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CHARLES R. HALE.

Chapter 1 : Companions, Guidebooks, and Handbooks - Anthropology - LibGuides at The New School

How to Cite. Hale, C. R. () Collaborative Anthropologies in Transition, in A Companion to Latin American Anthropology (ed D. Poole), Blackwell Publishing Ltd.

Salomon Nahmad A Com. Locations 9 1 Argentina: Otherness in Context 56 Mariza Peirano 4 Colombia: Citizens and Anthropologists 72 Myriam Jimeno 5 Ecuador: Essentialisms and Cultural Politics Brigittine M. Alonso 13 Writing the Mtermath: Kinship and Gender Olivia Harris 15 Vinculaciones: The Peruvian Case Linda]. Seligmann 17 Statistics and Anthropology: In recent years, however, the legitimacy of the notion of a pure, self-contained scientific field. Anthropologists, in particular, have been quick to point out the ways in which historical misrepresentations, racial doctrines and nationalistic dogmas have distorted the social needs of ethnic "minorities," producing as a result more detrimental effects than human well-being. As the Australian anthropologist Nadel rightly points out: It will find redemption only in closeness to the problems of our existence as society and civilization" Nadel. More recent critiques have led to what some see as a permanent identity crisis within sociocultural anthropology, even among those who have attempted to replace such models with more revolutionary approaches. Events and observations made from within the Latin American social sciences, however, would seem to suggest that this "crisis" has been less devastating and more productive than some would claim. This is particularly true of one of the most important developments: This phenomenon of intellectuals and social thinkers reclaiming local and national histories is widespread throughout the Third World, particularly in Africa, the Middle East, and South America, where we might think of such figures as Domingo Antun of the Ecuadorian Shuar Federation, the Peruvian anthropologist Stefano Varese, or the renowned Brazilian intellectual Darcy Ribeiro. This is especially true for linguistic anthropology, a disciplinary subfield that will no doubt someday belong to the academies and institutes of each existing indigenous language. In French, this volume. This transformation of the subject of sociocultural anthropology may ultimately bring about the most important change of all: All of these trends can be noted with special force in the case of Mexican anthropology. In Mexico, for example, the professional training of ethnolinguists began in the late 1960s and early 1970s. These ethnolinguists have questioned national policies that discriminate against original Mexican languages. Most recently, in 1997, they were instrumental in drafting a new law recognizing language rights: The Law of Linguistic Rights of Indigenous Peoples. Another important development is the role now played by indigenous intellectuals within their own communities, municipalities, regions and states. Some have become prominent figures in national politics; others have mobilized their people locally to fight for recognition of cultural and political rights. Anthropology has never had the necessary force or prestige to attempt the sort of decolonization of knowledge that might allow for more fundamental changes in the asymmetrical and colonial relations that have shaped the experience of indigenous peoples with the modern nation-state. Native or indigenous anthropologies, in other words, will help anthropology as a whole to grasp the complexity of the epistemological, methodological, theoretical and substantive problems that constitute ethnographic fieldwork. It also laid the foundations for an anthropology that would define itself as political, nationalist, and "action oriented. By the early 1970s, however, with the consolidation of the revolutionary nation-state and the reduced threat of US intervention, they reversed their position to press for the preservation and teaching of indigenous languages as a means to build and preserve "national" culture. Greater political acknowledgment of the cultural and social presence of the Indian is also suggested by the expanding institutional framework for the administration and study of indigenous populations. On the contrary, the administration hoped to assimilate them into the nation. See for example, the Declaration of the Principles of the Autonomous Department for Indigenous Affairs cited in Comas. The creation of the Anthropology Department was an attempt to bring together anthropologists, who up to that point had carried out their activities independently and in isolation, and to encourage joint anthropological research. Teaching programs for the new anthropology course were prepared and approved by the Ministry

