y populares imposibles de mapear, ya que reniegan de toda institucionalización (circulación de grupos de trabajo, intercambio entre agrupaciones de base, etc.). Una revista como *Nepantla* (que seguía en este punto el modelo establecido por *Public Culture*) intentó precisamente pensar estas determinaciones globalizantes a través de un diálogo abierto entre académicos de distintas orientaciones y localizaciones geográficas.

Una interdisciplinariedad productiva, que no sea un simple gesto de distinción del que escribe, requiere también una estructuración institucional (o una decisión grupal). ¿Como pueden las instituciones hacer esto? En vez de proponer medidas utópicas —que conllevan la desventaja de no haberse realizado en ninguna parte— quiero dar una serie de ejemplos a partir de mi experiencia personal. En la universidad de Duke, donde completé mi doctorado, el Duke-UNC Center for Latin American Studies, funciona como un punto de encuentro de profesores y estudiantes graduados provenientes de Duke y de la Universidad de North Carolina-Chapel Hill. El centro sostiene distintos grupos de investigación que se caracterizan por centrarse alrededor de un problema o un tópico y por la heterogeneidad de sus miembros. Convertir los centros de estudios latinoamericanos en un lugar de encuentro y fricción de las disciplinas es no sólo en el mejor interés de los investigadores sino también una forma de participar activamente en las políticas institucionales que de todos modos van imponiéndose cada vez más en los distintos centros académicos.

Otras veces los departamentos mismos pueden alentar un encuentro interdisciplinario. El Departamento de Español y Portugués de Georgetown cuenta, además de con el reparto tradicional de disciplinas (Siglo de Oro, Literatura Colonial, Literatura Medieval) con una antropóloga. Trabajé varias veces en estrecha colaboración con Joanne Rappaport y más allá del roce, fricción y a veces choque frontal de las disciplinas, el resultado es la promoción de estudiantes graduados acostumbrados a formular argumentos que si bien pueden ser intrínsecamente literarios deben también validarse en otro registro que el de su disciplina. Otra posibilidad es que las instituciones mismas favorezcan a través de programas especiales la colaboración de distintos miembros de su personal académico. En algunas instituciones esto se realiza a través de los “Centros de humanidades”. La Universidad de California tiene una serie de becas para formar grupos de trabajo llamadas MRG (Multi Campus Research Grants) que pueden nuclear distintas disciplinas en torno a un problema común.

Vigilar y premiar

La discusión sobre la interdisciplinariedad toma obviamente un sesgo distinto en las sociedades latinoamericanas, donde todavía existen formas institucionales de producción del saber que no están integradas al aparato académico, que en los Estados Unidos, donde la creciente administración y supervisión del saber ha tendido a anclar la producción de conocimiento en un espacio mucho más fácil de vigilar como lo son las propias universidades. Por otro lado, es cierto que las instituciones latinoamericanas presentan tantas o más posibilidades de intercambio disciplinario que sus pares de los países centrales. En este espacio quiero llamar más bien la atención sobre una sobredeterminación que ocurre cuando a la diversidad interdisciplinaria (poca o mucha) realmente existente, debemos, como latinoamericanistas, agregar las tensiones y colaboraciones entre las formas de producción de saber sobre Latinoamérica en Latinoamérica y en el resto del mundo. Esta sobredeterminación geopolítica que guarda una dimensión objetiva y tiene sus razones de ser, mientras está hecha también de no poca irracionalidad y mala fe, es un dato objetivo de cualquier proyecto interdisciplinario en los límites de una institución como LASA.

Como se ve, el panorama es complejo. Aun así, creo que es posible volver siempre a un punto inicial o fundacional. Se necesita hoy más que nunca quebrar el cerco de las disciplinas, sacudirlas de su obsolescencia, del complaciente soliloquio que es a veces su vocabulario. Pero eso solo es posible preservando y profundizando la razón de ser de las disciplinas: el problema al que atienden, un problema que al trascender la disciplinas nos recuerda perpetuamente la *vanitas* de toda disciplina pero también de toda interdisciplinariedad.

Alteridade e teoria social e seus efeitos na constituição de entre (disciplinar)

by Suely Kofes

*La beauté de la terre promise, c'est que elle promettait de nouvelles promesses*¹.

*Havia sempre um intervalo entre os atos? Sim, o programa dizia que sim.*²

Farei neste artigo uma leitura em contraponto de Simone de Beauvoir e Donna Haraway, considerando que a noção de *situação* expressaria um suposto relacional em Beauvoir tanto quanto o de *intersecções* para Haraway e que a categoria *mulher* estaria para Simone de Beauvoir como a de *ciborgue* está para Donna Haraway. Priorizo este recorte porque concentram temas caros à teoria social, a de relação e a da constituição de um “objeto” que, por sua vez constituem um motivo instigante para uma discussão sobre alteridade. Finalmente, porque as duas autoras, embora diferentemente, recusam a dicotomia entre realidade e ficção, entre natureza e cultura, entre literatura e ciência, entre natureza e cultura, e, portanto, desafiam supostos que constituíam muitas das dificuldades do diálogo na experiência interdisciplinar. Entretanto tais questões não serão aqui discutidas explicitamente, nem ignoro o quanto já foram discutidas por muitos autores. Eu lembraria apenas o que diz Kaviraj³ sobre a modernização na Índia e sobre o papel do estado indiano neste processo. Tal conjunção—*alteridade e teoria social contemporânea*—constitui um campo de discussões para o qual a presente reflexão é inicial e provisória.

Alteridade e Relação

*Only the other can create a need for what we give him; all appeal, all demand comes from his freedom; in order for what I have established to appear as good, the other must make it his good: then I am justified in having created it. Only the freedom of the other is able to give necessity to my being*⁴

As leituras mais recentes da obra de Simone de Beauvoir enfatizam a importância de uma interpretação que leve em conta o conjunto de sua obra: a mais estritamente conceitual e filosófica e a ficcional, bem como cartas, diários, autobiografia e memória. Entre as interpretações que resultam desta leitura, é particularmente destacável a que afirma uma teoria própria de Simone de Beauvoir —*uma filosofia propriamente beauvoiriana*—e não aquela tradicionalmente atribuída a Sartre. Para Simons⁵, que sustenta tal tese, uma chave para tal afirmação estaria no tema *Outro* e no conceito de *Situação* conforme aparecem no diário de Beauvoir, de 1927. Dois anos antes de seu encontro com Sartre, conforme sublinha Simons.

Também sobre a noção de *Outro* na filosofia de Beauvoir, Lamoureux⁶ observa como *O Segundo Sexo* inicia-se pela análise da não reciprocidade entre os sexos (de fato, em todas as relações

entre dominantes e dominados, isto é, entre *Sujeitos* e *Outros*). Mas, para Rétif⁷, o que é importante notar é o deslizamento significativo de o *Outro* (*l'Autre*), com maiúscula, ao *outro* (*l'autre*), sem maiúscula, e que separa o começo e o fim do *O Segundo Sexo*. No começo deste livro de Beauvoir, o *Outro* (*l'Autre*) é aquele que não accede à condição de Sujeito. No último capítulo, (*Vers la Libération*), ser *sujeito* e ser *outro para um outro* nada tem de irreconciliável⁸. Este deslizamento seria mais perceptível quando contrapomos as obras ficcionais de Simone de Beauvoir ao *O Segundo Sexo* e às suas outras obras teóricas.

Para as duas primeiras autoras citadas, os pressupostos da teoria de Beauvoir, e sua originalidade, estariam em sua concepção de corpo (como território da opressão e um elemento de liberação); para a terceira, a tensão do duplo registro onde se inscreve toda a obra de Beauvoir, a tensão entre a realidade e a utopia⁹.

O conceito de situação em Beauvoir é, principalmente, uma configuração, isto é, relação, entre Sujeito/Outro (no *O Segundo Sexo*, também homem/mulher), *encorporando* opressão ou liberação. Se assim for, não haveria paradoxo e sim um deslocamento interpretativo do corpo para as relações que o formam, ou que criam corporalidade: como *Outro para um Sujeito* (relação não recíproca; imanência; opressão) como entre sujeitos (*um sujeito para outro sujeito*), singularidade e alteridade (diferença). Esta interpretação não esgota a complexidade do conceito de *situação*.

Parece-me entretanto que averia mais uma originalidade em seu trabalho, se considerarmos que no *Segundo Sexo* a autora cria uma ficção política, *mulher*, como o *ciborgue*, de Haraway.

Ao fazê-lo, Beauvoir torna a sua filosofia uma teoria social na medida em que constitui um novo “objeto” (*mulher*), o constrói relacionalmente (*em situação*), ao “construir o seu objeto” revisa criticamente supostos anteriores e, intencionalmente ou não, abre em seu próprio texto um horizonte para a constituição de um sujeito político (ação e consciência). A pergunta que me interessa mais é porque *O Segundo Sexo* tornou-se um texto de citação obrigatória em estudos sobre mulheres, gênero, sexualidade e teoria feminista. Mas, não em referências teóricas mais gerais.

Em *O Segundo Sexo* e em *Pyrrus et Cinéas*¹⁰, para ater-me apenas a estas duas obras, a alteridade (como relação e diferença, ou diferença em relação) exerce uma função crucial em suas noções de situação e de singularidade. Como também nas noções de troca, reciprocidade e ação social.

Em *Pyrrus et Cinéas*, De Beauvoir afirma que é só na *situação de um diante de outro* que encontraríamos o fundamento para os nossos atos. Lançar-se ao mundo, ato que constitui a existência, se faz na RELACÃO—*moi et autrui* (comunicação, necessidade, justificação, dominação e liberdade).

Existência e ação—*situação*, realizaria, portanto, como relação—não se reduzem à interação entre eu e outro, mas ao lugar aberto pelo *outro* (*autrui*) à possibilidade de um *eu* (*moi*).

A alteridade está presente na discussão sobre a troca, como condição para a troca e criação da troca. Ou seja, alteridade como relação tendo em vista que a troca diferenciaria e qualificaria outros (valor). É o que leio em Beauvoir quando ela situa a não reciprocidade e opressão na troca de mulheres pelos homens, os quais se constituiria em o *Sujeito* que troca e o *Outro* que é trocado.

Mas, não se nasce mulher

Em *O Segundo Sexo*, a descontinuidade entre sociedade humana e natureza (a humanidade não sendo uma simples espécie natural e o humano se realizando pelo ato de ultrapassar a natureza) é parte substantiva do argumento de Beauvoir. Mesmo referindo-se à distinção de sexos como um dado biológico, ela afirma a não correspondência entre *fêmeas e mulheres* (*entre femelles et femmes*¹¹). *Tornar-se* mulher, como transcendência e devir—ato e projeto—remete, simultaneamente, a emancipar-se da natureza, libertar-se da opressão, constituir-se como um Sujeito. Em sua famosa frase *On ne naît pas femme: on le devient*, esboça-se a teoria que recusa o biológico como destino; na seguinte frase, logo em seguida, afirma-se um suposto relacional: *Seule la médiation d'autrui peut constituer un individu comme un Autre*.

Ao efetuar uma distinção entre *ser categorizado como Outro e tornar-se um Outro Sujeito*, caracterizando o segundo como um ato de transcendência (e pelo qual o sujeito se firma como tal), com a segunda formulação, Beauvoir aproxima-se de uma concepção de alteridade como interrupção da ordem (semelhança, totalidade, unidade, exclusão). Ou seja, parece deslocar-se daquela noção domesticada e domesticável de Outro para uma alteridade como resistência ao semelhante (assim: mulher independente#homem#mulher-fêmea). Embora, claro, se retomamos *Pyrrus et Cinéas*, esta última aproximação é limitada ao humano como fronteira.

No último parágrafo do livro, ela fala a partir de um *nós*, livres para transcender e para escapar para *outro lugar*. A fronteira para a constituição de um *nós* e para a busca é a condição humana e que é, ao mesmo tempo, limite (para a comparação e para a representação: a quem se comparar senão ao humano? Quem pode falar em seu nome?), fim e perspectiva para o *projeto*¹².

Beauvoir não abandona uma concepção de alteridade como categoria da consciência (*Sujeito/Outro*) e a consciência como um atributo humano. A *mulher* seria para Beauvoir—em contraponto aos judeus e negros—o caso limite, na medida em que a sua opressão não pode ser situada na história nem explicada por razões econômicas. Portanto, parece-me bem compreensível o entusiasmo de Beauvoir com o livro de Lévi-Strauss. Se nesse livro não há brecha para uma teoria sobre a consciência, ele contém uma teoria da troca não redutível à história e aos limites de uma sociedade. O jogo principal sendo entre humanidade e natureza.

E, se nasce Ciborgue?

*So, nature is not a physical place to which one can go, nor a treasure to fence in or bank, nor an essence to be saved or violated. Nature is not hidden and so does not need to be unveiled. Nature is not a text to be read in the codes of mathematics and biomedicine. It is not the "other" who offers origin, replenishment, and service. Neither mother, nurse, nor slave, nature is not matrix, resource, or tool for the reproduction of man. Nature is, however, a topos, a place, in the sense of a rhetorician's place or topic for consideration of common themes; nature is, strictly, a commonplace.*¹³

Para Donna Haraway, a natureza é feita, como fato e como ficção (*nature as artifactual*)¹⁴. Organismos não seriam objetos naturais, não nascem, mas são feitos nas práticas técnico-científicas em um mundo em mudança, por atores coletivos em tempos e lugares particulares. Mas, diz Haraway, os autores não são, somos, *nós*. Se o mundo existe para nós como natureza, ela designa mais uma espécie de relação, uma aquisição de muito atores, nem todos humanos, nem todos orgânicos, nem todos tecnológicos. Em sua expressão científica bem como em outras formas, natureza é feita, mas não inteiramente pelos humanos, é uma co-construção entre humanos e não humanos—articulados, isto é posto juntos. A fórmula preferida para expressar tal articulação é: *a árvore do conhecimento é uma Rede (Web)*. O que desloca noções como natural, corpo, corpo natural, ser humano, corpo humano, identidade, sujeito/outro e o suposto relacional. Apropriando-se de uma noção de Trinh Minhha¹⁵—a de *inappropriate/d others*—Haraway refere-se à procura de uma maneira de figurar *a diferença* como uma *diferença crítica dentro*, isto é, diferenças não como marcas especiais para uma taxonomia, mas como intersecções¹⁶. Conexões, não classificações.

Concentremos então no Ciborgue, com o qual Donna Haraway não apenas desloca questões como a da descontinuidade entre máquinas, humanos e natureza, mas, e principalmente, reage às perspectivas holistas. Conforme Steven Mentor¹⁷, em Marx e Marinetti—em *O Manifesto Comunista* e em *O Manifesto Futurista*—a tecnologia já aparece como máquina vital, máquina e mundo orgânico são pensados como organismo. Mas, na retórica de Haraway, o ciborgue não remete ao holismo e à necessidade: não supõe um todo, nem um escondido a ser revelado, nem binarismos, mas produto de sistemas variáveis. No *Primate Visions*¹⁸, Haraway diz que o ciborgue é a interface de automação e autonomia. Em *Saberes Localizados*¹⁹, diz a autora que *os corpos teriam se convertido em ciborgues, híbridos compostos de encarnação técnico-orgânica e de textualidade. O ciborgue é texto, máquina, corpo e metáfora, teorizados e imersos nas práticas em termos de comunicações*²⁰.

Como um organismo cibénetico, o ciborgue é um híbrido de máquinas e organismo, uma criatura de realidade social e também de ficção²¹. Não um Eu em relação a um Outro, o ciborgue é um *nós*, o *nós* é um ciborgue: o que fratura as identidades. Desconectado de uma raiz, o ciborgue realiza-se pela conexão, e pela transgressão de fronteiras. Assim, não é que

animal#humano#máquina#animal, a diferença é fusão: animal/humano/máquina/animal. Ou seja, *objetos e pessoas podem ser considerados como se fossem desmontáveis ou remontáveis; e, nenhuma arquitetura natural impede o desenho do sistema*²²

Natureza, tecnologia, humano, não constituiriam ontologias, separadas, mas seriam discursivos, narrativos, re-escritos, inter-relacionados e re-apresentados. Repetindo Mentor, sobre a importância dos supostos de Haraway, *artefacts have politics, technologies can be agents*. E, *que sempre tenha sido assim*, conforme John Christie, seria a principal contribuição da autora.

Alteridade e teoria social

*In a sense, it is what we share that produces the differences between us, which in turn depend on our interrelationships*²³

Em maio de 1972²⁴, Mary Douglas discutindo sobre a causalidade como uma interpretação da experiência passada e, portanto, condicionada à força do costume. Para Mary Douglas, o trabalho antropológico seria estudar estes costumes e os diversos mundos verdadeiros que ele constrói, o que implicaria dar razão, embora cautelosamente, a Hume. Em outros autores, diz ela, as teorias causais agrupam-se em duas espécies, as que coincidem com as nossas e não necessitam nenhuma explicação especial e as que são mágicas e estão baseadas em associações subjetivas ou em conveniências mais afetivas que cognitivas quando se tenta distinguir a mentalidade mística da científica. Entretanto, para Hume, todas as teorias causais seriam sensíveis e não cognitivas. Concordando com Hume, Mary Douglas se

propõe a comparar sistemas causais, inclusive os *nossos*. Sem esta inclusão, e que constitui uma mudança de método, o que resta é a tradução de outras culturas e lógicas às *nossas*, e a melhor tradução terminaria por evitar qualquer confronto entre sistemas de pensamento mutuamente alheios. Isto manteria o nosso ponto de referência estável a partir do qual outros mundos seriam peculiares e outros tipos de conhecimento seriam deficientes. A tradução prosperaria melhor nos casos de experiência que melhor coincidiriam, mas e quando a tradução fracassa? Quando um novo significado põe a prova e desafia a busca de uma nova expressão, pergunta Mary Douglas?

A falta de coincidência produz o confronto, e o enigma sobre as peculiaridades do pensamento nativo seria um enigma para o pensamento em geral e, inclusive, sobre o nosso próprio pensamento.

Na citação de Mary Douglas encontro o lugar para o entre a que me referi no início, comportando a alteridade considerada com o sentido que Victor Segalen dá ao *exotismo* retomando o sentido de *exo*, ou seja, *o de abrir-se para a busca do que se encontra fora de nossos fatos de consciências atuais, cotidianos, tudo o que não é nossa totalidade mental habitual*²⁵, que aproxima-nos daqueles incompatíveis que desafiam a tradução, na perspectiva de Mary Douglas. O que os aproxima do prodígio daquela taxonomia chinesa apresentada por Borges, e por Foucault, de que a coisa que aprendemos num grande salto, a coisa que, pela fábula, é demonstrada nos encantos exóticos de um outro sistema de pensamento, é a limitação do nosso.

Tal seria o sentido de um lugar (teórico e subjetivo) *entre(disciplinar)*.

ENDNOTES

¹ *Pyrrhus et Cinéas* (Paris: Gallimard, 1944), p.58.

² Woolf, Virginia: "Entre os Atos", Edição Nova Fronteira, 2ª. Edição, 1981, p.109.

³ Intelectual indiano, com uma formação sólida na teoria social ocidental e interlocutor de todos os seus clássicos. Ver seu depoimento em "Sudipta Kaviraj: Des vantagens d'être un barbare. L'Homme". *Revue Française d'anthropologie*, 156, 2000, Editions EHESS.

⁴ *Pyrrhus et Cinéas* (Paris: Gallimard, 1944), p.58.

⁵ A partir principalmente de uma análise do diário de Beauvoir. Simons, Margaret A.: "L'indépendance de la pensée philosophique de Simone de Beauvoir". *Lés Temps Modernes*, 57c Annéc, Juin-Juillet, 2002, no 619.

⁶ Lamoureux, D.: "Le Paradoxe du corps chez Simone de Beauvoir", *Labyrinth*, vol. 1, No. 1, Winter 1999.

⁷ Rétif, Françoise: *Modernité de Simone de Beauvoir ou la dialectique d'un engagement*, *Labyrinth*, vol. 1, No 1, Winter 1999.

⁸ *Le Deuxième Sexe*, Paris, Gallimard, 1949, Tome 2, P. 559.

⁹ Diane Lamoureux : *Le Paradoxe du corps chez Simone de Beauvoir*

¹¹ Vol. 1, No. 1, Winter, *Labyrinth*, 1999.

¹² *Pyrrhus et Cinéas* foi publicado pela primeira vez em 1944, cinco anos antes de *O Segundo Sexo*.

¹³ Beauvoir, S.: *Le deuxième sexe*, pág. 12.

¹⁴ *Pyrrhus et Cinéas*, obra citada, p.123.

¹⁵ Haraway, D. *The Promises of Monsters: a Regenerative Politics for Inappropriate Others*. In Grosberg, L., Nelson, C., Treichler, P (eds.): *Cultural Studies* (New York: Routledge, 1992).

¹⁶ Embora eu já conhecesse parcialmente a obra de Haraway, a idéia deste trabalho só pode ser formulada graças às discussões realizadas durante o Seminário Teórico-

Metodológico em Ciências Sociais, durante o primeiro semestre de 2003. Compartilhei este curso com Laymert Garcia e Valcristiano Mendes Ferreira Costa. Agradeço a eles e aos alunos as indagações compartilhadas.

¹⁷ Minh-ha, Trinh T. (ed): *She, the Inappropriate/d Other*, 1986, citada por Haraway em Haraway, D. *The Promises of Monsters: a Regenerative Politics for Inappropriate Others*, opus cit.

¹⁸ Infelizmente não foi possível incluir as discussões de Donna Haraway publicadas em seu livro *Modest_Witness@Second_Millennium.FemaleMan@_Meets_Oncomouse*TM, Routledge, 1997. Principalmente o seu uso de *diffraction*, como crítica à reflexão e reflexividade.

