Women in Latin American Studies: Reshaping the Boundaries

SEMINAR ON THE ACQUISITION OF LATIN AMERICAN LIBRARY MATERIALS

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Women in Latin American Studies
Reshaping the Boundaries

SALALM Secretariat
Latin American Library
Tulane University
Women in Latin American Studies: Reshaping the Boundaries

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Angela Carreño
Editor

SALALM Secretariat
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I chose “Women in Latin American Studies: Reshaping the Boundaries” for the theme of the 49th SALALM conference, because I was interested in exploring changing boundaries in women’s studies and Latin American studies and how the interaction of evolving disciplinary perspectives pushes librarians to reconceptualize information needs or identify new needs. Women’s studies is important in and of itself, but it also presents a good example of an interdisciplinary field in which topical inquiry overlaps with Latin American studies.

I have certainly met with faculty who do not necessarily have a background in Latin American studies but express an interest in exploring an international perspective on an issue related to women’s studies. During the past decade there has been a trend to internationalize women’s studies and examine the significance of gender in the study of international issues and global processes. Two questions dominate: how do we think and teach comparatively and relationally about women’s lives and gender arrangements in locations around the world? And how do we bring international perspectives to bear on women’s lives and gender arrangements in any given location? Latin Americanist librarians have an important role to play in the identification, provision, and preservation of resources as well as the provision of research services that meet the needs of non–Latin Americanist scholars with an interdisciplinary focus that overlaps with Latin American studies.

In the past decade there was also a move among federal as well as private funding agencies within the United States to reexamine the effectiveness of traditional area studies as the primary strategy for doing international scholarship. Structural shifts occurred in funding priorities asserting the need to organize scholarship along globalized lines with an emphasis on transnational themes and problems. My concern has been that the prioritization of the international context over the local potentially weakens in-depth knowledge of the cultures, histories, literatures, and languages of a single area or country. I consider the Latin American collections we have built important bastions upholding the possibility and importance of in-depth knowledge of a region. This work must continue and yet respond to changing needs.

The conference papers reflected a broad range of concerns including the changing material and economic circumstances that affect women’s experiences in work and family life; questions of identity, cultural representation, and
cultural production; issues of women's rights and political representation in relation to the state; and the historical and current forms of women's resistance and activism. As is traditional at SALALM conferences, I sought a balance between scholarly and bibliographic presentations and tried to provide the right mix of thematic and functional panels.

The highlight was the keynote address given by Carmen Diana Deere, at the time a professor of economics at the University of Massachusetts, Amherst, and soon-to-be director of the Center for Latin American Studies at the University of Florida, Gainesville. Professor Deere offered a stimulating account of the decade of research and writing that resulted in her and Magdalena León’s work titled *Empowering Women: Land and Property Rights in Latin America*, a classic on the question of gender and property in Latin America. Her discussion of the research trajectory and concrete examples of research strategies presented a fascinating example of research that engages in multidisciplinary and multicountry analysis.

These proceedings are the result of the work of the conference participants, panel chairs, and members of SALALM involved in the planning of the meeting. All richly deserve my thanks. The University of Michigan at Ann Arbor was an exemplary host institution. The University Library and the Latin American and Carribbean Studies made us feel very welcome. The SALALM Libreros were an integral part of the conference. I am grateful for their continued participation and support. Nerea Llamas, the chair of the Local Arrangements Committee, and her hardworking team made the conference a delightful experience. Laura Gutierrez-Witt and Jane Garner gave invaluable assistance. Mark L. Grover and Shannon Thurlow helped in editing these papers. To all, I give my thanks.

Angela Carreño
1. Empowering Women: Towards an Intellectual History of a Book Project

Carmen Diana Deere

Empowering Women: Land and Property Rights in Latin America was the most ambitious research project that Magdalena León and I ever embarked upon,¹ and we have a history of taking on ambitious projects.² It was bold in terms of the range of issues covered, in its interdisciplinarity and comparative scope, and with respect to its political agenda. But except for the latter, these were unintended consequences of our collaboration. These are the themes that I will develop in my address today.

Empowering Women was largely motivated by a challenge posed to us by Indian economist Bina Agarwal. She had just completed a major tome on gender and land rights in South Asia³ and was organizing a panel on this topic for the NGO Forum at the United Nations Fourth World Conference on Women in Beijing in 1995. The thought of writing an overview paper on Latin America on this issue initially seemed daunting—particularly with a lead time of only six months—but I agreed to survey the available literature. In my library search I found that relatively little research had been carried out on gender and land rights in Latin America since Magdalena León’s and my own research on the agrarian reform processes of the 1970s and 1980s. Moreover, relatively little attention had yet been given to the gendered implications of the neoliberal counterreforms in agriculture.

I was unable to attend the Beijing conference, so I asked Magdalena, who was to attend the conference as a member of the official Colombian delegation, to present my paper at the panel hosted by the International Association for Feminist Economics at the NGO Forum. At the Beijing conference, Magdalena was struck by how issues of property and gender inequality received relatively little attention in the NGO Forum compared with other critical feminist issues such as representation, diversity, citizenship, and empowerment. However, in the governmental debates over the Beijing Platform for Action, different views of equality versus equity in the inheritance rights of men and women almost ended up aborting the entire consensus of the Beijing platform—due to the contention of Muslim countries that a daughter’s smaller inheritance share (half of that of brother’s) was equitable, since men must support their female kin. The Beijing conference convinced us that the issue of women’s land rights was worth pursuing in more depth and, moreover, that we should do so as a collaborative project.
Two interrelated questions motivated our initial research: the impact of the neoliberal counterreforms on women’s land rights and whether the growth and consolidation of the feminist and women’s movement in Latin America had made a difference in the new agrarian legislation being adopted in the region. By the early 1990s the international financial agencies had come to realize that “getting prices right” was insufficient; they also had to get “institutions right” if the neoliberal model based on market-oriented reforms was to succeed. In Latin America this meant closure on the period of agrarian reform that had begun in the 1950s. The foremost aim became establishing the conditions for security of tenure, seen as the precondition for getting land markets to function properly. Thus in the 1990s a large number of Latin American countries passed new agrarian legislation, and following the path of Chile, the neoliberal pioneer, formally ended their agrarian reforms. With a few notable exceptions, the main form of state intervention in agrarian property rights in the 1990s was through land titling and registration programs and in some cases land banks of various types.

The neoliberal reforms of agriculture coincided with the consolidation of the women’s movement throughout the region. Almost every country during the 1980s, if not earlier, had established women’s secretariats, institutes or ministries to implement the 1979 UN Convention to Eliminate All Forms of Discrimination against Women and to incorporate women into the development process. Moreover, during the crisis-ridden 1980s, NGOs (and sometimes the state) had been actively organizing rural women at the local level, and in some countries this had resulted in the first national-level rural women’s organizations and/or the establishment of women’s secretariats and commissions in the mixed-sex national peasant organizations and rural unions. We set out to investigate whether the growing organization of rural women and the greater attention to women’s rights by governments had made a difference in the neoliberal reforms.

Theoretically, our research was inspired by two of the new currents within feminism: a focus on the conditions that led to the empowerment of women, and the household bargaining power approach of feminist economics. The concept of empowerment is usually associated with the DAWN collective of feminist academic researchers and activists that produced the document Development, Crises and Alternative Visions for the Third World Conference on Women in Nairobi in 1985. Here the concept of empowerment appears as a strategy championed by Third World women to change their own lives at the same time that it generates a process of social transformation—the ultimate objective of the women’s movement. The concept of empowerment was slow to be disseminated in Latin America, with researchers in the region much more focused on issues of representation and citizenship. Thus Magdalena in the mid-1990s was in the process of translating into and publishing in Spanish the most important works on the concept and practice of empowerment, a good
example of the process of globalization of feminist thought. But by the time the concept of empowerment reached Latin America, it was also being adopted in official U.S. and international circles and largely being stripped of its transformative potential.

Meanwhile, feminist economists had been theorizing the conditions for women's economic empowerment, focusing on their economic autonomy and bargaining power within the household. Most influential here has been the application of game theory to household dynamics, and the development by Amartya Sen and others of what is now known as the "bargaining power approach" to household relations—a feminist alternative to the neoclassical model of the unitary household. This is the framework that Bina Agarwal had developed so fruitfully in *A Field of One's Own*. She demonstrated that rural women's ownership and control of land was crucial to their welfare, efficiency, equality, and empowerment. Specifically, women's ownership of land is a key determinant of their fallback position, that is, their alternatives outside the household should a marriage break up (also known as the exit position). Hence, the stronger a women's fallback position, the greater her bargaining power within the household. Armed with this new theoretical understanding of the potential importance of property—a framework that was virtually unknown in Latin America at the time—we set out to investigate what had happened to women's ownership of land under neoliberalism.

After the Beijing conference our next step was to investigate the Colombian case and engage our "social capital," sending out faxes and emails to colleagues in the feminist movement throughout the region for assistance in locating materials. Our country case studies of women and land rights gradually expanded from the four (Chile, Mexico, Nicaragua, and Peru) initially reviewed for the Beijing conference paper to eight (adding Colombia, Costa Rica, El Salvador, and Honduras). We discovered that in the early 1990s the Fundación Arias of Costa Rica had undertaken a Central American-wide project on women and land rights in seven countries, largely focused on the agrarian reforms of the previous decade. These studies had been published in booklets in the 1992–1995 period in Central America, but we had come across only one (for Nicaragua) in a U.S. library by the time of the Beijing conference. We also learned that IICA-BID was engaged in a regional study of women food producers in nineteen Latin American and Caribbean countries, and that the unpublished country case studies had collected some material on women's land rights. But accessing this "grey literature"—the unpublished production of NGOs—was difficult from Colombia and the United States.

By then the Beijing conference paper had grown to a lengthy working paper, and we had become convinced that our subject matter merited a book-length treatment. That, however, would require fieldwork in each country and we were constrained both by time and costs. A coincidence of circumstances took us both to Mexico City in January 1997, and we asked a colleague at the
Colegio de México to organize a seminar on our behalf to present the preliminary comparative results of our research. This seminar was instrumental in the development of the research methodology for the country case studies that followed and in our development of a successful funding proposal.\textsuperscript{8} Once we had secured external funding, the project was expanded to include twelve countries; added to the study at this point were Bolivia, Brazil, Ecuador, and Guatemala.\textsuperscript{9}

We began the second phase of the project in July 1997 with a research visit to the Andean region. The methodology of our country case studies followed and improved upon the model with which we had experimented in Mexico City. During July and August 1997, we held a one-day seminar on gender and land rights in each Andean country. The participants included researchers on agrarian and rural women’s issues; feminist activists; functionaries from the national women’s offices, ministry of agriculture, and other relevant ministries; and leaders of the rural women’s and peasant movements. The usual format consisted of a half-day session during which we presented our preliminary comparative analysis, and another half-day session on women’s land rights in the particular country. In most countries the seminars were hosted by a feminist NGO.\textsuperscript{10}

Our methodology was somewhat unique because we drew on a large accumulation of social capital, particularly Magdalena’s, who has been a major intellectual figure and activist in the feminist movement in the region. As a result, we had considerable \textit{poder de convocatoria} and were able to entice most people whom we wanted to meet to come to us to share their experiences during our short stay in each country. Our research methodology was thus very efficient and the reason that we could successfully carry out a comparative analysis of twelve countries. By bringing everyone we wanted to interview initially to us, we also got them interested in the project and committed to the issue. This made it relatively easy to set up subsequent interviews and to get access to unpublished data and reports.\textsuperscript{11}

Our methodology was also quite activist. We wanted to stir things up and get feminists, rural leaders, and policymakers thinking about property issues and talking to each other. In Latin America there is no better way to get folks motivated around the importance of a topic than to present a comparative analysis—no country likes to hear that their neighbors are doing much better with respect to a particular issue! It is worth noting that the reception to land and property issues was also quite different in the different countries. In Bolivia the topic was very hot and controversial, since a new land law had just been approved that really did not satisfy any of the concerned groups. In contrast, in Chile the topic of land had been almost taboo for the past several decades. In a few of the countries (the exceptions being Colombia and Nicaragua), there had been previous public discussion of gender and land rights. Thus where appropriate we also used the press to draw attention to gender and land rights issues.

I cannot stress enough the importance of unpublished data and reports to our study. NGOs in Latin America are producing much of the primary social
science research, often with a policy orientation. Much of this material does not get into print, and until recently this material hardly circulated. The Internet has revolutionized access to these materials; most NGOs now have websites with lists of their research projects and publications. The problem that remains is that searching these still requires considerable prior information. One has to know the specialization of the various NGOs, which still requires a good deal of country expertise.

Here it is relevant to mention two of the data sets that we came across as a result of our seminars. Up until the late 1990s, there was little quantitative information at all on women’s ownership of land. Data on this variable is not included in the national agricultural censuses; many in fact do not even ask the sex of their nation’s farmers, for it is assumed that only men are the agriculturalists. When they do ask the sex of the principal farmer, it is rarely compiled and published in the census; only four countries had published such data before 2000.\textsuperscript{12} No census has asked in whose name was the land parcel, how the land was acquired, and from whom—key questions to be able to estimate the distribution of property by sex and how it is transmitted over time.\textsuperscript{13} At our Lima seminar we learned that Peru’s 1994 agricultural census had disaggregated a number of variables by sex, including how land was acquired by the principal agriculturalist, although this information had not yet been published. While the Agrarian Information Office of the Ministry of Agriculture in Lima was not willing to share the data tape, they did compile the results for us.

In Chile we learned that the Ministry of National Property and the World Bank had just completed a household survey of beneficiaries of their land titling program and that this information was available by sex. We had acquired the preliminary report the day prior to the Santiago seminar and the participants were surprised to learn that women represented 43 percent of the beneficiaries of the titling program, in part because both the program and the survey had prioritized female household heads. The minister was a well-known feminist, and through our network of contacts we were able to acquire this data set and include its analysis in the book.

These are just two examples of the kind of data that one can only acquire by doing research in country. Publications related to the Peruvian agricultural census would eventually have been available in a U.S. library; however, it is unlikely that the ministry would have analyzed and published all of the data relevant to our study without our personal intervention. The Chilean data on the share of female beneficiaries of land titling efforts was only available in an internal government report, one unlikely to circulate much or to be located through a web search. Moreover, also in this case, without our intervention, most of the data relevant to a gender analysis would not have been compiled and analyzed. In other countries we were successful at convincing government agencies to compile data on the beneficiaries of their various land programs for the first time.
During the country visits Magdalena and I also pursued a research topic that was new to both of us: married women’s legal property rights. We were aware that to understand women’s land rights it was crucial to understand their broader property rights, specifically, the marital and inheritance regimes established by each country’s civil codes. Thus during these visits we interviewed agrarian legal scholars and experts on family law. This was one of the most challenging aspects of the study, for it stretched us way beyond the usual meaning of interdisciplinarity. Reading a civil code is like learning a new foreign language.

During our stays in each country, we only photocopied the relevant pages of the current civil codes, which turned out to be a mistake because we later realized that we needed to study almost the complete civil code. The current codes for most countries are available in a number of U.S. libraries, usually in university law libraries, but rarely does any given library have these for more than a handful of countries. It is a different story with respect to the early-twentieth- and nineteenth-century civil codes, a story that I will relate later on, in terms of our follow-up project to the book.

Another issue that was relatively new to us was that of indigenous land rights and the ongoing struggle between individual and collective land rights. This topic was particularly controversial in Ecuador and Bolivia, countries with powerful indigenous movements that had contested neoliberal legislation in defense of collective land rights. One of the points of contention in our seminar presentations was whether we were favoring the individual rights of women over the collective rights of communities. This issue also engaged us in multidisciplinary research and dialogue with anthropologists, political scientists, philosophers, and legal scholars in addition to activists of the indigenous movement.

This phase of the research project concluded with the preparation of twelve country case studies, which served as the raw material for the comparative analysis of the book. Since we were eager to disseminate our research findings in the respective countries, we translated and published eight of these as working papers or articles. We began the third phase, the comparative analysis, in July 1998, thanks to a grant from the Rockefeller Foundation for a month-long residency at their Bellagio Research and Study Center in Italy. Much of the writing took place during two month-long stays in St. Augustine, Florida. The draft manuscript was revised while I was residing in Rio de Janeiro in 2000, pursuing a subsequent, follow-up research project on the history of gender and land rights among the rural social movements in Brazil.

We obtained a follow-up grant from the Ford Foundation’s Santiago office to return to eleven of the countries to present our findings in January and March 2001. Book presentations can be major occasions in Latin America. Ours were usually hosted by the same NGOs that hosted our research visits. Usually there were three to five commentators, representing the various constituencies that
had participated in the research seminars. Some of these events were truly memorable. In Bolivia the NGO hired a publicist, and we spent three days prior to the book presentation doing the round of radio and television programs and giving press interviews. Over two hundred people attended the event in La Paz, which was standing room only, including many indigenous and peasant leaders. In Chile the book presentation was held at CEPAL, and among commentators was the director general of CEPAL at the time, José Antonio Ocampo, and the minister of SERNAM (the National Women’s Service), Adriana del Piano. Many of the over forty commentaries on the book were written and subsequently published as book reviews. We were fortunate that the initial Ford grant subsidized the translation and publication of the book in Spanish and Portuguese, so in each country we were able to donate copies to all the major libraries and research centers. Other copies were sold at the book presentation at cost.

Perhaps the best indicator of a successful book project is that at the end one is left with as many unanswered but new questions as at the beginning. As we were finishing *Empowering Women*, we were already laying the groundwork for a follow-up project to the book. Our initial interest in family law had focused on the current marital and inheritance regimes in Latin America. In our attempt to explain the unequal distribution of property by gender, we gradually worked our way back in time, trying to understand the process of reform of married women’s property rights over the course of the twentieth century. By the time we finished the book manuscript, we had discovered two quite different paths of reform in Latin America. Most South American countries had diverged only slightly from their inherited colonial regimes with respect to family law. The five Central American republics and Mexico had gone in an entirely different direction, establishing testamentary freedom (a radical departure from the legacy of “reserved” inheritance shares) and the marital regime of complete separation of property among spouses as either a default or an option. Thus our next collaborative project focused on the impact of liberalism on married women’s property rights in the nineteenth century.

We took advantage of our book dissemination trip through the region to search for the nineteenth-century civil codes. We began this search with only a rough idea of when many of these had been promulgated. Moreover, locating these was like a scavenger hunt in some countries, particularly in Central America, where the buildings housing these documents had been partly destroyed by earthquakes. Upon my return to the United States, Peter Stern, the Latin American librarian at the University of Massachusetts, introduced me to the single most useful research tool to investigate the sequencing of the civil codes and their location: FirstSearch. We were then able to use interlibrary loan to locate those codes that we had either missed in our country visits or not located. It is worth noting that no law library in the United States has anywhere near a complete collection of these; moreover, since these are
nineteenth-century materials not all libraries will loan their copies, making
their filming a priority project.

As this new research project evolved, we realized that in addition to the
civil codes, it was necessary to study the nineteenth-century legislation on civil
marriage and divorce. We had not systematically collected these on our tour,
which meant that we had to rely greatly on FirstSearch to locate the various
reform acts. This proved difficult in many cases, since this legislation is not
always published under the name of civil marriage and divorce acts. We were
only able to locate this initial nineteenth-century legislation for some coun-
tries by going through compilations of their national legislation, compilations
which are not always indexed.\textsuperscript{19} The article that resulted from this research,
“The Impact of Liberalism on Married Women’s Property Rights in Nineteenth
Century Latin America,” will be published by the \textit{Hispanic American Historical
Review} in 2005.

Let me conclude with a few remarks regarding the political impact of
\textit{Empowering Women}.\textsuperscript{20} One of the main policy changes in Latin America partly
inspired by our book project has been the adoption by many governments of
the joint distribution and titling of land to couples, and new mechanisms to
incorporate women as beneficiaries of land distribution and titling programs.
These have now become standard demands of the rural women’s movement
throughout the region. Prior to the UN women’s conference in Beijing, joint
titling was only mandatory in government land programs in Colombia, Costa
Rica, and Nicaragua. Since then mandatory joint distribution and titling has
been adopted by the Dominican Republic, Guatemala, Ecuador, Peru, and
Brazil, and is pending in several others. Several countries have adopted affir-
mative action measures, such as giving priority to female household heads in
land distribution or titling efforts. Most important, there is now much greater
recognition of the importance of women’s property rights. Feminist NGOs
have recognized that property rights are an issue that can unite the interests of
both urban and rural women, for housing is as crucial to urban women as land
is to rural women. A number have embarked in systematic \textit{conscientización}
efforts to make women aware of their existing rights and to empower them to
take advantage of those rights. Still, much remains to be done both in the legal
arena, particularly around the reform of married women’s inheritance rights,
as well as ensuring that women’s legal rights are recognized and result in real
equality in daily practice.

\textbf{NOTES}

When this address was delivered, the author was a professor of economics and the director
of the Center for Latin American, Caribbean and Latino Studies at the University of Massachusetts,
Amherst. She has since assumed the directorship of the Center for Latin American Studies at the
University of Florida where she is a professor of Food and Resource Economics. This presentation
draws upon and expands the preface to \textit{Empowering Women}. 

2. Magdalena León is a Colombian sociologist and a retired professor of the Faculty of Humanities and Social Sciences at the National University of Colombia. Our collaboration began in the late 1970s when we undertook the first national-level study of rural women in Colombia: Magdalena León, director, and C. D. Deere, collaborative researcher, *Mujer y capitalismo agrario* (Bogotá: Asociación Colombiana para el Estudio de la Población, 1980).


6. This was in 1996 and 1997, when email was just beginning to be used throughout Latin America.


8. Our project was jointly funded by the Ford Foundation’s regional offices for Mexico and the Caribbean, the Andes, and Brazil. Funding included the translation and publication of the eventual book in Spanish and Portuguese.

9. Over the previous twenty-five years, one or the other of us had carried out research in eleven of the twelve countries, only Guatemala being new to both of us as a research site. The addition of Brazil was the most challenging since only I had some Portuguese language training, but had not been in that country since 1972.

10. See the preface to *Empowering Women* for the fifteen organizations that hosted or cohosted the seminars in the twelve countries.

11. All told, we conducted well over 200 interviews for this study and over 360 participants attended the thirteen workshops and seminars.

12. See Carmen Diana Deere and Magdalena León, “The Gender Asset Gap: Land in Latin America,” *World Development* 31, no. 6:925–947. This article updates the material in *Empowering Women* and includes data on countries beyond our initial twelve.

13. It is also still relatively difficult to carry out comparative analyses based on the agricultural censuses since no U.S. library consistently collects these. Our research was greatly facilitated by the cooperative lending agreement of the Latin American Studies Consortium of New England that includes Brown, Yale, the University of Connecticut, and the University of Massachusetts.

14. We are indebted to interlibrary loan services at the University of Massachusetts for facilitating access to many of these codes. The assistance of Peter Stern was also invaluable at various stages of this project.

(Guatemala: AVANCSO, 1999); Carmen Diana Deere and Magdalena León, “Towards a Gendered Analysis of the Brazilian Agrarian Reform,” Occasional Paper #16, Latin American Studies Consortium of New England, University of Connecticut, 1999; Carmen Diana Deere, Magdalena León, Elizabeth García, and Julio Cesar Trujillo, Género y derechos de las mujeres a la tierra en Ecuador (Quito: CONAMU and UNICEF, 1999); and Magdalena León and Carmen Diana Deere, Género y derechos de las mujeres a la tierra en Chile (Santiago: CEDEM, 1999).

16. Support for this stage of the project was also gained by León from COLCIENCIAS, the National Research Foundation of Colombia. We are also very grateful to Richard Phillips for facilitating access to the Latin American Collection at the University of Florida and for his advice on locating materials, particularly some of the missing civil codes.

17. The draft manuscript was translated into Spanish under the supervision of Magdalena León before the final English version was copyedited. Thus the first Spanish edition, Género, propiedad y empoderamiento: Tierra, estado y mercado en América Latina (Bogotá: Tercer Mundo and Universidad Federal, 2000), was published before the English original appeared in print. Errors detected during the copyediting were corrected in the second Spanish edition, published by PUEG/UNAM and FLACSO-Ecuador in Mexico City in 2002. The Portuguese edition is a translation of the English original with only a few additional corrections: O empoderamento das mulheres: Terra e direitos de propriedade na América Latina (Porto Alegre: Editora da Universidade, UFRGS, 2002).

18. This follow-up research in Brazil was funded through a Fulbright-Hayes faculty research grant. The resulting publications were Carmen Diana Deere, “Diferenças regionais na reforma agraria brasileira: Genero, direitos a terra e movimentos sociais rurais,” Estudos Sociedade e Agricultura (Rio de Janeiro), no. 18 (2002): 112–146; and Carmen Diana Deere, “Women’s Land Rights and Rural Social Movements in the Brazilian Agrarian Reform,” Journal of Agrarian Change 3, nos. 1 and 2 (2003): 246–288.

19. One of our most exciting discoveries, that Guatemala was the first Latin American country to adopt civil marriage and divorce, took place at the University of Florida law library. Among the gems in that collection is the compilation of the nineteenth-century legislation for Guatemala: Manuel Pineda de Mont, Recopilación de las Leyes de la República de Guatemala compuesta y arreglada por Don Manuel Pineda de Mont (Guatemala City: Imprenta de la Paz, 1872). Since I was in Gainesville over the holidays, visiting my parents, I had time on my hands and began to read this legislation beginning with the first volume. Thus I discovered the short-lived 1837 legislation that made civil marriage and divorce obligatory in Guatemala.