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of Public Education. From that moment on anthropological activities had a plan, a structured program and also a budget provided by the National School of Biological Sciences. Academic anthropology was accompanied from its foundation by state-led policy initiatives. As part of the state apparatus, the INAH was responsible for training ethnologists, archaeologists, linguists, and physical anthropologists. Viewed within the framework of contemporary theories of race and culture, "indigenismo" appears as a broadly eclectic set of theories ranging from ideas of indigenous racial inferiority to relativist accounts of indigenous culture and appeals to indigenous civilization as the basis of Mexican national culture. More than a theoretical corpus, indigenismo constituted a conceptual and political position from which "the Indian" was constituted as a voiceless, passive subject for intellectual contemplation and administrative reform. It is this, somewhat contradictory, stance toward the Indian as research subject that characterizes the Mexican anthropology of the 1930s and 1940s. The idea behind these coordinating centers, which were staffed by professional anthropologists, was to promote regional economic and cultural integration, thereby eliminating the sources of ethnic exploitation - as well as the forms of cultural identification - that characterized the "region of refuge. If it has a specific difference with respect to other relations based on subordination, it inheres in the cultural heterogeneity that is historically produced by the conquest of some peoples by others" b: The notion of internal colonialism placed Mexican anthropology in conversation with international debates concerning decolonization and the characteristics of "new nations" in Africa and other postcolonial regions. It also generated heated debate among national anthropologists, in that it directly attacked the doctrines of assimilation that lay at the heart of Mexican indigenismo. This model, which assigned a constructive and civilizing role to indigenous peoples, was opposed to the goals of integration and acculturation that had been defended at each of the nine Inter-American Indigenista Congresses. The concept of integration, however, continued to linger among certain Marxist anthropologists who saw class as a form of identification that was necessarily opposed to "ethnicity" or "culture," and who assigned a role in social change to the state. The sharpest critique of this model came from Marxist anthropologists themselves and specifically from a failed project, led by Mexican anthropologists, in the Misquita area of Nicaragua. On the one hand, it led to institutional complacency. As handmaidens of the revolutionary state, however, Mexican anthropology was able to avoid, in the words of anthropologist Esteban Krotz: Anthropologists who were militants within left-wing political parties clashed with other anthropologists whose perspectives were left-wing but who did not actively participate in a political party. Other social anthropology programs were set up at the University of Veracruz and the Iberoamerican University in Mexico City. These programs signaled a process of separation from the federal government, and the formation of a more or less autonomous academic system, similar to that in more "developed" countries. Murra Papaloapan Commission Linear evolution M. Adams Chicago and Harvard projects G. Bastide Ejidal and Agrarian banks Marxism and class P. Robinson Nolasco Pare C. The Mexican Communist Party, which maintained strong ties with some branches of Mexican anthropology, was influential in promoting a sense of crisis and ideological struggle in the schools and research centers that cultivated anthropological knowledge. Students at the ENAH sharply criticized the foundations upon which homegrown Mexican anthropology rested and demanded that anthropology abandon the study of indigenous communities considered to be in a degree of isolation that does not exist in reality, b that the anthropological disciplines detach themselves from the politics of the state, and c that anthropology open itself to theoretical currents, particularly Marxism, which might examine and explain social realities more clearly and efficiently. These institutions promoted public policies aimed at eliminating slavery and the exploitation of indigenous workers, recognizing communal lands, and seeking equality of opportunity in education, health, living conditions and general well-being. Although similar critiques of anthropology sprang up in Europe and the United States, the fact that anthropology in those countries maintained a certain distance from the state meant that critique of anthropology in those countries was focused more on questions of ideological and theoretical "complicity" with imperialism, capitalism and racism, and less directly aimed at the institutional foundations of the discipline as a whole. In Mexico, by comparison, the fact that anthropology had always been so closely dependent on the state meant that critiques