¹⁹ Mentor, Steven: *Manifesto Technologies: Marx, Marinetti, Haraway*. <http://www.emanifesto.org/cybunny/techohi.htm>

²⁰ Haraway, D.: *Primate visions: Gender, Race, and Nature in the World of Modern Science*, Routledge, 1989.

²¹ Haraway, Donna: *Saberes localizados: a questão da ciência para o feminismo e o privilégio da perspectiva parcial*. *Cadernos Pagu*, 5, 1995.

²² In Haraway, D.: *Ciencia, cyborgs y mujeres. La reinvención de la naturaleza*. Ed. Cátedra, Universitat de Valencia, Instituto de la Mujer. Madrid, 1995.

²³ Em «Gênero» para um dicionário marxista: a política sexual de uma palavra

²⁴ P. 277.

²⁵ Kuper, Adam (1999): *Culture. The Anthropologists' Account*, Harvard University Press.

²⁶ Conferência na University College, Londres.

²⁷ Segalen, V. *Essai sur l'exotisme*, 1978, p.20.



A Note from the Program Co-chairs

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The late summer and early fall have kept us very busy as we finalize all the details regarding the LASA2006 Program and the schedule of events. In late July, we both traveled to Pittsburgh where we spent three long days assigning each accepted panel a day, time, and meeting room. While this was a fun process, it was also difficult and detailed. We tried to consider as many factors as possible in making the decision of where to place a panel. Given the outstanding number of panels accepted for this Congress, and the limited amount of meeting rooms and available times, we are extending the meeting to four full days, with the first panels beginning on Wednesday, March 15, at 8 am and the last panels closing the Congress on Saturday, March 18, at 6 pm. We also added meeting rooms at the nearby Normandie Hotel to be able to accommodate the unusually large number of panels. In terms of the general schedule, we scheduled most panels organized by the Sections for Wednesday, March 15, along with important featured sessions and some special events. We did this to encourage as many members as possible to be there for the whole four days, although we are aware that given our teaching and related obligations, this will not be possible for everybody. However, it is important to emphasize the need for most participants to attend the whole Congress, at the risk of having two subsets of participants, the early ones and the late ones. We know this is a longer stretch than usual, but since LASA Congresses are always so much fun, why not stay in San Juan an extra night or two? As an added attraction, Friday's Gran Baile will be held once again.

The preliminary program is now available on the LASA website as well as in this *Forum* issue and we urge you all to take a look at it. Under the leadership of our President, Sonia Alvarez, there is an amazing diversity of featured sessions and presidential panels on topics of great interest, from "Interdisciplinarity" to "Recentering the Periphery: *Non-Latin* Latin Americanism" to "The Role of Puerto Ricans and Puerto Rico in Latin American Studies". In addition, we have special events such as a reading by Pedro Lemebel, a session by Carlos Monsiváis, and presidential section "Indigenous and Afro-Descendant Dialogues". While the program provides a wide coverage of regions and topics, it has given special emphasis to Caribbean and Puerto Rican Studies panels and events, as well as to interdisciplinary and transnational issues. In addition, there are some featured sessions and presidential panels that celebrate important anniversaries such as "100 Years of Feminist Internationalism in Latin America" and "On Democratic Transitions- 20 Years" and "Tumultuous Times: LASA in the 1960s" (commemorating LASA's 40th anniversary). We hope that as many as possible of you can attend, share and participate in these very important sessions.

By now, all of you must have received your official LASA email or letter notifying you of acceptance or rejection of your proposal. Given the fact that this year we had fewer meeting rooms and many more proposals than for past conferences, we anticipated a

larger rejection rate. Track Chairs were directed to be careful and consistent when scoring and evaluating the proposals. We have received a good number of emails from LASA members whose proposals were rejected, and we are not surprised at their frustration, anger, and surprise. Many of those rejected were not rejected because of the topic, or because they were graduate students, or because they came from Latin American countries, although that may have seemed true to some of our members. They were rejected based on the quality of the proposal and on the scores. Out of a total of 25 points, those with less than 15 were rejected altogether. The criteria used by all Track Chairs were: significance, clarity, coherence, value and audience. Out of the individual paper proposals, we accommodated all the ones that had acceptable scores in already existing panels, and we also created new panels with them. Some of you were asked to chair some of these new panels or to be discussants. We want to thank all of the individuals who volunteered to play these very essential roles in the conference. ¡Gracias!

As we reflect on this year's experience, we recognize that it was a great sign to have so many (2,165) proposals submitted for consideration. However, we also realize that if this growth trend continues, Track Chairs will necessarily have to become more selective when evaluating individual and panel proposals. In the past, the rejection rates for LASA Congress proposals were generally less than 10 percent. This year, it went up to more than 12 percent for panel proposals and 18 percent for individual proposals given the special circumstances of the Puerto Rico meeting. For the future, it is important to remember that LASA may continue to be more competitive in terms of the evaluation of Congress proposals, perhaps closer to other disciplinary associations.

We urge all of you to reserve your hotel rooms early during the year and not wait until the last minute. Hotel rooms are filling fast! LASA's website has a list of hotels available to LASA members <<http://lasa.international.pitt.edu>>. In the near future, we will provide a link to the Convention Bureau in San Juan that lists a broad range of hotels and hostels in the city to accommodate different budgets. Hotels can be expensive in Puerto Rico and we appreciate all of the sacrifices and efforts many of you are making to be able to attend LASA2006 in San Juan. For those of you staying at the Caribe Hilton and bringing your kids, please notify LASA early, as we are trying to offer a summer camp option for children that will only be available if a minimum of 25 children reserve a space. Finally, LASA has recently created a fund to enable participants affected by Hurricane Katrina to attend the Congress. If you wish to donate or apply for assistance, please contact LASA directly at <lasa@pitt.edu>.

We look forward to seeing you in San Juan in March!

XXVI International Congress of the Latin American Studies Association

LASA2006

Preliminary Program

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

Agrarian and Rural Issues

- The Social History of South American Wine: Argentina and Uruguay, WED/ 8:00 - 9:45 am
Los nuevos conceptos alimentarios: calidad, sanidad e inocuidad, WED/ 12:00 - 1:45 pm
Policy Change and Local Responses in Mexico and Central America, WED/ 12:00 - 1:45 pm
Posicionalidades multi-país para re-examinar las crisis y transformaciones en las industrias azucareras de la América Latina y del Caribe II, WED/ 2:00 - 3:45 pm
Inside the Polygon: The Efficacy of Community Tenure in the Western Property Paradigm, THU/8:00 - 9:45 am
The Brazilian Countryside I: Poverty and Anti-Poverty Programs, THU/8:00 - 9:45 am
The Rise of Fair Trade and Alternative Trade Initiatives in North and South: Socio-Ecological Impacts and Responses, THU/10:00 - 11:45 am
The Brazilian Countryside II: The Many Faces of Agrarian Reform, THU/10:00 - 11:45 am
The Brazilian Countryside III: Social Mobilization, THU/2:00 - 3:45 pm
The Brazilian Countryside IV: Agriculture and the Environment, THU/4:00 - 5:45 pm
Impactos del neoliberalismo y la globalización en el campo ecuatoriano, THU/6:00 - 7:45 pm
Socioeconomic Impacts of Biotechnology in Mexican Agriculture, FRI/ 8:00 - 9:45 am
The Rural Economy and the State in Chiapas, Mexico, 1890-2000, FRI/ 10:00 - 11:45 am
The Impact of Migration on Coffee Production in Southern Mexico, FRI/ 12:00 - 1:45 pm
Struggles for Food Security in Latin America and the Caribbean, FRI/ 2:00 - 3:45 pm
Changing Land Use and Rural Conflict in Brazil, FRI/ 4:00 - 5:45 pm
Agribusiness in the Americas: 25 Years Later, SAT 10:00 - 11:45 am
Transformaciones rurales en ámbitos locales en el México actual: efectos y respuestas, SAT 12:00 - 1:45 pm
Collective Action in a Global World: Local Cooperative Processes, SAT 2:00 - 3:45 pm
Transformaciones rurales en América Latina, SAT 4:00 - 5:45 pm
Changing Patterns of Social Relations in Rural Americas, SAT 6:00 - 7:45 pm

Art History and Architecture

- Critical Approaches to International Muralism, WED/ 8:00 - 9:45 am
Reconstituting the Politics of Art in Latin America: 1900- now, THU/10:00 - 11:45 am
Modern Art and National Identity, 1920-1960: Argentina, Brazil, Cuba, and Venezuela, THU/2:00 - 3:45 pm
Latin American Art Outside Latin America, FRI/ 10:00 - 11:45 am
Re-Visiting Three Artists, SAT 10:00 - 11:45 am

Cities and Urban Studies

- Delinquents, Prisons, Walls, and "Private Spaces": Urban Latin America, WED/ 10:00 - 11:45 am
Finding the Global in the City; Putting the City in the Transnational, WED/ 12:00 - 1:45 pm
Transforming the "Historical City": Gentrification, Preservation and Development, WED/ 2:00 - 3:45 pm
On and off streets: Urban life and social conflict in Latin America, past and present, WED/ 4:00 - 5:45 pm
Reshaping the City: Public Policy Reform, THU/8:00 - 9:45 am
Sex and the Latin American City, THU/10:00 - 11:45 am
Participatory Budgeting in Brazil and Beyond: Diffusion, Stagnation, or Retreat?, THU/10:00 - 11:45 am
Cities, Real and Imagined: An Interdisciplinary Discussion of Latin American Urbanization, THU/12:00 - 1:45 pm
Spatial Segregation in the City, FRI/ 8:00 - 9:45 am
Participatory Citizens, Decentered Governments: Experiences with Direct Democracy in Contemporary Brazil, FRI/ 10:00 - 11:45 am
Ordinary Places/ Extraordinary Events: Citizenship, Democracy and Urban Space in Latin America, FRI/ 10:00 - 11:45 am
Living in Color: Race, Housing y *la Ciudad*, FRI/ 12:00 - 1:45 pm
Political Participation and Urban Governance, SAT 8:00 - 9:45 am
Pumas, Hippies, And Thugs: Urban Youth in Mexico City, SAT 10:00 - 11:45 am

Citizenship, Social Justice, and Human Rights

- "Never Again": State Repression in the 1970s Southern Cone and Its Sequels, WED/ 8:00 - 9:45 am
The Struggle for Citizens' Security, Social Justice and Human Rights: Initiatives of (Local) Government and Civil Society, WED/ 4:00 - 5:45 pm
Just Another Third World Country? Research in 'Post-Post-War' Guatemala, THU/8:00 - 9:45 am
New Perspectives on Human Rights Activism and Truth Telling, THU/10:00 - 11:45 am
Enfrentando los poderes ocultos en Latinoamérica: una visión comparativa de la penetración de grupos clandestinos dentro del estado, la impunidad de sus prácticas, y su impacto en la consolidación de la democracia, THU/10:00 - 11:45 am
Derechos humanos y derechos indígenas a cinco años de las reformas constitucionales de 2001; una mirada desde el Sur de México., THU/12:00 - 1:45 pm
Rights and Development, THU/2:00 - 3:45 pm

Breaking the Cycle of Gender Violence and Impunity: Efforts to Prevent and Punish Murders of Women in Ciudad Juárez and Guatemala, THU/4:00 - 5:45 pm
 Violencia en la vida social en México, FRI/ 8:00 - 9:45 am
 De-centering Knowledge in Latin American Studies: Learning Through Service, FRI/ 10:00 - 11:45 am
 Citizens, Foreigners, and the State in 19th and 20th Century Mexico, FRI/ 2:00 - 3:45 pm
 Mujeres y niñas en la guerra: víctimas, victimarias, actoras políticas?, FRI/ 6:00 - 7:45 pm
 The Argentine Trial of the Juntas 20 Years Later: International and Domestic Legacies, FRI/ 6:00 - 7:45 pm
 Rendición de cuentas en América Latina: Esfuerzos por la verdad y la justicia, SAT 8:00 - 9:45 am
 The Art of Truth-telling about Authoritarian Rule, SAT 8:00 - 9:45 am
 Human Rights, Gender and Sexuality, SAT 10:00 - 11:45 am
 Police - Public Relationships in Latin America, SAT 4:00 - 5:45 pm

Culture, Politics, and Society

Revoluciones latinoamericanas: entre autonomía y autoritarismo, WED/ 8:00 - 9:45 am
 Venezuela's current political culture, WED/ 8:00 - 9:45 am
 Auscultando el pueblo, WED/ 8:00 - 9:45 am
 Repensando "la Nación Argentina" en la crisis del nuevo siglo: perspectivas desde la antropología y la historia/Rethinking "the Argentinean Nation" in the Crisis of the New Century: Perspectives from Anthropology and History, WED/ 12:00 - 1:45 pm
 La cultura política de los Pueblos Originarios de la Ciudad de México, WED/ 12:00 - 1:45 pm
 A Defender of His People: The God of Tepoztlán, Mexico, in the 21st Century, WED/ 12:00 - 1:45 pm
 Indigenismo y Artes Populares: Nuevos Planteamientos, WED/ 2:00 - 3:45 pm
 Regulating race and ethnicity, WED/ 2:00 - 3:45 pm
 Insurgent Subjectivities in Latin American Cinema and Fiction, WED/ 2:00 - 3:45 pm
 Borderline Indigenities, WED/ 4:00 - 5:45 pm
 Sex, Death, and the State in History and Anthropology, WED/ 4:00 - 5:45 pm
 After Neoliberalism I: Borders of Governance, WED/ 4:00 - 5:45 pm
 War, Culture, Propaganda: Nelson Rockefeller and the U.S. "Information Program" in Latin America during World War II, WED/ 6:00 - 7:45 pm
 Cultura experta e identidad. Científicos, analistas y literatos haciendo y deshaciendo lo colectivo, WED/ 6:00 - 7:45 pm
 After Neoliberalism II: Bodies of Governance, WED/ 6:00 - 7:45 pm
 Interpretation and the Dilemmas of Representation: Interventions in Latin American and Caribbean Fields and Histories, THU/8:00 - 9:45 am
 Cultural Production, Authoritarianism and Crises of Representation, THU/8:00 - 9:45 am
 Contemporary Cuba Through Interdisciplinary Lens, THU/8:00 - 9:45 am
 De los hijos de la patria a los clubes de madres: Gendering the Body Politic in Latin America, THU/10:00 - 11:45 am
 Genealogía del narcotraficante. El ángel caído del neoliberalismo, THU/10:00 - 11:45 am
 Dominations and Evasions in Latino and Latin America, THU/12:00 - 1:45 pm
 Argentina: Discourse and Struggle, THU/12:00 - 1:45 pm
 Cuba's cultural underground and subtexts, THU/12:00 - 1:45 pm
 Memoria y ciudadanía 2, THU/2:00 - 3:45 pm
 Puerto Rican Politics in the XXI Century: Elections, Civil Society, Gender and Religion, THU/2:00 - 3:45 pm
 América Latina: Coloniality at Large (I): Colonialidad y política(s) del conocimiento, THU/2:00 - 3:45 pm
 América Latina: Coloniality at Large (II): Descolonización y cultura, THU/4:00 - 5:45 pm
 Between Science and Belief: Psychoanalysis and Culture in Argentina and Brazil, THU/4:00 - 5:45 pm
 The Politics of Fear in Times of Empire, THU/4:00 - 5:45 pm
 Agentes culturales en América Latina. Nuevos enfoques y perspectivas para un área de estudios en vías de expansión, THU/6:00 - 7:45 pm
 La nueva "textualidad" post dictatorial en el Cono Sur, FRI/ 8:00 - 9:45 am
 Culture, Politics, and Resistance in Latin America: The Case of Contemporary Brazil, FRI/ 8:00 - 9:45 am
 Cultural Markets and Institutions, FRI/ 8:00 - 9:45 am
 Frontera sur mexicana: México, Yucatán y el Caribe, FRI/ 10:00 - 11:45 am
 Beyond racial closure: the politics of representation, culture and social movements of the African diaspora in Argentina, Ecuador and Colombia, FRI/ 10:00 - 11:45 am
 Debates y polémicas en torno a la Nación y sus imaginarios culturales, FRI/ 10:00 - 11:45 am
 Cultures of Research, Researching Culture(s), FRI/ 12:00 - 1:45 pm
 Dress, Body and Culture in Latin America, FRI/ 12:00 - 1:45 pm
 Análisis del discurso político venezolano: crisis y legitimación de las formas de poder. Balance y perspectivas., FRI/ 12:00 - 1:45 pm
 Las retóricas de la seguridad y la geopolítica de la diferencia, FRI/ 2:00 - 3:45 pm
 Workshop on Capital, Power & Inequality in Latin America and the Caribbean, FRI/ 2:00 - 3:45 pm
 Death and Borders in the Latin American Crisis, FRI/ 2:00 - 3:45 pm
 Wet Minds? Bookleggers? "Mexicanistas" and the Place of Transnationalism and Diaspora in U.S. Academic Circles, FRI/ 4:00 - 5:45 pm
 Cultural responses to contemporary politics, FRI/ 4:00 - 5:45 pm
 La política de la imaginación, FRI/ 4:00 - 5:45 pm
 Nationalities and globalization refracted in culture, FRI/ 4:00 - 5:45 pm
 Lo hispano y lo latino en los discursos académicos norteamericanos. Sus momentos de quiebre y redefinición., FRI/ 6:00 - 7:45 pm
 Unenforceable Knowledge: 'Relato' in the Study of Illegal Substance, FRI/ 6:00 - 7:45 pm
 Discursos educativos y políticas étnicas en los Andes y Mesoamérica: Repensando las políticas interculturales, FRI/ 6:00 - 7:45 pm
 Identity formation in Puerto Rico, Saturday 8:00 - 9:45 am
 Las paradojas del colonialismo post-nacionalista en Bolivia: movimientos sociales, culturales, y movidas intelectuales. Part I, Saturday 8:00 - 9:45 am
 Género y política en la Argentina, SAT 8:00 - 9:45 am
 Latin American Countercultures in Comparative Perspective, SAT 10:00 - 11:45 am

Cities, Culture, Space, SAT 10:00 - 11:45 am

Las paradojas del colonialismo post-nacionalista en Bolivia: movimientos sociales, culturales, y movidas intelectuales. Part II, SAT 10:00 - 11:45 am

Nación, memoria y representación, SAT 12:00 - 1:45 pm

Labors of the dead: The uses of the past in Latin American cultural activism, SAT 12:00 - 1:45 pm

Disciplining Citizenship, SAT 12:00 - 1:45 pm

Empowerment and Culture. Social Actors in Contemporary Mexico, SAT 2:00 - 3:45 pm

Cultura y Sociedad en la Argentina, 1930s-1960s, SAT 2:00 - 3:45 pm

Language and diasporas in Caribbean identity, SAT 4:00 - 5:45 pm

De vuelta a la posmodernidad: figuras, fisuras y (des)lindes del "debate posmoderno" en Puerto Rico, SAT 4:00 - 5:45 pm

Achievements, Limits, and Promises of Transnational Alliances between Puerto Rico and Holyokc, Massachusetts: Models of Community/University

Partnerships for Social Justice, SAT 6:00 - 7:45 pm

Children, Youth and Youth Cultures

Barbie Came in a Bilingual Box: Ethnic Toys and Latina/o Identity, WED/ 4:00 - 5:45 pm

Parent/Child Relationships in Mexican and Mexican American Families, THU/8:00 - 9:45 am

In Cradle, Court, Conflict and Across Borders: Historical Approaches to Gendering Childhood, THU/12:00 - 1:45 pm

From the Local to the Global: De-centering Representations of Latina/o Children, Youth and Youth Culture, FRI/ 10:00 - 11:45 am

Latino and Latin American Youths: Comparative Perspectives on Their Rights, Voice and Activism, FRI/ 12:00 - 1:45 pm

Kid Citizens / Jóvenes Como Ciudadanos, SAT 12:00 - 1:45 pm

Democratization

Federalism and Subnational Government, WED/ 8:00 - 9:45 am

Crisis institucional de los partidos políticos en México, WED/ 12:00 - 1:45 pm

Los votantes mexicanos ante la consolidación de la democracia, WED/ 12:00 - 1:45 pm

Leadership, Culture, and Political Outcomes: Lessons from Panama, WED/ 2:00 - 3:45 pm

Democracia Partidaria, Candidatos y Sucesión Presidencial en México, WED/ 2:00 - 3:45 pm

International Promotion of Democracy and Human Rights in Latin America, WED/ 2:00 - 3:45 pm

Representación y participación política de las mujeres en los países andinos (Perú, Ecuador y Bolivia), WED/ 4:00 - 5:45 pm

Conditional Relationships between Economic Development and Democracy, WED/ 4:00 - 5:45 pm

Assessing the Quality of Recently Democratized Countries: Experiences from Latin America, WED/ 6:00 - 7:45 pm

Populism or Social-democracy? Alternatives to Neo-liberalism in Contemporary South America, WED/ 6:00 - 7:45 pm

Political Parties: Formation, Re-formation, and Performance, WED/ 6:00 - 7:45 pm

Los límites de la democracia minimalista en América Latina: obstáculos para la consolidación, THU/8:00 - 9:45 am

Violence, State Formation and Democratic Citizenship in Latin America, THU/8:00 - 9:45 am

Democratic Brazil Revisited: Citizens, THU/10:00 - 11:45 am

Nuevas formas colectivas de participación: Promesas y esperanzas de transformación en América Latina., THU/10:00 - 11:45 am

El Acuerdo de Paz Firme y Duradera en Guatemala de 1996 a los diez años de su firma e inicio de su implementación, THU/10:00 - 11:45 am

Calidad de la democracia y responsabilidad ciudadana: reformas de segunda generación en América Latina, THU/10:00 - 11:45 am

Calidad democrática: límites, debates y perspectivas, THU/12:00 - 1:45 pm

Democratic Brazil Revisited: Institutions, THU/12:00 - 1:45 pm

Calidad de la democracia en América Latina: re-evaluando conceptos y casos I, THU/12:00 - 1:45 pm