20. The book’s impact was also enhanced by the fact that we were invited back to a number of countries to give short cursillos or lectures on the topic.
Mapping Recent Progress and Change
2. The Role of NGOs in the Quest for the Empowerment of Women and Gender Equality in Trinidad and Tobago

Allison C. B. Dolland

Introduction

The diversity of nongovernmental organizations (NGOs) defies any simple definition. NGOs include many voluntary groups and institutions that are entirely or largely independent of government. They have primarily humanitarian or cooperative rather than commercial objectives and can operate at a community, national, regional, or international level. They focus on issues ranging from social and economic development to the plight of indigenous groups and the environment. NGOs include foundations; independent cooperatives; women’s groups; pastoral associations; educational institutions; voluntary agencies; medical organizations and hospitals; unions and professional organizations; cooperative and cultural groups; political, charitable, and religious associations; and many other types of citizens groups. Popular substitutes for the term NGO include nonprofit organization, private voluntary organization, civil society organization (CSO), or the independent sector. Some NGOs may engage in advocacy, focusing on the transformation of political and economic agendas, while others concentrate solely on service delivery. However in today’s world, it is becoming increasingly difficult to do the latter without becoming involved in the former.

Although there may be no universal agreement on a single definition of an NGO, there is widespread agreement that their numbers, power, and influence are at unprecedented levels. In fact, the economic, informational, and intellectual resources of many NGOs have garnered them enough expertise and influence to assume authority in matters that, traditionally, have been solely within the purview of the state. It is not surprising therefore that many are now setting agendas, negotiating outcomes, conferring legitimacy, and implementing solutions. Increasingly, many operate outside existing formal frameworks, moving independently to meet their goals and establishing new standards that governments, institutions, and corporations are themselves urged to follow through force of public opinion. In the developing world, they often lobby for key constituencies including women, farmers, young people, indigenous peoples, and many disadvantaged groups and have become a source of alternative politics, perspectives, and solutions to development problems.
In the Republic of Trinidad and Tobago, NGOs have become a very vocal force, influencing policy, legislation, and evolving government machinery created to deal with many issues including gender. Featured prominently in the deliberations and activities of the national government, multilateral institutions, and national and multinational corporations are approximately 1,000 local NGOs, which include activities in religion, politics, labor, law, research, recreational and cultural activities, and welfare services (education, health, and social work). Despite their fragmented nature, varying levels of managerial and technical capability, limited financial resources, as well as a tendency towards politicization and “territorial” behavior, many NGOs have over the years served as a strong voice for women’s issues and as an important source of research and documentation of their status. This paper will provide some insights into the current status of women in Trinidad and Tobago while exploring some of the ways that NGOs have impacted them.

**Empowerment of Women in the World of Work**

Education for women and access to employment are critical to the empowerment of women since income generation is a significant factor in enhancing the positive self-image and self-esteem of Caribbean women of all strata. Financial self-sufficiency brings with it a wide range of benefits including the broadening of a woman’s range of social contacts, the reduction of her emotional dependency on her partner, and the enhancement of her status within the home. Since independence, women’s participation in education in Trinidad has been virtually equal to that of men. According to a recent UNESCO report, women’s literacy rates and primary school enrollment in Trinidad and Tobago during the period 1990 to 1998 were almost the same as the corresponding rates for males, with women exceeding men in years spent in school and in secondary school enrollment ratios. Despite their educational qualifications, women continue to be underpaid in every sector of employment. While it is true that many women hold high positions in business, government, and many professions, men nevertheless still hold the majority of senior positions.

Working with government agencies, local NGOs have made some inroads in lobbying the government to balance inequities in this regard. Feminist activism in the labor movement has served as one of the major catalysts for change in this area. Throughout the history of the labor movement, women were often found in middle leadership, chairing committees, and acting as secretaries of unions. From mere membership in unions dominated by males, women began to occupy senior positions in them. Today, women account for 44 percent of trade union members and now occupy executive positions in many local trade unions. In fact, a woman currently heads the largest and most powerful local union, the Public Services Association, which represents government workers. The increase in union membership has impacted positively the struggle
of working women against discrimination, but many battles must be fought before this war is won.

Another key catalyst in improving the status of working women is access to training. Private organizations such as banks, as well as government agencies along with NGOs, offer skills training and technical training for both women and girls. Supporting the empowerment of women through this type of continuing education are NGOs such as the Women’s Institute for Alternative Development and the Caribbean Association for Women Entrepreneurs, which host programs aimed at building leadership capability. Through the urging of lobbyists, the government piloted and established a “Women’s Leadership Enhancement Institute,” which has conducted programs aimed at enhancing the capacity of women to develop sustainable livelihoods for themselves and their families. The institute has also conducted training for women in leadership, business, skills enhancement, and political participation. Another NGO-inspired government entity is the Export Centre, which hosts programs targeting single female-headed households. These programs are aimed at refining the skills of community-based artisans and directing their fine crafts to the export market. With skills requirements rising in almost every job category, access to such training opportunities will remain critical to survival in an increasingly dynamic work environment.

Several religious and community-based NGOs have set up childcare facilities and play centers, catering to the childcare needs of working women who often carry the burden of the household responsibility exclusively, in addition to their careers. Access to this type of service is of vital importance to the working woman. One NGO that has played an important role in the lives of working women has been the National Union of Domestic Workers (NUDE). It first preserved the rights of domestic workers, almost all who are women, lobbying for better terms and conditions of service, including better pay and national insurance benefits. It also represented a readily available pool of workers to support the increasing number of career women.

Local NGOs such as the Caribbean Association for Feminist Research and Action (CAFRA) and the Centre for Gender and Development Studies at the University of the West Indies in conjunction with many others have lobbied for access to financial resources to facilitate self-employment for women. The results have been an increase in opportunity for investment and self-development through a myriad of government facilities. One such facility is the Small Business Development Company (SBDC), a government body that is the main vehicle used by the government to stimulate the small enterprise sector. Forty-three percent of SBDC loan guarantees are awarded to women, 90 percent of training recipients are women, and 80 percent of participants of their Community Venture Programme are women (primarily rural women). Another agency called the Agriculture Development Bank (ADB) provides financial support to persons engaged in the agriculture industry. Ten percent of
the organization's clients are women. Their Youth Window Project, developed to expose young persons to the merits of agriculture as a career path, has a 50 percent portfolio assigned to women. Yet another funding resource called Fund Aid, a private funding institution supported by the government, provides loans to poor persons with limited collateral to develop small enterprises. Sixty percent of Fund Aid's clients are women. Such investment support is essential for financial independence, which is critical to women in the Republic of Trinidad and Tobago given that approximately 55 percent of female-headed households on the islands belong to the low-income segment of the population.13

Social Services

Local NGOs have also done a great deal to provide support services in the area of health, specifically in terms of support for family planning, women with HIV, and women with disabilities. The Family Planning Association (FPA) of Trinidad and Tobago has done quite a bit to promote women's health through services including screening for cervical cancer, breast cancer, and sexually transmitted diseases. They have contributed to the lowering of the teenage pregnancy rate, which currently stands at 14 percent, and have done much to eradicate the practice of unsafe abortions. Other smaller NGOs such as Trinidad and Tobago Association of Midwives, the Informative Breastfeeding Service (TIBS), and the Disabled Women's Network have partnered with the FPA in furthering their goal of a better level of healthcare for women. Such networking is critical to the success of these initiatives since the NGOs involved are usually quite small, so the pooling of expertise as well as other resources increases their overall effectiveness.

One of the areas of healthcare that warrants a great deal of attention today is HIV/AIDS. The Caribbean has the highest incidence of reported AIDS cases in the Americas and worldwide. With 500,000 Caribbean people living with HIV/AIDS, the region has an adult HIV prevalence rate second only to Africa. Among AIDS cases there is a predominance of males compared to females generally; however, young women are particularly vulnerable. In women 15 to 24 years old, annual incidence of HIV is three to six times higher than in males in the same age group. It is within this context that counseling and support services for women become vitally important.14 A variety of awareness campaigns, counseling initiatives, as well as financial assistance and shelters have been offered by NGOs throughout the country. NGOs such as the Caribbean Regional Network of People Living with HIV/AIDS and Community Action Resource (CARE) collaborate with the government, private enterprises, and religious bodies to combat this threat, which can affect the long-term economic stability of the region.

While Trinidad and Tobago can boast of a cadre of economically secure, highly skilled women, the "macho" culture remains unabated; men are slow in realizing women's liberation from restricting and debilitating stereotypes,
so it is not surprising that sexual violence and other crimes against the family continue to increase at an alarming rate.\textsuperscript{15} Although murder, rape, and other serious crimes against women are reported frequently, it is believed that many sexual crimes remain unreported. One reason put forward for the reluctance to report incidents of domestic violence stems from allegations that some police officers are unsympathetic or reluctant to pursue such cases. Another was the feeling that such issues belonged to the private and not the public domain. Since the 1980s the women’s movement has been instrumental in lobbying for legislation regarding violence against women and for the establishment of clearly defined governmental machinery to deal with related issues.\textsuperscript{16} The lobbying took the form of protests, petitions, symposia, workshops, public lectures, and newspaper articles. The Coalition Against Domestic Violence; Rape Crisis Centre; Caribbean Association for Feminist Research and Action; Working Women; and women from the shelter (for battered women) wrote letters and petitioned lawmakers. The resulting government machinery now includes the Women’s Bureau for the Advancement of Women, the Division of Women’s Affairs within the Ministry of Community Development, Culture and Women’s Affairs, the Inter-Ministerial Committee, the Gender Affairs Division of the Ministry of Culture and Gender Affairs, and the National Council of Women. In the area of legislation, the gains achieved have been far ranging addressing issues from prostitution, maternity leave, violence against women, and incest and sexual exploitation to the right to a nationality and to transmit one’s nationality to one’s children.\textsuperscript{17} Local NGOs have also played a critical role in translating international agreements\textsuperscript{18} and norms into domestic realities.\textsuperscript{19} The women’s movement and the associated NGOs continue to play a crucial role in raising public awareness on the issue of violence in the family and particularly against women. Events such as the annual observance of Day Against Violence to Women on November 25 have served to keep this issue on the government’s agenda.\textsuperscript{20} Apart from their integral role in the development of legislation and policy, these NGOs provide victims with shelters, halfway houses, counseling, or other assistance. In fact, NGOs run most of the country’s social programs addressing domestic violence. The work of organizations such as Women Working for Social Progress, the Trinidad and Tobago Coalition Against Domestic Violence, and Men Against Violence Against Women (MAVAW) have contributed significantly to providing support services in this area.

Politics
Since adult suffrage was granted in Trinidad and Tobago in 1946,\textsuperscript{21} women have comprised more or less than half of all registered voters in the country. This reality has never been reflected in the composition of the government of the nation. NGOs have lobbied for more female candidates during successive electoral campaigns, hoping in this way to change the balance of political
power. In the run-up to local elections in 1999, Trinidad and Tobago’s Network of Women’s NGOs decided it was time to tip the balance in women’s favor. The last local ballot had seen the level of women’s representation decline, and so the Network of Women’s NGOs, a national umbrella organization for women’s groups, set up a novel project called Engendering Local Government. It was designed to enhance the campaign skills of gender-sensitive women candidates and sweep a critical mass into office, where they could make a substantial impact on policy. When the results were tallied, the percentage of women representatives had reached its highest level ever. Nevertheless, in the political arena women continue to be considerably underrepresented. Currently, of the thirty-six elected members of Parliament, seven are women. Of the thirty-one nominated members of the Senate, nine are women. This bastion of male domination still remains relatively intact despite the gains achieved.

**Research and Policy Development**

Underpinning the efforts of all NGOs lobbying for the empowerment of women has been the research done to document the status of women locally and regionally and form the basis for policy development. The University of the West Indies (UWI) has played a key role in this area.

Since 1982, the University’s Women and Development Studies Group (WDSG) has been committed to the maximisation and development of the human resource potential of women in the region. Its primary aims have been to improve gender relations in society and the Caribbean region primarily through a variety of well-organised staff development and outreach activities within and outside of the St. Augustine Campus. The WDSG philosophy is based on the promotion, development and recognition of women’s status in society through education, training and the legislative process. Ultimately, the Group is intent on empowering women to chart their own destiny, a destiny that involves gender equity, openness and sustainable growth and development. Along with the other WDSG branches, housed at the Jamaica’s Mona and Barbados’ Cavehill campuses of The UWI respectively, the Trinidad arm of the WDSG has been successful in the creation of the Centre for Gender and Development Studies, which was officially established as a University Unit in September 1993. Cooperation between the Centre and the WDSG has become vital to the effective functioning of both organisations.

These groups have developed “a new generation of Caribbean theorists” who have created a body of work that has formed the basis for further scholarly research on women’s issues, inform policy, and legislation to empower women.

**Conclusion**

It is irrefutable that local NGOs have done a great deal to mobilize public opinion on women’s issues, while engendering community ownership and participation in their efforts. Their ability to research, report, and analyze
issues related to the plight of women and to develop action plans to deal with these various issues has made them an appropriate monitor and partner of the state, impacting not only the development of the local machinery to deal with women’s issues but state compliance with and implementation of international legal obligations arising from treaties. However, as they grow in number, scale, and complexity, some have become vulnerable to all the limitations that afflict other bureaucratic institutions—unresponsiveness, cumbersomeness, and routinization. In addition, they frequently work simultaneously towards the same goal without coordinating with each other and end up working at cross-purposes. Few have stood the test of time, appearing and disappearing quickly, garnering very little institutional memory. Greater unity is required if they are to gain the leverage necessary to maintain their influence and effect the changes required to achieve the level of equity desired for women. In addition, greater transparency and accountability is needed.

NOTES

4. Ibid., p. 87.
5. Ibid., p. 84.
7. Rhoda Reddock, ed., Women and Family in the Caribbean: Historical and Contemporary Considerations: With Special Reference to Jamaica and Trinidad and Tobago (St. Augustine, Trinidad: University of the West Indies, Women and Development Studies, Centre for Gender and Development, 1994), p. 47.
8. Ibid.
17. Legislation dealing with women’s issues include the Matrimonial Proceedings and Divorce Act; the Hindu Marriage Act; the Orisa Marriage Act; the Family Law (Guardianship of Minors, Domicile and Maintenance) Act; the Sexual Offences (Amendment) Act; the Equal Opportunity Act; the Citizenship Act; the Minimum Wage Order; the Children Act; the Status of Children Act; the Children’s Authority Act; the Adoption of Children Act; the Children’s Community Residences, Foster Homes, and Nurseries Act; the Miscellaneous Provisions (Children) Act; the Children (Amendment) Act; and the Counting of Unremunerated Work Act.

18. Conventions to which the Republic of Trinidad and Tobago is a signatory include the following: (1) the International Covenant on Economic, Social and Cultural Rights; (2) the International Covenant on Civil and Political Rights; (3) the Optional Protocol to the International Covenant on Civil and Political Rights; (4) the Convention on the Political Rights of Women; (5) the Convention on the Nationality of Married Women; (6) the Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages; (7) the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW); (8) the American Convention on Human Rights; (9) the Inter-American Court of Human Rights; and (10) the International Labour Convention No. 100.

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3. Redefinition of Masculinity and Femininity in Indo-Trinidadian Society

Yacoob Hosein

The study of the Caribbean family is one of great complexity. Sociologist Susan Craig observed that “no area of sociological research on the Caribbean has received as much attention or has been the subject of as much controversy as the family.”⁰ Even more apparent of the Caribbean family is the observation by Patricia Mohammed that although “these studies have undoubtedly contributed to our understanding of some aspects of these societies; [but] they have not been especially revealing about the situation of women.”¹ However, with regards to this study of the Indo-Trinidadian family, one would attempt to follow a certain measure of contextual framework.

Mohammed noted that “in all societies, the family is viewed as the site in which reproduction and production converge.”² She further went on to explain that there are “two general functions which society must perform to survive. The first is the social organization of production, the second, the social organization of reproduction [which involves] not just reproduction but the care and protection of children, their socialization and their emotional and psychological well-being as family members.”³

Within the last ten to fifteen years, there has been a dynamic shift in attitudes in the socialization of the Indo-Trinidadian family. The main conduits to this change have been education and employment, social aspirations and socialization, and religion. This paper attempts to highlight these factors as processes in the redefinition of the boundaries of gender relations in the Indo-Trinidadian society.

Historical Background

It is necessary to give a brief historical background that would reveal the implications for the development of the Indo-Trinidadian society in the Republic of Trinidad and Tobago in the Caribbean. The original inhabitants of the islands were the native Amerindians who were quickly decimated through overwork, ill treatment, and diseases associated with the conquests by the Spaniards from 1498. Trinidad, the larger of the two islands, was underdeveloped with fertile lands. In 1783, the Spaniards introduced the “Cedula of Population” as an inducement to French settlers for concessions of land for cultivation. They converted the forests into plantations and in the process created their cultural niche on the island.
From the mid-seventeenth century to the early-nineteenth century, Africans were imported as slaves to work on the sugar plantations. With the Emancipation Act of 1833 and the ultimate freedom of slaves at the end of the apprenticeship period in 1838, Africans could no longer be forced to work on the plantations. Their aversion to plantation work provided them with the impetus to seek alternative means of livelihood such as petty trading, craftsmanship, and gardening. In addition, large numbers abandoned the estates for the attractive urban life, creating a severe labor shortage. To fill this shortage of labor, the planters sought Portuguese and free African immigrants from Madeira. This stream of labor failed as the Portuguese quickly settled as shopkeepers and small businessmen. The importation of Chinese for the plantations also proved futile as they abandoned the estates for entrepreneurial pursuits.

The planters resorted to India, which ultimately provided a source that was abundant and cheap. These indentured laborers were contracted to the plantations for a period of five years, after which time they were given the choice of a return passage to India or a grant of land for settlement. Between 1845 and the end of indentureship in 1917, over 238,960 indentured laborers were brought to the islands. Many of the indentured laborers accepted the grant of land and settled on the islands.

The Indian immigrants, like the African slaves, were brought solely for economic reasons. The planters were not interested in creating a social environment that would facilitate behavior patterns that existed in their former society. Morton Klass observed that “the plantation system into which the indentured East Indians were introduced was not one constructed to suit the needs, expectations or customary patterns of interaction.” However, unlike the African slaves, the planter class did not make it impossible for these social patterns to be exercised. For the plantation manager and his staff, the only condition for employment was that the immigrant workers comply with labor discipline. Indian manners and customs were tolerated provided that they were not in conflict with that requirement.

The immigrants on the same ship developed the “brotherhood of the boat” or the enduring ties of “Jahaji Bhai.” This newly created bond was a dynamic cultural response as it transcended the bounds of caste and religion. Bonding was also achieved through the formation of villages and their involvement in entrepreneurial pursuits. The early immigrants had brought and retained their cultural forms as they considered themselves transient and expected to return to their homeland after serving the period of indentureship. As they settled, cultural values were reinforced with the continuous importation of immigrants who would inform them of events in India. With the termination of indentureship in 1917, contact with India was lost and many adopted Trinidad as their homeland.

During the period of indentureship, East Indian women continued to assert their rights and independence as they had expressed their rights to come to the shores of Trinidad. In challenging the misconception that generally East Indian
women came with families during the period of indentureship and were submissive to their husbands, Rhoda Reddock noted that “Indian women in the Caribbean in general and in Trinidad in particular did not willingly and easily submit to the designs of the local and colonial capital or the state. Like women throughout history they resisted and fought to maintain their relative degree of autonomy which in the last instance was in many ways wrested from them.”

The year 1917 was a watershed year in that it marked the end of indentureship and the growth of a new male-female relationship in the development of the Indo-Trinidadian family. This was partly the result of the societal power struggle amongst the various ethnic groups at the time. Mohammed summarized it in the following way: “It was important for the Indian male, emasculated in part by the demeaning conditions of indentureship, to re-establish in the new society a system of power relations between the sexes which clearly re-enforced the old patriarchal order—male dominance and female subservience.”

It was also in this post-1917 period that Indian women consciously or unconsciously reinforced the patriarchal family structure as a stable family unit. As Mohammed noted:

Our needs as human beings, whether male or female are not determined by gender alone. Indian women were not indifferent to the re-establishment of their familiar culture and they colluded with men to a large extent, building institutions and re-establishing norms which appeared to other groups in the society to be particularly oppressive to them. For instance, child marriages were arranged by both parents, mother-in-law controlled their daughter-in-law, and sons were given the best opportunities for advancement in the family.

**Education and Employment**

Education and employment have been by far the most effective influence in the reshaping of the boundaries of gender relations in the Indo-Trinidadian family. The first attempt at education of the indentured laborers was in 1868 by Reverend John Morton, a Canadian Presbyterian missionary who saw it as a vehicle for their conversion to Christianity. The indentured laborers were fearful of educating their children lest they become adherents to the religion of Christianity. As time progressed, the East Indian community felt that it was more profitable for boys to get an education, while the girls continued with household chores that were considered necessary in their preparation for marriage. Those girls who were given a rudimentary education and converted to Christianity were for consideration as good wives for the Indo-Christian men in the profession. Later, this “western education offered East Indian women new challenges and thus new opportunities as Bible women, evangelists, teachers and lay persons.”

Sarah Morton, the wife of Reverend John Morton, was instrumental in the education of the Indo-Trinidadian girls. She first started a school in Tunapuna, in north Trinidad, with the emphasis on housekeeping skills such as sewing,
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cooking, and household management, and instructing them in the rudiments of English, Hindi, hygiene, and religious knowledge. In 1895 another school was established in Princes Town, in the south of the island, called the Iere Home. By 1911 there were sixty-one primary schools operated by the Canadian missionaries (Canadian missions) in areas where there were high concentrations of East Indians. Of a total enrollment of 7,080, girls accounted for 22 percent of the placement in these schools. By 1912 the first secondary school for girls was established, the Naparima Girls High School, which provided opportunities for higher education.\(^{10}\)

It is ironic that although the missionaries provided the groundwork for primary and secondary education for Indo-Trinidadian girls, they still were of the opinion that the girls were not morally strong enough in character to receive higher education. This was the case of Dr. Stella Abidh, who became the first Indo-Trinidadian medical practitioner on the island of Trinidad in the 1930s.\(^{11}\) Few women at that time were radical enough to dismiss such claims and break the barriers of gender discrimination. It was only around the mid-twentieth century that East Indian women began to blend into the mainstream of the economy and challenge their traditional roles in the society. With the introduction of the junior secondary schools in 1973 and the senior comprehensive schools in 1976, the door to universal secondary education was opened and provided the impetus for social reform in the Indo-Trinidadian family.

The economic boom of 1973 served as a catalyst for the growth in higher-education opportunities for women who now had access to financial resources, which facilitated attendance at local and foreign universities. At the University of the West Indies, St. Augustine, a significant percentage of the student population are Indo-Trinidadian women with many pursuing postgraduate diplomas and degrees. Joycelyn Massiah noted that “where such women have been able to capitalize on the advantages provided by improved education and the increasing availability of occupational opportunities, they have been able to enter the formal sector of the labor force in relatively large numbers.”\(^{12}\) Many Indo-Trinidadian women who have entered this sector are continuously upgrading their skills through training and continuing education for occupational mobility. Many have entered the professions and the political arena and provided inspiration for others to follow.

Gainful employment provided the mechanism for economic independence by Indo-Trinidadian women. This accorded them the means for equality of status in the workplace and its coeconomic function in the home with implications for the redefinition of gender roles. Working partners increasingly share the responsibility of the home and the upbringing of their children.

**Social Aspirations and Socialization**

An aspiration that continued throughout the generations amongst Indo-Trinidadian parents was the provision of a higher standard of living for their
children. Indra Harry noted that “since most farm families wanted their children in other jobs, the future for agriculture in Trinidad looks dismal.”

By dint of hard labor and sacrifice, the Indo-Trinidadian parents aspired for their children to enter the professions and the formal sector of employment. It was in this process of understanding that parental boundaries were continuously shifted in the realization of a better life for their children in particular and the family in general.

The structure of the Indo-Trinidadian family has also changed. Since the economic boom of 1973, there has been a shift towards the nuclear family from the extended familial relationships, which had been reconstituted from India. Nuclear families have increased significantly in the past decade, concomitantly with an education system that built an economically active workforce geared towards the industrial and commercial sectors. Such family structure has lent itself to shared decision making and economic independence. The role of patriarchy and matriarchy in the extended family has also assumed a new dimension as it has been transformed into one of support and assistance to their children. The grandparents presently play an important part in the upbringing of their grandchildren when their children are at work.

The changing patterns of childrearing have also had their impact on the redefinition of the boundaries of gender differentiation in the Indo-Trinidadian family. With longer years spent in education and training, marriage for the Indo-Trinidadian female tends to be planned and takes place at a later age. In addition, enhanced and sophisticated birth control measures provided for planned parenthood and choice on the number of offspring.

The boundaries of gender differentiation have shifted in the area of matrimony. The tradition of arranged marriages has gradually given way to one of respect, courtship, love, and marriage. Schools have provided one of the main forums for socialization. Societal integration and international travel have also played their part in the internalization of other cultural values.