of state and discipline could not easily be separated. Given this situation, it is perhaps not surprising that party politics played an important role in defining the new Mexican anthropology that would emerge after From the early s until the end of the century, the discipline experienced a struggle among anthropologists who were activists from left-wing parties, anthropologists who were active members of the PRI, and anthropologists who had left-wing social views but were not political activists. Marxism was a dominant tendency among these anthropologists seeking to reform Mexican anthropology. As elsewhere in Latin America, orthodox Marxist models of class struggle and structural change were challenged by the fall of the Berlin Wall and the breakup of the Soviet Union. The Zapatista movement altered popular perceptions - including those held by many indigenista anthropologists - of indigenous peoples as passive social actors, suggesting instead that Indians were intellectual and political actors with the power to transform the unequal and asymmetrical relations that characterized Mexican society as a whole. Today indigenous organizations throughout Mexico play a forceful political role as critics, not only of the system of government that emerged from the Mexican Revolution, but also of the political party system that dominates politics in early 21st century Mexico. Despite these changes, in practice social anthropology was not able to break its ties with the government until the beginning of this new century. The INAH was also strengthened through the creation of new state delegations. The National Indigenista in indigenous. Thus, although many feared that the crisis within anthropology would eliminate research and teacher training opportunities, in fact it had the opposite effect, creating new lines of research and action in the fields of health, education, linguistics, urbanism, ruralism, the peasantry, agrarian studies, and geography. In spite of the controversy that took place during the last 30 years of the 20th century, the depth of analysis undertaken in the various subject areas helped to establish common directions for anthropology, and also to dilute criticism by separating the discipline somewhat from its historically dependent relationship with the state and government. Transformation can range from promoting concrete changes in the social structures of exploitation and domination, to encouraging the acceptance and preservation of cultural diversity. On the one hand, as we have seen, social anthropology in Mexico - in large part thanks to its ties to the nation-state - has always been not only a theoretical, but also an applied social science. Anthropologists have managed to formulate pragmatic recommendations to better the lives of their research subjects, to direct or even reorient government proposals for such things as land reform, and to set up social programs that were first aimed at ethnic groups, then at peasants in general, and somewhat later at poor urban populations. Although some anthropologists e. Warman have recently spoken out in support of neoliberal measures such as the counter land reform of and in defense of existing power and party structures, most Mexican anthropologists have remained committed from the outset to promoting progressive social change. This political orientation of Mexican anthropology, however, has at times been seen to undermine the scientific criteria for research design and implementation. Even when the specific purpose of each project has been based on an academic rationale defended by the specialists in charge, such a choice was supported by opportunistic personal motives and not by an academic consensus originating from a general research program. Is there no other alternative? Or rather we should ask, do we want another alternative? Are we prepared to join together to confront a state accustomed to imposing its ideological visions on academic needs? How long could we exist without the regular budget donations we now receive? Would we be able, as a civil society, to produce a nonpolitical/ideological use for archaeological remains? We do not know. All we do know is that a dignified reply to these and other questions is only to be found through rigorous academic debate and the organization of a collective effort. Nevertheless, by the s orthodox Marxist anthropologists working through left-wing parties began to introduce themselves into the government apparatus, just as the "official" anthropologists had who had worked for earlier PRI governments. In the year , when the extreme right-wing National Action Party PAN won the presidential elections, orthodox Marxist anthropologists established the same relationships with it as they had done with the campaigns and elected governments of the PRD. Thus, although their party allegiances may have shifted, Marxist anthropologists have yet to achieve the distancing or independence they claimed to desire with respect to the Mexican state. During the s

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and s, many other anthropologists became intermediaries for indigenous communities, peasants, and the urban poor as researchers or employees for nongovernmental organizations, or NGOs known as Asociaciones Civiles in Mexico. In this way, anthropology became a tool for bolstering the neoliberal system, due to the fact that in the last 20 years up to governments cut financing for the social services in which anthropologists had previously played a central role. Thus, NGOs run by anthropologists found themselves representing and speaking in the name of indigenous and peasant communities. Similarly, funds were collected from both national governments and international agencies, without the participation or intervention of indigenous communities and organizations. When the Mexican welfare state was dismantled between and , neoliberal anthropologists supported judicial and constitutional measures to privatize common property and ejido lands. Some, such as Arturo Warman, had gone from orthodox Marxism, to ethnicism, only to end up embracing an ideology in which their ethnology would serve as a means to justify the counter land reform. Warman. Such a suggestion reflects the neoliberal imperative of dividing indigenous peoples through rural education projects and corporatist models of governance. Along with state reforms intended to decentralize state administration, encourage regional and local fiscal "responsibility," and facilitate the penetration of national markets by foreign capital, the neoliberal model in Mexico - as elsewhere in Latin America - has also brought with it constitutional recognition of ethnic pluralism. In Mexico, the federal constitution was amended in to recognize the pluricultural nature of the Mexican nation. In the southeastern state of Oaxaca, for example, the constitution was amended in to include explicit recognition of the rights of indigenous peoples. How should we define and legislate "the Indian"? What should we understand as a "nation," an "ethnicity," or a "people"? How should we think about national and ethnic frontiers? In these classes we analyzed how indigenism had effectively silenced any discussion of a national project that might include indigenous peoples.