Party Systems in Peril: Evidence from Mexico and South America, THU/2:00 - 3:45 pm

Mexico's 2006 Elections: Democratic Consolidation or Crisis?, THU/2:00 - 3:45 pm

Calidad de la democracia en América Latina: Re-evaluando conceptos y casos II, THU/2:00 - 3:45 pm

Reconstrucción estatal, democracia y seguridad: el caso de Haití, THU/4:00 - 5:45 pm

Political and Economic Change in Cuba, THU/4:00 - 5:45 pm

Una mirada al Golpe en Chile tres décadas después: Quiebre de la democracia, represión y memoria, THU/4:00 - 5:45 pm

Latin America's Violent Democracies: Toward an Interdisciplinary Reconceptualization (Part I), THU/4:00 - 5:45 pm

New forms of representation in the Americas?, THU/6:00 - 7:45 pm

Latin America's Violent Democracies: Toward an Interdisciplinary Reconceptualization (Part II), THU/6:00 - 7:45 pm

Economics and Democratization: Looking for Linkages, THU/6:00 - 7:45 pm

La Disputa por la Democracia en América Latina: proyectos, actores y trayectorias., FRI/ 8:00 - 9:45 am

The Politics of Violence and Response in Post-Conflict Societies, FRI/ 8:00 - 9:45 am

Venezuela: Searching for Equality?, FRI/ 8:00 - 9:45 am

Attention Deficits: Explaining Civilian Neglect of Defense Policy in Latin American Democracies, FRI/ 10:00 - 11:45 am

Women and Electoral Politics in Latin America, FRI/ 10:00 - 11:45 am

Post-War Democratization: Central America and Beyond, FRI/ 12:00 - 1:45 pm

Security Policy in the Americas: As the Concept of Threat Expands, So Does Room for Military Responses, FRI/ 12:00 - 1:45 pm

Peace-Building and Democratization in Central America, FRI/ 12:00 - 1:45 pm

The Transnational Dimensions of Democratization in the Americas, FRI/ 2:00 - 3:45 pm

Charisma, Clientelism, and Protagonism in Bolivarian Venezuela, FRI/ 2:00 - 3:45 pm

Decentralization and Local Participation, FRI/ 2:00 - 3:45 pm

Constitutional Reform and Democracy in Latin America: A Promise and Its Limits, FRI/ 6:00 - 7:45 pm

Democratic Design? Electoral Systems in South America, FRI/ 6:00 - 7:45 pm

Monitoring Political Finance Systems, SAT 8:00 - 9:45 am

Democratization and the Rule of Law, SAT 8:00 - 9:45 am

Espacios públicos de concertación local: ¿vías para la profundización democrática en América Latina?, SAT 8:00 - 9:45 am

Democracy and Citizenship Rights: States, Social Movements and Social Imaginaries of Citizenship, SAT 10:00 - 11:45 am

Democracy and Trust in Latin America, SAT 10:00 - 11:45 am
Internal Party Rules, Candidate Selection, and Party Politics in Democratizing Countries, SAT 10:00 - 11:45 am
Rethinking Democratic Breakdown, SAT 12:00 - 1:45 pm
Democracy, what is it good for? Twenty-five years of competitive politics in Latin America, SAT 12:00 - 1:45 pm
What the Publics have to Say: Public Opinion on Politics, SAT 2:00 - 3:45 pm
Protest and Participation: Popular Democracy and its Dilemmas, SAT 2:00 - 3:45 pm
Los dilemas político-económicos de la izquierda en el Cono Sur, SAT 4:00 - 5:45 pm
Institutional Weakness in Latin America, SAT 4:00 - 5:45 pm
How democratization is — and is not — changing the role of the mass media in Latin America, SAT 6:00 - 7:45 pm
Bridging the Democratic Deficit: Research and Policy in the Promotion of Democracy, SAT 6:00 - 7:45 pm

Economies: Local, Regional, Global

Problemas del Desarrollo y la Inserción Internacional de Cuba, WED/ 8:00 - 9:45 am
Globalization and Regional Integration in North America and the Caribbean, WED/ 10:00 - 11:45 am
Poverty and Public Policy in Latin America, WED/ 2:00 - 3:45 pm
Perspectives on Regional Integration: Intra-Industry Trade and the FTAA, WED/ 6:00 - 7:45 pm
CAFTA Politics: Negotiating Free Trade in Central America, WED/ 6:00 - 7:45 pm
A New Agenda for Latin American Economic Development, THU/8:00 - 9:45 am
Trajectories of Subnational and Regional Development, THU/10:00 - 11:45 am
Actors and Processes in Economic Policy-Making, THU/6:00 - 7:45 pm
Business Politics and Industrial Policy, THU/6:00 - 7:45 pm
Cuba: Economic Policies for Transition, THU/6:00 - 7:45 pm
Macroeconomic Crises and Reform Responses, FRI/ 10:00 - 11:45 am
Manufacturing Miracles: Economic Policies in Europe and Latin America, FRI/ 4:00 - 5:45 pm
Mujeres obreras y empresa transnacional: similitudes y diferencias en los itinerarios de trabajo y de vida, FRI/ 6:00 - 7:45 pm
Foreign Direct Investment and Capital Flows in Latin America, FRI/ 6:00 - 7:45 pm
Economic Integration in the Americas: Common Purposes and Distinct Perspectives, SAT 12:00 - 1:45 pm
The Latin American Economies after 20 Years of Neo-Liberal Reforms, SAT 12:00 - 1:45 pm
Privatization: Recent Experience and Current Trajectories, SAT 2:00 - 3:45 pm
Patterns of Development in Theoretical, Historical and Comparative Perspective, SAT 2:00 - 3:45 pm

Education and Educational Policies

La Cátedra de Estudios del Caribe de la Universidad de La Habana: una visión cubana de la cooperación académica., WED/ 8:00 - 9:45 am
Role of Education in Zones of Conflict and Post-Conflict: Lessons and Experiences from Guatemala, Colombia, Haiti, and Beyond, WED/ 8:00 - 9:45 am
Education and the Culture of Peace: Perspectives, Paradigms and Paradoxes, WED/ 10:00 - 11:45 am
Políticas avaliativas: dilemas e enfrentamentos na perspectiva de uma qualidade social, WED/ 12:00 - 1:45 pm
Alfabetización: propuestas para una pedagogía liberadora en las Américas, WED/ 6:00 - 7:45 pm
Contemporary Topics in Latin American Schooling, WED/ 6:00 - 7:45 pm
Educación universitaria y empleo, THU/8:00 - 9:45 am
Examining the Puerto Rican Experience in Schools: From the Diaspora to the Island, THU/10:00 - 11:45 am
History, Politics, and Space in Chilean Education, THU/12:00 - 1:45 pm
From the Periphery to the Center: Feminist Issues in Latin American Education, THU/12:00 - 1:45 pm
Educational Influence in Argentine Society: An Examination, THU/2:00 - 3:45 pm
Examining the Educational Terrain: A Latin American Perspective, THU/2:00 - 3:45 pm
Exploring Educational Cultures in the Mexican Context, THU/4:00 - 5:45 pm
Demilitarizing the University: History, Debates, and Struggles in Puerto Rico, THU/6:00 - 7:45 pm
Innovation and Reform in Brazilian Education, FRI/ 12:00 - 1:45 pm
Roundtable Discussion on Education and the Culture of Peace, FRI/ 12:00 - 1:45 pm
Women and Teaching: Perspectives on the Feminization of a Profession, FRI/ 4:00 - 5:45 pm
Sociohistorical Influences and Pedagogical Issues in Latin America, FRI/ 6:00 - 7:45 pm
Investigación en educación superior: nuevos avances, nuevos desafíos, SAT 8:00 - 9:45 am
U.S. students at the University of Havana: Five continuous years of experience by Sarah Lawrence College in Cuba, SAT 8:00 - 9:45 am
La reforma educativa de los 90 en la Argentina: evaluación de resultados, SAT 10:00 - 11:45 am
The Power of Language in Latin American Education, SAT 2:00 - 3:45 pm
Racial Dynamics in Latin American Schooling, SAT 4:00 - 5:45 pm

Environmental Issues and Environmental Justice

Environmental Justice: Disproportional Impacts of Environmental Degradation, WED/ 8:00 - 9:45 am
Environmental Justice In Latin America: Problems, Promise, and Practice, WED/ 8:00 - 9:45 am
Water Reform and Decentralization in Brazil in Comparative Perspective, WED/ 8:00 - 9:45 am
El reto de la formación ambiental en las universidades, WED/ 10:00 - 11:45 am
Natural Resources and Environmental Degradation: Indigenous Movements, Participation and the Question of Democracy in Latin America, WED/ 2:00 - 3:45 pm
Controlling Nature, Controlling Knowledge: Landscapes of Bioprospecting, THU/8:00 - 9:45 am
Environmental and Social Impacts of Transgenic Crops and Other Biotechnologies, THU/10:00 - 11:45 am
Ecocriticism in Theory and Practice in Latin America and the Caribbean, THU/12:00 - 1:45 pm

Mirando la tierra: representación, política, y ambiente en los Andes, FRI/ 8:00 - 9:45 am
Integrating Conservation, Social Equity, and Agricultural Production: Experiences from Brazil and Central America, FRI/ 4:00 - 5:45 pm
Environments, Developments and Communities: Ambiguous Alliances, Uneven Outcomes, Session I, SAT 8:00 - 9:45 am
Environments, Developments and Communities: Ambiguous Alliances, Uneven Outcomes, Session II, SAT 10:00 - 11:45 am

Expressive Cultures: Visual Arts, Music, Theater and Dance

Identidades mediatizadas: México y sus íconos, WED/ 8:00 - 9:45 am
U.S. Latino Music, WED/ 10:00 - 11:45 am
Postmodern Music in Latin America, WED/ 6:00 - 7:45 pm
Caribbean Rhythms, THU/10:00 - 11:45 am
Texts and Contexts in Latin American Theatre, THU/12:00 - 1:45 pm
Latin American Popular Music, THU/2:00 - 3:45 pm
Expressive Bodies: De-centering Culture in Brazil and the Caribbean, THU/6:00 - 7:45 pm
Exploring and Teaching Latin America through the Arts, FRI/ 12:00 - 1:45 pm
Visual Arts in Latin America, SAT 2:00 - 3:45 pm
Warnings from Within: The Cultural Construct of Mexico from the Margins to the Center and Abroad, SAT 4:00 - 5:45 pm

Film and Documentary Studies

The Region Ahead: The Place of Media and the Transformation of Subjectivities, THU/8:00 - 9:45 am
Without a Center? Strategies of Decentering in Contemporary Brazilian Cinema, THU/12:00 - 1:45 pm
TV, globalización y Latinoamérica, THU/12:00 - 1:45 pm
Imaginaros del cine latinoamericano a través de Glauber Rocha, THU/2:00 - 3:45 pm
Cine de ruptura pre/pos nuevo cine, THU/6:00 - 7:45 pm
Cinema and Popular Politics: Emerging Practices, FRI/ 2:00 - 3:45 pm
Performances and Representations of Gender in Transnational Perspective, FRI/ 2:00 - 3:45 pm
Redefiniendo identidades: nuevas realidades del cine mexicano contemporáneo, FRI/ 4:00 - 5:45 pm
Tracking Cuba's Cinema Since the Special Period, FRI/ 4:00 - 5:45 pm
Mexican Film Takes a Stand: Cinematic Critiques of Institutional History and Politics, FRI/ 6:00 - 7:45 pm
The Industrial Adventure in Latin American Cinemas, SAT 8:00 - 9:45 am
Visioning Trauma and Post-Trauma in Recent Latin American Cinema, SAT 10:00 - 11:45 am
The Industrial Adventure in Argentine Cinema, SAT 10:00 - 11:45 am
Cinematic and Geographic Space in New South American Cinema, SAT 12:00 - 1:45 pm
Indigenous Video in Mexico, SAT 12:00 - 1:45 pm
Aportes del nuevo cine argentino, SAT 12:00 - 1:45 pm
Filmmakers Without Borders I, SAT 2:00 - 3:45 pm
Filmmakers Without Borders II, SAT 4:00 - 5:45 pm

Featured Sessions

"Los desastres no son naturales:" Natural Disasters and their Historical Consequences, WED/ 2:00 - 3:45 pm
Interdisciplinarity, WED/ 4:00 - 5:45 pm
Latin American Studies Journals: Round Table Forum with the Editors, WED/ 4:00 - 5:45 pm
Tumultuous Times: LASA in the 1960s, WED/ 6:00 - 7:45 pm
The Never-Ending Cold War: The United States, Cuba, and LASA's Battle for Academic Freedom, THU/10:00 - 11:45 am
Procesos Organizativos Transnacionales de Pueblos y Organizaciones Indígenas Migrantes: Retos y Avances, THU/6:00 - 7:45 pm
The Rise of the Latin American Left, FRI/ 10:00 - 11:45 am
Kalman Silvert Lecture, FRI/ 10:00 - 11:45 am
Reframing the Immigration Debate: The Challenge to Public Intellectuals in the Americas, FRI/ 2:00 - 3:45 pm
On Democratic Transitions - 20 Years Part I, FRI/ 2:00 - 3:45 pm
On Democratic Transitions - 20 Years Part II, FRI/ 4:00 - 5:45 pm
Cultural and Literary Studies of the Caribbean: What Lies Ahead, FRI/ 6:00 - 7:45 pm
Relaciones entre Indígenas y Afro-Descendientes en América Latina: Apreciaciones Críticas y Propositivas, FRI/ 6:00 - 7:45 pm
100 Years of Feminism Internationalism in Latin America, SAT 10:00 - 11:45 am
LASA/ Oxfam America Martin Diskin Lectureship, SAT 2:00 - 3:45 pm

Feminist Studies

Iconos femeninos latinoamericanos y su significación en el imaginario popular, THU/12:00 - 1:45 pm
The Politics of Cultural Translation: Feminisms in the Americas, THU/2:00 - 3:45 pm
Women, Development and Public Policy, FRI/ 8:00 - 9:45 am
Pa' que te enteres: Disruptive Performances of Female Sexuality and Blackness in the Spanish Caribbean, FRI/ 10:00 - 11:45 am
Dominican Feminisms: History, Theory and Action, FRI/ 12:00 - 1:45 pm
The Paradox of Revolutionary Women in Latin America, FRI/ 12:00 - 1:45 pm
Crossroads and Borders: Traversing the Feminist Landscape in the Americas, FRI/ 4:00 - 5:45 pm
Women's Movements, Feminisms and Citizenship after Suffrage in Central America (1950-1980), FRI/ 6:00 - 7:45 pm
Luisa Capetillo: A 19th Century Puerto Rican Revolutionary for the 21st Century, SAT 10:00 - 11:45 am
Cultural Politics, Representation and Women's Bodies, SAT 10:00 - 11:45 am

Genders, Sexualities and LGBT Studies

Una aproximación híbrida a la masculinidad: literatura, cine y artes plásticas, THU/8:00 - 9:45 am
L-G-B-Transculturation: Decentered Sexualities and Texts of the Transculture in Latin America and Spain, THU/10:00 - 11:45 am
Queering the Cosmic Race: Sexualities and Spiritualisms in Latin American, Latina and Chicana Writers, THU/12:00 - 1:45 pm
Género y políticas gubernamentales, THU/12:00 - 1:45 pm
Genders, THU/2:00 - 3:45 pm
De pájaros y alas: turismo gay en Puerto Rico, THU/2:00 - 3:45 pm
Género y familia, THU/4:00 - 5:45 pm
Pistas de aterrizaje: Turismo sexual en América Latina, THU/6:00 - 7:45 pm
Ciudadanías intelectuales y sexuales: escenas de la Revolución Mexicana, FRI/ 10:00 - 11:45 am
Masculinities, FRI/ 10:00 - 11:45 am
LGTB Activism and State Policies, FRI/ 10:00 - 11:45 am
Latin American "Mask"ulinites: Different Masks for Different Men., FRI/ 12:00 - 1:45 pm
From Entendidas to Entendiendo: Towards an Understanding of Identity, Sex and Gender in the Latin American/Latina Lesbian/Queer Experience, FRI/ 2:00 - 3:45 pm
Trans-Migrations: Sexuality in the Crossing of Borders, FRI/ 4:00 - 5:45 pm
Retando los usos y costumbres de las sexualidades en Puerto Rico, FRI/ 6:00 - 7:45 pm
Migración y relaciones de género, SAT 12:00 - 1:45 pm
Latin American Feminist and Women's Health Networks: Caribbean and U.S. Latina Perspectives, SAT 12:00 - 1:45 pm

Globalization and Transnationalism

Global Trends, Regional and National Consequences, WED/ 4:00 - 5:45 pm
Alternatives to the Nation, WED/ 6:00 - 7:45 pm
Globalización y transnacionalización: Aproximaciones teóricas y performativas al Calibán caribeño., THU/8:00 - 9:45 am
Transnational Identities, THU/12:00 - 1:45 pm
Global Reverberations: Changing Direction within Circuits of Migration, Trade and Cultural Identities in Caribbean and Central American Contexts, THU/12:00 - 1:45 pm
Globalizad Chile: The Consequences of Globalization for Chilean Society, Culture and Economy, THU/12:00 - 1:45 pm
Latin American Diasporas and Political Citizenship, THU/2:00 - 3:45 pm
Commodification of Everyday Mexican and Guatemalan Life under Neoliberal Globalization, THU/2:00 - 3:45 pm
Dilemas migratorios transnacionales: Espacios en disputa en algunas regiones del centro de México, THU/4:00 - 5:45 pm
Critical Engagement with Cuba: A comparative view of European, Canadian and Latin American policy approaches, THU/6:00 - 7:45 pm
Regional Economic Integration, Continental Political Separation?, THU/6:00 - 7:45 pm
Cuba—A Special Foreign Policy for a Special Period, THU/6:00 - 7:45 pm
Inter-American Relations and Asymmetries, FRI/ 12:00 - 1:45 pm
Commodities, Markets, Representations, and Identities in the Americas, FRI/ 2:00 - 3:45 pm
Para além das margens: impactos e trocas entre brasileiros e norte-americanos na diáspora africana / off off center: impact and exchanges among Brazilians and North Americans in the African diaspora, FRI/ 2:00 - 3:45 pm
Política Exterior en las Américas, FRI/ 4:00 - 5:45 pm
Identidad, comunicación transnacional y sociedad del conocimiento. Algunas experiencias latinoamericanas., FRI/ 4:00 - 5:45 pm
Guerrillas and Diplomats: Insurgency and U.S.-Latin American Relations, 1967-1972, FRI/ 4:00 - 5:45 pm
Transnacionalismo, globalización e intereses nacionales en las relaciones interamericanas: contradicciones, concertaciones, perspectivas, FRI/ 4:00 - 5:45 pm
México: los desafíos de la globalización, FRI/ 6:00 - 7:45 pm
Exploring Intermesticity: Influence and Agency of Transnational Latino Communities in Comparative Perspective, FRI/ 6:00 - 7:45 pm
Rethinking an interwoven America: scholarship and teaching on shared experiences and interrelations among Latin American and Caribbean countries, SAT 8:00 - 9:45 am
Critical Issues in the New U.S.-Mexico Relation, SAT 8:00 - 9:45 am
Miradas locales y multilocales en comunidades transnacionales: las contencidas por la representación, SAT 10:00 - 11:45 am
Social Movement Challenges to Neoliberalism, SAT 10:00 - 11:45 am
Global Markets, Transnational Actors and Latin American Politics, SAT 12:00 - 1:45 pm
Queer Economies of Affect and Affiliation in Latin/o America, SAT 12:00 - 1:45 pm
Globalización y fronteras fluctuantes, SAT 2:00 - 3:45 pm
The Mission in Haiti: A Latin America challenge, SAT 4:00 - 5:45 pm
New Directions in Caribbean International Relations, SAT 6:00 - 7:45 pm

Histories and Historiographies

Historics of Anti-Americanism in Latin America and the Caribbean, WED/ 8:00 - 9:45 am
Brazil and Angola: The 'lost' historical connection, WED/ 12:00 - 1:45 pm
30 años de historiografía sobre las relaciones México-Estados Unidos, WED/ 2:00 - 3:45 pm
Las relaciones internacionales de Puerto Rico, 1930 al presente, WED/ 2:00 - 3:45 pm
Hispanicism, Americanism and Pan-Americanism in the Age of US Empire, WED/ 2:00 - 3:45 pm
Mexico and the 1940s: A Decade of Transformation?, WED/ 4:00 - 5:45 pm
The Military in Politics/The Politics of the Military, WED/ 4:00 - 5:45 pm
"Saviors of Our Societies": Representation, Development, and the Interventionist State in the Spanish Caribbean during the 20th Century, WED/ 4:00 - 5:45 pm
Mexican Caciquismo Reconsidered, WED/ 4:00 - 5:45 pm