The role of the Indian film industry has been significant in the socialization process of the Indo-Trinidadian family. The consciousness of love, romance, and marriage in these movies has created norms in forging a life for the new generation. These new expectations guide behavior as it relates to love, romance, choosing mates, respect for partners, planned marriage, and planned parenthood. With the exception of the dominant patriarchal households, where the offspring are inhibited by economic dependence, few are willing to accept arranged marriages in today’s generation.

Cultural activities also have had an impact on the redefinition of the boundaries of gender in the Indo-Trinidadian family. The acceptance by the Indo-Trinidadian male of his female counterpart is illustrated in chutney music through dance and song. This music gained popularity among the masses during the 1980s and 1990s as an Indian artistic response to the Afro-Trinidadian calypso.
Chutney music has since evolved into a whole new dimension as it constitutes a revival and repackaging of a folk genre that was brought from India. Its present style involves the flouting of social inhibitions that previously restricted dance and its acceptance as a form of public culture enjoyed and performed by both men and women. Ethnomusicologist Peter Manuel noted his first experience: "What [he] was witnessing was not just a changing wedding custom but an entire society at transition. Chutney, in its brash exuberance, had emerged as the favored dance idiom of the community that was merrily shedding many of its traditional inhibitions while retaining its own distinctive sense of ethnicity."14

The leaders of the Hindu religion as well as the growing body of Indo-Trinidadian elites were outraged at what they termed the lewd and vulgar dancing associated with this music. Indirectly, it was a response to maintaining their position in the social ladder. Baksh-Soodeen’s reaction to this onslaught was made in the following manner:

What is also notable is that this hysteria is coming from the middle and upper classes of the Hindu community, who see themselves as the preservers of the so-called authentic Hindu culture in the country. As has taken place throughout history, it is the lower classes who always lead the struggle for meaningful social change. . . . Middle and upper class Indian women [that is, HWO—Hindu Women Organization] must not take the position of their men in what is clearly a movement of lower class Hindu women against male control, and towards greater personal and communal freedom since, ultimately, all Indian women in this society, whatever their class position, can only benefit from this development.15

This attempt at forging a musical identity that is parallel to the Afro-Trinidadian musical culture has resulted not only in the acceptance of the Indo-Trinidadian woman in the cultural realm of chutney music and dance by their men folk but in the general acceptance of other ethnic and cross-ethnic music and dances. There is also the growing acceptance of the Indo-Trinidadian woman in the cultural realm of calypso, a predominantly Afro-Trinidadian male domain. Drupatee Ramgoonai was the first to enter this musical arena with resounding success. As Manuel noted: "Indeed, it is in music more than any other art form that Caribbean East Indians have been able to create expressive form that have flourished by being firmly rooted in tradition and at the same time, flexible enough to evolve and adapt to changing conditions."16

Legislation also has had its effects in the shifting of gender boundaries through marriage, divorce, and property rights. The legalization by the state of Muslim (1961) and Hindu (1945) marriages and divorce greatly assisted in the reshaping of the boundaries of gender differentiation. However, laws for the prevention of domestic abuse have had mixed results. Dana Seetahal, lecturer at Hugh Wooding Law School of the University of the West Indies,
felt that "although there was the law to protect the abused, [she] believed that it had not helped much, especially in the Hindu families whose tradition was one of silence."\(^{17}\) Seetahal also noted "that the element of trust, fear, privacy and shame within the family had forced some members to become repressed and dysfunctional."\(^{18}\) The recent institution of the family courts in Trinidad and Tobago was most welcomed in the settling of disputes and providing justice in gender relations.

**Religion**

Religion has been one of the keenest contestants for the engendering of male domination in the Indo-Trinidadian family. The indentured laborers had brought their religions, Islam and Hinduism, to the plantations. "As the pundits and imams were the transmitters of these myths and the purveyors of ritual knowledge, it was no coincidence that the symbols and images of women which were focused on are those which ensured a patriarchal stronghold. The conveyors of these sacred texts had the opportunity to profoundly influence the construction of gender."\(^{19}\) In the discharge of this knowledge "the most important venues for transmission were the prayer meetings and religious festivals where the Hindu pundits (and later Muslim imams) would have before them a captive audience."\(^{20}\)

**Islam**

Islam was practiced with a high level of discipline and the imams or priests became influential leaders in the community providing the necessary psychological support through counseling to what was considered by them "the Islamic way of life." In the process, they perpetuated the patriarchal family unit as it was culturally developed in India. The head of the household is the husband or an adult male figure and the breadwinner for the family. The concepts of patriarchy and women's rights are gradually changing in Muslim families in Trinidad and Tobago and in many other countries. Sadullah Khan noted:

> From the very outset, Islam has been a liberating religion that uplifted the status of women and gave them rights that were considered revolutionary 1400 years ago. In spite of this founding spirit, Muslim practices today often oppress women and deny them the equality and human dignity granted by the Koran. The family should be the first essential area in which women's rights have to be secured.\(^{21}\)

He continued, "The question that arises is that if Islam liberated women centuries ago, then why is it that maltreatment of wives is not a rare occurrence among Muslim people?"\(^{22}\) Khan suspects that it comes from the misinterpretation of verses from the Koran and some ahadiths or practices of the prophet Muhammad.\(^{23}\)
Islam, which means "peace," continues to be an edifying force in family building within Muslim families in Trinidad and Tobago. Islamic fundamentalism has given way to a large extent by greater understanding and clearer interpretations of the Koran and the ahadiths. Khan recognized that

in Islam there is no family without union or marriage and there is no marriage without rules and discipline. The family in Islam is a unit in which two independent persons unite and share life together. The husband's dignity is an integral part of his wife's dignity. Accordingly, neither of them is better than the other. To unite and share, there must be mutual love and compassion, a genuine feeling which, unless translated into action and behavior, would be mere illusion.\textsuperscript{24}

The Koran also stresses the complementary relationship between husbands and wives, which is engendered in the following verses: "And among his wonders is that He created from you mates out of your own kind, so that you may incline toward them, and he engenders love and tenderness between you; in this behold, there are messages indeed for a people who think"\textsuperscript{25} and, "It is He who created from you out of one entity, so that one might incline (with love) towards the other."\textsuperscript{26}

Khan also noted "it is wrong to conclude that men (or women) have some 'advantage' in one respect, they are therefore superior to the other. The right attitude should be for each sex to think that it is deficient in certain aspects, which can only be complimented by collaboration and co-operation of the other as essential for its perfection."\textsuperscript{27} This complementary aspect is also put forward in the Koran in the following verse: "And among his signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and he has put love and mercy between your hearts. Surely in that are signs for those who reflect."\textsuperscript{28}

With a national adult literacy rate of 98.5 percent (age fifteen and above),\textsuperscript{29} growing education in Islamic studies through its reading and interpretation, and familial socialization in a multicultural society, Indo-Trinidadians and Tobagonians continue to question the tenets of their religious leaders and their interpretations and make informed decisions about their lives. In addition, their awareness of practices in other countries through the information media and international travel gave them greater understanding of their religion with the resultant redefinition of gender differentiation.

\textbf{Hinduism}

Those who assumed the positions of pundits in the Hindu communities perpetuated the caste system and continued to give their blessings on patriarchy for a stable family unit. Myths and symbols continued to form part of the Hindu tradition. Mohammed noted that "the Bhagavad-Gita, the Ramayana and the Mahabharata in their present forms make up a compendium of mythological
narratives and religious information which embodies the spirit of the first few centuries of Aryan settlement in India” and that “Rama provides the model on which Indian masculinity is constructed through mythology, Sita embodies the ideal of female love and devotion and a lesson to all women on how they should behave in their daily lives.”  

Sanskritization also created the environment for the retaining and shaping of cultural values. This process

which brings groups outside of Hinduism into the fold and raises the cultural status of groups already within it . . . ensured the continuity and unity of Indian culture, despite movements away from India. . . . The mythological ideas and symbols which have shaped masculinity and femininity in Indian society continued to inform the construction of gender identities in new societies where Indians migrated.

The first challenge to the rights of Hindu women in Trinidad and Tobago was made by the Arya Samaj organization in the third decade of the twentieth century. Founded in 1857 by Maharishi Swami Dayananda Saraswati in Bombay, India, this movement was incorporated in the laws of Trinidad and Tobago by Ordinance 43 of 1943 and became known as the Arya Pratinidhi Sabha or “Official Body.” This movement championed the cause of women and was the first to declare that women should have the same rights and privileges as men and should not be kept behind “purdah” or the veil in homes. The movement sought to shape society on the model of the “Vedas,” the ancient sacred literature of the Hindus, and forbid the outgrowth of such practices as polygamy, child marriages, the caste system, and the custom of sati. It advocated equal justice for all and encouraged one to acquire knowledge that would enable elevation in the social scale. This movement continues to be instrumental in gender integration amongst Hindus in today’s Indo-Trinidadian society with modification of codes of the major sect, the Sanatan Dharma Maha Sabha Association.

However, there has been a growing conversion of Indo-Trinidadians, particularly Hindu women, into the Christian religion by nonconformist or evangelical churches. This could be a direct response to breaking the shackles of their “traditional” patriarchy with its attendant inhibitions and burdensome norms. However, those who continued to practice the religion would have customized their ancestral traditions to the changing environment.

Conclusion

Despite much improvement in familial relationships and gender boundary redefinition, there is a sizeable proportion of Indo-Trinidadian women who continue to bear the tradition of abuse by remaining silent in order to maintain the status quo in the family. These are the ones who were denied the opportunities or did not take up the challenge to transform their lives both economically and socially.
In the advancement of research on women in general, and the Indo-Trinidadian women in particular, the University of the West Indies at St. Augustine has since 1993 offered courses through the Centre for Gender and Development Studies. This center seeks to provide research not only on femininity as a gender form but also on masculinity in an effort to highlight the problems and provide the necessary action plans and solutions for providing a better life for the peoples of the region. As Massiah puts it: “as researchers we need to see ourselves as the catalysts in the process concerned with the improvement of the quality of people’s lives.”

NOTES


3. Ibid., p. 173.

4. Ibid.


8. Ibid.


17. Phoolo Danny-Maharaj, “Plenty licks in the good old days too,” *Trinidad and Tobago Express*, April 19, 2004, p. 5.
18. Ibid.
22. Ibid.
23. Ibid.
24. Ibid.
26. Ibid. 7:189.
27. Khan, “Verse of the Abused.”
31. Ibid., p. 395.
32. Ibid., p. 394.

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4. Mayan Women’s Post–Peace Accords Participation in Guatemalan Elections

Karen Lindvall-Larson

I became interested in this topic as I was researching the electoral history of Guatemala for my web publication, *Latin American Election Statistics: A Guide to Sources* (http://dodgson.ucsd.edu/las/). While there are no substantive studies on Guatemalan Mayan women’s involvement in government, political parties, or elections, there is a growing body of information contained in chapters and paragraphs in books, journal articles, newsletters, dissertations, and documents and studies published on the Internet. Searching for the name of a prominent Mayan woman, a Mayan women’s organization, or a document issued by such a group on the Internet yields references to the individuals and organizations and often the full text of the documents themselves. NGOs throughout the world have aligned themselves with Mayan women in Guatemala, publishing information on their activities and providing funding, literacy programs, and support for web pages and email accounts. In this paper I will highlight the major events in the evolution of Mayan women’s political participation in Guatemala since the 1996 Peace Accords, which marked the end of the civil war.

Victoria Sanford writes: “Maya women did not have a homogenized response to state violence. Some protested peacefully, some organized or participated in popular organizations, some joined the guerrillas, some fled into refuge in the mountains, Mexico, or the United States, and some suffered in isolated silence.” Many were widowed during the war and many moved to urban areas within Guatemala to escape the violence that was increasingly focused in the rural indigenous communities.

The 1995 elections set the stage for the signing of the Peace Accords. Although 49 percent of the population and 41 percent of the registered voters were women, the Tribunal Supremo Electoral reported that 89 percent of the candidates in the election were men. Three Mayan women, Rosalina Tuyuc, Manuela Alvarado, and Aura Marina Otzoy, were elected to Congress. Alvaro Arzú of the Partido de Avanzada Nacional (PAN) won the second round of the presidential elections in January 1996, beating Alfonso Portillo of the Frente Republicano Guatemalteco (FRG) with 51.2 percent of the vote, the smallest margin in Guatemala’s electoral history. Portillo had been a last-minute replacement for the FRG’s original candidate, General Efraín Ríos Montt, who
was barred from running by the Supreme Court for his participation in the military coup of March 1982 and particularly for his subsequent naming as president by the army high command. Arzú was able to benefit from urban voters’ fears that Portillo would return to power the general who was responsible for the anti-insurgency army maneuvers of the early 1980s. Abstention rates were very high and reached over 70 percent in the heavily indigenous areas that had been hardest hit by Ríos Montt’s “scorched-earth” policies.4

The situation for women in Guatemala as reported in March 1996 was dismal:

On every indicator, Guatemalan women score badly. Some 52.9% are illiterate overall, while the rate soars to 67% in rural areas. . . . Guatemalan women have the lowest life-expectancy in Central America. . . . Some 57.6% of Guatemalan women are abused, physically or psychologically. . . . Women head 73% of Guatemalan homes. . . . Women workers in the rural sector labor 17 hours a day.5

Mayan women experienced major upheavals in their lives as they returned from exile in Mexico or Guatemala City, often to new resettlement areas instead of to their original homes.

The final version of the Peace Accords signed on December 29, 1996, included the texts of a number of different agreements that had been negotiated over the previous two years. An important component was the “Acuerdo sobre Identidad y Derechos de los Pueblos Indígenas.”6 The acuerdo, drafted by the Coordinadora de Organizaciones del Pueblo Maya de Guatemala (COPMAGUA), “was ratified by government, military, and guerrilla leaders as part of the peace process in March 1995. [Among other stipulations], the Accord [called] on the state to . . . take affirmative action to ensure that Maya gain proportional representation in political offices.”7 Other provisions in the Peace Accords were the result of the direct participation of women’s groups in the negotiations. “One outstanding characteristic of the Guatemalan peace agreements is that they include gender equality provisions, aimed at the elimination of discrimination against women, the promotion of women’s political participation and their access to education, health, housing and other resources.”8

The Foro de la Mujer proposed in the Peace Accords was inaugurated on November 12, 1997, with one of its primary themes to promote the political participation of Guatemalan women. COPMAGUA (through its representative on the foro, Cerigua Marisol Chávez, of the Comunidad Lingüística Ixil), the Coordinadora Nacional de Viudas de Guatemala (CONAVIGUA—a largely Mayan group represented by its founder, Fermina López, from the Quiché community), and a number of other indigenous groups insisted that representatives of the more than twenty Mayan linguistic communities be included in the basic structure of the foro.9 Carol Lynne D’Arcangelis explores the “historical exclusion of Mayan women from full participation in Guatemala’s
socio-political processes” and their involvement in the foro in her unpublished master’s thesis. In early 1998, the foro,

complete with its 225+ delegates . . . began the one-and-a-half year-long process of conducting two nation-wide consultations, the first on women’s socio-economic development and the second on women’s civic and political participation. . . . [T]his unprecedented participation of thousands of Mayan women together with Ladinas in the Forum, albeit wrought with difficulties, has contributed to a reconsideration of what it means to be a citizen in Guatemala.

On February 17, 1998, the Guatemalan government announced the end of the return phase of the resettlement project for Guatemalan refugees in Mexico, with close to 38,000 refugees having returned to Guatemala since 1984. Gabriela Torres has studied the effects of this “enforced exile” on Mayan women and while she questions whether the changes to Mayan women’s lives in the camps will survive their resettlement in Guatemala, she finds that “the period of refuge did not serve to suffocate and subjugate the population. Rather, refuge provided the peasant population with an opportunity to become literate and learn both about their world and about themselves.” Alison Crosby discusses the changing roles in the community and in the family experienced by Mayan women in the refugee camps, their participation in workshops and organizations, and the impact of their learning to speak and read Spanish on their interactions with women from other linguistic groups and with the world at large. She also discusses the organization founded in 1990 called Mamá Maquín, which was named for Adelina Caal Maquín, a Q’eqchi’ community leader and land rights advocate who was killed in the Panzós massacre in 1978 at the age of sixty. Mamá Maquin “came to represent about eight thousand refugee women from eight different indigenous groups who lived in the Mexican refugee camps located in the states of Chiapas, Quintana Roo, and Campeche. . . . It identified its biggest challenge as enabling refugee women to participate on equal terms within the community power structures and decision-making processes.” Additional goals of Mamá Maquin were to “work to defend and rescue the Mayan culture, defend their right to participate in the negotiations for their return to Guatemala, and support other grassroots organizations. . . . Two other organizations with similar goals, Ixmucané and Madre Tierra [Consejo de la Mujer Maya Qate Ruwachulew], were founded in Campeche and Quintana Roo.” Deborah Lynn Billings discusses in detail the formation of Mamá Maquín and its impact on Mayan women in the refugee camps.

Electoral system changes considered by the Guatemalan Congress in September 1998 included a stipulation that 25 percent of candidates be women. Two congresswomen presented a bill in November 1998 that would oblige political parties to give a minimum of 30% of all candidacies to women and to alternate them with men on lists of multiple candidates. The
bill would also establish quotas for women’s membership in political parties and in party leadership posts and commissions. . . . According to [one congresswoman], similar laws already exist in El Salvador, Nicaragua, Costa Rica, Argentina, Chile and Panama. In Guatemala, however, resistance to the initiative is strong, especially among the men in Congress.18

On February 26, 1999, the Comisión para el Esclarecimiento Histórico’s report documented the human rights abuses committed during thirty-six years of civil war, finding that the vast majority of the abuses were committed by the Guatemalan military against Mayan communities. On May 16, 1999, a referendum on fifty changes to the constitution recommended by the 1996 Peace Accords was decided by 12 percent of registered voters, with an 82 percent abstention rate. Those reforms focused on indigenous rights passed overwhelmingly in indigenous municipalities, but lost in urban areas where antireform campaigns had warned of an indigenous takeover of the country should the reforms pass.

In the general elections of November 7, 1999, 8 women were elected out of 113 delegates to Congress, as compared to 11 out of 80 delegates in the previous election. Only 1 Mayan woman (Aura Marina Otzoy) was elected (reelected), as opposed to 3 in the previous election.19 In the second round of the presidential elections, Alfonso Portillo of the FRG won 68 percent of the vote against Oscar Berger of the PAN. He appointed a Mayan woman, Otila Lux de Cotí, as Minister of Culture.

A study undertaken by the Instituto de Estudios Interétnicos in 2000 of women elected to municipal councils found that there was a greater increase from 1995 to 1999 in women elected to municipal councils in towns with an indigenous majority than there was in towns with a nonindigenous majority.20 The study documented the fact that women not only had fewer chances of winning elections because of their positions on the ballot but that when they were elected they were given the least powerful elected positions on the city councils. It also examined the role of the comités cívicos in the election of women and found that, while the comités were predominant in the indigenous regions, they did not play a significant role in the election of women.21 In 1995, 52 women were elected to municipal councils in nonindigenous municipalities and 16 women were elected in indigenous municipalities, while in 1999, 97 women were elected in nonindigenous municipalities (an 87 percent increase) and 43 were elected in indigenous municipalities (a 169 percent increase).22 The author discusses the reasons Mayan women’s electoral participation as candidates is limited, including the lack of campaign funding, their low levels of education, the family responsibilities that limit their participation until middle age, and other factors.23

Early in 2000, staff from the Central America Report visited nine communities in three departments in Guatemala to study the situation of Mayan women who had returned from exile in Guatemala.
One of the most acclaimed achievements during the two decades that Guatemalan refugees spent in Mexico was the unprecedented level of organization among refugee women. With the support of the UN High Commission for Refugees, almost one in three women took part in some kind of organization. However, back in Guatemala the picture has changed. Women’s organizations in the returned communities have come under attack by men in some communities, participation has slowed and many groups are inactive. ... Women’s rights, conceived of in the narrow political sense, take second place to the struggle for decent living conditions. Without these it is difficult for women to find the time and space to continue the struggle for equitable gender relations. ... The “emergency” brought about by exile to Mexico created special conditions where political agendas, including women’s rights, topped the list, while international aid took care of basic economic needs. The move to Mexico helped break old patterns and provided fertile ground for accelerated advances in women’s rights. However, on returning home, old habits resurfaced in many cases, and the gains made in Mexico proved hard to sustain.24

Michael William O’Sullivan, writing in 2001, finds that

Mayan women are triply oppressed—they are oppressed as women, as Mayas and as a social sector suffering poverty or extreme poverty. Their traditional role as mother, wife and subsistence cultivator is well intact. Their ability to leave their communities for short meetings, let alone to study or play a role at the municipal, regional or national level is still highly restricted by communal norms and this is reinforced by a poverty so extreme that taking the local bus to the next town is prohibitively expensive. ... There is a recognition by everyone working both at the local level and at the national level that in order to achieve the emancipation of the Maya people and the transformation of Guatemala, women must be fully involved with the process. Steps are being taken at the local level ... but Guatemala is a long way from a qualitative transformation in the role and expectation of Maya women.25

Although Congress passed reforms to the election laws in July 2001, it removed any mention of quotas for women in political parties and in elections and did not consider women’s groups’ proposals to increase women’s visibility on ballots by alternating men and women on candidate lists.26 In August 2001, the Unión Revolucionaria Nacional Guatemalteca elected a woman as secretary general (she is the first woman to head a political party) and added a Mayan woman to its executive committee.27

On February 26, 2002, the Secretaría Presidencial de la Mujer issued the “Política Nacional de Promoción y Desarrollo de las Mujeres Guatemaltecas y el Plan de Equidades 2001–2006.” The plan reflected the cooperation of the government, women’s organizations, and a variety of NGOs in an effort to improve conditions supporting the integral development of women from all socioeconomic sectors, and facilitate fair participations at all structural levels. ... Women represent 50.7% of the population, amounting to over 4.228m
inhabitants. Locked into a culture which overvalues masculine roles, racism, war, and poverty, in a society which routinely excludes or ignores them, Guatemalan women show high levels of underdevelopment.28

On September 30, 2002, the Primer Tribunal de Conciencia contra el Racismo was held at the Teatro Nacional. It was organized by a number of civic groups, including the recently formed Asociación Política de Mujeres Mayas (Moloj), which was founded by prominent Mayan women leaders and is dedicated to promoting political participation among women in the more than twenty Mayan linguistic groups. The tribunal provided a forum for testimony of abuses documenting the problems of racism against Guatemala’s indigenous population, and brought together virtually every group supporting Mayan indigenous rights.29

At the Latin American Studies Association (LASA) conference in March 2003, the president of LASA, Guatemalan Arturo Arias, confirmed Rigoberta Menchú’s intention to run for president of Guatemala in 2012. In her autobiography published in 1983 (Me llamo Rigoberta Menchú y así me nació la conciencia), in her speaking engagements throughout the United States and Europe, and as the winner of the 1992 Nobel Peace Prize for her advocacy for the rights of the Mayan people, Rigoberta has “demanded recognition of Maya women as more than pawns in political processes designed and led by others. Rigoberta [has] obliged the world to recognize Maya women as agents of their own history whose participation in political movements [has] shaped those movements regardless of their political catalyst.”30

In April 2003, a report on the situation of indigenous women released by the Defensoría de la Mujer Indígena (which was established in 1999 as required by the Accord on the Identity and Rights of Indigenous Peoples included in the 1996 Peace Accords) found that “indigenous women continue to be discriminated against and exploited.”31 While the focus of many groups has been on rural Mayan women, life for urban Mayan women is also particularly harsh. Most of the domestic workers in the cities are indigenous, and

Mayan women are so identified with domestic service that one Guatemalan intellectual explained that, “every Mayan woman is frequently considered to be or to have been a ‘servant’ or is treated or seen as one.” . . . While in the first years, primarily ladina and urban women joined the maquila workforce, indigenous women . . . from rural areas are now increasingly present in the factories.32

In preparation for the November 2003 elections, women in a variety of groups, including Moloj, worked together to create political agendas that could be presented to electoral candidates at both local and national levels. On October 15, 2003, more than 800 representatives of women’s organizations from all regions of Guatemala met with nine of the eleven presidential candidates to present their “Agenda Política: Mujeres en la Diversidad.” This
agenda, which was supported by twenty-three organizations, stated eight demands involving women’s rights and representation, which all candidates in attendance agreed to include in their platforms.

While there were 80 percent more women candidates in the 2003 legislative elections than in 1999, the majority of women candidates were placed near the bottom of party lists, minimizing their chances of winning a seat in Congress. Of fifteen congresswomen elected, only one was an indigenous woman (Aura Marina Otzoy was reelected again). Eight of seventy female candidates for mayor were elected, representing only 2.4 percent of the 331 municipalities in the country. One of these was a Mayan woman. Efraín Ríos Montt came in third in the first round of the presidential election, and Oscar Berger won the second round in December with 54 percent of the vote.

Guatemalan women have urged the new government to live up to the political agenda its candidate agreed to during his electoral campaign. On February 12, 2004, Guatemalan President Oscar Berger appointed Rigoberta Menchú as “goodwill ambassador, charged with seeing that the provisions of the stalled December 1996 Peace Accords are complied with.”