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Chapter 2 : A companion to Latin American anthropology - JH Libraries

Extract. Anthropology, more than any of the other social sciences, relies centrally on field research, which in turn creates an inherent dependence on collaboration between researcher and subject.

In lieu of an abstract, here is a brief excerpt of the content: Gabrielle Oliveira bio Charles R. Hale and Lynn Stephen, eds. School for Advanced Research Press, This is an edited volume that brings together nine chapters by six teams of researcher-activists and activist-researchers, including an introduction by the editors and an epilogue. The goal of the work is to reveal methodological insights as well as findings on research projects in indigenous and Afro-descendant cultural politics through collaborative research. The Otros Saberes initiative was conceived as a project of the Latin American Studies Association lasa in with the objective of promoting collaborative research between civil society and academic-based intellectuals and contributing to critiques and reformulations in the field of Latin American Studies. The six research projects that form the core of the initiative bring together a diverse group of Afro-descendent and indigenous collaborations with academics. Across teams, and within each team, the diversity in theoretical and political trajectories of researchers contributed to varying degrees of knowledge and internal cohesion of the groups. The focus of each research project [End Page] is on the life of the community, organization, or social movement concerned in the different countries in the region. Written in English, Spanish, and Portuguese, this book stems from specific political and cultural commitments where participatory action research and the concept of citizen-researcher are at the center of the studies. In the introduction the authors offer a brief history of the initiative as well as summaries of each chapter in the volume. The key point is that all chapters in the book engage with at least one of the three dimensions of reformulation and critique of Latin American Studies presented by Hale and Stephen. The second dimension focuses on the elite and state-centric frame of Latin American studies, which according to the authors is responsible for emphasizing some perspectives and making others invisible. The study of indigenous and Afro-descendant peoples is an example of involving intellectuals of historically marginalized groups for innovative scholarship. In addition the authors emphasize the danger in the traditional dualism that has existed in Latin American research. Following the introduction, Keisha-Khan Y. Perry and Joanne Rappaport make a case in chapter 2 for the need for collaborative research in Latin America. These authors argue that the present political context in the region is characterized by the resurgence of identity-based movements, hence the relevance of looking at black and indigenous knowledge. Taking on collaborative research methodologies will not come without obstacles. It is important, the authors argue, to recognize that collaborative research as presented in this volume is deeply political. Chapters 3 take readers on a tour of the region where comparative findings illustrate four analytic themes: The projects described are characterized by the variation in their findings and the common goal of the commitment to disseminate knowledge. You are not currently authenticated. View freely available titles:

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Chapter 3 : A Companion to Latin American Anthropology : Deborah Poole :

Charles R. Hale of University of Texas at Austin, TX (UT). Read 39 publications, and contact Charles R. Hale on ResearchGate, the professional network for scientists.