Transnational Perspectives on Spanish American Independence, WED/ 6:00 - 7:45 pm
 The Politics of Nationalism in Twentieth-Century Argentina, WED/ 6:00 - 7:45 pm
 Atlantic on the Pacific: Diasporas, Empires, and Markets of the Colonial Andes, WED/ 6:00 - 7:45 pm
 Cuba and Puerto Rico in Comparative Perspective, 19th and 20th Centuries (Part I), THU/8:00 - 9:45 am
 The Politics of Social Change: Post/Colonial Institutions in the Atlantic World, THU/8:00 - 9:45 am
 Catholicizing Modernity/Modernizing Catholicism in Nineteenth-Century Latin America, THU/10:00 - 11:45 am
 Cuba and Puerto Rico in Comparative Perspective, 19th and 20th Centuries (Part II), THU/10:00 - 11:45 am
 Identity, Politics and the State in Latin America, THU/10:00 - 11:45 am
 Identities Meet Institutions in Post-Revolutionary Mexico, THU/12:00 - 1:45 pm
 Comunidad e historia en México, THU/2:00 - 3:45 pm
 Transitions to "Mass Politics": Parties and Social Movements in Latin America, 1890s-1940s, THU/2:00 - 3:45 pm
 The Middle Politics of the Mexican Revolution, THU/4:00 - 5:45 pm
 Roque Dalton and the Politics of Memory of the 1932 Matanza in El Salvador, THU/6:00 - 7:45 pm
 Archived Memory: Reconstructing Guatemala's Past, THU/6:00 - 7:45 pm
 Commonalities and Differences in Mexican Regional History from Colonial to Modern Times, THU/6:00 - 7:45 pm
 Business, Labor, and Industrial Development Policies in Postwar Argentina, Brazil, Chile, and Mexico, FRI/ 8:00 - 9:45 am
 Earthquakes in Latin American History, FRI/ 8:00 - 9:45 am
 Recentering Church-State Relations in Postrevolutionary Mexico, FRI/ 8:00 - 9:45 am
 New Research on Slavery in Northeastern Brazil, FRI/ 10:00 - 11:45 am
 Writing Biography—New Approaches to Old Forms, FRI/ 10:00 - 11:45 am
 Sport Cultures in Argentina and Brazil, FRI/ 12:00 - 1:45 pm
 Historicizing the Professional Gaze in Contemporary Latin America, FRI/ 12:00 - 1:45 pm
 Memorias e Historias Orales de la Revolución Cubana I: Clase, Género, Subjectividad y Sentimientos, FRI/ 12:00 - 1:45 pm
 Holiday in Mexico: Tourism and Tourist Encounters in Mexico, FRI/ 2:00 - 3:45 pm
 Between Science and Politics: Social Science in Latin America, FRI/ 2:00 - 3:45 pm
 Memorias e Historias Orales de la Revolución Cubana II: Raza, Religión, espacio y vejez, FRI/ 2:00 - 3:45 pm
 Gendering Citizenship in Mexico's Long Nineteenth Century, FRI/ 4:00 - 5:45 pm
 Windows on Domestic Service: Historiography, Demography, and Ethnography, FRI/ 4:00 - 5:45 pm
 Construcciones y representaciones de la criminalidad en Puerto Rico: 1875-1925, FRI/ 6:00 - 7:45 pm
 The Demography of Early Twentieth-Century Puerto Rico, FRI/ 6:00 - 7:45 pm
 The Changing Nature of the Coffee Elites in 20th Century Latin America, FRI/ 6:00 - 7:45 pm
 Revisioning the Political History of Twentieth-Century Mexico, SAT 8:00 - 9:45 am
 Ecuador, Peru, and the United States: Recent Relations, SAT 8:00 - 9:45 am
 Civilians and Two Centuries of War in Latin America, SAT 8:00 - 9:45 am
 La Construcción de la realidad comentada. Intelectuales y periodismo en América Latina, siglos XIX y XX, SAT 10:00 - 11:45 am
 Ethnicity, States, and Nations in the Long Nineteenth-Century, SAT 10:00 - 11:45 am
 Documentos o Muerte: Declassified Records and the Pursuit of Justice in Latin America, SAT 10:00 - 11:45 am
 Negotiating Nation: Rethinking Colonial and Post-Colonial Collaboration & Resistance, SAT 12:00 - 1:45 pm
 Negotiating Cubanidad: New Approaches to Cuban National Identity, Saturday 12:00 - 1:45 pm
 Agrarian Expansion and Social Conflicts in Latin America, 1850-1930, SAT 2:00 - 3:45 pm
 Prácticas populares en la construcción de la nacionalidad argentina, SAT 2:00 - 3:45 pm
 Momentous Changes: Identity, Experience, and Historical Memory in Bolivia, 18th to 21st Centuries, SAT 4:00 - 5:45 pm
 "A Era Vargas": concepções, práticas e legados, SAT 6:00 - 7:45 pm
 Race, Ethnicity, and Identity in the Diaspora and Beyond, SAT 6:00 - 7:45 pm
 Contrapuntos Latinoamericanos en la historiografía de América, SAT 6:00 - 7:45 pm
 Mapping Latin America, SAT 6:00 - 7:45 pm
 "Community": Created, Contested, Deployed, SAT 6:00 - 7:45 pm

Health, Science, and Society

The Cultural Politics of Health and Healing in the Neo-liberal Andes, WED/ 10:00 - 11:45 am
 Health and Health knowledge: cultural views, analysis models, THU/10:00 - 11:45 am
 Transnational Knowledge and the Globalization of Health and Medicine in Latin America: Historical Perspectives, FRI/ 10:00 - 11:45 am
 Exploring the Intersections of Science and Medicine in Latin America: New Directions in History and Methodology, FRI/ 12:00 - 1:45 pm
 Sanitation and Domination: Public Health and Empire in Latin America, FRI/ 2:00 - 3:45 pm
 Health public policy in historic and ethnographic perspectives, FRI/ 6:00 - 7:45 pm
 Salud, sexualidad y política en América Latina: cuerpo, género y desigualdades en perspectiva interdisciplinaria I, SAT 8:00 - 9:45 am
 The politics of the Health Policy: interests, agency, innovations, impacts, SAT 8:00 - 9:45 am
 Salud, sexualidad y política en América Latina: cuerpo, género y desigualdades en perspectiva interdisciplinaria II, SAT 10:00 - 11:45 am
 Critical Perspectives on the Latino Health Paradox in the United States, SAT 2:00 - 3:45 pm
 Health and Health Policy in the socioeconomic context of the liberal reforms, SAT 2:00 - 3:45 pm
 Cultures of Hygiene in Modern Latin America, SAT 4:00 - 5:45 pm

Indigeneities and Ethnicities

Indigenous Mobilization in the Americas, WED/ 6:00 - 7:45 pm
 Shifting Racial/Ethnic Identities: The Politics of Language, Religion, Environment and Gender, THU/8:00 - 9:45 am
 State Mediations: Indigeneity, Identity, and Migration, THU/8:00 - 9:45 am
 Indigenous Women Negotiating Participation and Autonomy, THU/10:00 - 11:45 am
 Globalization and Indigenous Resistance, THU/12:00 - 1:45 pm

Historical Perspectives on Indigeneity and the State, THU/2:00 - 3:45 pm
 Politics of (Indigenous) Peoples Movements in Chile: Conflicts over Development, Nation, Representation, and Participation, THU/4:00 - 5:45 pm
 Militarismo y Etnicidad en Tres Países Andinos, THU/6:00 - 7:45 pm
 Reinventing the State, transforming society. Ethnicity and democratic institutions in Latin America, FRI/ 8:00 - 9:45 am
 Indigenous Struggles, Human Rights, and Nation-States in Latin America, FRI/ 4:00 - 5:45 pm
 State Terror in Guatemala: Indigenous Resistance and Return, FRI/ 6:00 - 7:45 pm
 Contact Languages and Social Identity, SAT 8:00 - 9:45 am
 The place of Africa in Latin American Studies, SAT 8:00 - 9:45 am
 Indigenous Cultural Self-Determination in a Globalized World, SAT 12:00 - 1:45 pm
 De-essentializing Amazonian Social and Political Space, SAT 12:00 - 1:45 pm
 Aportes del movimiento indígena a los procesos de democratización en América Latina, SAT 2:00 - 3:45 pm
 (Re)articulations of Genre and Gender in Contemporary Mesoamerican Textual Productions, SAT 2:00 - 3:45 pm
 Re-inventing Community Justice in the C21: State Reform, Gender and Indigenous Rights, SAT 4:00 - 5:45 pm

Labor Studies and Class Relations

Cuban Anarchism: The Radical Left, Cultural Conflict and Identity, 1850-1925, WED/ 8:00 - 9:45 am
 Más allá de la naturaleza económica de la maquiladora: un análisis multidimensional de cuatro décadas de maquiladora en México., WED/ 8:00 - 9:45 am
 Sindicalismo y nuevos desafíos en América Latina, WED/ 10:00 - 11:45 am
 Cross-National Convergence/Divergence in Social Protection and Labor Regulation: National Legacies and Impacts of Globalization and Regionalization, WED/ 10:00 - 11:45 am
 Participación y redes sociales, WED/ 10:00 - 11:45 am
 Globalización y trabajo en la transición, WED/ 4:00 - 5:45 pm
 Trayectorias de inserción en grandes y pequeñas ciudades, THU/6:00 - 7:45 pm
 Dynamics of a Fair Trade-Union-Small Holder Banana Alliance, FRI/ 8:00 - 9:45 am
 Sector público y privado, cambio e incertidumbre, SAT 4:00 - 5:45 pm
 Employment, poverty and income distribution, SAT 4:00 - 5:45 pm
 Unionization: Characteristics, Trends, and Determinants, SAT 6:00 - 7:45 pm

Latina/os in the United States

Diasporic Central American Visibility Through Creative Discourse, WED/ 8:00 - 9:45 am
 Acculturation and Identity Maintenance: Media, Language and Sports, WED/ 4:00 - 5:45 pm
 Latino Studies: A Dialogue on the Implications of Critical Scholarship in the Field, WED/ 6:00 - 7:45 pm
 Constructing Cross-Bordered Identities, THU/8:00 - 9:45 am
 Autoethnography: Literature, Theatre, and Community Studies, THU/10:00 - 11:45 am
 Marketing the Sound and Shape of Latinidad: Gender, the Body, and the (Trans)National Trajectory of Latino Media, THU/10:00 - 11:45 am
 Literary Representations of Puertoricannes: Island/Mainland Views and Debates, THU/12:00 - 1:45 pm
 Latino Representation in Politics and Policy Making, THU/12:00 - 1:45 pm
 Negotiating Gender, Generation, Work, and Community: Brazilians in the United States, THU/2:00 - 3:45 pm
 Latino/a Cultural Discourses for the 21st Century, THU/4:00 - 5:45 pm
 Infinite Divisions and De-Centering Hearts: Chicana and Caribeña Voices Constructing Fluid Identities and Telling Stories of Revolution, Diaspora and Exile, THU/6:00 - 7:45 pm
 Decentering Latina Pedagogies, FRI/ 8:00 - 9:45 am
 Writing About "Home": Latin America in Latina/o Letters, FRI/ 10:00 - 11:45 am
 Making Community, Making Family: Issues in Health, Youth Culture and Segregation, FRI/ 12:00 - 1:45 pm
 Transecting las Américas: Race, Nation, Culture and the 'Latin Americanization' of U.S. Latino Studies, FRI/ 12:00 - 1:45 pm
 Comparative Latinizations: Civic and Place Engagement in Chicago, Phocnix, and Miami, FRI/ 2:00 - 3:45 pm
 Latino Economic and Political Incorporation, FRI/ 4:00 - 5:45 pm
 Latinos/as in the United States: Identity Concerns, FRI/ 6:00 - 7:45 pm
 Brazilian Immigration to the United States: Identity Formation at the Crossroads of the Here and There, SAT 8:00 - 9:45 am
 (Un)Bound Latina Bodies: Reproduction, Sexuality and Power, SAT 10:00 - 11:45 am
 Latino Community in North Carolina: The Browning of a Black and White Dichotomy, SAT 12:00 - 1:45 pm
 Currents in Boricua Literary Criticism, SAT 2:00 - 3:45 pm
 Issues in Latina/o Social Incorporation: Citizenship and Discrimination, SAT 6:00 - 7:45 pm

Law, Jurisprudence, and Society

Local Justice: Interdisciplinary Perspectives and Historical Findings II: - Justicia Local en América Latina - Siglos XIX y XX, WED/ 10:00 - 11:45 am
 Local Justice: Interdisciplinary Perspectives and Historical Findings III: - Local and Informal Justices I: Case Studies and Theoretical Debates on Lynching and Vigilantism., THU/8:00 - 9:45 am
 Local Justice: Interdisciplinary Perspectives and Historical Findings IV: - Local and Informal Justices II: Case Studies and Theoretical Debates on Grassroots Justice and Injustice, THU/10:00 - 11:45 am
 Lynchings and Other Forms of Collective Violence in Latin America, THU/6:00 - 7:45 pm
 Law and Gender in Contemporary Mexico I, FRI/ 8:00 - 9:45 am
 Law and Gender in Contemporary Mexico II, FRI/ 10:00 - 11:45 am
 Justice and Legal Culture in Contemporary Chile, SAT 12:00 - 1:45 pm
 Urban Violence, Policing, Justice and Democracy in Latin America, SAT 6:00 - 7:45 pm
 Transnational Law and Development: The Paradox of Neoliberalism, SAT 6:00 - 7:45 pm

Literary Studies: Colonial and Nineteenth Century

- The Trans-Atlantic Baroque: Naufrages, Cannibals, Humanists, and Evil Beings, WED/ 10:00 - 11:45 am
Estudios coloniales latinoamericanos: Polémicas y debates I, WED/ 12:00 - 1:45 pm
Aporias del imperio, cartas e historias coloniales, WED/ 6:00 - 7:45 pm
Entre la letra y la nación decimonónicas, WED/ 6:00 - 7:45 pm
Tránsitos del canon literario latinoamericano: discursos imperiales, criollos e indígenas., THU/12:00 - 1:45 pm
Estudios coloniales latinoamericanos: Polémicas y debates II, THU/4:00 - 5:45 pm
Visiones religiosas coloniales, siglos XVII y XVIII, THU/4:00 - 5:45 pm
Texts at Work: Building National Identities in Nineteenth-Century Latin America, THU/6:00 - 7:45 pm
Estudios coloniales latinoamericanos: Polémicas y debates III, FRI/ 8:00 - 9:45 am
Approaches to Teaching Sor Juana Inés de la Cruz, FRI/ 8:00 - 9:45 am
Repeticiones, versiones, perversiones: el XIX como matriz recurrente de la cultura argentina, FRI/ 10:00 - 11:45 am
Contiendas decimonónicas de América y Europa, FRI/ 12:00 - 1:45 pm
Letras, mito y deseo: los procesos de simbolización cultural de José Martí, FRI/ 2:00 - 3:45 pm
State of the Discipline: Paths (not) taken in the field of Colonial Latin American Studies, FRI/ 2:00 - 3:45 pm
La tinta y la tierra, perspectivas decimonónicas, FRI/ 4:00 - 5:45 pm
Realidades coloniales, proyectos imperiales Siglo XVI, FRI/ 4:00 - 5:45 pm
Transculturation processes and alternative ethnographic discourses in colonial Mexico: The works of Fernando de Alva Ixtlilxochitl, FRI/ 6:00 - 7:45 pm
Los hilos de la imaginación modernista, FRI/ 6:00 - 7:45 pm
Livros e Práticas de Leitura na América Portuguesa. Séculos XVIII e XIX., SAT 10:00 - 11:45 am
El hallazgo reciente del 'Diario íntimo' (1853-1855) de Soledad Acosta de Samper y el escenario actual de los estudios latinoamericanos, SAT 10:00 - 11:45 am
Sujeto decadente y proyecto político en *De Sobremesa* de José Asunción Silva, SAT 2:00 - 3:45 pm
Indigenismo colonial revisitado, SAT 4:00 - 5:45 pm
Teaching Colonial Indigeneous Literatures: Reformulating the Dialogue with Foundational Texts, SAT 4:00 - 5:45 pm
Whose imagined nation? Un/Re/Writing the 19th Century Latin American Nation from the margins, SAT 4:00 - 5:45 pm
Con (testing) Notions of Gender and Nation in Nineteenth-Century Spanish American Literature, SAT 6:00 - 7:45 pm

Literary Studies: Contemporary

- DeCentering Chilean Literature: Women's Writing from 2000 to the present, WED/ 8:00 - 9:45 am
Humor y crítica sociopolítica en la narrativa femenina contemporánea, WED/ 8:00 - 9:45 am
New World Monsters: Difference, Crisis and the Teratogenic Divide, WED/ 8:00 - 9:45 am
Al acecho de Pedro Lemebel: nuevas lecturas y miradas sobre su narrativa, WED/ 2:00 - 3:45 pm
Latin American Poetry, Popular Culture, and the Question of Identity, WED/ 2:00 - 3:45 pm
Política, ética y memoria: una encrucijada para la narrativa latinoamericana en el fin del siglo XX, WED/ 4:00 - 5:45 pm
Poesía Latinoamericana Contemporánea, WED/ 6:00 - 7:45 pm
Narrativa mexicana, THU/8:00 - 9:45 am
Literature, History and Latin America, THU/8:00 - 9:45 am
Fantasmas de la Revolución Mexicana, THU/10:00 - 11:45 am
Márgenes latinoamericanos, THU/12:00 - 1:45 pm
Globalización y subjetividad: Construyendo identidades en la era neoliberal, THU/12:00 - 1:45 pm
Literatura centroamericana, THU/12:00 - 1:45 pm
Narrativa colombiana, THU/2:00 - 3:45 pm
Literatura Gay y Lésbica de América Latina, THU/2:00 - 3:45 pm
Narrativa del cono sur, THU/4:00 - 5:45 pm
Narrativa andina, THU/6:00 - 7:45 pm
Derechos humanos, mestizaje y transculturación en la literatura latinoamericana, FRI/ 8:00 - 9:45 am
Textos desplazados / lecturas fuera de lugar, FRI/ 8:00 - 9:45 am
Marosa DiGiorgio 1932-2004: imaginarios excéntricos, FRI/ 10:00 - 11:45 am
Nuevas aproximaciones críticas a la literatura y el arte rioplatenses, FRI/ 12:00 - 1:45 pm
Narrativa y verso en el Paraguay contemporáneo: choque de visiones divergentes, FRI/ 12:00 - 1:45 pm
Representations of the Body in Latin American Literature and Art, FRI/ 2:00 - 3:45 pm
Gender and Contemporary Caribbean Narrative, FRI/ 2:00 - 3:45 pm
El legado de Guillermo Cabrera Infante, FRI/ 2:00 - 3:45 pm
Cosmopolitas e Provincianos, FRI/ 4:00 - 5:45 pm
Postcolonial Returns: Nationalism's New Borders, FRI/ 4:00 - 5:45 pm
Representación y literatura judía latinoamericana: pasado, presente y futuro, FRI/ 4:00 - 5:45 pm
De-centering the literary canon in times of crisis: dissonant voices in recent narrative, (anti-) poetry, and criticism from Chile and Colombia, FRI/ 6:00 - 7:45 pm
Acercamientos a la representación del subalterno en la novela latinoamericana contemporánea, SAT 8:00 - 9:45 am
Breaking City Boundaries: The Process of Self-Examination, SAT 8:00 - 9:45 am
De-centering Latin American Criticism: The Centrifugal Nation in Caribbean and Central American Poetry, SAT 8:00 - 9:45 am
Poesía y la otredad, SAT 10:00 - 11:45 am
Narrativa e historia, SAT 10:00 - 11:45 am
Nuevas tendencias en la literatura guatemalteca y centroamericana, SAT 12:00 - 1:45 pm
Retextualizando la nación I: Narrativas de cuestionamiento y redefinición de la nación, SAT 12:00 - 1:45 pm
Discursos múltiples y su relación con la Historia en la Nicaragua contemporánea, SAT 2:00 - 3:45 pm

Retextualizando la nación II: La nación y sus "otros", SAT 2:00 - 3:45 pm
Hispanic Caribbean Literature and Globalization, SAT 4:00 - 5:45 pm
Poesía Hispanoamericana, SAT 4:00 - 5:45 pm
Medios y cultura literaria en la transición democrática de Argentina y Chile (1980-2000), SAT 6:00 - 7:45 pm
Re/com/posiciones: Asedios a la poesía de Juan Gelman, SAT 6:00 - 7:45 pm
Las voces que importan: Poetas latinoamericanas y caribeñas, SAT 6:00 - 7:45 pm