Luz Méndez, president of the advisory board of the Unión Nacional de Mujeres Guatemaltecas, in January 2004 presented a report on Guatemala at the Expert Group Meeting on “Enhancing Women’s Participation in Electoral Processes in Post-Conflict Countries,” sponsored by the United Nation’s Office of the Special Adviser on Gender Issues and Advancement of Women. She finds that

Women’s representation in parliament has had a negative trend in the two elections that have taken place during the post-conflict period. . . . [T]he proportion of elected women to the National Congress decreased from 13.8% in the elections held before the peace accords (1995), to 11.5% in the following parliamentary period (1999–2003), ending in 8.9% in the last electoral process (November 2003). Although the number of elected women increased, as Congress’s seats were enlarged in each one of the last two elections, the relative representation of women decreased. The number of women candidates to Congress remained almost the same in the three elections.  

“In the municipal level . . . the number of women elected as Mayors went from 1.2%, in 1995, to 1% in 1999, increasing to 2.4% in 2003. Even though this last figure is still too low, it marks an important rise in women’s access to this elected position. After the peace accords, many initiatives have been undertaken at the local and municipal levels to promote women’s political participation.”

One of the obstacles for electoral participation is the complicated process for voter registration. It is particularly difficult for women, as they have higher levels of illiteracy rates and other gender constraints. Many women in the rural area do not have even birth registration. . . . [V]oter registration campaigns, aimed at women, have been launched by women’s organizations
and some public institutions, with international support... 1,901,000 women were registered to vote in 1999, while this quantity grew to 2,252,525 in the 2003 elections, marking an increase of 18.5%.

In concluding her recommendations for improving the access of Guatemalan women to the electoral process, Méndez states:

Finally, the due implementation of the peace agreements by the recently elected authorities has the highest priority. The strengthening of women’s political and electoral participation is closely linked with socioeconomic development and the strengthening of the peace and democratization processes. The peace accords provide the most comprehensive platform for development and democratization, in favor of all the Guatemalan population.

In closing, I would like to refer to an article entitled “Mayas guatemaltecas fijan estrategia política,” which appeared in La Opinión (Los Angeles) in April 2004. The article summarizes the author’s interviews with Mayan women from Guatemala and reflects the international interest in and support for their empowerment. Those interviewed include a Quiché anthropologist completing her dissertation at the University of Texas, Austin; founding members and directors of Moloj; and Mayan women representing their communities in a variety of national and international organizations in Guatemala. While they acknowledge the obstacles they must confront and overcome in making their voices heard, they point to the fact that through Moloj, which has 94 delegates representing all the Mayan linguistic groups in Guatemala, they have been able to affect the selection of Mayan women for influential positions in the government that came to power in January 2004. Moloj draws together, in one organization, Mayan women who have been leaders at the national and international level with Mayan women who have successfully organized participation in their communities at the grassroots level. With this structure in place, these leaders believe that when they are able to open doors for Mayan women, they will have women trained and ready to take advantage of the opportunities.

NOTES


22. Ibid., p. 52.

23. Ibid., pp. 53–70.


37. Ibid., p. 5.

38. Ibid., pp. 6–7.

39. Ibid., p. 9.

5. Taller de lectura y escritura
cárceles de mujeres

Carolina Espinosa Arango

No preguntas quién soy y no me pides que siga siendo el mismo. (M. Foucault)

Presentación

Este trabajo muestra la experiencia del taller de lectura y escritura que se desarrolló durante el año 2000, en la cárcel de Mujeres de Ezeiza, Provincia de Buenos Aires, Argentina, Pabellón de Buena Conducta. Dicho taller hizo parte del servicio de biblioteca móvil de la Biblioteca Popular Esteban Adrogué, que semanalmente visitó esta unidad penitenciaria y algunas otras haciendo préstamo de libros y proporcionando educación informal a través de los talleres.

La actividad se realizó en la biblioteca del pabellón cada martes durante dos horas de trabajo en privado con las internas. Asistieron 12 mujeres con regularidad y otras entraron y salieron durante el año. Tenían entre 20 y 70 años de edad, algunas de ellas eran profesionales, todas sabían leer y escribir. Tanto quienes frecuentaban la biblioteca como algunas participantes en el taller mostraban un nivel educativo medio y una cultura general solvente. Otras internas de origen más humilde poseían una formación cultural más limitada.

Las razones por las cuales estaban presas, incluyen tenencia y tráfico ilegal de drogas, estafa al estado, falsificación de dinero, entre otros.

Marco teórico

La prisión entendida como castigo o pena a cumplir es una práctica moderna, que no supera los trescientos años. En otras épocas el encierro era la antesala de otros castigos más severos como la tortura, la deportación o la muerte. Privar a los hombres de su espacio y tiempo en la sociedad, se convierte, en nuestros días, en el drama más grande para quien lo sufre (Marí 1983).

En prisión se controlan ante todo dos esferas del individuo:

• El Espacio: Se convierte en espacio serial con una jerarquía de la vigilancia piramidal, en donde la arquitectura es reflejo de esta filosofía. Según Foucault, es en la forma de distribución de los espacios y en la inserción programada en ellos de los individuos, que el poder surte su efecto (Marí 1983). “El detenido es visto, pero él no ve, objeto de una información, jamás sujeto en una comunicación” (Marí 1983, 189).
• El tiempo: El micropoder manejado en la prisión, se dirige a un uso diferente del tiempo en donde de manera eficaz y eficiente se opera sobre los cuerpos para reducirlos a la docilidad, tanto como sea posible (Dreyfus y Rabinow 2001).

En la prisión actual no se degrada el cuerpo, sino la honra y la disposición de los bienes. No es el dolor en sí mismo, en su realidad corporal lo que el prisionero sufre, sino la eficacia de la prisión en crear la cadena de asociaciones sicológicas que llevan al máximo la idea y la representación del dolor (Marí 1983).

La cárcel de Ezeiza—por lo menos en el Pabellón de Buena Conducta—es una institución en la que el castigo es tomado como un régimen educativo o reformador, al contrario de otras instituciones pares dentro del sistema penal argentino. En este pabellón se respetó la privacidad del taller; su tiempo y su espacio no eran manipulados, y los textos escritos no sufrieron ningún tipo de censura.

No obstante, para Foucault esta supuesta benignidad del aparato judicial gracias al progreso del humanismo es la aplicación de una nueva *tecnología del poder* y esta hipótesis fue la que lo llevó a estudiar el caso del Panóptico de Bentham y a concebir esta nueva era del castigo como la de la *disciplina*. El panóptico se estructuró como máquina de castigar-vigilar-ejercitar.

Foucault estudió la prisión como una forma de aislar, una técnica específica del poder en aras de una *normalización*. En la forma de castigo de nuestra sociedad los criminales son vistos y tratados como “objetos” a manipular con el fin primordial político de promover la docilidad y la utilidad de todos los individuos. La justificación del castigo no estaría tanto en la prevención o la reforma sino en esta normalización, mecanismo por el cual el criminal se vuelve “sujeto” un significativo para la siciatría y la sicológia, y un objeto dócil para la maquinaria del poder (Dreyfus y Rabinow 2001).

La prisión actual también guarda las características propias de toda *institución total* (concepto definido por Goffman y citado por Marí 1983), en donde existe una división binaria: el personal y los internos. Cada grupo tiene a juzgar al otro con estereotipos hostiles, como por ejemplo cuando las docentes de la cárcel se referían a las internas utilizando el término de “adictas” a la lectura—una sutil hostilidad verbal. Otra característica es la desintegración del yo que se reflejaba en algunas de las participantes del taller cuando optaban por tomar un nombre distinto al de su nombre de pila.

No hay que olvidar que Foucault sostenía que el poder no se ejerce de arriba hacia abajo, sino de abajo hacia arriba y que es una máquina en la que todos están atrapados, tanto los que ejercen el poder como aquellos sobre los que se ejerce (Dreyfus y Rabinow 2001).

La rehabilitación que persigue la prisión implica conocimiento y comprensión del criminal a través de los *dossiers* que elaboran siciatrías, sicológos, y docentes. Dentro de éstos, se estudia al preso más profundamente que a
cualquier otro ciudadano immiscuyéndose en su vida y en su actuar al convertirlo en “objeto” de estudio.

La producción de textos del taller se encaminó a la gratificación directa de las internas y los dossiers que salieron de allí fueron elaborados según el placer y la necesidad de las participantes.

Finalmente la prisión, para Foucault no tiene como objetivo suprimir las infracciones sino organizar la trasgresión a las leyes en una táctica general de sometimiento (Dreyfus y Rabinow 2001). Gracias a su propuesta metodológica, el taller logró salirse de estos parámetros y convertirse en un espacio y tiempo de producción creativa de las mujeres. Una especie de zona liberada.

**Lectura y escritura**

La lectura dentro del penal funcionó como una actividad de uso de un tiempo no sometido, que brindó a la vez expansión, recreación y reconstrucción de yo. Según la especialista francesa Michele Petit, la lectura, además de proporcionar placer desencadena un tipo de *trabajo psíquico* (como la escritura) que vincula a las personas con lo que es constitutivo de su ser y de su vida. Brinda la posibilidad de reconquistar una posición perdida del sujeto en crisis—en este caso, las internas, donde además está afectada la representación que tienen de sí mismas y del sentido de su vida (Petit 2001).

Además, la lectura ayudó a construir una *intimidad* para estas lectoras en un lugar donde la esfera individual se encontraba muy desdibujada. Contribuyó a sostener un sentimiento de individualidad y una fuerza para resistir la adversidad (Petit 2001).

Las actividades de lectura no pretendían indagar sobre lo leído sino que buscaban compartir la experiencia de las lectoras con distintos textos. Ellas comentaban voluntariamente al grupo sus impresiones sobre las lecturas.

La lectura, pero sobre todo la escritura, funcionaron en este contexto como formas de resistencia al ejercicio de poder dentro de la cárcel. La escritura se convirtió en un resquicio posible para criticar y transgredir un sistema que infligía castigo y causaba dolor.

Aún en estas condiciones desfavorables y dramáticas de tanta vulnerabilidad sicológica, estos actos creativos contribuyeron a la construcción o reconstrucción de una *subjetividad*. La potencia de las palabras, del nombrar y de producir textos, ayudaron a *simbolizar* la experiencia extrema del presidio aliviando y transformando en lenguaje esta complejidad emocional y subjetiva. La escritura era catarsis, terapia y actividad creativa. Se conformó como un cable conductor directo con las emociones y la vida interior, con los miedos profundos y las esperanzas.

Según el especialista catalán Daniel Cassany, la tradición cultural hispana ha fomentado representaciones sociales sesgadas sobre la escritura literaria: que es el resultado de la inspiración con la visita de las musas; que no se puede
aprender porque es una destreza innata y se la concibe como un producto físico, finito y estático (libro, informe, etc.).

De hecho varias de las internas tenían estas percepciones cuando en realidad, la escritura es una actividad que se desarrolla a través del tiempo y ocurre en la mente del que escribe, donde se construyen los significados y se traducen al lenguaje verbal (Cassany 1999). También se la piensa como una tarea individual, privada y silenciosa, que el ejercicio del taller desafió con la escritura en colectivo, los comentarios, las discusiones y la elaboración de textos con ayuda de otros. Y sobre todo con un trabajo de reescritura incesante.

La filosofía del taller valoró en primera instancia el aspecto expresivo y discursivo de los textos (su adecuación, su género), luego el contenido (tema, estructura) y por último el aspecto formal (la corrección idiomática).

**Objetivos generales del taller**

- **Estimular las prácticas de lectura a partir de textos producidos por las participantes.**

- **Potenciar la lectura de textos editados (libros y otros) que fueran de real interés para las participantes.**

- **Desarrollar técnicas de escritura creativa que estimularan la escritura de las participantes, dentro y fuera del taller.**

- **Perfeccionar las prácticas de escritura literaria y expresiva, principalmente, ya que suscitaban mayor interés por parte de las participantes.**

- **Promover el encuentro de la voz propia y de la poética de los textos de cada escritora.**

- **Mejorar las prácticas de escritura literaria y no literaria que las participantes desearan, en los aspectos convencionales de uso de la lengua escrita, como gramática, sintaxis, puntuación y ortografía.**

- **Enriquecer cualitativamente y en forma grupal los textos escritos (poemas, cuentos, cartas, ensayos, reseñas, reflexiones, etc.) que las participantes produjeran dentro y fuera del taller.**

**Metodología del taller de lectura y escritura**

El trabajo de taller en términos educativos se desarrolla como una experiencia de creación, con una metodología participativa de enseñanza—aprendizaje. Posee una buena cuota de trabajo en equipo, donde se alternan y comparten roles y donde es importante la interrelación y la vinculación con los otros participantes (López 1993).

Los antecedentes pedagógicos que dieron origen a esta metodología fueron las diversas corrientes de la pedagogía activa: las experiencias participativas en la educación para adultos de Paulo Freire, la pedagogía humanística de Carl
Rogers y los aportes de José Bleger con grupos de aprendizaje—entre otros (López 1993).

Las características particulares del taller fueron:

- **Abierto:** En cuanto a la entrada y salida de las participantes.
- **Democrático:** En la medida en que la participación se hacía de manera equilibrada. Cada reunión se desarrolló teniendo en cuenta los siguientes momentos: formulación de la consigna o propuesta; lectura y/o escritura; lectura de producciones; comentarios; revisión y valoración.

El taller, se conformó como un espacio experimental, de funcionamiento flexible y dúctil en el que las participantes tuvieron la oportunidad de convertirse en *productoras culturales* de diversos tipos de textos (Morduchowicz 2004). Se consolidó como un lugar de trabajo creativo con fines tanto formativos como recreativos y terapéuticos.

Se aplicaron técnicas grupales que promovieron la productividad y la gratificación de los participantes (incluida la coordinadora) y se llevaron a cabo actividades orientadas a fortalecer la lectura y la escritura, con un criterio amplio, acorde a las necesidades del grupo.

**Consignas de trabajo utilizadas**

*Actividades de lectura en voz alta*

Sobre aspectos técnicos de la escritura en idioma castellano:

Decálogo de la redacción tomado del libro *La cocina de la escritura* de Daniel Cassany en los temas subsiguientes:

- La puntuación en la escritura.
- Acerca de la elaboración del párrafo.
- La Arquitectura de las frases.

Desarrollo y resultados:

Estas actividades se llevaron a cabo porque en los primeros ejercicios de escritura se notaron muchos problemas en cuanto a gramática, sintaxis y estructuración de los textos de las participantes. La implementación de estas actividades no despertó gran entusiasmo. Inclusive, algunas reconocían que les aburría.

Esto se debió tal vez a que el aprendizaje formal de la lengua remite a recuerdos no muy gratos del aprendizaje escolar—un aprendizaje realizado con displacer, poco atractivo. Sin embargo la coordinación del taller decidió abordar estos temas de la manera más sencilla y amena.

Lectura de textos documentales y literarios:

- Suplemento de Cultura del diario argentino *La Nación*. Con reseñas de libros y artículos de interés.
• Correspondencia del escritor Juan Rulfo, tomada del libro *Aire de las Colinas: Cartas a Clara*.

• Textos del libro *¿Qué queremos las mujeres?* de la escritora Erica Jong, en los siguientes capítulos:
  • Sangre y agallas: una mujer escritora a finales del siglo XX.
  • El hombre perfecto.

• Apartes del libro *Memoria del Fuego* de Eduardo Galeano.

• Lectura de los textos producidos en las reuniones del taller o durante la semana de espacio entre un encuentro y otro.

**Desarrollo y resultados:**

Esta lectura en general despertaba gran interés entre las participantes—en distintos grados dependiendo del autor. La temática de la mujer y del amor, les resultaba particularmente atractiva. La lectura de textos propios y de las compañeras fue la que suscitó más entusiasmo.

Cabe anotar que las diferentes lecturas que realizaron las internas durante la semana, eran comentadas durante el taller sólo si alguna participante lo proponía.

**Actividades de escritura**

Las consignas de escritura se desarrollaron durante las reuniones semanales. Los textos producidos eran posteriormente leídos y corregidos por la coordinación en los aspectos formales de uso de la lengua y contenido, sobre los cuales se hacían comentarios escritos (valoración). En la siguiente reunión estos textos eran devueltos a las participantes para su consiguiente reescritura.

Técnicas de escritura creativa: Metodologías existentes para “soltar la mano” del escritor:

• Mano que no para: esta técnica se inicia con un momento de relajación corporal breve y luego se indica llevar a cabo una escritura fluida y continua, en donde no interesa la forma de la escritura sino que aparezca todo lo que pasa por la mano del que escribe.

• Cadáver exquisito: técnica mediante la cual cada uno de los participantes escribe dos líneas y oculta la primera, así el siguiente lee solo la segunda línea y basa su propia escritura en el texto del compañero anterior. Así sucesivamente hasta que todos hayan escrito.

• Crescendo: técnica en la cual, sobre una palabra o idea recurrente se va armando el texto.
• Elaboración de personajes.
• Monólogos de personajes.
• Diálogos entre personajes.
• Textos usando el tiempo presente.
• Textos usando el tiempo futuro.

Desarrollo y resultados:
Estos tipos de escritura literaria resultaron en un principio difíciles, ya que las participantes no podían desprenderse de sus dramas subjetivos para ingresar con comodidad a la ficción. Los temas abordados giraban en torno al bien, el mal y la condena. Algunos de estos productos eran bastante convencionales o estereotipados así como los personajes y las tramas. También aparecían textos impregnados de una ideología que chocaba con la ideología de la coordinación, o mostraban una excesiva “psicologización” autoreferenciada.

Sin embargo, se trató de no censurar estas posturas y de concentrarse en cambio en la escritura como producto creativo y en el valor que tuvieran los trabajos en este aspecto, así como en la necesaria toma de distancia para elaborar los trabajos.

Otras escrituras:
• Textos sobre la imagen de sí mismas como lectoras y escritoras.
• Elaboración de preguntas para la entrevista al Pastor Ruffinati.
• Textos sobre actividades llevadas a cabo dentro de la cárcel.
• Textos sobre la maternidad.
• Biografías de lectoras y escritoras.

Desarrollo y resultados:
Estas actividades fueron las de mejor funcionamiento en el taller ya que apelaban a la reflexión y elaboración sobre la vida, la realidad y la historia de las participantes. En cuanto a la entrevista con el pastor, cabe anotar que éste y otros religiosos voluntarios son las personas que más visitan y acompañan a las presas y a veces son las únicas que las asisten. En el caso particular del Pastor Ruffinati (por quien ellas sentían especial admiración), la elaboración de las preguntas para la entrevista y la entrevista misma, llevada a cabo en la biblioteca y dentro del tiempo del taller, las apasionó.

El material sobre la imagen que tienen de sí mismas como lectoras y escritoras y las respectivas biografías de lectura, constituyen textos muy interesantes para conocer y comprender las rutas particulares de estas lectoras.

De las actividades de escritura en general, se puede concluir que fueron de gran impacto, interés y gratificación, ya que realizadas durante y entre las
reuniones del taller proporcionaban la opción del uso creativo del tiempo libre de las internas.

**Actividades con el uso de material audiovisual**

Proyección de las películas:
- “El nombre de la Rosa” de J. J. Annaud.
- “La última tentación” de M. Scorsese.

Proyección del documental “Entrevista al escritor uruguayo Eduardo Galeano” (realizada por la televisión ecuatoriana sobre un video de propiedad de la biblioteca móvil).

Desarrollo y resultados:
La actividad de proyección de películas, provocó gran movilización en el grupo de mujeres, tanto de las participantes regulares como de otras mujeres que no pertenecían al taller, pero asistieron a las proyecciones. Las películas fueron elegidas mediante votación y dieron pie para la realización de reseñas críticas.

Elaboración de un esquema de trabajo para el guión de un video sobre el taller: textos, música, estructura temática. Los ejes temáticos definidos fueron:
- Qué lugar ocupan los libros y la lectura en la vida de estas mujeres.
- Percepciones individuales sobre las actividades de lectura y escritura.
- Qué imagen tenían como escritoras antes del taller y después del taller.
- Aciertos y desaciertos del trabajo del taller.
- Lectura de textos producidos por las participantes.

Desarrollo y resultados:
Si bien esta actividad fue desarrollada con gran entusiasmo por parte de las internas, la grabación del video no fue posible por problemas institucionales.

**Trabajo final**

Elaboración de un libro artesanal con todo tipo de textos producidos, reescritos y corregidos por las participantes y la coordinación del taller. Las ilustraciones que acompañan también fueron hechas por las escritoras.

Desarrollo y resultados:
El proceso de elaboración de estos textos llevó varias instancias de revisión, corrección y reescritura. Estos fueron elegidos por las participantes (tres por persona) y tanto el proceso, como la concreción en el libro fue de gran satisfacción para ellas ya que vieron cristalizados su trabajo y dedicación durante todo el año. El libro circula de lector en lector como parte de la colección
permanente de la biblioteca móvil y ha sido visto y leído por lectores de otras unidades penitenciarias.

**BIBLIOGRAFÍA**


Approaches to Collection Management: An Examination of Issues
6. Tendencias en el manejo de la adquisición y el acceso a los recursos de información bibliográfica en bibliotecas mexicanas

Eduardo Ruvalcaba Burgoa

Introducción
Son varias las razones que hacen necesaria la preparación de un trabajo relativo al tema de la adquisición de recursos bibliográficos en México, de las cuales a continuación expongo sólo algunas. Por un lado, la importancia que tiene presentar un trabajo de estas características en la reunión anual de SALALM, debido al tema en cuestión. Por otro lado, ofrecer un panorama actual de las adquisiciones en México, en el cual, el mercado de la información juega un papel muy importante, y por ello, se ha dedicado una parte de este trabajo para analizar diversos aspectos que lo caracterizan así como su relación con las bibliotecas mexicanas.

Modalidades del proceso de adquisición

En México, las características de las bibliotecas, así como la forma en que se encuentran organizadas varía significativamente, en la mayoría de los casos en función de la institución a la que pertenecen. Por ello sus formas de trabajo son distintas lo cual se atribuye a distintas razones tales como: el número de bibliotecas con que cuenta la institución, el personal que labora para dichas bibliotecas y, como factor fundamental, el presupuesto que reciben anualmente para sus adquisiciones. En el caso del proceso de adquisición, cada departamento o área encargada de llevar a cabo estas funciones trabaja con base en alguno de los siguientes esquemas.

Centralización

La adquisición centralizada en México se lleva a cabo principalmente en bibliotecas que pertenecen a instituciones de educación superior, aunque también otro tipo de bibliotecas realizan sus adquisiciones de esta forma.

El esquema más complejo de centralización, por el número de bibliotecas que lo integran, es el de la Red Nacional de Bibliotecas Públicas del Consejo Nacional para la Cultura y las Artes. La Red está conformada por aproximadamente 6,000 bibliotecas, cuyas actividades de selección, adquisición y procesos
técnicos entre otras, se encuentran centralizadas en la Dirección General de Bibliotecas de esta dependencia gubernamental.

Por su parte, durante muchos años, el sistema bibliotecario de la Universidad Nacional Autónoma de México (UNAM), que es el más grande de las instituciones de educación superior, trabajó de forma centralizada todo lo relativo a la adquisición y a los procesos técnicos. En la actualidad, la Dirección General de Bibliotecas de la UNAM ha delegado las actividades de selección y adquisición de monografías en cada una de las bibliotecas que integran el sistema bibliotecario, pero los procesos técnicos, la suscripción a las revistas tanto impresas como electrónicas, así como la contratación de bases de datos, continúan realizándose de manera centralizada correspondiendo a esta Dirección el desarrollo de dichas actividades.

En su mayoría, las universidades públicas estatales llevan a cabo esta actividad de manera centralizada con la finalidad de optimizar sus presupuestos y aprovechar los recursos humanos preparados con los que cuentan ya que una problemática general en la mayoría de las instituciones es la carencia de personal que cuente con estudios profesionales en biblioteconomía que puedan llevar a cabo labores como la adquisición y la organización técnica de sus colecciones.

Descentralización

A pesar de las ventajas que derivan de la centralización, son muchas las instituciones que han decidido mantenerse trabajando en un esquema descentralizado en función de las características que guarda cada una de estas bibliotecas.

Por ejemplo, bibliotecas que forman parte de grandes sistemas de educación superior como es el caso de las diferentes sedes del Instituto Tecnológico y de Estudios Superiores de Monterrey (ITESM) han optado por mantener descentralizadas sus bibliotecas. El Sistema ITESM ofrece sus servicios educativos a través de 30 planteles en 26 ciudades de la República Mexicana. A pesar de esta descentralización, es necesario hacer notar las diferentes actividades que, de manera coordinada, llevan a cabo las bibliotecas de este sistema. Por ejemplo, la adquisición de un programa de automatización de manera conjunta, o bien, la adquisición de títulos de revistas electrónicas y bases de datos en lo que denominan un consorcio.

Cooperación

En México los esfuerzos de cooperación entre las bibliotecas se han discutido en diversas reuniones y seminarios entre colegas, destacando siempre los aspectos más relevantes del tema intercambiando puntos de vista e ideas que los han llevado a consolidar algunos proyectos relevantes a nivel nacional e internacional. Lo lamentable es que, con excepción de algunos proyectos exitosos en el ámbito de la cooperación bibliotecaria, se encuentran muy pocos casos relacionados con la adquisición cooperativa. Áreas como los procesos técnicos
o el préstamo interbibliotecario han sido las más beneficiadas en estos casos. Las experiencias documentadas con relación a la adquisición cooperativa en México son muy pocas. En la literatura bibliotecológica mexicana se ha dado noticia sólo de algunos casos que han prosperado en materia de adquisición cooperativa, curiosamente, todos en cuestión de adquisición de publicaciones periódicas y lamentablemente ninguno de estos convenios de cooperación se mantiene vigente. Los proyectos orientados a otros aspectos de cooperación, como el préstamo interbibliotecario, suelen ser más utilizados por las diversas instituciones que se atreven a establecer vínculos de cooperación.