Annie Lorrie Anderson, Ph. Events History and Culture in the United States a book presentation by: The presence of Afro-Latin s in the United States and throughout the Americas belies the notion that Blacks and Latin s are two distinct categories or cultures. Afro-Latin s are uniquely situated to bridge the widening social divide between Latin s and African Americans; at the same time, their experiences reveal pervasive racism among Latin s and ethnocentrism among African Americans. Offering insight into Afro-Latin life and new ways to understand culture, ethnicity, nation, identity, and antiracist politics, *The Afro-Latin Reader* presents a kaleidoscopic view of Black Latin s in the United States. It addresses history, music, gender, class, and media representations in more than sixty selections, including scholarly essays, memoirs, newspaper and magazine articles, poetry, short stories, and interviews. His most recent works include *The Diaspora Strikes Back: A workshop for ethnographic researchers with Charles*. A light lunch will be provided. Please RSVP by emailing: Hale, editor of *Engaging Contradictions*: We will be reading selections from that volume in preparation for the workshop. Participants are invited to discuss their research projects as well as quandaries, dilemmas, questions, and critiques around the idea and practice of activist research. This is a free fun event for all family members. The goal is to connect Southeastern San Diego to th e local and global food movement. We need volunteers and are still looking for wholesome entertainme nt. Please distribute this announcement widely and encourage people you know to join in the celebrat ion! See the attached event flyer for more information. Confirmed Event Highlights include: In intimate observational style, *Made in L*. Compelling, humorous, deeply human, *Made in L*. Hayden served as president of SDS from to and was a student at the University of Michigan when he drafted its most famous work, the Port Huron Statement. The statement reflected the dissatisfaction and disillusionment many young people were feeling in the s and determined that race and alienation were the two major issues plaguing the country. In , he drafted and lobbied successfully for Los Angeles and San Francisco ordinances to end all taxpayer subsidies for sweatshops. He is the author or editor of seventeen books, including *Rebel*: Hayden regularly speaks at college campuses and is still engaged in activism on a number of issues. Event is free and open to the public. What are its implications for Californians and the world? And what hope do we have for reforming our way out of it? Join us in Davis as we explore causes, consequences, and prospects for renewal.

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Chapter 4 : A Companion to Latin American Anthropology - Deborah Poole - Bok () | Bokus

24 Collaborative Anthropologies in Transition Charles R. Hale. anthropologies in Mexico, Cuba, Peru, Argentina, Ecuador, Bolivia, Colombia, and Brazil, and is.

In lieu of an abstract, here is a brief excerpt of the content: Heyman bio Charles R. Theory, Politics, and Methods of Activist Scholarship. University of California Press, *Engaging Contradictions* addresses collaborative research with communities, mainly for social justice ends. It centers on advocating for work of this sort, by contrast with conventional noncollaborative academic practices, whether critical of social arrangements or not. Though weighted somewhat toward anthropology, it includes several other fields—ethnic studies, American studies, economics, geography, and sociology. It is valuable for both penetrating insights and revealing case studies, though as with most edited works it is uneven. I have read and reread parts of it often. The authors challenge the standard power hierarchy of the social scientist coming into a field site to seize data with at best passive consent of "subjects"; the alternative developed in this book is a more equitable relationship in which research goals and designs, and use of data, emerge through dialogues between thinkers-actors, some being community members and some being social scientists. The book is only intermittently attentive to actual challenges and contradictions in engaged scholarship, as indicated by the title; more such work is needed. As he points out, the learning process may well be richer because of the mutual confidence and extended interaction with community collaborators, and the challenge of praxis in the world often makes for strong tests of our research analyses and models. He argues that engaged research can make good use of scientific standards and methods. He also critiques the deceptive idealization of perfect objectivist science. He considers some of the challenges of institutionalizing this alternative social arrangement in universities, and more generally he acknowledges the difficult balances and contradictions of activist scholarship throughout his review of the field. One covert theme, however, deserves to be brought to the surface: Hale in particular, and more inconsistently the other authors, tends to view activist scholarship merely as community-based research. Research, as in the creation of new knowledge, is only one scholarly capability and practice, however. Her chapter is a fascinating study of an activist movement, often sharply insightful about [End Page] the importance of knowledge in political struggle, and she mentions roles of some students and scholars, but there is little about the concrete process of academic-activist engagement. His study addresses the important process of decolonizing knowledge in post-colonial educational systems, specifically in Africa. Lipsitz broadly follows Hale in directing his critique toward the reified division between distant, objective science and passive community. He points historically and in the present day to the positive value in bridging this divide. An interesting side to his exposition is his emphasizing that activists will also need to change and move to meet the academic side as well as the other direction. We are left to wonder how this happens, and how often. You are not currently authenticated. View freely available titles:

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Charles R. Hale and Lynn Stephen, eds. Otros Saberes: Collaborative Research on Indigenous and Afro-Descendant Cultural blog.quintoapp.com Fe: School for Advanced Research Press, pp.

Chapter 8 : Collaborative Anthropologies - University of Nebraska Press

Includes overviews of national anthropologies in Mexico, Cuba, Peru, Argentina, Ecuador, Bolivia, Colombia, and Brazil, and is also topically focused on new research. Draws on original ethnographic and archival research.

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