Literature and Culture: Interdisciplinary Approaches

Del lápiz al medio digital. Expresiones de lo subalterno y lo local, WED/ 8:00 - 9:45 am
Emergencias urbanas, WED/ 8:00 - 9:45 am
Políticas del neobarroco, WED/ 10:00 - 11:45 am
Más allá de la "soberanía": escribir por nadie desde Puerto Rico (cruce de lo ensayístico y lo teórico) Parte I, WED/ 12:00 - 1:45 pm
Other Capital Flows: Literature, Arts and Politics in Latin America., WED/ 12:00 - 1:45 pm
Archival instrumentalities and fictional necessities, WED/ 2:00 - 3:45 pm
Racial architectonics in Brazil and Cuba, WED/ 2:00 - 3:45 pm
Translations, mistranslations, and cultural appropriations, WED/ 2:00 - 3:45 pm
Los signos somáticos: representaciones y representaciones del cuerpo en la literatura y el cine hispanoamericanos, WED/ 2:00 - 3:45 pm
Choteando la transculturación: Brazil y Cuba, WED/ 4:00 - 5:45 pm
Indigenismo y globalización, WED/ 4:00 - 5:45 pm
The Multiple Locations of Abjection, WED/ 4:00 - 5:45 pm
Nuevas voces, nueva narrativa, WED/ 4:00 - 5:45 pm
Identidades fluidas en la cultura de la globalización: literatura, teatro cine e internet, WED/ 6:00 - 7:45 pm
Resistance writing/writing resistance: Lynch, Mistral, Belli, WED/ 6:00 - 7:45 pm
Oral traditions and testimonial writings, WED/ 6:00 - 7:45 pm
Marketing the Margins: Narrating the Argentine Provinces and the Construction of a Nation, THU/8:00 - 9:45 am
Texto e imagen: espacios y perspectivas "confusas", THU/8:00 - 9:45 am
Latina Literary and Cultural Studies: A View from Brazil, THU/8:00 - 9:45 am
Polifonías postdictatoriales en el cono sur, THU/8:00 - 9:45 am
La edición crítica de las obras completas de José Martí, THU/10:00 - 11:45 am
Latinidades y discursividades, THU/10:00 - 11:45 am
Music, fashion, and the aesthetics of poverty, THU/10:00 - 11:45 am
Fiction and History in the Feminine: Argentine Women's Writing 1890-1930, THU/10:00 - 11:45 am
Letra, escucha y poder: Musicalidad y políticas de la interpretación en América Latina, THU/12:00 - 1:45 pm
Bordering Latino identities, THU/12:00 - 1:45 pm
Literatura, periodismo y cultura: nuevas cartografías críticas, THU/12:00 - 1:45 pm
Economía de la letra, THU/2:00 - 3:45 pm
Modos de relação comparatista no Brasil e América Hispânica, THU/2:00 - 3:45 pm
Re-constructing Transnational Hispanic Caribbean Identity: Music, Exile, and Text, THU/2:00 - 3:45 pm
Memorias de cuerpos, THU/2:00 - 3:45 pm
Narrativas da Violência na Literatura e Cultura Popular Brasileira, THU/4:00 - 5:45 pm
Meciéndonos entre fronteras: perspectivas multidisciplinares de la frontera México-Estados Unidos, THU/4:00 - 5:45 pm
Contextos culinarios: Interpretaciones de la cocina en la literatura y en la sociedad, THU/4:00 - 5:45 pm
Visual and Performative Argonauts: Particularity in the Face of Global Cultural Itinerancy, THU/4:00 - 5:45 pm
Lengua materna, cuerpo y normatividad. Escenas y tensiones entre América Hispana, Anglo América y Latinoamérica, THU/4:00 - 5:45 pm
El campo de la ciudad, la ciudad del campo: maniobras de lo rural y lo urbano en la cultura puertorriqueña, THU/6:00 - 7:45 pm
Nuevas pedagogías nacionales: De la ciudad letrada a la cultura de masas, THU/6:00 - 7:45 pm
Narrativa y cine cubanos en los 90. Fugas y retornos de lo cotidiano, THU/6:00 - 7:45 pm
Urban Realism and Globalization in Contemporary Literature and Film, THU/6:00 - 7:45 pm
Of Bandits and Textual Banditry: Writing the "X" in Mexico, FRI/ 8:00 - 9:45 am
Culturas urbanas del Caribe Hispánico, FRI/ 8:00 - 9:45 am
Critical Readings of Octavio Paz's "El Laberinto de la Soledad": Psychoanalysis, Architecture, and Gender, FRI/ 8:00 - 9:45 am
Writing violence and the violence of writing, FRI/ 8:00 - 9:45 am
Decentering the National in Mexican and Chicano Literature and Culture, FRI/ 10:00 - 11:45 am
Ley, política y estética: aproximaciones críticas, FRI/ 10:00 - 11:45 am
Escenas de la transacción: Comodificaciones de cultura, estetizaciones del dinero, FRI/ 10:00 - 11:45 am
Travel writing and writing our way through the nation, FRI/ 10:00 - 11:45 am
Body and Narration in Cuba and Argentina, FRI/ 10:00 - 11:45 am
Reading the United States from Mexico, FRI/ 12:00 - 1:45 pm
Movimientos sociales, arte y escrituras en el Cono Sur, FRI/ 12:00 - 1:45 pm
Historical and Contemporary Representations: Displaced Subjects in Cultural Expressions of Latin America, the Caribbean, and the Diaspora, FRI/ 12:00 - 1:45 pm
Espacios de la violencia: Guerras y marginalidades en el siglo XIX, FRI/ 12:00 - 1:45 pm
Teatro peruano contemporáneo: desde lo convencional hasta nuevas representaciones, FRI/ 2:00 - 3:45 pm
Transnational Masculinities in the Americas, FRI/ 2:00 - 3:45 pm
Más allá de la "soberanía": escribir por nadie desde Puerto Rico (cruce de lo poético y lo teórico) Parte II, FRI/ 2:00 - 3:45 pm
Estética, violencia y política en la modernidad latinoamericana: repensando un paradigma, FRI/ 2:00 - 3:45 pm
The Puerto Rican Lettered City on the Move, FRI/ 4:00 - 5:45 pm
La Ética de la memoria: Subjetividades y Paradigmas de fin de siglo en la crónica urbana de Pedro Lemebel, FRI/ 4:00 - 5:45 pm
Mas allá de la "soberanía": escribir por nadie desde Puerto Rico (cruce de lo narrativo y lo teórico) Parte III, FRI/ 4:00 - 5:45 pm

Nuevas representaciones de la identidad, FRI/ 6:00 - 7:45 pm
 Visual economy, the vanguards and the ethnographic discourse in Latin America (1900-1940s), FRI/ 6:00 - 7:45 pm
 Humanism after cultural studies, SAT 8:00 - 9:45 am
 Transcending Narratives: Contestation and Accommodation in Colonial Mesoamerican Texts, SAT 8:00 - 9:45 am
 La crónica: descentramientos y violencias de/en el género, SAT 8:00 - 9:45 am
 Antonio José Ponte and Contemporary Cuban Culture, SAT 8:00 - 9:45 am
 Trans/nationalities and Trans/discursivities: De-centering the nation through epistemological displacement, SAT 10:00 - 11:45 am
 De-centering the Exotic in the Caribbean, SAT 10:00 - 11:45 am
 Imaginarios femeninos en América Latina, SAT 10:00 - 11:45 am
 Memoria andina e iconos culturales: el Cusco como paradigma, SAT 12:00 - 1:45 pm
 Globalización y modernidad en la cultura artística y literaria del Caribe hispano, SAT 12:00 - 1:45 pm
 In Search of the Past: Nation, Literature and Memory in Latin America, SAT 12:00 - 1:45 pm
 La crítica después de la utopía?: repensando las genealogías /redibujando los mapas en la crítica cultural latinoamericana, SAT 2:00 - 3:45 pm
 Inter-American Soundings, SAT 2:00 - 3:45 pm
 Redes socioculturales en América Latina, SAT 2:00 - 3:45 pm
 Narrativas 'marginalia' en América Latina, SAT 4:00 - 5:45 pm
 Panoramas, Sonoramas y Letras: La descomposición de las representaciones de la puertorriqueñidad desde medios dialogantes, SAT 4:00 - 5:45 pm
 Informal Forms: Autobiography, Orality, Music and Film in Representations of Caribbean History, SAT 4:00 - 5:45 pm
 Lo "primitivo" y lo "arcaico". Narrativa de viajes y estado nacional en Latinoamérica en los siglos XIX y XX, SAT 6:00 - 7:45 pm
 Escribir la ciudad, SAT 6:00 - 7:45 pm
 El arte de lo fuereño: trayectoria literaria de María Luisa Puga (1944-2004), SAT 6:00 - 7:45 pm

Mass Media and Popular Culture

Media, Politics and Policy, WED/ 8:00 - 9:45 am
 The Changing Role of News Media and Information Technology: Recent Developments in the Bolivarian Countries, WED/ 12:00 - 1:45 pm
 30 años de obligatoriedad de diploma superior para el ejercicio del periodismo, THU/8:00 - 9:45 am
 Rethinking the Nation through Popular Culture and Media, THU/10:00 - 11:45 am
 Critical Perspectives on Media, Culture and Identities, THU/12:00 - 1:45 pm
 Media(ting) Transnational Flows, THU/4:00 - 5:45 pm
 (Un)Popular Brazilian Music: Alternative Versions of Brazilian Musicality, FRI/ 10:00 - 11:45 am
 Radio, Gender, and Community in Twentieth Century Latin America, FRI/ 2:00 - 3:45 pm
 Transnational Popular Cultures in the Americas, FRI/ 4:00 - 5:45 pm
 Current Trends in Mexican Popular Culture and Media, FRI/ 6:00 - 7:45 pm
 Music and the Culture Industry in Contemporary Peru, SAT 12:00 - 1:45 pm
 Imago Mundi: escritura, reinención y cultura popular en América Latina, SAT 4:00 - 5:45 pm

Migration and Cross-Border Studies

Transnational Parenthood: Latino Familial Strategies in Maintaining Parenthood Beyond Borders, WED/ 8:00 - 9:45 am
 International Relations and Latin American Borderlands: (Re)Presenting Voices and Narratives from the Level of the Everyday, WED/ 10:00 - 11:45 am
 Cultural Citizenship, Borders, Diasporas, and Transnational Identities in the Americas, WED/ 10:00 - 11:45 am
 La política fronteriza y migratoria de Estados Unidos, WED/ 10:00 - 11:45 am
 Remesas y procesos económicos, WED/ 12:00 - 1:45 pm
 Perspectivas latinoamericanas, WED/ 6:00 - 7:45 pm
 Migrantes, participación política y ciudadanía, THU/8:00 - 9:45 am
 The Politics of the "Mexican Diaspora", THU/8:00 - 9:45 am
 La "ilegalidad" y sus efectos, THU/8:00 - 9:45 am
 Local-Global Analysis of Recent Mexico-U.S. Migration, THU/4:00 - 5:45 pm
 Migrant-led Organizations: The Challenges of Multiple Agendas, Funding, Institutionalization and Capacity Building I, THU/4:00 - 5:45 pm
 Migraciones, tradiciones y cambios culturales, THU/6:00 - 7:45 pm
 Migrant-led Organizations: The Challenges of Multiple Agendas, Funding, Institutionalization and Capacity Building II, THU/6:00 - 7:45 pm
 A Transnational Re/View: Cross-Border Histories and Transnational Futures among Mexican (Im)migrants, FRI/ 8:00 - 9:45 am
 Xenofobia, racismo y migración, FRI/ 8:00 - 9:45 am
 From Chapinlandia to el norte: Assessing Recent Trends in Guatemalan Migration, FRI/ 10:00 - 11:45 am
 Colonial Commonalities: Puerto Ricans and Filipinos in Comparative Perspective, FRI/ 12:00 - 1:45 pm
 From Physical to Social Mobility: Education and Entrepreneurship among Peruvians in the United States, Japan, Spain and Chile, FRI/ 2:00 - 3:45 pm
 Queering Quisqueya: Towards a Critique of the Normal in the Dominican (Trans)Nation, FRI/ 2:00 - 3:45 pm
 Género y migración, FRI/ 2:00 - 3:45 pm
 New Geographies of Latino Migration, FRI/ 4:00 - 5:45 pm
 Los procesos migratorios en y desde el Caribe, FRI/ 6:00 - 7:45 pm
 Asian/Latin American Crossroads: Reframing the Boundaries of Scholarship and Community, FRI/ 6:00 - 7:45 pm
 Vulnerabilidad y políticas sociales, SAT 8:00 - 9:45 am
 Comparative Perspectives on Latin American Emigration Policies, SAT 10:00 - 11:45 am
 Migraciones y procesos identitarios I, SAT 12:00 - 1:45 pm
 Public performances in contexts of migration, SAT 12:00 - 1:45 pm
 Migraciones y Relaciones Internacionales en el Gran Caribe, SAT 2:00 - 3:45 pm
 Migraciones y procesos identitarios II, SAT 2:00 - 3:45 pm
 Migration and Globalization, SAT 4:00 - 5:45 pm
 Redes y conexiones translocales I, SAT 4:00 - 5:45 pm

Colombian Transnationalism, SAT 6:00 - 7:45 pm
Redes y conexiones translocales II, SAT 6:00 - 7:45 pm

Meetings

Fundraising Committee Meeting - Part I, WED/ 8:00 - 9:45 am
Fundraising Committee Meeting - Part II, WED/ 10:00 - 11:45 am
LASA Student Meeting/ Luncheon, WED/ 12:00 - 1:45 pm
Outreach and K-12 Standardized Testing: How to Make Room for Latin American Studies, THU/10:00 - 11:45 am
Featured Speaker: Carlos Monsiváis, THU/2:00 - 3:45 pm
Lectura de Poesía Puertorriqueña (Parte I), THU/4:00 - 5:45 pm
Meeting of the Academic Freedom and Human Rights Committee, THU/6:00 - 7:45 pm
Latin America and The Pacific Rim Section Business Meeting, THU/8:00 - 9:30 pm
Defense and Democracy Section Meeting, THU/8:00 - 9:30 pm
Business and Politics Section Business Meeting, THU/8:00 - 9:30 pm
Political Institutions Section Business Meeting, THU/8:00 - 9:30 pm
Labor Section Business Meeting, THU/8:00 - 9:30 pm
Europe and Latin America Section Business Meeting, THU/8:00 - 9:30 pm
Paraguayan Studies Section, THU/8:00 - 9:30 pm
Health, Science and Society Section Meeting, THU/8:00 - 9:30 pm
Southern Cone Studies Section Business Meeting, THU/8:00 - 9:30 pm
Haiti-Dominican Republic Section Business Meeting, THU/8:00 - 9:30 pm
Educación y Políticas Educativas Section Business Meeting, THU/8:00 - 9:30 pm
Colombia Section Business Meeting, THU/8:00 - 9:30 pm
Scholarly Research and Resources Section Business Meeting, THU/8:00 - 9:30 pm
Venezuelan Studies Section Business Meeting, THU/8:00 - 9:30 pm
Culture, Power and Politics Section Business Meeting, THU/8:00 - 9:30 pm
Cuba Section Business Meeting, THU/8:00 - 9:30 pm
Film Studies Section Business Meeting, THU/8:00 - 9:30 pm
Environment Section Meeting, THU/8:00 - 9:30 pm
Sexualities Studies Section Business Meeting, THU/8:00 - 9:30 pm
Brazil Section Business Meeting, THU/8:00 - 9:30 pm
Central American Section Business Meeting, THU/8:00 - 9:30 pm
Ethnicity, Race and Indigenous Peoples Section Business Meeting, THU/8:00 - 9:30 pm
Rural Studies Section Business Meeting, THU/8:00 - 9:30 pm
Law and Society Section Business Meeting, THU/8:00 - 9:30 pm
Latino/a Studies Section Business Meeting, THU/8:00 - 9:30 pm
Gender and Feminist Studies Section Business Meeting, THU/8:00 - 9:30 pm
Peru Section Business Meeting, THU/8:00 - 9:30 pm
Ecuadorian Studies Section Business Meeting, THU/8:00 - 9:30 pm
Decentralization and Sub-National Government Section Business Meeting, THU/8:00 - 9:30 pm
Latino Studies Journal Annual Board Meeting, FRI/ 8:00 - 9:45 am
Inter-American Studies: Setting an Interim Agenda, FRI/ 8:00 - 9:45 am
Meeting of Editors and Friends of *Latin American Perspectives*, FRI/ 8:00 - 9:45 am
Meeting of LASA2007 Track Chairs, FRI/ 8:00 - 9:45 am
Cuban Studies Editorial Advisory Board Meeting, FRI/ 8:00 - 9:45 am
Bajo la sombra de Sandino/ In the Shadow of Sandino, FRI/ 10:00 - 11:45 am
Truth Commissions: The Impact of Latin America on Justice and Accountability, FRI/ 12:00 - 1:45 pm
Lectura de Poesía Puertorriqueña (Parte II), FRI/ 4:00 - 5:45 pm
Section Chairs Meeting, FRI/ 6:00 - 7:45 pm
Guatemala Scholars Network, FRI/ 8:00 - 9:30 pm
Consortium of Latin American Studies Programs Business Meeting, FRI/ 8:00 - 9:30 pm
Norteamérica: Academic Journal, FRI/ 8:00 - 9:30 pm
Homenaje a Juan Jose Saer y Saul Yurkievich, in memoriam, FRI/ 8:00 - 9:30 pm
LASA Award Ceremony and Business Meeting, FRI/ 8:00 - 9:30 pm
Open Meeting on Less Commonly Taught Languages of Latin America, FRI/ 8:00 - 9:30 pm
Reunión de la Asociación de Paraguayistas, FRI/ 8:00 - 9:30 pm
Jazz Jam, FRI/ 9:30 pm

Plenary Sessions

The Relationship between Caribbean Studies and Latin American Studies, WED/ 2:00 - 3:45 pm
European Perspectives on the Field of Latin American Studies, THU/10:00 - 11:45 am
Transnational Dialogues on Globalization and the Intersections of Latina/o-Chicana/o-Latin American(s) Studies, THU/2:00 - 3:45 pm
Repensando los Andes, THU/4:00 - 5:45 pm
The Place of Puerto Rico/Puerto Ricans in Latin American Studies: Perspectives from the Diaspora, THU/4:00 - 5:45 pm
Redefining the Caribbean, THU/6:00 - 7:45 pm
Estudios Latinoamericanos en América Latina y el Caribe, FRI/ 4:00 - 5:45 pm
Recentering the Periphery: Non-Latin Latin Americanism, SAT 10:00 - 11:45 am
Recentering los márgenes: El lugar de Puerto Rico en los estudios latinoamericanos y latinos, SAT 2:00 - 3:45 pm

The Relationship of Brazilian Studies to Latin American Studies, SAT 2:00 - 3:45 pm

Politics and Public Policy

New Rules, New Players: Post-Reform Politics in Argentina and Brazil, WED/ 8:00 - 9:45 am
Legislative Behavior and Public Policy in Mexico, 1990-2004 period, WED/ 8:00 - 9:45 am
Social Policy and Welfare in Latin America, WED/ 12:00 - 1:45 pm
Presidentialism and Accountability, WED/ 12:00 - 1:45 pm
Career Ambitions and Legislative Production, WED/ 2:00 - 3:45 pm
The Centrality of Human Rights for U.S. Foreign Policy Goals: Lessons from Latin America, WED/ 4:00 - 5:45 pm
Political Institutions and Policy Outcomes: Latin America in Comparative Perspective, WED/ 6:00 - 7:45 pm
Politics of Innovation and Diffusion: The Spread of Health, Security, and Education Policies in Brazil and Latin America, THU/8:00 - 9:45 am
Taiwan and Latin America: Cooperation Links References, THU/8:00 - 9:45 am
Latin American Economics: Lessons from the Past and Prospects for the Future, THU/8:00 - 9:45 am
Diversity and Public Policy in Latin America, THU/10:00 - 11:45 am
Civil Society and Political Participation, THU/12:00 - 1:45 pm
Anti-Americanism in Latin America: A Comparative Historical Perspective, THU/12:00 - 1:45 pm
Redefining the public: Contested views from civil society actors, THU/2:00 - 3:45 pm
Nuevos enfoques a los discursos políticos en América Latina, THU/2:00 - 3:45 pm
Political Parties and Democracy in Latin America, THU/2:00 - 3:45 pm
Sociedad civil y seguridad en América Latina, THU/4:00 - 5:45 pm
Party Competition and Party Dynamics in Latin America, THU/4:00 - 5:45 pm
Los desafíos de seguridad en Centroamérica, THU/4:00 - 5:45 pm
Political and Ideological Determinants of Poverty and Social Policy in Latin America and the Caribbean, THU/6:00 - 7:45 pm
Institutions and Policymaking in Latin America, FRI/ 8:00 - 9:45 am
El Gobierno de Ricardo Lagos: Políticas, Partidos y Perspectivas, FRI/ 8:00 - 9:45 am
Popular Impeachments. Civil Society Mobilizations, Presidential Oustings, and Democracy in Latin America, FRI/ 10:00 - 11:45 am
The Changing Nature of the Public Sector in Latin America, FRI/ 10:00 - 11:45 am
The Dynamics of Corruption and Clientelism in Latin America and Beyond, FRI/ 10:00 - 11:45 am
Micro and Macro Foundations of Elections in Latin America, FRI/ 12:00 - 1:45 pm
Che Guevara y el Proyecto de Integración en América Latina, FRI/ 12:00 - 1:45 pm
New Directions in the Debate on Hemispheric Security, FRI/ 12:00 - 1:45 pm
Realidades de la adopción: coincidencias y divergencias en cuatro países de la cuenca del Caribe, FRI/ 2:00 - 3:45 pm
New Forms of State-Society Relations: Comparing Subnational Government and Policy in Mexico, Brazil, and Peru, FRI/ 4:00 - 5:45 pm
Corruption, Democracy and Change in Latin America, FRI/ 6:00 - 7:45 pm
Social Policy in Contemporary Latin America, FRI/ 6:00 - 7:45 pm
Party Organizations in Argentina, SAT 8:00 - 9:45 am
Nonstate Security Communities, Saturday 8:00 - 9:45 am
Actividad de inteligencia y su control en América Latina: El desafío de aunar eficacia con legitimidad democrática, SAT 8:00 - 9:45 am
Economy, Investments and Trade, SAT 10:00 - 11:45 am
Democracia y Crisis en los Andes: partidos políticos y nuevos actores sociales en Bolivia y Ecuador, SAT 10:00 - 11:45 am
Latin American Comparative Foreign Policy, SAT 12:00 - 1:45 pm
Armed Forces, Security Forces and Public Policy, SAT 12:00 - 1:45 pm
Nuevos paradigmas de gestión y formación en el sector público, SAT 2:00 - 3:45 pm
Elites, Elections and Democracy in Latin America, SAT 2:00 - 3:45 pm
Political Economy, Poverty and Development in Latin America, SAT 2:00 - 3:45 pm
Executives and Legislative: Problems and Cooperation, SAT 4:00 - 5:45 pm
Left or Center Left Governments in Latin America: Between Socialdemocracy and Populism?, SAT 4:00 - 5:45 pm
Perspectives on the Colombian Conflict, SAT 6:00 - 7:45 pm
Electoral System and Democracy in Latin America, SAT 6:00 - 7:45 pm

Performance Studies

Theatre and Resistance, WED/ 8:00 - 9:45 am
Performing Humanity in an Age of Terror, WED/ 10:00 - 11:45 am
Performance, Migration, and New Media, WED/ 6:00 - 7:45 pm
Scenes from the family album: Staging memory in post-dictatorship Argentina, THU/4:00 - 5:45 pm
Dancing Identities, THU/6:00 - 7:45 pm
Performance, Identity, History I, THU/6:00 - 7:45 pm
Place, Space and Stage: Performing Gender in the Americas, FRI/ 12:00 - 1:45 pm
Across Time, and Bodies: Space and Memory in Performance in Four Latin American Countries, FRI/ 12:00 - 1:45 pm
Latin/o American Theatre Studies for the 21st Century: Critical Gaps, Political Geographies, and Pedagogical Praxis, SAT 4:00 - 5:45 pm
Transgressive Performances: Crossing the Lines in Latin American Carnival and Popular Music, SAT 6:00 - 7:45 pm