**Consorcios**

Los consorcios en México no terminan todavía de ser una realidad. Existen muy pocas experiencias que reflejen la existencia real de consorcios consolidados que se encuentren trabajando actualmente en aras de objetivos comunes. Un ejemplo es la Red de Bibliotecas de los Centros de Investigación del Consejo Nacional de Ciencia y Tecnología (CONACYT) cuyos objetivos no se han cumplido en su totalidad, sin embargo, se encuentran trabajando en busca de adquirir, en su calidad de consorcio, recursos de información como revistas electrónicas y bases de datos que les permitan atender necesidades de información en sus respectivas bibliotecas optimizando sus recursos económicos.

Otro caso más es de la Universidad Anáhuac que formó, mediante sus seis sedes en la República (México Norte, México Sur, Xalapa, Cancún, Mayab y Oaxaca), el Consorcio Bibliotecario Anáhuac (CONBIBA) cuyas actividades se encaminaron principalmente al trabajo orientado a los recursos de información compartidos mediante la adquisición de revistas electrónicas e impremías y bases de datos de manera conjunta entre sus seis bibliotecas. Actualmente se encuentran en proceso otras acciones orientadas a las tareas de procesos técnicos. A pesar de estos esfuerzos, en México la figura del consorcio no ha tenido impacto en las bibliotecas. Algunos esfuerzos en este sentido nos hacen pensar que probablemente en un futuro no muy lejano nuestras bibliotecas comenzarán a integrarse en consorcios. Los obstáculos pueden ser muchos, y la burocracia de las instituciones de carácter público probablemente pueda ser uno de los más representativos. Sin embargo, la necesidad de contar cada vez más con recursos de información como las revistas electrónicas y las bases de datos será la justificación principal para que nuestras bibliotecas puedan comenzar a negociar con la figura de consorcios los mejores precios y descuentos con los proveedores ya que de otra manera, sólo instituciones con un poder adquisitivo tan grande como la UNAM continuarán siendo las quenegocien mejores condiciones.

**Formación del bibliotecario de adquisiciones**

La formación de los bibliotecarios de adquisiciones en México es, en la mayoría de los casos, deficiente debido a que las escuelas de biblioteconomía
no han otorgado a esta área de la profesión relevancia en sus planes y programas de estudio.

Después de revisar los planes de estudio de algunas de las escuelas de bibliotecología de México tanto a nivel licenciatura como a nivel maestría se pueden resaltar los siguientes resultados con respecto a las asignaturas que se imparten relacionadas con la formación de los bibliotecarios en el tema de la adquisición.

Como podemos observar en la tabla 1, sólo uno de estos planes considera la enseñanza del desarrollo de colecciones en un par de semestres, aunque lo anterior tampoco es garantía de éxito ya que en todos los casos se trata de asignaturas teóricas, en las cuales el contacto con la problemática real es mínimo.

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Con respecto al Programa de Doctorado en Bibliotecología y Estudios de la Información de la Facultad de Filosofía y Letras de la UNAM, podemos señalar que debido a que “el doctorado forma parte del sistema tutoral, por lo que no requiere de actividades académicas con créditos, sino que las actividades académicas consisten fundamentalmente de un proyecto de investigación original, supervisado por un comité tutoral, que culmine con la tesis de grado”, no existe una asignatura que aborde lo relativo al tema de la adquisición. Sin embargo, y debido a que las líneas de investigación y docencia del
programa lo contemplan, existe actualmente una investigación doctoral dentro del mismo programa que aborda el tema de desarrollo de colecciones.

Fuentes para la adquisición

En este apartado se hace referencia, de manera general, a las fuentes tradicionales mediante las que se adquieren los recursos bibliográficos haciendo énfasis especial en distintos aspectos característicos de las bibliotecas mexicanas.

Compra

Los presupuestos limitados continúan siendo el principal problema para la mayoría de las bibliotecas mexicanas en los distintos niveles y rubros. Ante esta situación, las adquisiciones por compra en muchos de los casos son verdaderamente escasas restringiendo con ello la posibilidad de mantener acervos actualizados y con la suficiente cantidad de ejemplares que muchas instituciones requieren para sus usuarios. El costo de los libros impresos, las suscripciones y los contratos de acceso a recursos electrónicos son cada vez mayores, lo que impide a muchas bibliotecas adquirir este tipo de recursos. En el caso de las bibliotecas cuyos presupuestos provienen de recursos federales, han tenido que preparar, de manera conjunta con las autoridades de su institución, proyectos y programas que les permitan obtener fondos adicionales del gobierno para la adquisición de sus recursos bibliográficos.

El canje

El canje se ha convertido en una de las herramientas de adquisición más importantes dentro de las bibliotecas mexicanas. Las publicaciones seriadas son, en la mayoría de los casos, el punto fuerte de los convenios de canje, tanto a nivel nacional como internacional. Como es bien sabido, el acceso a las publicaciones de los países de América Latina es muy difícil si se pretende realizarlo a través de proveedores. Por ello, es muy importante para las bibliotecas mexicanas mantener el mayor número de convenios de canje con la finalidad de adquirir ese tipo de publicaciones, además de que es una alternativa que les genera un ahorro importante en sus presupuestos. El canje representa en muchos casos hasta un 40% del total de las adquisiciones de muchas bibliotecas; de allí su importancia.

Algunas de las dificultades que se presentan con el canje se ponen de manifiesto en los siguientes puntos tomando como base la experiencia de El Colegio de México:

a. Existe poca coordinación entre los departamentos de publicaciones y las bibliotecas de las instituciones con las que se establece el canje.

b. La tendencia de las instituciones a realizar co-ediciones con editoriales comerciales dificulta el intercambio de estas publicaciones que ya no son incluidas dentro de los convenios de canje.
c. En el caso de la UNAM no ha sido posible conseguir toda su producción editorial a través de la Dirección de Fomento Editorial, por lo que se ha recurrido a convenios con cada dependencia.

d. Dado que las universidades norteamericanas no tienen disponible para canje las publicaciones de las prensas universitarias, sólo canjean duplicados, lo que hace bastante desigual el canje ya que están enviando duplicados a cambio de originales.

e. A los países latinoamericanos cada vez les es más difícil cubrir los gastos de envío.

f. Son pocas las instituciones mexicanas que envían listas de duplicados para canje o que se muestran interesadas en la revisión de esas listas, lo que aumenta nuestro depósito de duplicados con todos los problemas de almacenamiento que esto implica. En distintos momentos se ha tratado de establecer en México un centro nacional de canje que concentrará los materiales duplicados de las bibliotecas mexicanas en un sitio, pero esta iniciativa no ha tenido el apoyo suficiente.

g. Existe poca información de las instituciones en lo que se refiere a sus nuevos títulos. Es necesario hacer peticiones constantes para recibir información.

h. En las instituciones mexicanas se ha descuidado este medio de adquisición por las necesidades de organización y personal que conlleva.

i. Las bibliotecas de universidades de provincia no han dado suficiente importancia al canje.

Las propuestas para la creación de un centro nacional de canje (a las que se hace referencia en el inciso f), fueron expuestas por Mercader Martínez\(^8\) y Pontigo e Inclán,\(^9\) aunque, como suele suceder con este tipo de proyectos, las propuestas quedaron sobre la mesa de discusión y, al parecer, no hubo interés por rescatarlas y ponerlas en marcha, tarea que se pretendía, cuando menos en el segundo caso, asumiera la Asociación Mexicana de Bibliotecarios.

**Bibliotecas depositarias**

En México, son dos las bibliotecas que se benefician del decreto de depósito legal: la Biblioteca Nacional y la Biblioteca del Congreso de la Unión. El decreto fue expedido en julio de 1991 y derogó al de 1965. Entre otros aspectos, el actual decreto incluye una ampliación del tipo de materiales que son objeto del depósito legal dentro de los cuales se considera a los documentos en soporte electrónico.

Es pertinente señalar la problemática existente en ambas bibliotecas en lo que se refiere a la recepción de los materiales por parte de los editores.
Rosa María Fernández de Zamora, coordinadora de la Biblioteca Nacional señala que

varios cuestionamientos acerca de sus funciones están obligando a las bibliotecas nacionales a plantear de diferente manera algunos aspectos esenciales como puede ser el significado que actualmente tiene formar una colección nacional, para lo cual existe el depósito legal, cuando las tareas de impresión y edición se han globalizado de tal manera que dificilmente las disposiciones legales de depósito pueden asegurar que las publicaciones de importancia nacional sean depositadas en la biblioteca nacional. Un ejemplo, la Enciclopedia de México, a partir del año 2000 está impresa en los Estados Unidos y el ISBN que porta es de ese país, por tanto la Biblioteca Nacional de México no recibe en depósito esta importante obra de consulta sino que debe de adquirirla por compra.  

A esta situación, se debe agregar el problema relativo al incumplimiento del decreto por parte de los editores, mismo que genera una disminución considerable en la capacidad de resguardo de las obras que deberían estar bajo el cuidado de la Biblioteca Nacional y la Biblioteca del Congreso, afectando por consiguiente, los servicios y los fines para los cuales fueron creadas.

Por otro lado, muchas bibliotecas mexicanas son depositarias de la producción editorial de organismos nacionales e internacionales, tales como: la Organización de las Naciones Unidas, la Organización para la Agricultura y la Alimentación, el Banco Mundial, la Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura, la Organización Mundial del Comercio, entre otros. El depósito que el Instituto Nacional de Estadística, Geografía e Informática (INEGI) realiza en distintas bibliotecas del país, es el caso más representativo a nivel nacional. El INEGI no solicita ninguna cantidad de dinero por las publicaciones que entrega a cada una de las unidades de información. Sin embargo, sí interviene para que los materiales se encuentren resguardados de acuerdo a determinadas características, así como en la definición de los mecanismos para su consulta e incluso hasta los muebles para el caso de los mapas.

La tabla 2, incluye sólo algunas de las bibliotecas que son depositarias de distintos organismos, tanto nacionales como internacionales (ver tabla 2).

Contexto nacional del mercado de la información

El mercado de la información en nuestro país ha crecido de manera importante en las últimas décadas. En el ámbito de la industria editorial, la Cámara Nacional de la Industria Editorial Mexicana (CANIEM) es la agrupación que representa los intereses de aquellas instituciones públicas o privadas dedicadas a las actividades de edición de libros y revistas en nuestro país.

Desde 1991, la CANIEM se ha encargado de publicar, además de la revista Libros de México, un estudio estadístico anual que permite contar con un
registro sistemático de la actividad editorial en el país, mismo que se obtiene como resultado de una encuesta entre los editores que integran la Cámara. Esta publicación recibe el nombre de *Actividad editorial*, y de la cual se reproducen algunos datos más adelante.

En el año de 1989 el Centro de Promoción del Libro Mexicano (CEPROMEX), un organismo de la CANIEM, publicó la segunda edición del Catálogo, *Cómo comprar libros y publicaciones periódicas de México*. Este documento es una herramienta para la compra de materiales publicados en nuestro país tanto para mexicanos como para extranjeros, dado que el mismo fue editado en español e inglés. Para fines de este trabajo, se retomarán de este catálogo los rubros principales (libros de texto, ferias del libro, producción y distribución editorial y suscripciones), con la finalidad de ofrecer un panorama del mercado de la información en nuestro país.

**Tabla 2: Algunas Bibliotecas Depositarias en México**

<table>
<thead>
<tr>
<th>Biblioteca</th>
<th>Fondos de los que es Depositaria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblioteca Daniel Cosío Villegas de El Colegio de México</td>
<td>Instituto Nacional de Estadística, Geografía e Informática, Organización de los Estados Americanos, Organización de las Naciones Unidas</td>
</tr>
<tr>
<td>Biblioteca del Instituto de Investigaciones Sociales de la UNAM</td>
<td>Instituto Nacional de Estadística, Geografía e Informática</td>
</tr>
<tr>
<td>Universidad Autónoma Agraria Antonio Narro</td>
<td>Biblioteca Nacional de Agricultura de los Estados Unidos</td>
</tr>
<tr>
<td>Biblioteca Nacional</td>
<td>Organización Internacional del Trabajo</td>
</tr>
<tr>
<td>Biblioteca del Centro de Estudios Monetarios Latinoamericanos</td>
<td>Organización Mundial del Comercio</td>
</tr>
<tr>
<td>Biblioteca del Banco de México</td>
<td>El Banco Mundial</td>
</tr>
<tr>
<td>Centro de Información, Biblioteca del ITESM, Campus Monterrey</td>
<td>El Banco Mundial</td>
</tr>
<tr>
<td>Biblioteca “Consuelo Meyer I”. Facultad de Economía, UANL</td>
<td>Organización de las Naciones Unidas para la Agricultura y la Alimentación</td>
</tr>
<tr>
<td>Universidad de Colima</td>
<td>Organización de las Naciones Unidas</td>
</tr>
<tr>
<td>Dirección de Servicios Bibliotecario</td>
<td></td>
</tr>
</tbody>
</table>

**Los libros de texto**

Desde hace más de cuatro décadas, la producción y distribución de libros de texto de nivel primaria en el ámbito nacional se encuentra a cargo de la Secretaría de Educación Pública (SEP) a través de la Comisión Nacional del Libro de Texto Gratuito (CONALITEG). A partir de 1997, la SEP incluyó el libro de texto gratuito para el nivel de secundaria. Sin embargo, la producción
de dichos libros estuvo a cargo de la iniciativa privada. Anteriormente, las escuelas Telesecundarias eran las únicas de ese nivel educativo que se beneficiaban con libros de texto gratuitos producidos por la CONALITEG.

Existen en el mercado editorial más de 25 editoriales que cubren el rubro de libros de texto en nuestro país, de manera tal, que son considerados como uno de los cuatro subsectores editoriales que la CANIEM ha establecido de acuerdo a la actividad principal de las empresas editoriales dentro de su área específica de temas. A pesar de que el número de editoriales no representan ni una quinta parte del número total de los mismos, se les ha considerado como un subsector debido a que el número de ejemplares que alcanza su producción es muy representativo como se puede observar en la tabla 3.

**Tabla 3**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Número de editores</td>
<td>27</td>
<td>28</td>
<td>36</td>
<td>28.6</td>
</tr>
<tr>
<td>Producción de títulos</td>
<td>3,262</td>
<td>3,472</td>
<td>4,407</td>
<td>26.9</td>
</tr>
<tr>
<td>(edición propia)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Producción de ejemplares</td>
<td>36,193,399</td>
<td>42,033,776</td>
<td>48,352,666</td>
<td>15.0</td>
</tr>
</tbody>
</table>


Sin embargo, a pesar de que el número de ejemplares publicados por este subsector representa el mayor porcentaje de la producción total del país, es todavía imposible comparar esta cifra con los millones de ejemplares que anualmente distribuye el Estado, principal editor de libros de texto, cuyo alcance ha llegado a los niveles de educación básica y media básica. Los editores privados consideran al Estado como el principal competidor de la industria editorial mexicana y proponen una disminución en sus labores editoriales y otorgar la concesión de una buena parte de dichas labores a la industria editorial privada.\(^\text{13}\)

El crecimiento de este subsector ha ido en aumento si se toma en consideración que hacia el año de 1997, según datos de la propia CONALITEG, el Estado editaba 519 títulos de la siguiente manera: “41 para preescolar y primaria; 28 de Historia y Geografía para tercer año; 32 Monografías para sexto grado; 130 para los maestros de preescolar y primaria; 14 para los maestros de secundaria; 59 para los alumnos de telesecundaria; 154 para los alumnos de educación indígena y 61 en sistema braille”.\(^\text{14}\) Destacan dentro de estas cifras aquellos que han beneficiado a la educación indígena apoyando el aprendizaje de los niños en sus propias lenguas además de los libros editados para los niños con discapacidad visual cuyo aprendizaje se apoya mediante las ediciones en braille. Las cifras para el año 2002 son las que se muestran en las tablas 4 y 5, teniendo como fuente la propia CONALITEG,\(^\text{15}\) en las cuales se demuestra
que el número de títulos y el total de ejemplares es superior a los editados en 1997 (ver tablas 4 y 5).

Las ferias de libros

Una de las ferias que destaca por su importancia es la Feria Internacional del Libro que organiza la UNAM a través de su Facultad de Ingeniería, y que desde hace más de veinte años se ha llevado a cabo en el Palacio de Minería de la Ciudad de México.

Indudablemente, la que tiene más impacto en el ámbito internacional es la Feria Internacional de Libro que se lleva a cabo anualmente en la ciudad de Guadalajara, Jalisco. Esta feria, organizada por la Universidad de Guadalajara, reúne a cientos de editoriales nacionales e internacionales, e incluye un Coloquio Internacional de Bibliotecarios, entre otras actividades para los profesionales del libro.

La Biblioteca del Instituto Tecnológico y de Estudios Superiores de Monterrey, Campus Monterrey, organiza desde 1989 la Feria Internacional del Libro Monterrey, con la presencia de países e instituciones como invitados especiales cada año, y un evento para profesionales de la información que se lleva a cabo de manera paralela denominado EnLine@.

Tabla 4: Libros Producidos con Proveedores Gráficos por Encargo de Conaliteg (2002)

<table>
<thead>
<tr>
<th>Programa</th>
<th>Títulos</th>
<th>Total (millones)</th>
<th>Tirajes</th>
<th>Época</th>
<th>Tiempo de Producción</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preescolar - Primaria</td>
<td>42</td>
<td>121</td>
<td>2,800,000 (promedio)</td>
<td>Ene a Abr Sep a Dic Abr a May</td>
<td>De 90 a 30 días</td>
</tr>
<tr>
<td>Historia y Geografía de los Estados</td>
<td>32</td>
<td>3</td>
<td>De 15,000 a 400,000 (95,000 promedio)</td>
<td>Abr a May</td>
<td>De 50 a 30 días</td>
</tr>
<tr>
<td>Telesecundaria</td>
<td>43</td>
<td>11</td>
<td>De 20,000 a 500,000 (300,000 promedio)</td>
<td>Abr a Jun</td>
<td>De 90 a 30 días</td>
</tr>
<tr>
<td>Educación Indígena</td>
<td>260</td>
<td>2</td>
<td>De 600 a 50,000 (6,000 promedio)</td>
<td>Ene a May Nov a Dic</td>
<td>De 60 a 30 días</td>
</tr>
<tr>
<td>Otras Ediciones</td>
<td>392</td>
<td>14</td>
<td>De 500 a 100,000 (3,000 promedio)</td>
<td>Ene a Dic</td>
<td>De 30 a 5 días</td>
</tr>
<tr>
<td>Total</td>
<td>769</td>
<td>151</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Durante muchos años, la Feria Metropolitana del Libro tuvo lugar en el denominado pasaje Zócalo-Pino Suárez del metro de la Ciudad de México. Sin embargo, y debido al éxito y crecimiento de la feria, trasladó sus actividades a las instalaciones de Exhibimex a partir del año de 1994. Esta feria es organizada por la CANIEM entre los meses de junio y julio de cada año.

Considerada la más importante en su género en Hispanoamérica, la Feria Internacional del Libro Infantil y Juvenil se lleva a cabo en el mes de noviembre de cada año en las instalaciones del Centro Nacional de las Artes, con la responsabilidad de su organización a cargo del Consejo Nacional para la Cultura y las Artes. Esta feria, a diferencia de las anteriores, se encuentra dirigida al público infantil y juvenil, y para ello decenas de editoriales exponen su producción editorial dirigida a este tipo de lectores.

Otro tipo de ferias, aunque de menor magnitud, se organizan con temáticas especializadas entre sectores académicos más reducidos. Estos eventos dan muestra del profundo interés que tienen las editoriales en poner al alcance de sus lectores potenciales todo aquello que publican y, a su vez, la preocupación por parte de algunas instituciones para que su comunidad conozca las novedades editoriales de su especialidad. Muestra de estas ferias son la Feria del Libro que organiza el Instituto Nacional de Antropología e Historia, la Feria Internacional de Libro Universitario que organiza la Universidad Veracruzana y la Feria del Libro Científico y Técnico, que organiza el Instituto Politécnico Nacional.

**La producción editorial**

En nuestro país la industria editorial ha mantenido un crecimiento sostenido. Contrario a lo que pudiera pensarse, en el sentido de que con el impacto de Internet y las nuevas tecnologías de la información el libro habría de desaparecer, las cifras de la CANIEM muestran todo lo contrario ya que el número

<table>
<thead>
<tr>
<th>Programa</th>
<th>Títulos</th>
<th>Total (millones)</th>
<th>Tirajes</th>
<th>Época</th>
<th>Tiempo de Producción</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secundaria</td>
<td>43</td>
<td>18</td>
<td>De 2,000 a 100,000 (35,000 promedio)</td>
<td>Mayo</td>
<td>32 días</td>
</tr>
<tr>
<td>Bibliotecas de Aula</td>
<td>292</td>
<td>22</td>
<td>De 55,000 a 135,000 (85,000 promedio)</td>
<td>Sep a Dic</td>
<td>35 días</td>
</tr>
<tr>
<td>Bibliotecas Escolares</td>
<td>202</td>
<td>12</td>
<td>De 50,000 a 145,000 (70,000 promedio)</td>
<td>Nov a Dic</td>
<td>40 días</td>
</tr>
</tbody>
</table>
de títulos y de ejemplares que se editan en México es considerable y todavía no hay comparación frente a lo que se produce en formatos electrónicos como lo demuestra la tabla 6.

**Tabla 6: Tendencia de la Producción Editorial Comparativo 1995–2002**

<table>
<thead>
<tr>
<th>Año</th>
<th>No. de editores</th>
<th>Títulos</th>
<th>Ejemplares (millones)</th>
<th>Títulos por editor</th>
<th>Ejemplares por editor</th>
<th>Ejemplares por título</th>
</tr>
</thead>
<tbody>
<tr>
<td>2002</td>
<td>220</td>
<td>15,542</td>
<td>102.7</td>
<td>nd</td>
<td>nd</td>
<td>nd</td>
</tr>
<tr>
<td>2001</td>
<td>230</td>
<td>15,138</td>
<td>98.7</td>
<td>nd</td>
<td>nd</td>
<td>nd</td>
</tr>
<tr>
<td>2000</td>
<td>238</td>
<td>16,003</td>
<td>97.8</td>
<td>nd</td>
<td>nd</td>
<td>nd</td>
</tr>
<tr>
<td>1999</td>
<td>237</td>
<td>18,097</td>
<td>115.4</td>
<td>76.3</td>
<td>487,031</td>
<td>6,378</td>
</tr>
<tr>
<td>1998</td>
<td>234</td>
<td>17,384</td>
<td>122.1</td>
<td>74.2</td>
<td>521,806</td>
<td>7,024</td>
</tr>
<tr>
<td>1997</td>
<td>136</td>
<td>15,505</td>
<td>91.9</td>
<td>114.0</td>
<td>448,448</td>
<td>5,929</td>
</tr>
<tr>
<td>1996</td>
<td>143</td>
<td>11,570</td>
<td>87.7</td>
<td>80.9</td>
<td>613,470</td>
<td>7,582</td>
</tr>
<tr>
<td>1995</td>
<td>194</td>
<td>11,917</td>
<td>92.8</td>
<td>61.4</td>
<td>478,301</td>
<td>7,786</td>
</tr>
</tbody>
</table>


La tabla muestra la tendencia de la industria editorial, de acuerdo con los datos estadísticos obtenidos de Actividad Editorial16 y el Instituto Nacional de Estadística, Geografía en Informática17 desde el año de 1995 hasta 2002.

La producción editorial se distribuye entre medianos y grandes editores de la iniciativa privada, así como entre instituciones del sector público y académico de todo el país. De igual manera, un número importante de editoriales extranjeras han instalado sedes en nuestro país lo que les ha permitido incrementar su mercado y a la vez, producir títulos en español. La tabla 7 ilustra las categorías de los editores de libros en México.

**Tabla 7: Categorías de Editores de Libros en México**

<table>
<thead>
<tr>
<th>Editorial</th>
<th>Nacionales</th>
<th>Extranjeras</th>
<th>Consejo Nacional para la Cultura y las Artes</th>
<th>Secretaría de Educación Pública</th>
<th>Fondo de Cultura Económica</th>
<th>Dependencias gubernamentales (Federales/Estatales)</th>
<th>Universidades y Escuelas (Públicas/Privadas)</th>
<th>Centros de Investigación</th>
</tr>
</thead>
</table>

Cabe destacar, como ya se hizo en el caso de los libros de texto, el papel que juega el Estado como el más grande editor de libros en el país. En su mayoría, las dependencias del gobierno federal y de los estados de la República,
publican materiales de diversos temas. Es difícil encontrar en la actualidad alguna dependencia del gobierno que no cuente con un área o departamento de publicaciones. Lamentablemente, no se disponen de cifras que permitan conocer la cantidad de libros producidos por el gobierno salvo en los casos de instituciones creadas explícitamente con esa finalidad como el Fondo de Cultura Económica, algunas dependencias de la Secretaría de Educación Pública y la Dirección General de Publicaciones del Consejo Nacional para la Cultura y las Artes.