Receptions

Journal Editors' Reception, WED/ 6:00 - 7:45 pm
Special Recognition Reception, WED/ 6:00 - 7:45 pm
Reception for Friends & Alumni of Tulane University's Stone Center for Latin American Studies, THU/8:00 - 9:30 pm
And the Winner is... Mexico's 2006 Elections, THU/8:00 - 9:30 pm

Friends and Alumni of the Teresa Lozano Long Institute for Latin American Studies, THU/8:00 - 9:30 pm
 Joint Reception Europe and Latin America and Pacific Rim Sections, THU/9:30 pm
 Colombia Section Reception, THU/9:30 pm
 Scholarly Research and Resources Section Reception, THU/9:30 pm
 Venezuelan Studies Section Reception, THU/9:30 pm
 Culture, Power and Politics Section Reception, THU/9:30 pm
 Cuba Section Reception, THU/9:30 pm
 Sexualities Studies Section Reception, THU/9:30 pm
 Brazil Section Reception, THU/9:30 pm
 Central American Section Reception, THU/9:30 pm
 Rural Studies Section Reception, THU/9:30 pm
 Latino/a Studies Section Reception, THU/9:30 pm
 Gender and Feminist Studies Encounter, THU/9:30 pm
 Joint Reception of the Peru and Ecuadorian Studies Sections, THU/9:30 pm
 Reception for Friends of the Carolina and Duke Consortium in Latin American and Caribbean Studies, FRI/ 8:00 - 9:30 pm
 SECOLAS and Friends of *The Latin Americanist* Journal, FRI/ 8:00 - 9:30 pm
 Reception for University of Pittsburgh CLAS Faculty, Students, Alumni and Friends, FRI/ 8:00 - 9:30 pm
 Reception for Hispanic Caribbean Program at the University of Notre Dame, FRI/ 8:00 - 9:30 pm
 Reception for Faculty, Students, Alumni and Friends of the Center for Latin American Studies, UC Berkeley- By Invitation Only, FRI/ 8:00 - 9:30 pm
 University of Connecticut Reception, FRI/ 8:00 - 9:30 pm
 IAF Fellowship Kickoff, FRI/ 8:00 - 9:30 pm
 Reception for Friends and Alumni of University of Florida's Center for Latin American Studies, FRI/ 8:00 - 9:30 pm
 NACLA 40th Anniversary Kickoff Reception, FRI/ 8:00 - 9:30 pm
 Kalman Silvert Anniversary, SAT 6:00 - 7:45 pm

Race, Racism, and Racial Politics

Indigenous and Afro-Latin American Peoples, Military Conflicts and Identity in Turn-of-the-Century Latin America, WED/ 8:00 - 9:45 am
 Explorations of Yellowness and Brownness in the Caribbean and the United States, WED/ 8:00 - 9:45 am
 Estudios recientes sobre relaciones raciales en Cuba, WED/ 8:00 - 9:45 am
 Blackness in New York and the Caribbean, WED/ 8:00 - 9:45 am
 Black Marginality and the Struggle for Agency, WED/ 8:00 - 9:45 am
 Testing Boundaries: Chinese in México, at Borders, and Beyond, WED/ 10:00 - 11:45 am
 Racism within U.S. Latino Communities, WED/ 10:00 - 11:45 am
 The Racial Counterpoint of Cuban-ness and Puerto Rican-ness: Diaspora Struggles and Performing Knowledges I, WED/ 12:00 - 1:45 pm
 The Racial Counterpoint of Cuban-ness and Puerto Rican-ness: Diaspora Struggles and Performing Knowledges II, WED/ 2:00 - 3:45 pm
 Race, Mestizaje and Indigenities, THU/8:00 - 9:45 am
 Race and Racial Politics: Needed Frame of Imposition, THU/2:00 - 3:45 pm
 Race, Sex, Church, and State: Negotiating Marriage in the Eighteenth and Nineteenth Centuries, THU/2:00 - 3:45 pm
 So Similar and Yet so Foreign: Haiti and Haitians in the Wider Caribbean, THU/4:00 - 5:45 pm
 Race and Racism in the Southern Cone, THU/4:00 - 5:45 pm
 Critical Race Theory and Latin America I, SAT 10:00 - 11:45 am
 Critical Race Theory and Latin America II, SAT 12:00 - 1:45 pm
 Race, Collective Identities and New Political Imaginations in the Americas, SAT 4:00 - 5:45 pm
 Afro- Cuban Literature, SAT 6:00 - 7:45 pm
 Genealogías de la diferencia "racial": Formas de dominación y estrategias de resistencia desde la experiencia de la Diáspora Africana en Latinoamérica, SAT 6:00 - 7:45 pm

Religion, Religiosity and Spirituality

Religion and the Meanings of Motherhood, WED/ 8:00 - 9:45 am
 Teología de la Liberación desde Latinoamérica al "primer mundo" desde diferentes disciplinas, WED/ 10:00 - 11:45 am
 Religion, the State and Democratization, THU/8:00 - 9:45 am
 The Politics and Anti-Politics of Proselytism in Latin America, THU/12:00 - 1:45 pm
 Rights and Religion in the Americas: Faith in the Struggle for Human Dignity and Social Justice, THU/2:00 - 3:45 pm
 Religion, Border Crossings and Transnational Experience, FRI/ 8:00 - 9:45 am
 From Center to Margin: Diaspora Religions and Missionary Religions in the Caribbean and Latin America, FRI/ 10:00 - 11:45 am
 Indigenous Religion and the Politics of Authenticity, FRI/ 4:00 - 5:45 pm
 The Catholic Church Faces Its Future: CELAM V, SAT 8:00 - 9:45 am
 Spiritual Capital in Latin America's New Religious Economy: Catholic and Protestant Case Studies, SAT 4:00 - 5:45 pm
 Progressive Catholicism Present and Future, SAT 4:00 - 5:45 pm
 Colonial Church and Religion across Disciplines, SAT 6:00 - 7:45 pm

LASA Section Presentations

Local Justice: Interdisciplinary Perspectives and Historical Findings I: Justicia Local Colonial en América Latina, siglos XVI-XVIII, WED/ 8:00 - 9:45 am
 The Conundrum Challenging Conservationists: Are NGOs Successfully Engaging in Community-Based Natural Resource Management?, WED/ 10:00 - 11:45 am
 Virtual Wine, Virtual Bottle: Research Resources in the Digital Age, WED/ 10:00 - 11:45 am
 ¿Tercera oleada feminista? Definiciones y discusiones feministas entre las nuevas generaciones de América Latina., WED/ 10:00 - 11:45 am

How to Become a Modern, Progressive, Civilized Nation: The Venezuelan Long Nineteenth Century, WED/ 10:00 - 11:45 am

National Memory and Visual Culture, WED/ 10:00 - 11:45 am

New Religious Trends in Guatemala: Locality and Transnationalization, WED/ 10:00 - 11:45 am

La Cuestión agraria en el Norte de los Andes siglo XX: campesinos, intelectuales y paradigmas teóricos sobre los movimientos agrarios en Ecuador y Colombia I, WED/ 10:00 - 11:45 am

Constructing Anti-Racism in Contemporary Brazil, WED/ 10:00 - 11:45 am

Desigualdades, Territorio y Gestión Local: El caso de la Ciudad de La Habana, WED/ 10:00 - 11:45 am

Promoting Economic Development: A Roundtable Discussion of the Interamerican Development Bank's 2006 Annual Report, WED/ 10:00 - 11:45 am

Globalization and Agriculture: Lessons from the Americas, WED/ 10:00 - 11:45 am

New Directions in Research on Civil-Military Relations in Latin America, WED/ 10:00 - 11:45 am

¿Por qué y cómo escribir una historia de las literaturas centroamericanas?, WED/ 10:00 - 11:45 am

The New International Relations of Latin America: Between the Atlantic and the Pacific, WED/ 10:00 - 11:45 am

Theoretical and Empirical Advances in the Study of Executive-Legislative Relations, WED/ 10:00 - 11:45 am

Caribbean Treasures: Collections, Archives, and Digital Resources, WED/ 12:00 - 1:45 pm

The Educational Reforms in Latin America from the perspective of its social actors, WED/ 12:00 - 1:45 pm

Institutional Legitimacy and Procedural Justice: The Judicial Branch in Latin America in Comparative Perspective, WED/ 12:00 - 1:45 pm

Labor Reforms and the Changing Conditions of Labor Mobilization, WED/ 12:00 - 1:45 pm

O Português como língua de ciência e cultura, WED/ 12:00 - 1:45 pm

La Cuestión agraria en el Norte de los Andes siglo XX: campesinos, intelectuales y paradigmas teóricos sobre los movimientos agrarios en Ecuador y Colombia II, WED/ 12:00 - 1:45 pm

Latin American Migration to Europe and Transnational Engagement in Countries of Origin, WED/ 12:00 - 1:45 pm

Medical and Social Constructions of Inequality: Disease in Latin America, WED/ 12:00 - 1:45 pm

Educación y Trabajo en América Latina: Teoría, política, acción y alternativa., WED/ 12:00 - 1:45 pm

Decentralization at the Crossroads: Critical Junctures, Processes, and Actors, WED/ 12:00 - 1:45 pm

Posicionalidades Multipais para Reexaminar las Crisis y Transformaciones en las Industrias Azucareras de la América Latina y del Caribe I, WED/ 12:00 - 1:45 pm

Repensando los Intercambios Académicos entre Cuba y los Estados Unidos, WED/ 12:00 - 1:45 pm

Defense and Security in an Age of Globalization, WED/ 12:00 - 1:45 pm

Poetics and Politics of Memory, WED/ 12:00 - 1:45 pm

Pedagogy and New Categories: Teaching Colombia in a Global & Transnational World, WED/ 12:00 - 1:45 pm

30 Years of Latin American Feminisms: Where Do we Stand Now?, WED/ 12:00 - 1:45 pm

Borders and Families: Immigrant Family Separation, Adaptation and Reunification, WED/ 12:00 - 1:45 pm

Voces Inocentes: Discusión sobre el largometraje, WED/ 2:00 - 3:45 pm

Party System Change - How and Why Party Systems Evolve and Decay, WED/ 2:00 - 3:45 pm

El arte de recordar: representaciones de la memoria en la cultura peruana del Siglo XX, WED/ 2:00 - 3:45 pm

Gender, Equity and Feminisms in Times of Neoliberal Globalization, Economic Integration and Technological Development., WED/ 2:00 - 3:45 pm

Film and Documentary Studies, WED/ 2:00 - 3:45 pm

Tendencias hacia la heterogeneización en la sociedad cubana. Retos para la política social., WED/ 2:00 - 3:45 pm

Decentering the Historiography of Brazilian Slavery, 1720-1888: Old Problems, New Methods and Sources, WED/ 2:00 - 3:45 pm

Challenges Facing Haiti and the Dominican Republic, WED/ 2:00 - 3:45 pm

Can decentralization re-center natural resource management?, WED/ 2:00 - 3:45 pm

Imaginario políticos regionales desde el Sur, WED/ 2:00 - 3:45 pm

Lo que queda en el después: reflexiones a 30 años del último golpe militar en Argentina, WED/ 2:00 - 3:45 pm

Building Bridges Among Latino, Latin American, Chicano, Dominican and Puerto Rican Studies - Workshop I, WED/ 2:00 - 3:45 pm

Crisis democrática en el Ecuador, WED/ 2:00 - 3:45 pm

Military Justice and Lack of Democracy in Latin America, WED/ 4:00 - 5:45 pm

Transformations in the Workplace via New Forms of Worker Ownership and Management: Alternative Historical and Contemporary Working Class Relationships in the Southern Cone., WED/ 4:00 - 5:45 pm

Encrucijadas del cine latinoamericano, WED/ 4:00 - 5:45 pm

Reformas Educativas en Cuba: Hacia una Pedagogía Cultural, WED/ 4:00 - 5:45 pm

Contemporary Colombian Narrative: Strategies for Coping with Violence, Narrativa colombiana contemporánea: estrategias para combatir la violencia, WED/ 4:00 - 5:45 pm

The 2006 Peru Elections, WED/ 4:00 - 5:45 pm

Recent Forms of Political Participation in the Cono Sur Countries, WED/ 4:00 - 5:45 pm

Building Bridges Among Latino, Latin American, Chicano, Dominican and Puerto Rican Studies - Workshop II, WED/ 4:00 - 5:45 pm

Public Policy in Brazil under Lula: Progress and Challenges, WED/ 4:00 - 5:45 pm

Redes sociales en relación con políticas culturales y educación, WED/ 4:00 - 5:45 pm

Publics in the Venezuelan Transition, WED/ 4:00 - 5:45 pm

Plenary of the Gender Section Preconference, WED/ 4:00 - 5:45 pm

Latin American Prisons in Crisis: Report on a Project, WED/ 6:00 - 7:45 pm

Prácticas políticas en el Perú en los siglos XIX y XX, WED/ 6:00 - 7:45 pm

Puerto Rico's and Puerto Ricans' Cultural Politics and Politics of Culture, WED/ 6:00 - 7:45 pm

Colombia: Negociando la Violencia y Construyendo la Paz en la Vida Cotidiana, WED/ 6:00 - 7:45 pm

Ethnicity, Race, and Indigenous Peoples: An Interdisciplinary Roundtable on Defining Key Concepts, WED/ 6:00 - 7:45 pm

Repensar el Cono Sur en el Siglo XXI, WED/ 6:00 - 7:45 pm

Understanding Race and Racism: Perspectives from Latino/a and Latin American Studies, WED/ 6:00 - 7:45 pm

Instigating Matters in Latin American Sexualities, FRI/ 12:00 - 1:45 pm

Latin American Migration, Gender, and Sexuality, FRI/ 2:00 - 3:45 pm

China's Emerging Role in Relations between Asia and Latin America, SAT 12:00 - 1:45 pm

Military Power and Civil Society: The Case of Vieques, Puerto Rico: Part One: Military Power During and After the Cold War, WED/ 10:00 - 11:45 am

Social Movements, Civil Society, NGO's, and the Third Sector

Military Power and Civil Society: The Case of Vieques, Puerto Rico: Part Two: Struggle and the Environment, WED/ 4:00 - 5:45 pm
Vieques, Puerto Rico: The Struggle Continues, WED/ 6:00 - 7:45 pm
The Role of Civil Society in Conflict Prevention in Latin American and the Caribbean, THU/12:00 - 1:45 pm
Civil Society in Mexico: legal framework and participatory democracy, THU/2:00 - 3:45 pm
Gender and Women's Movements Across the Americas, THU/4:00 - 5:45 pm
Transnational Activism in a Globalizing Context, THU/6:00 - 7:45 pm
State and Civil Society Relations: Contention or Cooperation?, FRI/ 8:00 - 9:45 am
Resisting Reagan: A Retrospective of Central America Activism in the 1980s, FRI/ 2:00 - 3:45 pm
From Mobilization to Governance: social movements and electoral politics I, FRI/ 4:00 - 5:45 pm
Fresh Momentum: Social Movement Innovation in a Neoliberal Latin America, FRI/ 6:00 - 7:45 pm
From Mobilization to Governance: social movements and electoral politics II, FRI/ 6:00 - 7:45 pm
Levels of Resistance: Social Movements from Below, Venezuela's ALBA from Above I, SAT 8:00 - 9:45 am
Counter-hegemony, racism and violence in the Americas, SAT 8:00 - 9:45 am
Levels of Resistance: Social Movements from Below II, SAT 10:00 - 11:45 am
Mobilization and Movement Framing, SAT 12:00 - 1:45 pm
Working toward Social Justice: Case Studies in Latin America, SAT 12:00 - 1:45 pm
Law, Justice and Social Movements in Latin America, SAT 2:00 - 3:45 pm
Social Capital and New Social Movements, SAT 2:00 - 3:45 pm
Private Capital, the State, and NGOs: evidence from the field, SAT 4:00 - 5:45 pm
The State-Society Matrix Reloaded? Corporatism, Clientelism and Pluralism in Post-Transition Argentina, Brazil and Mexico, SAT 6:00 - 7:45 pm
Transnational Networks in the Americas: examples from the Hurricane Basin region., SAT 6:00 - 7:45 pm

Technology, Scholarly Resources, and Pedagogy

Research and Scholarly Communication in Latin American Studies, WED/ 8:00 - 9:45 am
Innovative Approaches to Interdisciplinary Graduate Research and Training, WED/ 10:00 - 11:45 am
De-Centering Latin American Studies Undergraduate Curricula, WED/ 12:00 - 1:45 pm
New Technologies in the Classroom, THU/10:00 - 11:45 am
Past, Present, and Future Perspectives on Latin American Studies: *The Handbook of Latin American Studies* at Seventy, THU/4:00 - 5:45 pm
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CALLING ALL MEMBERS

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:

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

Nominees for Treasurer/Executive Council:

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

Nominees for Executive Council:

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

THE CANDIDATES

Eric Hershberg has been a Program Director at the Social Science Research Council since 1990, and teaches at the School of International and Public Affairs at Columbia University, where he is a Senior Research Fellow at the Institute of Latin American Studies. During 2003-04 he was Visiting Professor of Politics and Laporte Fellow at Princeton University. Hershberg was an Assistant Professor of Political Science at Southern Illinois University, and also has taught at New York University and the University of Wisconsin-Madison, where he received his Ph.D. in political science in 1989. In addition to serving as Chair of the Board of Directors of the North American Congress on Latin America (NACLA), Hershberg is a member of numerous editorial and advisory boards. He also has served as an advisor and consultant to an array of academic, non-profit and multi-lateral institutions concerned with issues of higher education and with social and economic change. Hershberg's research and writing has encompassed analyses of Latin America's Southern Cone, the Andean region, and Central America, and he also has published comparative studies incorporating attention to East Asia and Spain. A selection of his writings over the past decade includes: *State and Society in Conflict: Comparative Perspectives on Andean Crises*, coedited with Paul W. Drake, Pittsburgh

University Press (forthcoming); "The Crisis of State-Society Relations in Post-1980s Andes," (co-authored with Paul Drake), Introductory essay in Drake and Hershberg, eds., *State and Society in Conflict...*; "Technocrats, Citizens and Second Generation Reforms: Considerations on Colombia's Andean Malaise" in Drake and Hershberg, eds., *Obstacles to Policy Coherence*, in Drake and Hershberg, *State and Society in Conflict...*; *Militares y memorias: represión política y el pos-autoritarismo en el Cono Sur de América Latina*, Volume co-edited with Felipe Aguero. Madrid: Siglo XXI Editores, (2005); "Global Restructuring, Knowledge and Learning" in *Voprosy Ekonomiki* (Issues in Economics—in Russian). Moscow, August, 2004; Guest editor, special issue of *NACLA Report on the Americas* (November 2003) *Beyond the Washington Consensus*; "Latin America's Crossroads" in *NACLA Report on the Americas* (Nov. 2003); *Critical Views of September 11: Analyses from Around the World*. Co-editor, with Kevin W. Moore. New York: The New Press (2002); "Place, Perspective and Power: Interpreting September 11," (co-authored with Kevin W. Moore), in Hershberg and Moore, eds., (2002); "Change and Continuity in Hemispheric Affairs: Latin America after September 11," (co-authored with Francisco Gutiérrez and Monica Hirst), in Hershberg and Moore, eds., (2002); "Why Argentina Crashed, and is Still Crashing," in *NACLA Report on the Americas*. August, 2002; "Development: Economic and Social Dimensions," in Paul Baltes and Neil Smelser, eds., *The International Encyclopedia of Social and Behavioral Sciences*. Vol. 6, London: Elsevier (2001); *Economic Governance and Flexible Production in East Asia*, (volume co-edited with Frederic Deyo and Richard F. Doner). Rowman and Littlefield Publishers, 2001; "Conclusion: Network Governance, Flexibility and Development Amid Crisis" (with Frederic Deyo and Richard F. Doner) in Deyo, Doner and Hershberg, eds. *Economic Governance and Flexible Production in East Asia*, 2001; "Sector privado, democracia y desarrollo: Los empresarios y las transiciones en Chile" in Amparo Menéndez Carrión and Alfredo Joignant, eds. *La Caja de Pandora: el retorno de las transiciones en Chile*. Santiago: Plancta, 1999; "From Cold War Origins to a Model for Academic Internationalization: Latin American Studies at a Crossroads," *Dispositio/n* Vol. 22, Issue 50, 1999. (University of Michigan Press); "Flexible Production and Political Decentralization in the Developing World: Elctive Affinities in the Pursuit of Competitiveness?" (with Richard F. Doner), Vol. 33, No. 4 (1999), *Studies in Comparative International Development*. (Abbreviated version in Portuguese, published in Nadya Araujo Guimaraes and Scott Martin, eds., "Competividade: Atores e Instituições Locais" (São Paulo: Editora SENAC, 2001.); "Democracy, and its Discontents: Extending Political Citizenship in Latin America," (1999) in Howard Handelman and Mark Tessler, eds. *Democracy and Its Limits: Lessons from Asia, Latin America and the Middle East*. Notre Dame University Press; "Market-Oriented Development and State-Society Relations in

Contemporary Spain and Chile," in Douglass Chalmers, et. al., *The New Politics of Inequality in Latin America*. Oxford University Press, 1997; "Democratic Transition and Social Democracy in Spain" in *PROKLA, Periodical of Critical Social Science* (Berlin), Issue 105, Vol. 26, No. 3 (December, 1996) (in German); *Constructing Democracy: Human Rights, Citizenship and Society in Latin America*. Coedited, with Elizabeth Jelin, Westview Press, 1996. (Spanish ed: *Construir la democracia: derechos humanos, ciudadanía y sociedad en América Latina*. Caracas: Nueva Sociedad, 1996).