El caso de las instituciones académicas es semejante ya que no se dispone de herramientas que permitan conocer con certeza la producción editorial de algunas universidades. En su mayoría, las instituciones académicas y centros de investigación de carácter público y privado cuentan con programas editoriales a través de los cuales difunden los resultados de la labor de su comunidad académica. Sin embargo, las tareas de distribución continúan siendo un problema real en la gran mayoría de estas instituciones. Ante tal situación, la Asociación Nacional de Universidades e Instituciones de Educación Superior (ANUIES), a través de su página en Internet, ha intentado convertirse en un vínculo entre el mercado potencial y las instituciones que integran la Asociación mediante el desarrollo de un catálogo general de publicaciones que, desafortunadamente, no siempre cuenta con la información actualizada.

*La distribución editorial*

Uno de los principales problemas que enfrenta la industria editorial en nuestro país, y en general en todos los países de América Latina, es el de la distribución y comercialización de sus productos. “Los problemas técnicos de la producción de libros ya no tienen importancia en los principales países lberoamericanos. México, Colombia, Brasil y Argentina cuentan con equipos y técnicas suficientes para producir libros de primera calidad. Nuestro problema ahora es cómo distribuirlos”.18 Las razones pueden ser diversas pero fundamentalmente encontramos que la información disponible es insuficiente o se encuentra muy dispersa. Las empresas editoriales hacen esfuerzos por separado para dar a conocer sus novedades pero toda esa labor no ha tenido repercusión en el amplio mercado que debe cubrir, no sólo en nuestro país, sino en el extranjero. Una alternativa sería el buen funcionamiento de la agencia del ISBN, aunque podemos asegurar que sólo en algunos países de América Latina, como Chile y Argentina, las agencias nacionales del ISBN cumplen con su función de dar a conocer la producción editorial de cada país a través de la publicación del anuario correspondiente a los títulos publicados. Esta labor se asemeja a la de la agencia española que, a pesar de tener ciertas deficiencias, es una herramienta importante e indispensable para conocer el mercado editorial de ese país.

La tabla 8 ilustra los principales canales de comercialización de los miembros de la CANIEM durante los años 2001 y 2002. Se puede distinguir en la
mismo, que el principal canal de distribución lo representan las librerías seguido de las ventas a gobierno. Por otro lado, podemos ver que la venta directa a bibliotecas ocupa un lugar casi insignificante con respecto a los porcentajes de otros rubros. Otro aspecto interesante es el que tiene que ver con Internet como un canal de distribución dado que en 2001 se realizaron ventas por un total de 61,767 títulos a través de ese medio y hacia 2002 alcanzaron un total de 75,869 ejemplares, lo que representa un incremento del 22.9%, tendencia que con seguridad ha ido en aumento con el transcurso de los años.

### Tabla 8

<table>
<thead>
<tr>
<th>Canales de distribución</th>
<th>2001</th>
<th>%</th>
<th>2002</th>
<th>%</th>
<th>Var. % 2001-02</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ventas a gobierno</td>
<td>21,478,650</td>
<td>19.9</td>
<td>43,096,621</td>
<td>32.1</td>
<td>100.6</td>
</tr>
<tr>
<td>Librerías</td>
<td>44,853,143</td>
<td>41.7</td>
<td>36,722,740</td>
<td>27.3</td>
<td>-18.1</td>
</tr>
<tr>
<td>Tiendas de autoservicios y departamentales</td>
<td>9,777,967</td>
<td>9.1</td>
<td>11,580,357</td>
<td>8.6</td>
<td>18.4</td>
</tr>
<tr>
<td>Exportaciones</td>
<td>11,163,159</td>
<td>10.4</td>
<td>11,299,340</td>
<td>8.4</td>
<td>1.2</td>
</tr>
<tr>
<td>Ventas a escuelas</td>
<td>5,297,514</td>
<td>4.9</td>
<td>9,671,693</td>
<td>7.2</td>
<td>82.6</td>
</tr>
<tr>
<td>Otros canales</td>
<td>4,430,059</td>
<td>4.1</td>
<td>6,303,902</td>
<td>4.7</td>
<td>42.3</td>
</tr>
<tr>
<td>Ventas directas a crédito</td>
<td>3,140,720</td>
<td>2.9</td>
<td>4,325,103</td>
<td>3.2</td>
<td>37.7</td>
</tr>
<tr>
<td>Expendios propios</td>
<td>2,239,680</td>
<td>2.1</td>
<td>3,303,793</td>
<td>2.5</td>
<td>47.5</td>
</tr>
<tr>
<td>Ventas a empresas</td>
<td>1,234,356</td>
<td>1.1</td>
<td>2,883,869</td>
<td>2.1</td>
<td>133.6</td>
</tr>
<tr>
<td>Ferias de libros</td>
<td>1,538,273</td>
<td>1.4</td>
<td>1,642,178</td>
<td>1.3</td>
<td>6.8</td>
</tr>
<tr>
<td>Otros eventos</td>
<td>167,244</td>
<td>0.2</td>
<td>1,131,184</td>
<td>0.8</td>
<td>576.4</td>
</tr>
<tr>
<td>Correo directo</td>
<td>968,355</td>
<td>0.9</td>
<td>1,031,514</td>
<td>0.8</td>
<td>6.5</td>
</tr>
<tr>
<td>Puestos de periódicos</td>
<td>867,894</td>
<td>0.8</td>
<td>645,764</td>
<td>0.5</td>
<td>-25.6</td>
</tr>
<tr>
<td>Ventas a bibliotecas y centros de documentación</td>
<td>448,760</td>
<td>0.4</td>
<td>442,520</td>
<td>0.4</td>
<td>-1.4</td>
</tr>
<tr>
<td>Internet</td>
<td>61,747</td>
<td>0.1</td>
<td>75,869</td>
<td>0.1</td>
<td>22.9</td>
</tr>
<tr>
<td>Ventas a asociaciones de padres de familia</td>
<td>10,831</td>
<td>-</td>
<td>33,156</td>
<td>-</td>
<td>206.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>107,678,352</td>
<td>100.0</td>
<td>134,189,603</td>
<td>100.0</td>
<td>24.6</td>
</tr>
</tbody>
</table>


### Suscripciones

En nuestro país, el número de proveedores que ofrecen este servicio es muy grande y muy variado. Los hay desde aquellos que sólo ofrecen la suscripción a títulos nacionales hasta aquellos que únicamente ofrecen suscripción a títulos extranjeros. Grandes empresas con representantes en nuestro país son dueñas de este amplio mercado y compiten a través de sus servicios y precios para
contar con el mayor número de clientes. Algunos de estos proveedores son: SwetsBlackwell, Ebsco Subscription Services, Books and Periodicals Exports, Sistemas Biblioinforma, INCYTEC México, entre otros.

En el caso de los diarios de circulación nacional, la suscripción a los mismos suele ser de manera directa con las empresas que los producen. En estos casos, la alternativa no es saber quién vende más barato o quién presta el mejor servicio porque fundamentalmente la biblioteca se suscribe a un diario por el tipo de información y la manera en que se trata en cada diario.

**Los proveedores**

En la actualidad, encontramos en el mercado los siguientes grupos de proveedores:

- Aquellos que se dedican a la distribución de documentos monográficos, ya sea que estos se encuentren impresos o en algún otro medio como puede ser el disco compacto, vídeo, e incluso mapas, mismos que poseen ISBN.
- Por otro lado, encontramos aquellos cuyo único producto es la distribución de publicaciones seriadas, ya sea que se trate de publicaciones impresas o electrónicas.
- Un tercer tipo de proveedor es aquel cuyo mercado son las bases de datos bibliográficas, mismas que pueden ser en disco compacto o en línea así como programas de computadora y otro tipo de recursos electrónicos relacionados.
- Y por último, aquellos cuya área de trabajo integra las tres alternativas anteriores, o bien una combinación de dos de ellas.

No es común encontrar proveedores que se dediquen exclusivamente a la distribución de obras de consulta, o de libros en el área de arquitectura, o de bases de datos de Inglaterra, aunque sí existen proveedores especializados de este tipo. Por lo general, y de acuerdo con la experiencia con proveedores en México, estos se dedican a la distribución de documentos en diversos formatos, en diferentes temas y de diversas editoriales. Aunque no es raro encontrarse con aquellos que distribuyen de manera exclusiva el catálogo editorial de una casa editora, sobre todo cuando es extranjera y de un prestigio significativo.

Otro aspecto de los proveedores es la procedencia del material que se dedican a distribuir, es decir, saber si distribuyen material nacional o extranjero, aunque definitivamente en este aspecto también encontraremos muchas variantes como pueden ser:

- Aquel proveedor que distribuye solamente material nacional, y/o de determinadas editoriales.
• El proveedor que sólo distribuye material extranjero, y que adicionalmente sólo distribuye de determinados países y/o determinados fondos editoriales.

• Los que distribuyen tanto material nacional como extranjero con sus distintas variantes.

Distribuidores de monografías

En el mercado mexicano existe en la actualidad una gran cantidad de distribuidores de monografías tanto nacionales como extranjeras cuyos servicios se han ido ampliando conforme las necesidades del mercado, en un rubro en el cual la competencia es mayor día con día y difícilmente un distribuidor puede precisar de tener exclusividad con una determinada institución. La mayoría de ellos no se encuentran dedicados de manera exclusiva a la distribución de monografías, puesto que muchos combinan esta actividad con la distribución de publicaciones seriadas, e incluso con los servicios de acceso a revistas electrónicas y bases de datos.

En el caso de las empresas extranjeras, muchas de ellas trabajan en nuestro país a través de representantes, o bien, mediante proveedores mexicanos que desempeñan la función de intermediarios. Esto representa muchas ventajas para los bibliotecarios puesto que facilita la comunicación, al hacerla más directa y en el mismo idioma.

El distribuidor suele apoyar las actividades de selección y adquisición de los bibliotecarios a través de distintos servicios que serán descritos más adelante, y también facilita el pago de las monografías a las instituciones otorgando crédito.

Librerías

En nuestro país el número de librerías es todavía muy reducido con relación al número de habitantes en comparación con otros países. Algunas de estas librerías se han consolidado como pequeñas cadenas en el Distrito Federal. Otras, con sucursales en el interior de la República, son en la práctica las que tienen el mayor mercado. Los esfuerzos para establecer librerías han sido muy notables ya que, tanto universidades, instituciones gubernamentales, particulares, centros de investigación y, hasta las mismas editoriales han creado sus propias librerías. Hay en el país muchas librerías especializadas destacando algunas áreas en las cuales la demanda de información es permanente y abundante como la medicina, las ingenierías, el derecho o la religión, entre muchas otras. Las editoriales cuentan también con sus propias librerías, como un canal de comercialización alterno a los que tienen. Instituciones como la UNAM, entre otras universidades, han hecho grandes esfuerzos por contar con sus propias librerías a raíz del extenso programa editorial que lleva a cabo.
Las librerías constituyen todavía el punto más importante de distribución de libros, independientemente del impacto que están teniendo las mismas en su modalidad “virtual”.

**Editoriales**

A pesar de que se han señalado las ventajas que conlleva para las bibliotecas adquirir los materiales a través de un distribuidor, se destaca el papel que juegan las editoriales como proveedores de las bibliotecas debido a que para aquellas constituyen un mercado que no resulta tan amplio como las librerías, pero que mantienen un pequeño porcentaje como canales de comercialización. Es loable el trabajo que las editoriales realizan con las bibliotecas puesto que si comparamos el número de volúmenes que pueden vender o entregar en consignación a una librería y los que pueden vender a una biblioteca, esta última queda en desventaja. En ocasiones, las editoriales deben trasladarse de una biblioteca a otra sólo para entregar 10 volúmenes o ejemplares de su colección a cada una, lo que les genera una ganancia mínima. Esta situación nos es la más común pero ocurre en muchos de los casos, ya que las bibliotecas que acostumbran adquirir más de un ejemplar de cada título, como las de nivel bachillerato y licenciatura, con frecuencia se ven limitadas por los presupuestos austeros que les otorgan sus instituciones.

Como se ilustró en las estadísticas correspondientes a los sectores de la producción editorial, es indudable que, a pesar de que el Estado mexicano es el mayor editor de libros de texto gratuitos, las editoriales continúan teniendo en este sector un gran respaldo, y esto lo confirma la afirmación de Jorge Velasco al señalar que “en la actualidad se ha vuelto menos riesgoso producir libros de texto de secundaria y ése es el primer paso que se ha dado para que se logre que los editores privados se sientan más seguros. La industria editorial de cualquier parte del mundo—y existen estudios que sostienen esta afirmación—crece a partir de la edición de libros de texto de primaria”.

Por otro lado, una de las principales preocupaciones de las editoriales de nuestro país es la comercialización y distribución de sus publicaciones. Es claro que existe una gran cantidad de editoriales cuyos medios de distribución han sido bien establecidos y destaca su actividad como proveedores de bibliotecas, aun cuando las librerías son el principal canal de comercialización de las editoriales, como ya se afirmó. A pesar de ello, son pocas las editoriales, con relación a todas las que existen en México, que conocen y trabajan directamente con las bibliotecas ya que en su mayoría prefieren la distribución a librerías, o bien, vender a través de distribuidor a las bibliotecas. Las posibles respuestas a esta problemática ya se señalaron en los párrafos anteriores, pero cabe mencionar la firme voluntad de las editoriales por acercarse cada día más a las bibliotecas, situación que se refleja en su participación, cada vez mayor, en los eventos donde se reúne la comunidad bibliotecaria mexicana.
Instituciones académicas

El mercado de las publicaciones editadas por instituciones académicas probablemente es uno de los más difíciles. Existen instituciones cuya promoción y comercialización es muy buena, de tal forma que sus publicaciones llegan a distribuirse en librerías o puestos de periódicos. Sin embargo, es muy difícil conocer con precisión qué es lo que publican muchas de las instituciones, cuando se dan casos en que la misma institución no es capaz de controlar su producción. La participación de las instituciones académicas en eventos profesionales permite una mayor difusión de sus productos editoriales. Tal es el caso de las ferias del libro, en donde se ofrece a los bibliotecarios la oportunidad de conocer los títulos disponibles. Finalmente, el problema existente en muchas de las instituciones académicas es más evidente cuando, en ocasiones, resulta más rápido y sencillo adquirir un título que se compra en el extranjero, que comprar alguno en una institución académica de México.

Librerías virtuales

El impacto que los servicios de las librerías virtuales han tenido en las bibliotecas mexicanas es prácticamente desconocido debido a que no existen documentos que respalden la actividad de las mismas con este tipo de librerías. Es conocido, básicamente por pláticas entre colegas, el uso que algunas bibliotecas hacen de sus servicios pero, generalmente, en proporciones mínimas en comparación con las adquisiciones que realizan a otro tipo de proveedores. Muchos bibliotecarios adquieren a través de librerías virtuales títulos urgentes, o bien, difíciles de conseguir a por otros medios. Son diversos son los factores que impiden a la mayoría de las bibliotecas adquirir recursos a través de los servicios de las librerías virtuales. Uno de los principales lo representa, sobre todo en los casos de las instituciones públicas, los trámites burocráticos que impiden procesos más simplificados cuando se trata de la adquisición de libros.

Algunas editoriales y librerías, como el Fondo de Cultura Económica, las Librerías Porrúa, las Librerías Gandhi y las Librerías del Sótano, han desarrollado sus librerías virtuales, servicio que ofrecen de manera simultánea a sus servicios de librería tradicional y distribución a nivel nacional e internacional. Los procedimientos de adquisición a través de estas librerías virtuales se adecuan a las posibilidades de las bibliotecas ofreciendo distintas alternativas de pago como el depósito bancario o el uso de tarjeta de crédito, además de servicios de mensajería que varían de acuerdo al servicio y a las posibilidades económicas del cliente.

Los servicios de los proveedores

Los planes de aprobación, las órdenes permanentes, los planes de pedido abierto, el desarrollo de colecciones retrospectivas y la obtención de registros MARC, entre otros servicios que ofrecen algunos proveedores extranjeros, son
utilizados por muy pocas bibliotecas en México cuando el proveedor los ofrece a sus clientes. Los servicios que brindan las agencias de suscripciones internacionales relacionados con las tablas de contenido y las entregas de los fascículos, son más aprovechados por las bibliotecas y tienen una mayor demanda.

Un servicio similar a los planes de aprobación es proporcionado por algunas editoriales o por los proveedores cuando poseen en existencia material. Los libros a vistas es una opción que permite a las bibliotecas revisar el material que posee un proveedor sin necesidad de comprometerse a adquirir cada uno de los títulos recibidos. La biblioteca y el proveedor acuerdan la entrega de una cierta cantidad de títulos con la finalidad de que la primera tenga la oportunidad de revisar y hacer una selección.

Algunas bibliotecas que cuentan con recursos, organizan pequeñas ferias del libro en las cuales los proveedores ofrecen los materiales de interés a la comunidad de usuarios, quienes son los encargados de hacer la selección de los títulos para que posteriormente la biblioteca pague el costo y lo integre como parte de su colección.

Los proveedores mantienen informados a sus clientes con respecto a las novedades bibliográficas que distribuyen o que editan a través de algunos Servicios de anuncio de nuevos títulos. Debemos señalar que algunas de estas alternativas son más bien informales, pero otras se basan en aspectos importantes con un perfil bien definido de los temas de interés de la biblioteca, lo que les permite tener un conocimiento más profundo de sus necesidades de información.

Proveedores de material extranjero como Blackwell’s Book Services y Puvill Libros, así como muchas editoriales, mantienen informados a sus clientes de mediante servicios de anuncios de nuevos títulos en forma impresa y electrónica. En el caso de la opción impresa, periódicamente envían información en papelets o boletines relacionados con las áreas de interés de la biblioteca que son elaborados a partir del perfil de interés de la misma. La información la envían también a través de correo electrónico. Como ejemplo de uno de estos desarrollos está el caso de la base de datos Collection Manager de la compañía Blackwell’s Book Services.

Muchos proveedores continúan proporcionando una copia de su catálogo de publicaciones en disco compacto a sus clientes. Por ejemplo, el Fondo de Cultura Económica editó, a través del Centro Nacional Editor de Discos Compactos de la Universidad de Colima, su catálogo de publicaciones para distribuirlo entre sus clientes. Es probable que dicho catálogo en un futuro deje de publicarse para dar paso a la información que esta editorial mantiene disponible a través de su página en Internet.

Conclusiones y recomendaciones

- El proceso de adquisición ha tenido cambios significativos los cuales tienen relación con el avance de las nuevas tecnologías de la información.
Estamos ante un nuevo entorno en el cual los procesos, que hasta hace unos años eran completamente manuales, ahora tienen mucho que ver con las computadoras y sus diversas aplicaciones.

- Los proveedores siguen teniendo problemas con el servicio que proporcionan a las bibliotecas, siendo algunos de los más comunes los siguientes: entregas tardías del material, poca información disponible en cuanto a novedades en el mercado editorial, precios altos y/o descuentos mínimos, problemas con las facturas, problemas con la entrega de los materiales, improvisación de personal en las labores de ventas y atención al cliente, desconocimiento real del mercado editorial, falta de recursos para invertir en infraestructura que permita brindar mejores servicios, falta de capacidad para atender órdenes de compra, limitado manejo de editoriales, entre otros aspectos. Muchas firmas de proveedores aparecen en el mercado, sin embargo, continúan siendo sólo algunos los que pueden atender de manera eficiente a las bibliotecas.

- El mercado de América Latina, incluyendo el de nuestro país, seguirá siendo un mercado muy difícil para los proveedores y, por lo tanto, los materiales editados en esta región continuarán estando, en muchas ocasiones, fuera del alcance de las bibliotecas a no ser que logren establecer o mantener convenios de canje y donación que les permitan adquirir ese tipo de materiales.

- El mercado principal con relación a la distribución de monografías y publicaciones seriadas se encuentra concentrado en gran medida en empresas norteamericanas y europeas que cuentan con representantes en nuestro país, lo que impide a los demás proveedores competir realmente con estas empresas. Los factores principales esta desigualdad son la experiencia e infraestructura, así como los recursos y estrategias de mercadotecnia que sumados en la mayoría de los casos a los precios de lista que ofrecen estos proveedores extranjeros, mismos que difícilmente un proveedor nacional podría ofrecer. Es por ello que las bibliotecas han optado por dirigir sus expectativas en cuestión de adquisiciones hacia estos proveedores que no dejan tampoco de tener problemas en cuestión de sus servicios.

- Con respecto a las formas de acceso a la información bibliográfica, las alternativas disponibles en nuestro país se han multiplicado en los últimos años. Proveedores, principalmente extranjeros, se han dado a la tarea de proporcionar servicios de acceso a bases de datos en discos compactos y en línea, así como la suscripción a revistas electrónicas de carácter científico, principalmente orientadas al apoyo a las tareas de investigación de las universidades, centros e institutos de investigación.
• La preparación del bibliotecario, deberá encaminarse en los próximos años, no sólo a la enseñanza de las nuevas tecnologías de la información como un complemento indispensable para su formación profesional sino que también será un reto la enseñanza de las fuentes y recursos de información disponibles para apoyar las actividades del proceso de adquisición. Esto implica no sólo saber cómo tener acceso a las mismas sino también su verdadera función, su utilidad, su forma de consultar la información, entre otros aspectos.

• Existe un número considerable de bibliotecas en nuestro país que todavía no tienen acceso a recursos de información electrónicos como revistas y libros electrónicos así como a bases de datos en línea. Esto se debe al costo que tiene la suscripción por el acceso a dichos recursos además de que se deben tomar en consideración las limitaciones en materia de equipo de cómputo que les permita aprovechar al máximo dichos recursos de información; las características que se requieren para dichos equipos son cada vez mayores. Los precios que se deben cubrir por revistas y libros electrónicos así como por bases de datos en línea no están al alcance de los presupuestos de todas las bibliotecas, por lo cual, muchas se han quedado al margen, incluso, hasta de los recursos impresos, situación que se hace presente en bibliotecas de todo tipo.

NOTAS


El nuevo plan de estudios propuesto por la ENBA además de contemplar la formación a nivel licenciatura incluye la figura del Profesional Asociado, y se imparte también la asignatura de Desarrollo de Colecciones en el 8º semestre.


11. Revista de la CANIEM en la que se difunden artículos sobre la industria editorial mexicana, noticias, secciones dedicadas a libros, crónicas de eventos, novedades de las editoriales, y regularmente, el directorio de los integrantes de la CANIEM, entre otros aspectos.


**BIBLIOGRAFÍA**


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7. Indigenous Film and Video in Latin America: Starting Points for Collection Development

Daisy Domínguez

This paper will provide background on indigenous film and video in Latin America by discussing trends, prominent video production projects, and issues particular to this relatively new contribution to filmmaking. Highlighted issues include the central role of community; the participation and portrayal of indigenous women; and how logistical difficulties and cultural concerns impact distribution to nonindigenous and foreign audiences and institutions. This last issue affects librarians' ability to build indigenous film and video collections; consequently, this paper concludes with starting points for collection development, including some thoughts on how academics use the medium in their research and teaching.

Research on this topic is challenging because of its interdisciplinary scope, the prevalence of grey literature, and inadequate coverage in standard reference tools. Although scholars have written on film and video projects in specific Latin American countries, it is not possible to use the standard indexes and bibliographies to find the literature. This research draws primarily on interviews with festival coordinators, scholars, distributors, and filmmakers, all of whom provided references to secondary literature and access to primary documentation. The bibliography is based on their recommendations.

Three interviewees, in particular, contributed information and insight: (1) Amalia Córdova, the Latin American programs coordinator at the National Museum of the American Indian Film and Video Center (NMAI FVC); (2) Jeff Himpele, an assistant professor of anthropology at New York University, who has written about and worked with indigenous filmmakers in Bolivia for the past decade; and (3) Freya Schiwy, an assistant professor of Spanish at the University of Connecticut, who has studied the role of women in indigenous filmmaking.

Amalia Córdova was especially helpful because of her contacts with indigenous filmmakers and familiarity with the collections held at the National Museum of the American Indian Film and Video Center. The NMAI has a research facility in Suitland, Maryland, the main museum on the National Mall in Washington, D.C. (where the NMAI Film and Video Archive is located), and the George Gustav Heye Center (GGHC) in New York City, where Amalia
Córdova is based. The NMAI Film and Video Center is recognized by scholars as a unique collection of indigenous film and video and an important resource for the study of indigenous film and video in the Americas.

What Is Indigenous Film and Video?

I use the term "indigenous film and video" to describe film and video that is produced by and/or under the creative control of native people. The ubiquitous video camera, especially, has made it possible for indigenous communities to tell their stories directly. Audiences have gotten acquainted with indigenous cultures indirectly through ethnographic film since the turn of the century. Now, cultures that are primarily oral or have a significant illiteracy rate are able to circumvent the traditional communication routes to articulate their own visions. A lot of Schiwy's research deals with the "decolonizing" nature of indigenous video, whereby the oral tradition is used to deconstruct imposed frameworks of knowledge, providing an alternative to institutional scholarly literature and the north-to-south exchange of information. She writes: "The use of video technology by indigenous communicators . . . seeks to unhang those legacies of colonialism that make it so difficult to perceive as sustainable knowledge that [which] does not emerge from accredited research sites."

My use of the term will include films produced by nonindigenous people when they avoid nonindigenous narration and present native peoples' perspectives. It is necessary to broaden the definition in this way because many important indigenous films are not made entirely by indigenous people. Córdova notes, for example, that oftentimes nonindigenous people edit films because they are more familiar with the fast-paced cuts mainstream audiences are accustomed to. Himpele cites the example of indigenous filmmakers taking tips from Cuban screenwriters.

In terms of content, currently, indigenous film is largely defined by native peoples' historical marginalization and efforts to redress it. Primary source documents from workshops and published interviews with native filmmakers show that indigenous film in Latin America is committed to a range of social and cultural goals. One of these is the revitalization of culture through the use of native languages; the filming of rituals; and the reenactment of myths, legends, and history. The Brazilian video collective Video in the Villages is especially illustrative of the desire to preserve and promote culture. Many of the films produced by the collective have a central objective to capture rituals and use narration to counsel audiences to preserve customs. In the video Kinja Jakaha: A Day in the Village, for example, one man advises the audience to cut bark in a particular way so that it will continue to regenerate.

It is common for native communities to participate in various aspects of indigenous film in Latin America. The communal approach to filmmaking opens a dialog on traditions and cultural practices and helps to preserve culture. Patricia Aufderheide (professor in the School of Communication and
director of the Center for Social Media at American University in Washington, D.C.) uses the example of the Video in the Villages film *A Festa da Moça* (The girl’s celebration) to show that by “making social behavior self-conscious, [video] can help reinvent traditional practice.” After screening the footage of the ritual celebration and realizing that some traditional aspects of it have been overlooked, the Nambiquaras reinstate the practice of nose piercing and make a conscious effort to perform the ritual with traditional clothing. Another example of this dynamic is the film *Moyngo, O Sonho de Maragareum* (Moyngo, the dream of Maragareum), a retelling of the tattooing ceremony myth among the Ikpeng; during filming, school children learn about the myth and make drawings based on the legend. Yet another example takes place in Colombia, where anthropologist and filmmaker Marta Rodriguez notes:

> tenemos el caso de muchas producciones que están ayudando a recuperar la lengua en zonas donde no se está hablando la lengua tradicional. Cuando un equipo indígena comienza a producir un material en esa lengua, eso causa una serie de efectos en la comunidad, que comienza a perder el miedo de hablar su propia lengua, porque existe un gran temor a enfrentar su propia cultura.

Native people also use film to document their political history. Terence Turner, who has written extensively about Kayapo videomaking in Brazil (and who, along with Faye Ginsburg, is cited as one of the “most prominent scholars of indigenous media”8), writes: “They have also employed video to document internal political events such as meetings of leaders from different communities to settle disputes or the foundation of new communities.”9 The documentation is often consciously used to confront a political issue and agitate for change. Some have experienced violence while filming political demonstrations or confrontations. Mapuche filmmaker Jeannette Paillán notes that while filming a confrontation involving Mapuches, policemen forcibly tried to take away her video and detained her.10 Rodriguez described the potential influence of indigenous films and their effect on politicians and law enforcement by way of example:

> Antes [que hiciésemos un taller de video en Popayán en el 1992, los cineastas indígenas] habían filmado algunas fiestas y otras cosas, pero ya en ese momento uno ve que el indígena empieza a decir: las cámaras son importantes para que filmemos cosas como las que me contó [el cineasta Páez] Daniel Piñacué, que cuando el 12 de octubre van a tomarse la Panamericana y les meten tanque y les meten bala, él me cuenta: “yo estaba filmando y eso fue lo único que paró a los policías, los dejó tiesos el saber que yo estaba registrando sus barbaridades”.

Indigenous filmmakers invest time and effort in the training of others as a way of developing an alternative communication system. There are established national and regional training workshops and conferences—where filmmakers exchange ideas and experiences—throughout Latin America. Indigenous
people regard the development of these communication networks and platforms as important as more conventional forms of social development areas such as education and health.\textsuperscript{12}

Having a forum in which to show positive images of Indian people to counter the stereotypes that national mainstream media and foreign media persist in disseminating is also an important goal. Indigenous representatives at a United Nations Workshop on Indigenous Media emphasize the need to provide an alternative to mass media and train Indian journalists to provide a balanced account of events.\textsuperscript{13} Córdova notes that just as the image can be used as an instrument of oppression, indigenous filmmakers can use video to "fight images with images." Indeed, Xavante filmmaker Bartolomeu Patira remarks, "the camera is a kind of weapon that we use" to counter whites' negative portrayals of Indians.\textsuperscript{14} This trajectory of discrimination helps to explain why many native filmmakers see being socially conscious as a responsibility. Ashaninka filmmaker Isaac Pinhanta comments on the role of indigenous filmmakers: "The videomaker has to be a person who knows his story, the reality of his people, culture, know the reality of white people, what they say about the Indian, what is necessary to get from them for us to discuss with them and to reduce this prejudice."\textsuperscript{15}

Himpele notes that native people tend not to use the terms "social causes" and "social consciousness" in reference to their own work, perhaps out of cautiousness in the belief that doing so would lead others to set limits and associate their work with a single genre. I think that any hesitancy about accepting such terms is indicative of a discomfort with nonnative people defining what indigenous film is or should be. A recent debate among scholars regarding the extent to which Western techniques should be taught to indigenous filmmakers highlights this issue. Turner summarizes:

Some critics have suggested that introducing Kayapo camerapersons to elementary techniques of camera use and editing is tantamount to indoctrinating them in Western cultural conventions, thus aborting their potential ability to develop spontaneous, culturally specific, and "authentic" modes of visual organization. . . . This surprisingly widespread view seems to me to be rooted in an inability to credit indigenous persons with the capacity for creativity and aesthetic judgment on a par with their Western counterparts, and an analogous denial to indigenous cultures of the ability to make use of borrowed elements and techniques without becoming "lost" or inauthentic upon the slightest pollution by Western techniques and ideas. . . . This appears to me to be an unselfconsciously ironic variant of the ethnocentric conviction of the evolutionistic superiority of Western culture associated with the ideology of Western imperialism.\textsuperscript{16} (emphasis added)

The argument for limiting native people's contact with Western techniques seems to be motivated by a desire to encourage filmmakers to speak from their unique and untainted perspectives. While this position may stem
from a respect for the preservation of native cultures, I think it simultaneously negates their progression, for it suggests that in order for them to remain true to themselves, indigenous cultures should remain as close to precontact cultures as possible. Himpele notes that, even if desired, it would be difficult to “find a purely indigenous moment” because culture is changeable; his interests lie in going “beyond reductions of pure versus corrupt.” Ivan Sanjines, director of the Centro de Estudio, Formación y Realización Cinematográfica (CEFREC) in Bolivia, works with indigenous filmmakers throughout Latin America. To dispel the idea of cultural purity or any misconception about native people’s lack of exposure to modern technologies, one needs only hear him comment about the struggle that members of an indigenous video collective in Bolivia had to undergo in order to get Indians in La Paz to request to see indigenous-made and indigenous-related programming rather than soap operas such as Betty La Fea. When asked whether Western filmmaking instruction somehow changes indigenous filmmakers’ visions and their native identity, Sanjines responds, “yo pienso que los indígenas agarran lo que les interesa y las cosas que no les interesen no las van a agarrar. Como cualquiera que veamos, como un pintor que para pintar requiere de unas técnicas básicas y de ahí comienza a generar su propio lenguaje.” Turner argues that the crux of the debate lies elsewhere: “The real issues are not the preservation of ‘culture,’ non-Western or Western, but the empowerment of social actors, whatever their degree of cultural ‘purity’ as defined by whatever standard, to produce their own cultural mediations.” There will be people who try to judge whether indigenous film measures up to their standard of cultural purity, but it would seem that indigenous people should be given the same respect that is accorded to any other filmmaker—to express themselves in all their dimensions and complexities without limitation or impositions about what their media should be. The aforementioned debate shows a progression in anthropologists’ thinking; in a 1995 article, Faye Ginsburg discusses a similar debate that centered on indigenous people’s very use of video technology:

anthropologists have been known to question the so-called authenticity of an indigenous person’s identity because he or she was using a camera. As a succinct response to that position, let me quote Kayapo video maker Mokuka’s response to such a comment when he visited Manchester, England in 1992 with Terry Turner: “Just because I hold a white man’s camera, that doesn’t mean I am not Kayapo . . . if you were to hold one of our head-dresses, would that make you Indian?”

Returning to my original argument—that the definition of the term “indigenous film” is somewhat nebulous—I must point out that indigenous people have not refused to adopt this word in reference to their own work. Schiwy notes that her use of the term “indigenous video” is “borrowed directly from the self-definitions of . . . videographers who have termed their productions as
'el cine y video de los pueblos indígenas y originarios' (see Festival announcements)." Indeed, some festivals I mention in this paper are advertised as and specifically geared toward indigenous filmmaking, and native films and videos are included in "indigenous film" categories. Rather, I present the debate in order to highlight a topic that surfaces often when discussing indigenous film, to wit, their appropriation of technology.

Indigenous film has already branched out in new directions, showing that it will defy simple categorizations. While the majority of films I came into contact with were documentaries, indigenous video is burgeoning in a variety of genres; these include shorts, features/fictions, docudramas, educational programs, music videos, animation, and video letters (videos in which, for example, different villages film themselves and send a "video letter" to their compatriots in another country or region that is narrated so as to receive a response). Bolivian filmmakers in particular have made an impression with their fiction. Sanjines notes, however, that if indigenous filmmakers make activist or political videos,

eso es algo que ellos deciden, no hay nadie que les esté diciendo que tienen que hacer un cine político... si tienen un problema y el ejército los está acosando, obviamente tienen más tendencia a hacer un programa de denuncia, porque su realidad es ésa, están siendo asesinados y apaleados ahora mismo, porque el ejército está erradicando la hoja de coca. Entonces por un lado pueden hacer ficciones, como Oro Maldito, que ha Ganado un premio en Quito de narrativa, y al mismo tiempo hacer reportajes.23

Rodríguez, who has worked with indigenous groups in Colombia, remarks that indigenous filmmakers there have not produced fictions or films on the scale of Bolivia due to the lack of funding: "no tenemos ni el personal ni la ayuda económica ni la organización que tiene el CEFREC [Centro de Formación y Realización Cinematográfica, which as we shall see plays an important role in Bolivia's national filmmaking initiative].24 Córdova notes that the genre is sometimes dictated by economic factors in other ways; that is, the filmmaker may opt to do three shorts instead of one feature because the former option would be cheaper.

Feature films in particular are garnering the attention of some scholars. Schiwy analyzes the development of feminist perspectives based on Andean culture using fiction pieces produced by and focusing on women. Antoni Castells i Talens, a scholar in mass communication who has written about Mayan media in the Yucatan, notes that though not as ostensibly activist as documentaries, fictional works may be the most political and progressive of all. "Los videos de denuncia cumplen una función clave en la movilización por la justicia, pero una cultura que solo se retrata como activista no puede llegar a la normalidad." He asks, "Cuántos taxistas, periodistas, policías, abogados, narcotraficantes, estudiantes, prostitutas o maestros indígenas hemos visto en el cine latinoamericano? Parece que los indígenas solo existen en el cine enmarcados
en la conquista o en la época colonial, pero no en el siglo XXI.”

The depiction of native people in a variety of roles will therefore help combat stereotypes. He adds that films narrated in indigenous languages will help place them on a par with Western-language productions and normalize them. Indigenous films are truly polyglot; they come in mixtures of Spanish, Portuguese, and solely in indigenous languages with Spanish or English subtitles.

This process of “normalization” and changing notions of culture may usher in a time when one comes to think of the term “indigenous film” as archaic. While indigenous film is currently defined as “alternative,” Angela Carreño, the Latin American specialist at NYU’s Bobst Library, notes the widespread appeal of movies such as Atanarjuat (The fast runner) or Whale Rider are calling into question whether these can actually be deemed alternative.

Trends in Latin American Indigenous Filmmaking and Video Production

Most of the activity in indigenous film in Latin America began in the 1980s due to the increased affordability of video cameras. Interviewees noted that indigenous filmmakers were able to avail themselves of video whereas before the cost of making movies on film was prohibitive. Córdova confirms that the majority of films coming from Latin America are indeed done in video. Of course, there are exceptions. Some examples are a Super-8 film workshop given to Huave/Ikoods women in the village of San Mateo del Mar in Oaxaca in 1985, from which came one of the first indigenous female filmmakers in Mexico, Teófila Palafox; and the film Zulay Facing the Twenty-First Century, which was coedited by Zulay Saravino, an Otavalo woman from Ecuador. A more recent example is the work of Chatino filmmaker Yolanda Cruz who used 16 mm film during her graduate studies at UCLA’s Department of Film, Television and Digital Media. Cruz heads her own production group, Petate Productions, and now uses only video. Nevertheless, Córdova notes that the cost of newer technologies continues to have an effect on film or videomaking in Latin America today; while European festivals may require that submissions be in DVD format, Latin American festivals still accommodate a variety of formats because Latin American filmmakers are still using older technology.

The trajectory of indigenous filmmaking is varied; Córdova says the level of experience, technical training, funding, and support varies even within a single nation. Some filmmakers, notably in Bolivia, have gone into filmmaking after many years of experience in community radio and small community newspapers. Some projects are funded by the government while others have little or no government association. The case of Mexico is particularly interesting in this respect because of its variety and complexity. In her dissertation, “Narratives of Location: Televisual Media and the Production of Indigenous Identities in Mexico,” Erica Cusi Wortham gives an overview of television and video production among indigenous people in Mexico. She argues that “video
indígena is a way for official Mexico to show its commitment to plurality by producing televisual indigenous identities that are not threatening to the state.”30 In Mexico, video indígena grew out of the Instituto Nacional Indigenista (INI). Initially a trainer in the INI’s Centro de Video Indígena, Guillermo Monteforte, the current director of the Mexican for-profit collective Ojo de Agua, used his own grant funds for the work of the collective. While Córdova notes that some filmmakers use $7,000 cameras, the Ojo de Agua collective has had to borrow equipment from the Centro de Video Indígena, which, although semiautonomous, is still a government-funded center. The Mexican video Nuestro Telqui, about indigenous communities who revitalize their ancestral system of communal labor in order to help restore their city hall, was made using funds from migrant Zapotec farmworkers’ remittances to their community. In the case of the Kayapo of Brazil, Turner writes: “The state agency for indigenous affairs, FUNAI (Fundação Nacional do Indio), neither supports nor takes any interest in videomaking by members of the communities over which it presides.”31 In Colombia, the OAS has funded and donated equipment to filmmakers, while UNESCO has hosted video workshops.32 The main video collective in Bolivia is funded by the Agencia Española de Cooperación Internacional (AECI) and a Basque NGO called Mugarik Gabe (Sin Fronteras). Sanjines notes that “la televisión comercial boliviana actualmente quiere emitir [las películas del Plan Nacional] pero sólo la ficción y la cosa bonita, la parte cultural, la música y las danzas. Pero los trabajos políticos no los quieren, esa parte de las marchas, de los problemas, de las pedradas . . . esa parte no.”33

In terms of genre, Himpele notes that in Mexico documentaries are more typical. Films by female filmmakers in Mexico include Eso Viene Sucediendo (This has been happening) by Mixe filmmaker Fabiola Gervacio, a film about the violation of reproductive rights of indigenous women. Wortham notes that Mexican filmmakers were motivated to produce fictional works as a result of the many Bolivian fictions they saw screened at film festivals. One of the most recent examples she cites is Yah Gaal Biaa (The soap tree) by Maria Ruiz Santiago. It is about Zapotec women revitalizing the use of tree-bark soap and, in so doing, realizing the worth of their cultural products in comparison to the mainstream ones advertised on television. Characteristic of Bolivia, Himpele notes, are works based on ethnohistorical research. Two of the most popular examples happen to focus on women; these are Llantupi Munakuy (Kissing each other in the shadows), a feature based on a traditional Andean story directed by Quechua student and activist Marcelina Cárdenas Sausa, and Qamasan Warmi (Woman of courage), a docudrama based on the life of the Bolivian revolutionary leader Gregoria Apaza directed by José Miranda.34

Bolivian indigenous filmmakers are especially prolific; between 1996 and 1999, over 60 videos were made in various genres and formats, most notably fictions. In an article published in Kinetoscopio in 2002, the count was up to 150 videos.35 The main indigenous film initiative in Bolivia is the Plan
Nacional Indígena Originario de Comunicación Audiovisual, founded in 1996 by CEFREC, the Consejo Latinoamericano de Cine y Video de los Pueblos Indígenas (CLACPI), the Cordinadora Audiovisual Indígena Originaria de Bolivia (CAIB), and three indigenous organizations. The collective produces a newsletter entitled Entre Culturas: Vocero del Plan Nacional Indígena Originario de Comunicación Audiovisual; summaries for 2002 issues are available on the collective’s website at http://videoindigena.bolnet.bo/. Entre Culturas is also the title of their weekly nationally televised half-hour program.36 CEFREC-CAIB produces monographic-length documentation derived from workshops that cover theory, practice, and future projects between networks of indigenous filmmakers. The collective also puts out a catalog entitled Miradas indígenas de América Archivo audiovisual de los pueblos indígenas, which pulls together over 600 titles from throughout Latin America, some of which are also listed on the Plan Nacional’s website under “Archivo Audiovisual.” The CEFREC National Audiovisual Archive in Bolivia is the most significant indigenous audiovisual archive in South America.37

Other well-known projects are the Chiapas Media Project of Mexico (http://promedios.org/), and the Video in the Villages Project in Brazil (http://www.videonasaldeias.org.br/), the only Latin American indigenous video projects distributed in the United States.38 The Chiapas Media Project was established in 1998. It provides training, video equipment, and distribution of videos for indigenous and campesino communities in the states of Chiapas and Guerrero. Their website contains background on the project and an annotated list of over 20 documentaries produced, including distribution information and costs. Video in the Villages has trained indigenous filmmakers since 1987. In 1995 the project began broadcasting a television program called Programa de Indio in Mato Grosso state. Up until then, videos were made primarily for communities; this show was made specifically with an external nonindigenous audience in mind.39 In 1997 the project began to hold regional and national workshops. The Video in the Villages website contains summaries of videos and biographies of filmmakers, but no distribution information. Indigenous film in Brazil, Bolivia, and Mexico is better documented than in other regions by both scholars and on the Internet, but other countries are also producing a substantial body of works. Schiwy notes, “the communication department of CONAIE, Ecuador’s indigenous umbrella organization, has produced a vast collection of documentaries.”40 There are also some works being produced in foundations and indigenous organizations in Colombia—notably the work of Páez filmmaker Daniel Piñacué.41 Of particular note in Chile is the work of female filmmaker Jeannette Paillán (Mapuche).

Women in Indigenous Film and Video

Women have played an active role in video production from its inception. Carmen Ruiz, then director of the Centro de Promoción de la Mujer Gregoria
Apaza (CPMGA) in Bolivia, writes about urban Aymara women’s experience in radio and filmmaking at the center in the 1980s. In 1986 the women were trained to make documentary dramas and news reports based on topics relevant to the Aymara woman. This experience and their training as “video reporters” improved their self-esteem, helping them build confidence as Spanish speakers and voice their needs and concerns to a broader audience. It also brought greater visibility and raised their profile as members of other organizations. A similar experience is seen in Mexico. As a communications student, Gabriela Zamorano, assistant to the Latin American Programs Coordinator at the NMAI FVC, trained indigenous women in the Comisión de Mujeres in the Unión de Comunidades Indígenas de la Zona Norte del Istmo (UCIZONI) in Mexico. These women evaluated and chose their strongest development programs to highlight on video (as well as in newsletter and newspaper posters, which circulated throughout communities). Seeing their work in action on video made a difference because, Zamorano notes, the screen has an authority all its own. In her dissertation, Wortham interviews Zapotec videomaker Juan José Garcia, who marvels at the motivational power of seeing oneself on screen:

Seeing themselves on the screen, it’s like—man, I don’t know. I don’t know how to describe the sensation that it produces in people. They say “okay, we too can see ourselves on the screen or on the television” and ask “did María really make that video?” “Yes, María really did make it.” “We can, too.”

Of the portrayal of Indian women in Ecuador’s mass media, Quichua filmmaker Lucila Lema says:

El espacio de la mujer quichua en los medios masivos es totalmente nula, y cuando logra acceder a estos espacios son símbolos de pobreza, ignorancia, domesticación, etc. tanto las propagandas electorales como la publicidad subvaloran, folklorizan y tergiversan estas imágenes en función de la oferta y la demanda del Mercado.

Lema discusses the efforts of the indigenous organization Ecuador Runacunapac Riccharimui: Confederación de los Pueblos de Nacionalidad Kichua del Ecuador (ECUARUNARI) to combat such images. She lists both the internal and external effects of ECUARUNARI women’s participation in radio, television, and video communications; it has strengthened women’s roles and highlighted gender issues within communities and the organization and it has educated nonindigenous people about native culture while also promoting native women’s talents and the viability of their products in outside markets.

Schiwy is one of the scholars I came across who writes about female indigenous filmmakers and indigenous women’s narratives. She discusses the portrayal of women in indigenous film in the larger framework of indigenous films’ “decolonization project.” Central to this project—the creation of a parallel and alternative knowledge to that of the academy—is the idea of “gender
complementarity.” Gender complementarity is an integral part of the indigenous world vision where the role of women complements and is therefore on equal footing with the male role in society. Schiwy points out that although the gender complementarity ideal does not always reflect reality in communities, the lack of more critical statements on the status of women—by female filmmakers in particular—is linked to the problem of colonization; because race and class are so entwined with gender, indigenous filmmakers opt to frame the discussion in terms of all these factors instead of a struggle between the sexes. She writes:

Why is there not a more radical solution to addressing gender relations in indigenous communities? . . . Racism and class differences create structures of discrimination and privilege between women and indigenous women face discrimination by a colonial society not as women but as indigenous women. . . . Reforming gender relations requires cultural change, a collaborative project of women and men against patriarchy and not a struggle against men.46

She notes that the very existence and work of female indigenous filmmakers elicits a reevaluation of women’s role in traditional indigenous societies: “women’s participation in video production, just like participation in political organizations, requires a reorganization of traditional gendered divisions of labor, a dynamic conceptualization of what indigenous traditions mean. The competing representations of gender complementarity open up fine cracks in the philosophy of duality.”47 Schiwy’s dissertation mentions quite a few female indigenous filmmakers and discusses the work of two Bolivians in particular: Julia Mosúa and Marcelina Cárdenas Sausa.48

Community

My discussions with Córdova brought out how powerful and influential community life is to indigenous filmmakers. Most indigenous filmmakers work as collectives. More than one filmmaker is often involved in the realization of a film and, Córdova and Schiwy note, that it is not uncommon for film credits to replace the word “director” with the term responsible.49 Resources and talents are usually shared and therefore the end product is the result of a collaborative effort. In many cases, members of a community are volunteer actors or extras. In a recent interview, Bolivian filmmakers noted that communities also provide food and lodging during taping.50 In some cases, rough cuts are shown to communities for their input and filmmakers make decisions collectively.51 Divino Tserewahu, a Xavante filmmaker in the Video in the Villages Project, notes that he films what his community asks him to film.52

Community dynamics also influence filmmaking in other ways. Turner discusses how filmmakers and those facilitating videomaking in the Kayapo community become politicized.53 Wortham writes about the dynamics in Oaxaca, Mexico: “Most videomakers are also the heads of families, community authorities or have agricultural responsibilities that leave little time for
video production and lack of community interest—or . . . outright community opposition—provides more incentives to shelve *video indígena* than to make it happen." She explains that

funding in and of itself does not secure the viability of video indígena; on the contrary, in some cases, outside funding has made the whole enterprise much more challenging, especially for media-makers working within their communities where grants to individuals can strain the redistributive system and fuel an already healthy breeding ground for *envidia* (jealousy). Funding lends videomakers a needed source of motivation, moral and financial support but can estrange them from the very communities they aim to represent and strengthen.  

Most filmmakers do not film for a living; they must juggle the demands of full-time jobs in rural and urban areas. Córdova notes that some community members may also be critical of filmmakers who leave their land often in order to undertake filmmaking projects. Zamorano notices that female videomakers are more prone to cutting their careers short due, in part, to familial responsibilities. Schiwy notes that “one problem [in Bolivia] has been that women rarely self-select or are endorsed [for participation in video training workshops] as they are seen to have household and childcare responsibilities that impede their ability to travel and take part in the workshops.” Of the works listed on the NMAI FVC website, “Native Networks” (which I will discuss later), 29 were made by nonindigenous males, 13 by nonindigenous females, 37 by indigenous males; and only 6 were produced by indigenous females. Córdova concedes that it is mostly men who are visible behind the camera, but notes that women are invariably behind the scenes doing the production work and writing scripts. Córdova notes that some filmmakers—regardless of gender—make a single video their entire life.

**Audience and Distribution**

Indigenous films focus on indigenous education, cultural promotion, and social and political development, which focuses help to explain why monetary rewards and outcomes are not the motivational forces behind these films. While filmmakers are interested in educating nonindigenous audiences on cultural and political issues and thereby helping to lessen discrimination and stereotyping, Indian filmmakers’ target audiences are their own communities. Other audiences are usually secondary. Filmmakers may work to reach both audiences in different ways; in some instances, certain footage is captured for internal community use and others edited for external consumption.