Hershberg Statement

It is an honor to have been nominated for the position of Vice President and President-elect of LASA. If chosen I would work closely with the Secretariat and the membership to serve as an advocate for Latin American Studies and to strengthen the position of the field in intellectual life throughout the Americas. Two overarching priorities would shape my agenda as Vice President and President-elect of the Association. The first would be to facilitate attendance in LASA Congresses by as wide a range of participants as possible. This entails expanding efforts to include researchers from Latin America, engaging contributions from the full range of social science and humanities disciplines, fostering ties to researchers in Latino Studies and related fields, and encouraging involvement of intellectuals from non-academic as well as conventional university settings. One way to broaden participation is to ensure that future Congresses are held in venues that are conveniently located, reasonably priced, and conducive to intellectual debate and networking. Another is to secure resources to help defray the cost of participation by Association members based in Latin America and by graduate students, an all too frequently neglected LASA constituency who represent the next generation of the Association's membership and whose attendance at the Congress should be encouraged. A further strategy for broadening participation is to convene the Congresses around themes that will capture the imagination of researchers across the many and diverse disciplinary currents that constitute Latin American Studies. Finally, the Association's leadership can organize and structure special sessions in ways designed specifically to attract input from under-represented disciplines and communities—ranging from economics to the life sciences to ethnic studies fields—while continuing to create space for contributions by knowledge producers from different walks of life. A second priority that I would pursue as Vice President and President-elect would be to engage ongoing debates concerning the role of area and international studies in American higher education. It is essential that LASA's leaders articulate the case for Latin American Studies before a variety of audiences—in academe, in the world of private and public funding agencies, among advocacy organizations and so on—who should come to see the field as intellectually vital and as an important public good. As the largest and most diverse area studies association in the United States, LASA is particularly well-positioned to influence perceptions of the role that region-specific fields can and should play in nurturing international awareness on American campuses. This entails lobbying on behalf of area studies scholarship and institutions beyond the

specific confines of Latin America. In this respect, as Vice President and President-elect I would seek to maximize opportunities for LASA to collaborate with the leadership of area studies organizations concerned with other regions of the globe. Finally, a crucial dimension of any attempt to strengthen the position of area studies in U.S. universities involves efforts to bridge the often substantial divide between regional specialization and the academic disciplines in which most of the Association's members carry out their work. Thus, as part of LASA's leadership I would endeavor to stimulate cross-fertilization between Latin American studies and the disciplines. In so doing, I believe that LASA can play an important role in stimulating an opening of the disciplines—and of U.S. higher education—to contributions from outside the United States and to insights derived from systematic analysis of Latin American societies and cultures.

Harley Shaiken holds the Class of 1930 Chair and has been the Director of the Center for Latin American Studies at the University of California, Berkeley since 1998. He has been a Professor of Social and Cultural Studies in the Graduate School of Education and the Department of Geography at U.C. Berkeley since 1993 where he specializes on issues of labor, trade, and global economic integration with a focus on Latin America. He was formerly on the faculty of the University of California, San Diego (1986-1993). From 1981 to 1986, he was Research Associate in the Program in Science, Technology, and Society (STS) and the Laboratory for Manufacturing and Productivity at Massachusetts Institute of Technology and in 1980 was a post doctoral fellow in the STS program at MIT. He is the author of three books: *Work Transformed: Automation and Labor in the Computer Age*; *Automation and Global Production*; and *Mexico in the Global Economy* as well as numerous articles and reports. He is a board member of the Center for American Progress and American Rights at Work, both located in Washington D.C.

Shaiken Statement

Now is the time for LASA to be bold. Overall my goal would be to integrate the rich scholarly work of LASA with shaping broader public debates, using both traditional approaches and new electronic resources. I propose building four bridges. First, a bridge between LASA scholarship and a broad public audience on central issues facing Latin America. The LASA meetings could host several plenary sessions that bring together a high profile public figure and a scholar or public intellectual. At a recent American Sociological Association (ASA) meeting, for example, Paul Krugman and Fernando Enrique Cardoso discussed neoliberalism. These plenary sessions could be followed by moderated electronic discussions on the LASA Web site and possible meetings on University campuses cosponsored with centers on Latin American studies. What makes this possibility exciting is not simply intervening in existing debates but defining new directions for both scholarship and public discourse. Second, a bridge between LASA sessions and policy makers throughout the Americas. These sessions would share scholarship and experience on key issues throughout the Americas such as urban violence. They would seek to integrate scholars, policy makers, and representatives of social movements impacted by change.

Third, a continuing dialogue across the Americas that both integrates Latin American voices more generally and the voices of social movements that often wind up being marginal, if present at all. Labor, women's groups, the human rights community, environmentalists, indigenous peoples, gay and lesbian groups among others all could be more central to discussions taking place. This bridge could experiment with introducing new perspectives. Imagine an electronic forum now on the social aftermath of hurricane Katrina and what it means: the forum could include the reaction of Latin Americans to Katrina as well as a discussion by Latin Americanists in the United States on the implications of Katrina on issues such as immigration reform. Blogs located on the LASA Web site could provide new communications between voices throughout the Americas. Finally, a focus on the humanities. Consider a presentation by a film director such as Walter Salles on social realities and film in Latin America at a LASA meeting and an ongoing discussion on these issues through LASA electronic forums. My sense is that these new approaches would build on the strong foundations LASA has already in place. They would serve to enhance the scholarly work that is presented at meetings, the networks that are formed, and the rich friendships that develop.

Kevin J. Middlebrook is Reader in Latin American Politics at the Institute for the Study of the Americas, University of London. Between 1995 and 2001 he was Director of the Center for U.S.-Mexican Studies at the University of California, San Diego, where he also held an appointment as Adjunct Professor of Political Science. Educated at Harvard University, he has held postdoctoral fellowships at the Center for U.S.-Mexican Studies (1983-1984, 1991) and the Hoover Institution on War, Revolution, and Peace at Stanford University (1993-1994), as well as research grants from the Fulbright-Hays Commission, the Social Science Research Council, the Howard Heinz Endowment, and the Fulbright Commission. Dr. Middlebrook is the author of *The Paradox of Revolution: Labor, the State, and Authoritarianism in Mexico* (Johns Hopkins University Press, 1995), winner of the 1996 Hubert Herring Book Prize from the Pacific Coast Council of Latin American Studies, and co-author of *The Second Mexican Revolution: Economic, Political, and Social Change in Mexico Since 1980* (Cambridge University Press, forthcoming). He is also editor or co-editor of nine books: *The United States and Latin America in the 1980s: Contending Perspectives on a Decade of Crisis* (University of Pittsburgh Press, 1986); *Unions, Workers, and the State in Mexico* (Center for U.S.-Mexican Studies, 1991); *The Politics of Economic Restructuring: State-Society Relations and Regime Change in Mexico* (Center for U.S.-Mexican Studies, 1994); *Electoral Observation and Democratic Transitions in Latin America* (Center for U.S.-Mexican Studies, 1998); *Conservative Parties, the Right, and Democracy in Latin America* (Johns Hopkins University Press, 2000); *Party Politics and the Struggle for Democracy in Mexico: National and State-Level Analyses of the Partido Acción Nacional* (Center for U.S.-Mexican Studies, 2001); *Confronting Development: Assessing Mexico's Economic and Social Policy Challenges* (Stanford University Press and Center for U.S.-Mexican Studies, 2003); *Dilemmas of Political Change in Mexico* (Institute of Latin American Studies, University of London / Center for U.S.-

Mexican Studies, University of California, San Diego, 2004); and *Producción de exportación, desarrollo económico y el futuro de la industria maquiladora en México* (Universidad Autónoma Metropolitana, 2005). In addition, he has published articles in major English- and Spanish-language journals, including *Comparative Politics*, *Estudios Sociológicos*, *Foro Internacional*, *Journal of Common Market Studies*, *Journal of Latin American Studies*, *Labor Studies Journal*, *Latin American Research Review*, *Revista Mexicana de Sociología*, and *World Politics*, as well as chapters in numerous edited books. Dr. Middlebrook's current research focuses on cross-border worker rights coalitions and the performance of the national and intergovernmental labor institutions created in association with the North American Free Trade Agreement, with particular attention to the lessons that these institutions offer for the international defense of workers' rights in free-trade agreements and the prospects for institutional "deepening" in the context of North American economic integration. Within LASA, Dr. Middlebrook has served as an editorial board member of the *Latin American Research Review* (1997-2000), member (1992-1994) and co-chair (1994-1997) of the Task Force on Human Rights and Academic Freedom, member of the steering committee for the working group on labor studies (1994-1995), and chair of the "Democracy and Human Rights" section of the 1994-1995 Congress program committee.

Middlebrook Statement

This first election of LASA's Treasurer coincides with a systematic attempt to professionalize the management of our association's finances. Over the next two years, we will need to assess carefully the role of LASA's new professional investment manager, the results of a pending audit of LASA finances, the accounting system we employ, and our overall investment strategy. In particular, we must ensure that LASA's endowment funds are invested in a socially responsible manner (and, if feasible, in ways that contribute to socially equitable economic development in Latin America and the Caribbean). My direct experience (as Director of the Center for U.S.-Mexican Studies, University of California-San Diego) with budget preparation and administration, as well as my experience working with professional endowment managers, would permit me to coordinate and oversee these tasks successfully. In the context of LASA's democratic values and internal procedures, I also wish to affirm my very strong personal commitment to transparency and accountability in the management of our association's financial affairs. If elected to the Executive Council, I would also seek to promote programmatic initiatives that expand the range and reach of LASA's professional activities in order to make its human and organizational resources available to an even broader Latin American studies community. LASA could, for example, serve as promoter and facilitator of university-based research networks among Latin American, European, and U.S. institutions. LASA might also consider sponsoring an annual summer institute to promote systematic research on cutting-edge topics (for instance, globalization and Latin American development, the quality of democracy in the Western Hemisphere, gender justice, the environment and rights-focused development, and so forth). An initiative such as this

could provide younger scholars—especially those based in public universities outside the region's capital cities—with valuable research training and expanded professional contacts and opportunities.

Efforts undertaken along these lines should complement, rather than duplicate or compete with, LASA's core programs and the activities of existing Sections. The success of any such new programmatic initiative would, therefore, depend upon extramural fund-raising and commitment by interested LASA members. Yet endeavors such as those outlined above might help take our association to a still higher level of engaged scholarly activity and contribute meaningfully to the formation of future generations of researchers in Latin America and the Caribbean.

Deborah Poole (bio not available)

Poole Statement

As a member of the Executive Council I will work to raise funds for ongoing LASA programs, and in particular to expand our ability to support the participation of indigenous, minority and junior scholars from Latin America.

Ariel C. Armony was born and raised in Buenos Aires, Argentina. He received his *Licenciatura* from the Universidad de Buenos Aires (Facultad de Filosofía y Letras) and his Ph.D. in Political Science from the University of Pittsburgh. He is Associate Professor of Government and Co-Director of the Goldfarb Center for Public Affairs and Civic Engagement at Colby College, where he also serves on the board of the Latin American Studies Program. He worked as a press and radio journalist in Argentina both in state-run and private media. He has been involved in human rights work since he volunteered for the first Buenos Aires educational prison project in 1984. More recently he worked on documenting, via declassified U.S. government materials, gross violations of human rights in Argentina and Honduras dating from the 1970s. Much of this work was in collaboration with human rights organizations and government agencies in Argentina, Honduras, and the United States. His findings have contributed to the prosecution of military officers in cases of torture and disappearance of civilians. Armony is the author of *The Dubious Link: Civic Engagement and Democratization* (Stanford; which made the University Press Bestsellers List in 2004), and *Argentina, the United States, and the Anti-Communist Crusade in Central America, 1977-1984* (Ohio University; published in Spanish by the Editorial de la Universidad Nacional de Quilmes). He is co-editor of *Repression, Resistance, and Democratic Transition in Central America* (Scholarly Resources) and *Repensando la Argentina* (Woodrow Wilson Center). His essays on state-sponsored terror, transnational military cooperation, civil society, citizenship, and comparative democratization have appeared in several edited volumes and journals, including recent contributions in the *Journal of Democracy*, *Latin American Politics and Society*, and *Textos*. He is currently at work on a book-length manuscript, *Daring More Democracy: Citizenship, Identity, and Difference in Latin America*, which explores the advances and limitations of the politics of

recognition with regards to Afro-descendants in Latin America. He is also working on a study on civil society and religion in Cuba, an interdisciplinary project that uses geospatial technologies to map territorial distributions of rights in Buenos Aires City, and a project on the feasibility of adapting for the Latin American context a development model from India which identifies eco-friendly marketable inventions by rural dwellers and turns them into sources of revenue for their communities. Armony has received funding from the Aspen Institute, the National Science Foundation, and the Mellon, Kellogg and Inter-American Foundations. He has been a residential fellow at the Woodrow Wilson International Center in Washington, DC, and at the Rockefeller Foundation's Bellagio Study Center in Italy. He has reviewed articles and manuscripts for several journals and university presses and served on a number of professional committees, ranging from the fellowship selection committee for the Woodrow Wilson Center to the best article award committee for the New England Council of Latin American Studies (NECLAS). He is a contributor on current affairs for newspapers and magazines in Argentina.

Armony Statement

As a Latin American scholar who obtained his undergraduate degree in Latin America but has pursued a career in North America, I would bring to LASA's Executive Council a particular sensitivity to public policy issues relating to Latin American and Caribbean migration throughout the Americas and to the convergence/divergence of research agendas between the North and South. Given major resource constraints in the South, I would work to promote programs through LASA to help Latin American colleagues who face difficult economic and bureaucratic obstacles in their professional development. These kinds of efforts should contribute to establish a more level playing field between the North and South. Further facilitating North-South collaboration through innovative programs to partner Latin American- and North American-based scholars across such categories as gender, age, race, and discipline could lead to new research agendas and fresh teaching approaches throughout the hemisphere. Marshalling the relatively inexpensive power of e-networks, LASA could play an enhanced role in the promotion of links among Latin American research institutions, particularly given the difficulties to circulate information across countries in the region. Building on the development of the Sections in LASA, we should also broaden opportunities for underrepresented groups in the Association. LASA has opened meaningful spaces for participation of lesbian and gay colleagues. We should now work especially hard to include the views, work, and experiences of Afro-descendant and indigenous intellectuals in our organization. LASA should promote more visibility to these groups in the different activities of the Association. Finally, I would like to see LASA emphasize more exchanges with Asia and Africa via collaborative projects. Strengthening global networks through LASA will help us to better understand the region in a global context and potentially bolster an increasingly dynamic South-South cooperation.

Guillermo Delgado-P. Es antropólogo y miembro del Departamento de Estudios Latino Americanos, Universidad de

California, Santa Cruz; Fue director de Field Studies del mismo departamento, Coordinador del Interethnic Research Cluster del Chicano/Latino Research Ctr, CLRC; Miembro del Indigenous Research Cluster, Center for Cultural Studies, UCSC; Miembro, Indigenous Research Centre of the Americas, IRCA/Native American Studies Department de la Universidad de California Davis. Desde el 2001 es Editor del Journal de Bolivian Studies Association, <www.bolivianstudies.org>. Reside en los EE.UU. desde 1976. Obtuvo el doctorado en Antropología Sociocultural bajo la dirección de R. P. Schaedel en The University of Texas at Austin, con la tesis titulada "Articulations of Group Identity and Class Formation Among Bolivian Tin Miners". Obtuvo el B.A. y la Licenciatura en la Universidad Católica de Chile. Fue antropólogo-residente en el Overseas Educational Fund de Washington, D.C. Diseñó e implementó un programa de la lengua Quechua en el Instituto de Estudios Latinoamericanos (ILAS) de la Universidad de Texas, Austin. Dictó la cátedra de Estudios Latinoamericanos en el Gustavus Adolphus College, SP, Minnesota, y desde 1989 en la Universidad de California, Santa Cruz. Fue miembro del "Centro de Arte" de Washington, D.C., cuya misión fue promover a artistas de origen hispano/chicano/latinoamericano. Entre 1989 y 1997 fue miembro del equipo editor de SAIIC-Abya Yala News para los Derechos Indígenas de Meso y Suramérica (Oakland, California). Entre 1994 y 2003 fue miembro directivo del Chicano/Latino Research Center, CLRC-UCSC. Colaboró con Presencia Literaria (La Paz), Ojarasca/La Jornada (México), Cultural Survival, NACLA, Tink'azo, ISLA. Algunas de sus más recientes publicaciones son: *Conocimiento Indígena y Globalización*, W. Alderete, et al. Quito: Abya Yala, 2005; (w. J. B. Childs) "First Peoples/African-American Connections" in: J.M. Barker (ed.) *Sovereignty Matters. Locations of Contestation and Possibility in Indigenous Struggles for Self-Determination*. Lincoln: University of Nebraska Press, 2005, pp.67-87. *Quechua Verbal Artistry/Arte Verbal Quechua*. G. Delgado-P., y J. M. Schechter, (Bonner Amerikanistische Studien, 2004). *Identidad, ciudadanía y participación popular desde la Colonia al Siglo XX*. (J. Salmón y G. Delgado, Eds., La Paz: Plural 2003). "Las Mujeres Indígenas y sus luchas trans/nacionales: notas sobre la re/narrativización de la memoria social." en: N. Gutiérrez (ed). *Mujeres y nacionalismos en América Latina*. México: UNAM, 2004, pp.261-298. "Transcommunalism: Beyond Tolerance, for Understanding" (en: J. B. Childs, *Transcommunalism*, Temple, 2003, 103-117); "The Making of a Transnational Movement", *NACLA/Report on the Americas*, Vol. XXXV (6), May/June 2002:36-39; "Indigenous Transcommunalities, Human Rights and Globalization" (Nov. 2000) at: <www2.ucsc.edu/cgirs/conferences/humanrights/>; "Las Políticas del Lenguaje y los Debates Nacionalistas: El caso de México y los EE.UU" (en: N. Klahn, P. Castillo, A. Alvarez, y F. Manchón (Eds), *Las Nuevas Fronteras del Siglo XXI*, México: La Jornada/UNAM/UC, 2000; "Latin America: The Internet and Indigenous Texts." (en: P. B. Goodwin Jr. (ed) *Global Studies: Latin America*. Dushkin/McGraw-Hill, 2000); Tiene artículos en revistas electrónicas: "Jaime Saenz: El Angel También Sabe Mentir"; at: <www.andes.missouri.edu/andes/indice_completo.html>; "Ecuador: Reflections on The January Uprising," at: <www.igc.org/isla/special_1.html>; (texto premiado por la Revista UTNE/Enero 2000); "El Globalismo y los pueblos

indios:de la etnicidad a la agresión benevolente de la biotecnología," en: J.M. Valenzuela (ed), *Procesos Culturales de Fin de Milenio* (Tijuana:COLEF/Conaculta, 1998); "Tres Instancias sobre 'El Otro Lado': Ensayos sobre una Antropología de la Fricción," *Revista Frontera Norte* (Tijuana, Mexico, 1998).

Delgado Statement

Deseo expresar mi gratitud al LASA Nominations Committee por elegirme candidato al Executive Council. Como miembro del EC de LASA, desearía unirme al proyecto mancomunado de LASA que es una institución a la que siempre he considerado verdadera líder tanto en el mundo de ideas como en el propósito de promover el conocimiento analítico de la América Latina. Mi interés como candidato al EC propone reforzar el trabajo de áreas de preocupación académica que no siempre han recibido un apoyo más tangible. Entre ellas la Indigeneidad, tema que, en razón de la globalización, nos permite mayor interdisciplinaria en su tratamiento. Otro tema importante es el de la Transcomunalidad, los espacios de interacciones multiétnicas en el transfondo de nuestras sociedades. Las 'transcomunalidades' se complica algo más si consideramos irrefutables los conceptos de género, sexualidad y clase social. Tengo interés en continuar explorando el área de comunicaciones, ya sea como medio o fin que refuerza una máxima interacción de colaboración (incluida la cibernética) ó asistencia mutua entre programas académicos, miembros de LASA y universidades tanto en el norte como en el sur. En este primer lustro del siglo XXI, y al ponderar el impacto no tan feliz del globalismo y el neoliberalismo en las Américas, somos testigos de perceptibles y persistentes problemas sobretodo a nivel de la educación universitaria que es el área que nos incumbe. La asistencia internacional de los países sobredesarrollados a programas académicos en el sur han avanzado cualitativamente y existen admirables ejemplos de logros serios (tales como la reciente experiencia de la Universidad de la Cordillera en La Paz, Bolivia), de nuevos programas con más aplicabilidad a las realidades de América Latina. Pienso que LASA puede seguir jugando un rol inspirador al alentar una interacción más profunda en áreas donde no existía un evidente diálogo, e.g. Brazil y el resto de América Latina, América Latina en Brazil y en el Caribe, el mundo Chicano/Latino en los EE.UU., México y América Latina, y naturalmente, el mundo Afro-estadounidense y su contraparte en América Latina. y el Caribe. Como se verá, estas áreas se hacen más evidentes debido a la formación de nuevas diásporas, nuevas migraciones, y persistente necesidad de fijarnos en la reproducción de lenguas y formas de decir o escribir, es decir, la producción de nuevos conocimientos, nuevos ciudadano/as, y nuevos públicos. Como un proponente de la Indigeneidad he tenido la oportunidad de participar y alentar diálogos en áreas que pensábamos imposibles tales como los proyectos entre académicos de las Primeras Naciones o Pueblos Indígenas Originarios tanto del Norte, el Sur y las Islas del Pacífico. Este tipo de proyectos requiere el uso de lenguajes nativos que antes pensábamos irrecuperables. Sin embargo, cuando nos proponemos dialogar, surgen voces obliteradas con su implacable certitud histórica. En todo esto LASA tiene un rol preponderante que jugar.

Edmund T. Gordon is the Director of the Center for African and African American Studies, Associate Professor of Anthropology and an affiliate of the Lozano Long Institute of Latin American Studies at the University of Texas at Austin. His research interests include: culture and power in the African Diaspora, gender studies (particularly Black males), critical race theory, and racial political economy in Central America and the United States. His research in these areas has resulted in a number of publications including: "Cultural Politics of Black Masculinity." *Transforming Anthropology* 1997, "The African Diaspora: Towards and Ethnography of Diasporic Identification." *Journal of American Folklore* 1999, and *Disparate Diasporas: Identity and Politics in an African-Nicaraguan Community*. 1998 U.T. Press. His current work focuses on race and the struggle for resources, particularly communal lands, among indigenous and African descended communities in Central America.

Gordon Statement

It is an honor to be nominated to serve on the Executive Council of the Latin American Studies Association. I assume that all those nominated for this position are highly qualified and will do a fine job if they are elected to the post. I believe however, that I can bring a perspective to the Council that relatively few members of LASA are able to and that it is past time for this perspective to be represented in the governance of the organization. I am an African American of Afro-Caribbean descent. My entire adult life I have been intellectually and politically involved with people of African descent in Central America. Among my principal areas of academic interest and scholarly expertise is a critical race theoretical approach to the Black Diaspora in Latin America. Interest in people of African descent and a comparative critical race approach to the study of Black and Indigenous peoples in Latin America are relatively rare among Latin Americanists and until recently have been at the margins of the organization that represents us. This is the case despite the fact that peoples of African descent represent a very significant portion of the population of Latin America and that racial processes are an important aspect of the social, cultural, political and economic dynamics of this region. If elected to the Executive Council I can help to bring this perspective from the margins to the center of the Association.

James N. Green is Associate Professor of Latin American History and the Director of the Center for Latin American Studies at Brown University. From 2002 to 2004, he served as the President of the Brazilian Studies Association (BRASA). He is currently the Chair of the Committee on the Future of Brazilian Studies in the United States, which held a national conference at Brown University September 30 and October 1, 2005, to develop a strategic plan to strengthen and enrich Brazilian Studies. His research interests include gender and sexuality in Latin America, the history of the Brazilian military dictatorship, and nineteenth century urban Brazilian history. Green returned to graduate school in the 1990s after twenty years as a community, union, and political activist in Latin America and the United States. He was a founding member of the national Chile solidarity movement in the early 1970s and a founding leader of the Brazilian gay, lesbian, transgendered movement in São Paulo in the late 1970s. From

1982 to 1989 he was an organizer in the Mexican and Central American communities of Los Angeles, a bilingual social worker, and a leader of SEIU, Local 660. He completed a Master's degree in Latin American Studies at California State University, Los Angeles in 1992 and a doctorate in Latin American history at the University of California, Los Angeles in 1996. Green taught Latin American history at California State University, Long Beach from 1996 until moving to Brown University in January 2005. He is the author of *Beyond Carnival: Male Homosexuality in Twentieth-Century Brazil*, (University of Chicago, 1999) that won the Hubert Herring Book Award of the Pacific Coast Council on Latin American Studies (1999) and the Lambda Literary Foundation/Paul Monette-Roger Horwitz Trust Award (2000). A Portuguese-language edition, published in 2000, won the Cidadania em Respeito à Diversidade [Citizenship Respecting Diversity] Book Award, São Paulo, Brazil (2001). Green is also co-editor of two Portuguese-language edited collections: *Homossexualismo em São Paulo e outros escritos*, (Editora da UNESP, 2005), and *Frescos Trópicos: Fontes sobre a homossexualidade masculina no Brasil, 1870-1980* (Editora Record, forthcoming). He has served on the editorial board of *Latin American Perspectives* for twelve years, editing or co-editing five issues. He also serves on the editorial boards of *Odisséia* (Federal University of Rio Grande do Norte, Natal, Brazil), *Gênero* (Universidade Federal Fluminense, Niterói, Brazil) and *Estudios Interdisciplinarios de América Latina y el Caribe*, (University of Tel Aviv, Tel Aviv, Israel). He is currently working on two book projects: "*We Cannot Remain Silent*": *Opposition to the Brazilian Military Dictatorship in the United States, 1964-85*, with the support of Fulbright and American Council of Learned Societies fellowships, and *The Crossroads of Sin and the Collision of Cultures: Pleasure and Popular Entertainment in Rio de Janeiro, 1860-1920*, with the support of a National Endowment of the Humanities grant. Green joined the Latin American Studies Association as a graduate student in 1992. At his first meeting he founded, and twice co-chaired what is today the Sexuality Studies Section, but has been known as the Lesbian and Gay Section of LASA. He has served on the LASA Brazil Section Executive Committee and the LASA Program committee. He is currently the chair of Martin Diskin Memorial Lectureship Award Selection Committee. Green continues his activism as a National Co-coordinator of the Brazilian Strategy Network, founded in 2003 to support the progressive political and social movements in Brazil, and as a member of the Organizing Committee for the 2005 Summit of Brazilian Leaders in the United States, the first national conference of Brazilian activists and leaders to be held in the United States.

Green Statement

*I bring to the Executive Council thirty years as an activist on issues related to Latin America and a commitment to expanding and enriching Latin American Studies while linking LASA to scholars in Latin America and among immigrants in the United States. I would like to contribute to the association's leadership body in the following ways: (1) **Expanding Brazilian Studies.** As the former president of the Brazilian Studies Association (BRASA) and the Chair of the Committee on the Future of Brazilian Studies in the United States, I have worked to build bridges between LASA and BRASA, by serving on the leadership*

bodies of the two associations and encouraging collaboration and exchanges. I would like to consolidate that interaction in an effort to strengthen Brazilian Studies within LASA and to ensure a cordial and cooperative relationship between LASA and BRASA. I would like to build better links with Brazilian Higher Education funding agencies to expand opportunities for Brazilian scholars to study in the United States, attend international association meetings, and participate in international collaborative research projects. LASA can help encourage members in the United States and other parts of Latin America to develop more opportunities for Brazilian graduate students to participate in the short-term scholarship programs with scholars abroad. (2) **Strengthening Gender and Sexualities studies within LASA.** Our organization should be proud that gender and sexualities studies have expanded within LASA over the last two decades. I would like to develop new ways to more fully integrate these fields into other areas of scholarly investigation about Latin America both in the LASA Program at our International Congresses and in other initiatives of the association, ie. LASA Forum, special events, new special funding opportunities, etc. (3) **Maintaining LASA as a professional organization that integrates equity and social justice with our academic interests.** Since the late 1960s, LASA members have shown a consistent interest in highlighting issues of equality and social justice as they examine the varied facets of Latin American society, politics, and culture. This has included defending academic freedom and social justice in Latin America and promoting international open exchanges with scholars from all over the Americas. As a member of the Executive Council, I would work to maintain that tradition within the Association.

José Rabasa is Chair of the Department of Spanish and Portuguese at U.C. Berkeley. He earned a BA in Spanish and Philosophy from the Universidad de las Américas, Cholula, Mexico. Rabasa did graduate work in Philosophy at Universidad Nacional Autónoma de México before coming to the United States to pursue a Ph.D. in History of Consciousness at the University of California at Santa Cruz. He taught at the University of Texas, University of Maryland, and the University of Michigan before joining the faculty at Berkeley in 1998. Rabasa is the author of *Inventing America: Spanish Historiography and the Formation of Eurocentrism* and *Writing Violence on the Northern Frontier: The Historiography of New Mexico and Florida and the Legacy of Conquest*. He edited with Javier Sanjinés and Robert Carr a special issue of *Dispositio/n* 46 on *Subaltern Studies in the Americas*. His articles include essays on sixteenth-century colonial discourses, the indigenous representation of the Colonial order. His work has appeared as chapters of books on colonial studies postcolonial theory and as articles in *Revista Chiapas*, *Humboldt State Journal of Social Relations*, *Revista Iberoamericana*, *Dispositio/n*, *Historia y Grafia*, *Estudios*, *Poetics Today*, *College Literature*, *Cultural Critique*, *Hispanic Issues*, *Interventions*, and *Rethinking Marxism*. Rabasa is currently in the last stages of a long-term research project on "Pre-Columbian Past and Indian Presents in Mexican History." This book includes chapters that address issues on the limits of translation, comparative studies of incommensurable backgrounds, radical relativism, theories of just war, echographies of voice in Nahuatl alphabetical

writing, indigenous autonomy in Chiapas today, and Zapatismo. Rabasa teaches courses on historiography, subaltern studies, the aesthetics of violence, orality and literacy, and colonial/postcolonial studies. He is co-director with Jesús Rodríguez Velasco of SEMMYCOLON (Seminario de estudios medievales, modernos y coloniales). SEMMYCOLON proposes an intellectual project that seeks to bring together faculty and graduate students interested in the study of the culture, literature, history, politics and theory relative to the Middle Ages, the Early Modern Period (up to 1700), and the Colonial Era (up to the end of the nineteenth century). The project takes this periodization as a point of departure rather than as a clearly delimited sequence. In fact, the interrogation of periodicity as well as of the Atlantic divide will be part of our deliberations. SEMMYCOLON has constituted itself as a permanent seminar and research group. For the last four years Rabasa has been conducting at Berkeley a workshop in Nahuatl translation and intersemiotic systems. This workshop includes graduate and undergraduate students, faculty, and members of the community at large. This workshop allows students who are introduced to Nahuatl in an undergraduate to continue to work on Nahuatl. He forms part of the MLA Texts and Translation Series Editorial Board and of the Division Executive Committee for Colonial Latin American Literatures.

Rabasa Statement

With the fall of the Berlin Wall and the loss of the elections in Nicaragua, many of us in Latin American studies felt that the only option left was to accept the fact that capitalism had triumphed and that we should accept the loss. A group of us formed the Latin American Subaltern Studies Group to reflect on what had gone wrong with revolutionary projects. This was an interdisciplinary group that included scholars working in sociology, history, anthropology, literature and cultural studies. There have been some excellent publications by members of the group, and the term "subaltern" has gained currency among those who write under LASA. Although the group has broken up, the interdisciplinary project continues as many of the original members continue to think of our work as subaltern studies. It remains for certain that the disenfranchisement of the poor, of indigenous peoples, of blacks, of subalterns has only increased in the last two decades of neo-liberal economic and political policies. A major turning point was the Zapatista uprising in 1994, on the morning of the implementation of NAFTA. The responses to this event were hardly of unanimous support. Many members of the intelligentsia in Mexico had believed Carlos Salinas's claim that Mexico was on the brink of joining the first world, some felt that the age of utopias in Latin America was gone for the better. Remember Utopía desarmada? A more fruitful response to the "end" of Communism, I think, expressed the realization that indigenous movements and in general movements grounded in the experience of the poor and the marginalized had much to offer for a re-conceptualization of strategies for social transformation that no longer drew their inspiration from rigid Marxist models. We have learned to listen to their proposals and to produce academic work that theoretically has expanded the proposals and practices coming from non-academic circles. In this respect, we were but an instance of LASA's long trajectory

of academics working in close collaboration with social movements in Latin America. As a member of the Executive Council at LASA, I will promote the study of colonial discourses, subaltern studies, and, beyond these strictly academic projects, the collaboration between indigenous and subaltern social movements in Latin America and scholars in academic institutions. I will also promote contact between indigenous movements in Latin America and similar movements in the United States and in other continents. I am equally committed to the support of the study of indigenous languages.

Alcida Rita Ramos is an anthropologist who has taught in the Department of Anthropology (formerly Social Sciences), at the Universidade de Brasília, since the early 1970s. She has conducted extensive fieldwork in northern Brazil, among the Yanomami indigenous peoples, focusing on such issues as social organization, cosmology, inter-ethnic relations, and the impact of economic development and government policies. Most recently, Ramos' research has focused on "indigenism"—dominant society ideologies and practices toward indigenous peoples—in Brazil and in a comparative perspective with Argentina and Colombia. She has written extensively on all these topics, in three languages. Her recent books include: *Sanumá Memories. Yanomami Ethnography in Times of Crisis* (Madison 1995) and *Indigenism. Essays on the Politics of Interethnic Relations in Brazil* (Madison 1998). Since the beginning of her career, Ramos has been a strong and persistent public voice on a wide range of issues related to the politics of knowledge—from the social responsibility of academic research, to the

transformation of Eurocentric approaches to the social sciences. She was a member of the Committee for the Creation of the Yanomami Park, an active participant in numerous indigenous rights initiatives, and is currently president of the *Pro-Yanomami Commission*. In 2005 Ramos held a Tinker Visiting Professorship at the University of Wisconsin at Madison.

Ramos Statement

As a member of the Executive Council I would commit myself to deepen the trend toward the internationalization of LASA, and to strongly stress the importance of Latin American production for the advancement of Social Studies in general. LASA still has a long road to travel in order to become a forum that fully values the diversity of thought and practice in the social sciences outside the United States and Europe. This is not simply a matter of fairness and coevalness: the quality of the field anywhere suffers when the full range of perspectives is unknown or not taken properly into account. One concrete step in the direction of "desubalternizing" Latin American social science is to strengthen symmetrical ties between LASA and Latin American-based sister associations (as, for example, the Brazilian Association of Graduate Programs in Social Sciences [ANPOCS—Associação Nacional de Programas de Pós-Graduação em Ciências Sociais]). Another crucial step is to recognize the importance of horizontal collaborative work and encourage the undertaking of joint research projects involving individuals and/or institutions from the Americas.



NEWS FROM LASA

Cuba Task Force Report by Marysa Navarro, Chair

The Task Force on Cuba was given the mission "to study options to calling attention to the suppression of the rights of academics to travel to and from Cuba." It was directed to present its recommendations to the EC by December 1, 2004.

The Task Force is composed of John Coatsworth, William Leogrande, Judith Hellman Sheryl Lutjens, and Marysa Navarro.

Although the mission statement does not specifically mention it, we agreed that our task was to assure that Cuban scholars can participate in the next LASA meeting in Puerto Rico and all the subsequent congresses that will be held in the United States and secondarily to make sure that U. S. scholars can travel to Cuba for legitimate scholarly purposes.

We also agreed that the present policies restricting travel to and from Cuba are not likely to be changed in the near future. Though there may be exceptions to the application of the new rules, we

do not believe that there will be exceptions for LASA. On the other hand in so far as there will be a partial change of the guard in the State Department Cuba Desk in August of 2005 there might be a change on the horizon. If there is a change and there is a possibility for the participation of Cuban scholars in San Juan, then we would try to work out a schedule with the Cuba Desk and Milagros Percyra would become involved, as she was the last time around.

Since the present is so dim, the Task Force should concentrate on the future. There is a group of individuals representing institutions and diverse organizations involved in academic travel to Cuba called the Emergency Coalition to Defend Educational Travel, ECDET, that has developed a number of activities in Washington since November 2004. They also met to plan further activities in Washington, in the month of April. Various LASA members were involved in the meeting, which was chaired by Wayne Smith. Phil Brenner, Sheryl Lutjens, Reid Reading, Cynthia McClintock,

Nelson Valdés and Carmen Diana Deere were there as well. ECDET is a consortium that is developing a legal strategy, a congressional strategy, and an outreach program. We believe that the ECDET could use our support while we continue to profit from the work it does. We recommended to add LASA to the institutions represented by ECDET. If ECDET decides to challenge the legality of the travel restrictions to Cuba and LASA is asked to join, the EC will have to tackle the issue.

The Task Force also thought that we should try to fundraise in Europe so as to make funds available to Cuban scholars, especially to support their visa expenses to the United States which are particularly onerous to them. We agreed that the Task Force should try to approach European foundations (German, Spanish) to ask for funds for visa support. The grant would be made to the Cubans, not to us.

The Task Force reported that it supported the Cuban Section proposal sent directly to the EC, leaving the funding decision to Ways and Means and the EC.

The chair reported that an ACLS meeting, many representatives of institutions that supported LASA in October 2004, reiterated to me their sympathy with our plight, but when I mentioned the need for the ACLS to make a stand on the issue of travel and academic freedom, on three occasions, there was no response from the ACLS membership. However we should try to go back to the associations that supported us and ask them to sign on a statement about academic freedom and travel. We also thought that we should find out how much it costs to buy space in the New York Times and if at all possible publish the statement.

The EC decided to extend the life of the Task Force, to formally become a member of ECDET, to support the European funding idea and to explore publishing a letter in the New York Times condemning travel restrictions and to seek the endorsement of other professional associations.

I guess there is work ahead of us.

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UNIVERSITY of CALIFORNIA Riverside

Senior Position in Latin American Studies

The College of Humanities, Arts, and Social Sciences (CHASS) at the University of California Riverside (UCR) invites applications for a tenured position that would contribute to the College's existing strength in Latin American Studies (LAS). CHASS currently has over 35 faculty members whose primary area of research is Latin America, and it seeks to build on this strength through a cluster of hires in international and global studies. The appointment will be made at the associate or full professor level in any one of the College's 19 departments. The field of research is open. The successful candidate will be expected to teach at the undergraduate and graduate levels, and to play a leadership role in developing UCR's multi-disciplinary LAS program. The appointment will commence as early as July 1, 2006.

UCR is currently pursuing an ambitious ten-year plan to grow to approximately 22,000 students. Growth has provided the opportunity for new initiatives and centers to emerge. The cluster of hires in international and global studies is part of this process. The successful candidate will be expected to contribute to the creation of a Latin American Studies Center. He or she will also have the opportunity of affiliation with one or more interdisciplinary centers and programs, such as the Presley Center for Crime and Justice Studies, the Center for Sustainable Suburban Development, the Film and Visual Culture program, and the Public Policy Initiative.

Applications should include a curriculum vita, a letter describing current and proposed future areas of research, samples of written research, and evidence of teaching excellence. Ph.D. and a strong record of scholarship are required. Applicants should list at least three referees, and provide email, mail, and phone contact information for them. The review of applications will begin on December 15, 2005 and will continue until the position is filled. Salary will be commensurate with education and experience.

Questions should be directed to Steven Helfand, Chair, Latin American Studies, steven.helfand@ucr.edu, (951) 827-1572. Applications should be sent to: Chair, Latin American Studies Search Committee c/o Cynthia Smith, Office of the Dean, College of Humanities, Arts, and Social Sciences, 3415 Humanities and Social Sciences Building, University of California, Riverside, CA 92521.

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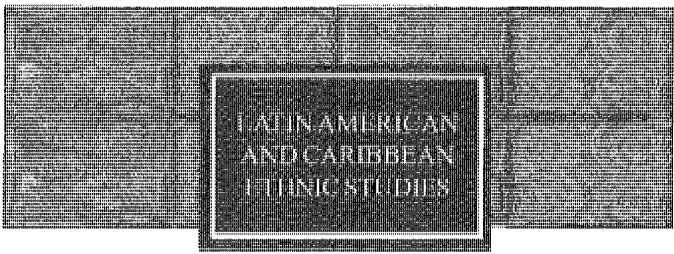
Department of Ethnic Studies

Tenure Track Assistant Professor

Public Policy, Gender, and Latino Immigration—The Department of Ethnic Studies at the University of California, Riverside, is currently seeking applications for an Assistant Professor, tenure track position in Public Policy, Gender, and Latino Immigration effective July 1, 2006, with area of specialization open. Candidates must be qualified to teach basic courses in Chicana/Latina Studies, and Chicana/Latina culture, history, and experience. Salary is commensurate with education and experience. Non-teaching duties include participation in an autonomous, degree granting, rapidly expanding multiethnic and interdisciplinary undergraduate degree program, and a forthcoming Masters and Doctoral program. **Qualifications:** Ph.D. required at time of appointment. The candidate should be a scholar with a record or compelling promise of research and a strong commitment to teaching excellence and service. Please submit letter of application with curriculum vitae, personal statement describing research and teaching interests, the names of three references, and samples of published research. Review of applications will begin January 2, 2004, and will continue until the position filled.

Submit applications to the Department of Ethnic Studies, University of California, Riverside, CA 92521, Attention: Edna Bonacich, Recruitment Committee Chair,
(951) 827-1823, —karen.tolber@ucr.edu” email—karen.tolber@ucr.edu.


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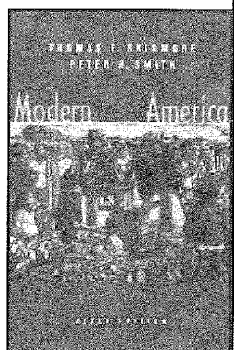
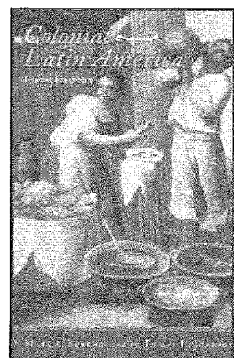
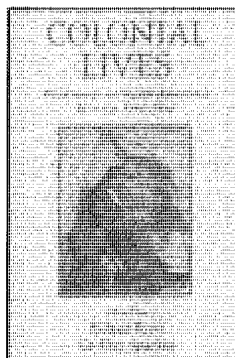
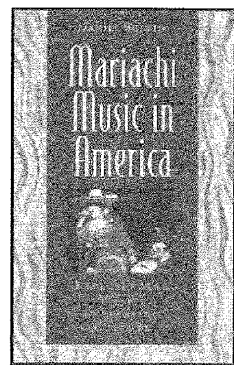
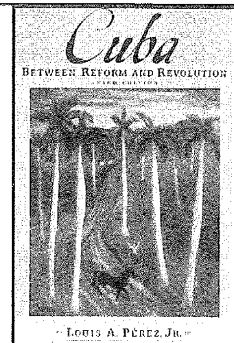
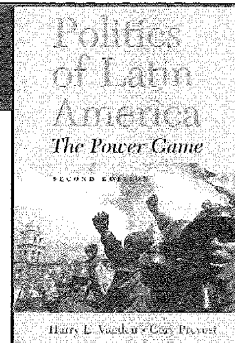
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Call for Applications to Edit the *Latin American Research Review*

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**.

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