Córdova says that indigenous filmmakers are not projecting their work for Hollywood or a consumer audience. She notes instances of filmmakers meeting at film festivals and simply exchanging videos. Schiwy discusses the importance of the “market of reciprocity” that collectives such as the Bolivian Plan Nacional use. Although somewhat similar to exchange systems in libraries,
in my eyes this is a reinforcement of indigenous values; whereas in the West, it is standard practice to put a price on things, this system of exchange is considered equally valid. This, then, is one reason why it is sometimes difficult to find distributors for these films; not all native filmmakers view making a profit or showing their work to nonindigenous or foreign audiences as a primary objective.

There are also logistical reasons why distribution is difficult. Since there may be fifty people collaborating on a film—often without pay—it is difficult to decide what the correct reimbursement should be. Indigenous filmmakers in Bolivia are still in the process of deciding how reimbursement and distribution outside Bolivia will function. Says filmmaker Julia Mosúa:

[The community] actually want[s these films to go to an international arena]. . . . But what will happen tomorrow if I sell this material? Then they are going to say, “Ah, that’s why she left,” and they will wonder how much I might be getting for their images. They will think I was deceiving them. That is why for two years we have been talking about whether we can sell these videos or not, if we show them internationally. Suppose a television station were to register a film as theirs and leave us behind. This is our fear. We want a distribution agreement that ensures that this money will serve the community.59

Filmmakers are sometimes viewed with suspicion when they travel outside their communities for filming or for film screenings, because community members may feel that the images are being sold without their consent and without remuneration to themselves.60

The difficulties with distribution of indigenous film are not economic alone. To understand, one must look at the cultural and historical context. Although the Bolivian collective CEFREC-CAIB has sold videos, it has not always sold to everyone; the issue of distribution, writes Schiwy, is “not completely resolved. . . . The use of video technology by indigenous communicators involves more than a cultural revival. It is an effort at establishing the grounds for a discussion that would allow indigenous peoples to co-determine the kind of society and economic order they wish to inhabit.”61 CEFREC director Ivan Sanjines notes that although indigenous communities were concerned over being taken advantage of at first, they now do want nonindigenous people to know about them; “además quieren estar en la televisión, porque esas historias se están pasando por televisión.”62 Some collectives have already settled distribution and rights issues. The film Video in the Villages Presents Itself documents how this collective discusses rights with both the filmmakers and communities and points out the importance of transparency in such negotiations. Schiwy and Wortham note that the historical, colonial context may play a role in why regions such as Bolivia are more cautious with outside distribution than are some areas in Brazil, for example, where contact with outside influences is relatively recent and less entrenched than communities whose first contact with colonizers stretches back to the sixteenth century.63 Although mainstream
audiences may be accustomed and in favor of free information for all, Schiwy notes, communities know that this has often been more theory than practice. These circumstances make collection development for librarians difficult.

Angela Carreño has done work with video collection development and explains that since these films do not get sold via established distribution channels in the United States or elsewhere, it is difficult for librarians to keep informed of what is produced let alone available for purchase. If no distributor is available, the alternative would be for librarians to purchase these videos during buying trips or try to obtain them via faculty or researchers. Carreño says that the question then becomes: how do librarians purchasing for libraries establish a fair price? Another issue is that libraries wishing to use films for public performance (as opposed to face-to-face instruction) must obtain the public performance rights from the copyright owner. Distributors normally mediate between copyright owners and librarians in these instances, but since these rights are currently difficult to obtain when dealing with indigenous film and video, what are librarians to do?

While distribution avenues are still being established in some regions, there are some known distributors. Before I list the options for identifying films, it might be helpful to hear how academics use this media.

**How Do Academics Use Indigenous Film?**

I interviewed three professors regarding their experience with indigenous film and how they use it in classrooms. Sinclair Thomson, associate professor of history at NYU who specializes in Colonial Latin America and particularly Bolivia, is interested in reenactments of historical events, but he also uses films to locate contemporary events in historical context. He is interested in “how people remember the past... as a reflection of historical memory or imagination.” He might, for example, use a film on the current situation in Chiapas to explore colonial legacies and to ask critical questions such as what is the message? How does this vision relate to social issues in the present? Himpele uses this media to compare and contrast how indigenous people are represented in both mainstream media and indigenous film to examine the dominant versus the indigenous narratives. He also views these films as a firsthand look at how native people are using video technologies. Schiwy uses this media in a variety of courses for different purposes. In her course “Indigenous Movements and Technologies of Representation,” for example, she compares it to the Zapatistas’ use of the Internet. She also uses these films in literature courses to supplement *indigenista* literature and to contrast themes of *mestizaje* with those more focused on indigenous people and pluriculturalism. Finally, she uses the films in her film courses to compare the aesthetics and social revolutionary themes of indigenous film to Latin American cinema of the 1960s. To learn more about how academics use indigenous film, see *A Guide to Latin American, Caribbean, and U.S. Latino Made Film and Video*, edited by Karen
Ranucci and Julie Feldman, which includes academic contributors’ critical summaries and suggestions for contextualizing films for class use.

**How to Identify Films**

As mentioned earlier, the National Museum of the American Indian Film and Video Center is the best source for information on Latin American indigenous film. The FVC serves both as an archive of indigenous film and a center for their promotion via screenings, sponsoring of festivals and video tours in the United States and Mexico (such as the “Eye of the Condor” and “Video Mexico Indígena” tours), and providing networking and publicity for visiting filmmakers. FVC director Elizabeth Weatherford notes that the archive contains 2,500 titles, the full catalog of which is maintained internally by FVC staff. While the archive has moved to the mall in Washington, D.C., the promotional section of the FVC remains in New York City. Córdova notes the vital role of the archive by citing the example of an indigenous filmmaker whose master copy became molded and had to request a copy of his work from the FVC; were it not for the archive, his work would have been permanently lost. The FVC is available for reference consultations, referrals to distributors of indigenous film, and on-site viewing of films by appointment only. Since the archive has recently moved to Washington, D.C., it is advisable to call ahead for current policies, although Weatherford notes that “a viewing collection of a few hundred works from the collection is in the Resource Centers in NYC and DC and will have a finding aid in paper, and eventually an electronic one.”

The two-volume *Native Americans on Film and Video* produced by the FVC staff serves as a retrospective catalog for the collection, covering works from the beginning of the twentieth century through the 1980s. It includes an annotated listing of films, distributor information, and prominent collections of Native American film. It is supplemented by an online counterpart called “Native Networks” or “Redes Indígenas” (http://www.nativenetworks.si.edu/frameset_flash.html). This bilingual website contains a wealth of information on indigenous film and radio including information for youth media makers; a listing of past and current festivals and corresponding programming; PDF catalog searchable by title, director, region, and tribe; close-ups on filmmakers and video collectives; and a resource list of film/video and radio organizations and distributors from some Latin American countries such as Bolivia, Brazil, Colombia, Ecuador, and Mexico. The NMAI also sponsors the biennial Native American Film and Video Festival, which covers all of the Americas. To keep abreast of the current work of the FVC and its catalog, it is best to obtain the annual festival schedule and NMAI events calendar, because the PDF catalog was last updated July 2001. NMAI events are posted on the museum website at http://www.nmai.si.edu, but I feel that the most comprehensive version is available in print at the museum.
Interviewees cited screenings and festivals as the best ways—save word of mouth—to keep informed of new indigenous films and videos. The Festival Americano de Cine y Video de Pueblos Indígenas, whose principal sponsor is CLACPI and is hosted in Latin America, has the greatest coverage of Latin American indigenous films. It includes “the awarding of scholarships and other awards, and working groups in which participants often produce collective statements and declarations on issues of importance to them.” Begun in 1985, the festival is now in its seventh run which will take place in Santiago de Chile on June 18–24, 2004. The call for entries is available on the NMAI website at http://www.nativenetworks.si.edu/clacpiVII.htm (I was unable to find a central or archival website for this festival). The festival in 2004 asks participants to donate a copy of their film for a local archive. Other festivals such as the Festival de Cine y Video de los Pueblos Indígenas de Abya-Yala, which is hosted in Ecuador but is not well-documented online, note that any entries will be considered donations and will be shown in national tours. Besides CEFREC-CAIB in Bolivia, the INI in Mexico and the CONAIE in Ecuador also maintain archives, but I was unable to find a central archive for Latin American indigenous film save the NMAI FVC archives.

Having access to film festival catalogs is helpful when building a collection of indigenous film in Latin America; Sinclair Thomson lent me a copy of the 1996 Festival Americano de Cine y Video de Pueblos Indígenas catalog, which alone contained 55 films and provided me with many leads for producers and distributors of the films included. Although dated, I also used Karen Ranucci’s Directory of Film and Video Production Resources in Latin America and the Caribbean to identify some distributors. Once leads were identified, I depended on the Internet to look them up and contact them. The following is a list of distributors and festivals that include indigenous film that will help supplement the indispensable work of the NMAI FVC.

APPENDIX I
Producers, Distributors, and Online Catalogs

Apoyo Para el Campesino Indígena del Oriente Boliviano (APCOB)
Calle Cuatro Ojos #80
Villa San Luis
Casilla Postal 4213
Santa Cruz de la Sierra, Bolivia
Teléfonos: 591-3-3542119; 591-3-3542120; 591-3-3539954
Fax: 591-3-3542120 internal: 107
Video and Radio Section Email: video@apcob.org.bo
Requests for catalog: apcobibl@entelnet.bo
Website: http://www.apcob.org.bo/videos.htm

APCOB is a nongovernmental organization that works on sustainable development projects with lowland Bolivian indigenous groups. One of its components produces documentaries about indigenous cultures of the Amazon in indigenous languages with
translation in Spanish. Their productions include over 35 documentaries. APCOB’s Documentation Center includes a video collection of 1,500 titles. Although no pricing information is available, there is an email link for purchasing videos.

ChileCine: Una Ventana al Mundo Audiovisual Chileno—ProChile
Email: aalaluf@prochile.cl
Website: http://www.chilecine.cl/espanol/index.php
ProChile is a cultural promotion initiative that, among other things, maintains an online catalog of films produced in Chile. Among the indigenous titles included are 4 documentaries: Ahinam Chay: Así es esta Historia, a bilingual (Quechua/Spanish) documentary that discusses gender, sexual relationships, and the aspirations of an indigenous community in Cuzco, Peru; Un Viaje en el Uro Aruma: El Día Aymara, which documents the discussion between a scientist and an Aymara woman as they visit the Chilean altiplano; Raíz de Chile Mapuche-Aymara, which deals with the major indigenous groups in Chile; and La Historia de Blanca y su Mágica Tierra de Agua, where the protagonist discusses Mapuche life and legends. Contains distributor information.

Chirapaq: Centro de Culturas Indias
Av. Horacio Urteaga
Jesús María
Lima 11 Peru
Telefax: 51-1-4232757
Email:warmi@chirapaq.org.pe; ayllu@chirapaq.org.pe
Website: http://www.chirapaq.org.pe/
Chirapaq is a nonprofit organization that supports instructional training and development projects for indigenous people in Peru. Chirapaq members participated in a regional Latin American filmmaking workshop in Iquique in 2002, and the organization has produced radio programs and videos. Videos listed on their website include 3 documentaries: Mi Vida al Infinito, which tells the story of a 115-year-old indigenous elder named Tayta Ciprian; Del Silencio a la Palabra is about the experiences of women in Chirapaq and the Permanent Forum; and Nuestros Cuentos is a collection of three traditional children’s stories. I was not able to establish contact via email, although it did go through.

Cine Ojo Films and Video
Lavalle 1619 3ro. E / CP (1048)
Buenos Aires, Argentina
Telephone/Fax: 5411 4373 8208
Email:cineojo@cineojo.com.ar
Website: http://www.cineojo.com.ar/
Cine Ojo produces Una Sola Voz, an exclusive documentary about an indigenous assembly on land reform in Argentina.

CONACULTA/IMCINE Instituto Mexicano de Cinematografía
Susana Lopez Aranda, Subdirectora de Promoción y Distribución Internacional
IMCINE. Insurgentes Sur 674
Del Valle, Mexico City 03100
Telephone: (5255) 54485339; (5255) 54485337
Fax: (5255) 54485380
Online catalog contains various indigenous films, including Ariel-winning *Chenalhó, el Corazón de los Altos* by Isabel Fregoso about indigenous people in Chiapas living in a state of combat and forced migration; *Santo Luzbel* by Miguel Sabido, which deals with a culture clash between priests, a cacique, and a group of indigenous people (who have a particular way of reenacting the “Fall of Lucifer”); and *Vera* by Francisco Athié, a feature film about an indigenous miner and his vision of the universe via Mayan cosmology, which is in Mayan with English subtitles.

**Ethnoscope: Multicultural Films and Videos**

P.O. Box 92353
Rochester, NY 14692
Telephone: 585-442-5274
Email: mail@docfilm.com
Website: http://www.docfilm.com/

Director Bruce “Pacho” Lane has produced 6 documentaries on Mexican indigenous cultures that deal with politics, education, dance, and mythology.

**Etnias de Colombia**

Email: info@etniasdecolombia.org
Website: http://www.etniasdecolombia.org/

This website is run by a group of professionals and scholars who are involved in cultural research; design social, cultural, and development projects; and provide training in television and radio. The “Audiovisuales” section maintains an online catalog that includes 88 videos on different indigenous groups in Colombia. Each record includes a synopsis and producer (though no contact information).

**Filmakers Library**

124 East 40th Street
New York, NY 10016
Telephone: 212-808-4980
Fax: 212-808-4983
Email: info@filmakers.com
Website: http://www.filmakers.com/

**Huaorani Films Pilot Project—One Sky Productions**

Scott Braman
Cultural Survival
215 Prospect St.
Cambridge, MA 02139
Telephone: 617-441-5400
Email: Scott.C.Braman.99@Alum.Dartmouth.ORG
Website: http://www.culturalsurvival.org/special_projects/americas/onesky.cfm

One Sky Productions provides equipment, training, production, and editing assistance for indigenous filmmakers. This website mentions video footage, but it is not clear if any films have already been produced; I was unable to get a response from the contact person.
Petate Productions
Telephone: 323-665-6711
Email: petate@petate.com
Website: http://www.petate.com
This is a production company led by female indigenous filmmaker Yolanda Cruz. Cruz is dedicated to film on indigenous topics, as her 5 works presented can attest.

Producciones Nicobis
Avenida Saavedra 1036 Miraflores
Casilla 4002
La Paz, Bolivia
Telephone: 591-2-795433; 591-2-376962
Fax: 591-2-796000; 591-2-796000
Email: lidelaq@hotmail.com (Liliana Ovando)
Website: http://www.utopos.org/Cine/Produc/Nicobis.htm
produces ethnographic film of Andes and Amazon indigenous peoples. Also produces, in conjunction with UNICEF, three animations of indigenous myths for bilingual education programs (Guaraní/Aymara/Quechua) for children.

Productions B’alba
5704 rue St-Urbain
Montréal, Québec
H2T 2X3 Canada
Telephone/Fax: 514-270-7983
Email: medavis@sympatico.ca
Website: http://www3.sympatico.ca/medavis
This bilingual website (French/English) contains the works of Mary Ellen Davis and includes 3 films focusing on Guatemalan Indians: “Haunted Land,” Tierra Madre, and “The Devil’s Dream.” She is also a program advisor for the film and video program of the Montreal First Peoples’ Festival where half the works are made by indigenous filmmakers.

Ser Indígena: Portal de las Culturas Originarias de Chile
Website: http://www.serindigena.cl/territorios/recursos/multimedia/videos/videos.htm
This website, created by the Área Culturas Originarias del Consejo Nacional de la Cultura y las Artes de Chile, maintains a video section containing streamed animation, music, and cultural videos. There is currently a short entitled Mujeres.

Taller de Historia Oral Andina / Qhip Nayr Uñtasis Sarnaqapxañani
Email: thoalp@ceibo.entelnet.bo
Website: http://www.aymaranet.org/thoal.html
THOA is composed of a group of indigenous professionals and intellectuals who promote native history and culture via literature, radionovelas, and video. Their videos include 10 documentaries and docudramas.

The Video Project: Educational Videos on the Environment, Science and Social Studies
P.O. Box 411376
San Francisco, CA 94141-1376
Fax: 415-821-7204
Email: video@videoproject.net
Website: http://www.videoproject.net/subject_areas/subject_humanpop.html-anchor783234
“Indigenous Cultures: Central and South America” and “Role Models” sections include 7 titles, one of which includes a resource book.

WITNESS: Using Video and Technology to Fight for Human Rights
80 Hanson Place, 5th Floor
Brooklyn, NY 11217
Temp Telephone: 212-274-1664
Temp Fax: 718-228-6083
Email: witness@witness.org
Website: http://www.witness.org
WITNESS is a human rights organization that makes video cameras accessible to local activists who are trained in production and advocacy. This website maintains an archive with some indigenous material in their Americas section.

APPENDIX II
Film Festivals that Include Indigenous Media

All Roads Film Festival—National Geographic
Alexandra Nicholson
National Geographic
Telephone: 202-857-5838; 202-857-7660
Email: allroads@ngs.org; anichols@ngs.org
Website: http://www.nationalgeographic.com/allroads/
The first All Roads Film Festival, which promotes cultural films of various genres created by indigenous and “under-represented minority-culture” filmmakers, will be held October 22–24, 2004, in Los Angeles and October 28–30, 2004, in Washington, D.C. National Geographic’s All Roads Film Project will also award seed grants for film and videomaking. All works will also be considered for broadcast on the National Geographic Channel.

aluCine International Toronto Latino Film and Video Festival
Jorge Lozano, Juana Awad, Sinara Rozo
90 Oxford Street Suite #8
Toronto, Ontario
M5T 1P3 Canada
Telephone: 416-966-4989
Email: info@alucinefestival.com
Website: http://www.alucinefestival.com/
The 2002 festival contains O Arco e a Lira (The Bow and the Lyre), Shomôtsi, “Haunted Land” by Mary Ellen Davis, and some Video in the Villages films such as Marangmotxingmo Mirang: From the Ikpeng Children to the World and Wai’a Rini: The Power of the Dream by Divino Tserewahu. Website has only 2002 archive.
Cine Las Americas International Film Festival
Cine Las Americas
P.O. Box 1626
Austin, TX 78767
Telephone: 512-841-5930
Fax: 512-841-5722
Website: http://www.cinelasamericas.org/

This festival screens movies from all over the Americas and includes works by indigenous people. Its Youth Day screenings give preference to Latino and native filmmakers under age 19. In 2004 it included a clay animation film by indigenous children called La Historia de Todos (Our Story), which focuses on their lives, particularly as migrants; and “Oaxacan Hoops,” a video directed by Olga R. Rodriguez, a documentary about the cultural importance of basketball among the Zapotecs in Oaxaca and their immigrant counterparts in Los Angeles. Two cosponsored events are “Revolución y Fantasía: Recent Mexican Cinema,” which includes Vera (see CONACULTA in Appendix I); and the “People’s Power Documentary Film Series,” which includes the video Caracoles: New Pathos of Resistance by the Chiapas Media Project and the movie El Fuego y la Palabra 20 y 10 Years of Zapatista Struggles. Since 2001 it has also screened the film Chenalhó, el Corazón de los Altos (see CONACULTA in Appendix I); Voces de la Sierra Tarahumara by Felix Gehm and Robert Brewster, which shows the Tarahumara community’s fight against drug lords and other political and economic players; Discovering Dominga, a PBS documentary about a Maya woman who was adopted by an Iowa couple after having witnessed the massacre of her parents and her journey back to her community; and Forest Fast Food by Bill Day about the Kaapor of the Brazilian Amazon. The festival is also linked to the Cine Las Americas Media Arts Center that maintains a media library that focuses on cultures of the Americas. The website does not arrange films by thematic categories but by genre, and an archive of past festivals is forthcoming, but it does contain producer contact information.

Los Documentalistas
Website: http://www.documentalistas.org.ar/

Encuentro Hispanoamericano de Video Documental Independiente: Contra el Silencio Todas las Voces
Carrasco #74, Colonia Toriello Guerra
Tlalpan, C.P. 14050, México, D.F.
Tel-fax: (52-55) 55-28-07-97; (52-55) 56-06-73-76
Website: http://www.contraelsilencio.org/
Maintains a collection of over 500 videos from first and second reunions. Includes prizes for indigenous film documentaries; network members include Sanjines and Monteforte.

Festival de Cine y Video de los Pueblos Indígenas de Abya-Yala
Website: http://conaie.nativeweb.org/cine.html
This festival takes place in Quito, Ecuador. The last one I know took place in 2001, but the only website information that I could find for it is dated 1999.

Festival Internacional de Cinema del Medio Ambiente
Website: http://www.ficma.com/
This festival, which takes place in Havana, picks indigenous films. The 25th festival, screened in 2003, contained two animations with indigenous themes. *Los Hijos del Sol* (Children of the Sun) from Bolivia deals with the myth of the founding of the Incan Empire. *Taita Carnaval*, from Ecuador, tells the story of Taita Carnaval who must battle Yarcay (hunger) and other obstacles that would prevent bringing well-being to indigenous people. Website contains producer and contact information.

Human Rights Film Festival 3 Continents Asia, Africa, America
Website: http://www.3continentsfestival.co.za/films_america.html#
2003 Americas section contains two films with indigenous themes: *Ajishama, the White Ibis* and *Wichi: From the Bush and from the River*.

Latin American Film Festival
Website: http://www.oas.org/FilmFestival/2003/
Organized by the Cultural Foundation of the Americas, American Film Institute, Association of Ibero-American Cultural Attachés, this festival occasionally picks up indigenous films such as the animation *Ogü y Mampato en Rapa Nui*, which tells of the culture and adventures of an indigenous girl named Marama; *Brave Brazilian People* by Lúcia Murat, a historical fiction about the encounter between Portuguese colonizers and Indian groups (with native actors); and three Ecuadorian films with indigenous themes (in 1999 festival).

Montreal’s First Peoples’ Festival
Terres en vues
6865, rue Christophe-Colomb bureau 102
Montréal, Québec
H2S 2H3 Canada
Telephone: 514-278-4040
Email: tev@nativelynx.qc.ca
Website: http://www.nativelynx.qc.ca/
Bilingual website (French/English) covers annual festival of indigenous people of the Americas. The Filmography link contains a searchable Films and Video Catalogue, which lists films by genre; results contain summary of film and producer contact information. Latin American films featured are predominately from Bolivia, Brazil, and Mexico.

Muestra “Documentales y Fotografías de América Latina”
Asociación ProDocumentales Cine y TV
Apartado de Correos 551-02080 Albacete – España
Telephone and Fax: (34) 967 27 14 73
Email: asociacion@prodocumentales.org
Website: http://www.prodocumentales.org/paginas/muestra.html
This annual festival takes place in Spain and is coordinated by documentary filmmakers and photographers who want to foment work in their respective professions. The festival includes various works by and about indigenous people, but one must sort through the list as they are not separated into an “indigenous” category. Summaries and basic film information are included. Website is updated regularly.
Santa Barbara Latino CineMedia Festival  
Website: http://www.sblatinofilm.com/cinemedia.html  
Special panel on “Indigenous Cinema: Native American Women and Filmmaking” featuring filmmaker Yolanda Cruz of Petate Productions.

NOTES

1. I would like to thank all the interviewees, especially Amalia Córdova of the National Museum of the American Indian Film and Video Center for her welcome reception and for providing access to documentation and videos that would have otherwise been very difficult to obtain; Roselly Torres Rojas and Michelle Guanca at the Latin American Video Archives for their generous help and technical assistance in providing video clips by and about indigenous women for screening at the SALALM conference; and Angela Carreño for her guidance and suggestion of the topic in the first place.

2. For brevity, I will use the term “film” to encompass indigenous film and video, although most current works fall into the latter category. I will also be using the term to refer only to Latin American indigenous film unless noted otherwise. Likewise, I will use the terms indigenous, native, and Indian interchangeably (although they no doubt have different connotations throughout Latin American and in individual nations).


4. CLACPI-CEFREC, Unidos por una Comunicación Propia: Memoria del Taller de Identificación y Coordinación Regional en Comunicación y Desarrollo (Iquique y Bolivia: Centro de Formación y Realización Cinematográfica Bolivia [CEFREC], Consejo Latinoamericano de Cine y Video de los Pueblos Indígenas [CLACPI], 2002).


6. Mari Corrêa and Vincent Carelli, Video in the Villages Presents Itself (Brazil: Centro de Trabalho Indígena, 2002).

Many films are helping to revitalize indigenous languages in areas where these traditional languages are not being spoken. When an indigenous video collective begins to produce films in that language, it causes a series of effects in the community who begins to lose the fear of speaking their own language, because there is currently a great fear of confronting their own culture.


11. Kinetoscopio, “La Cámara,” p. 72, states:  
Before [we did a video workshop in Popayán in 1992, indigenous filmmakers] had been filming some festivals and other things, but at that moment one sees that indigenous people begin to say: these cameras are important for filming events such
as one Daniel Piñacué told me about: that on October 12, they tried to take over the Panamerican [highway] and they were confronted with tanks and open fire and he told me: “I was filming them and that was the only thing that stopped the police. They froze at the thought that I was filming their atrocities.”

12. CLACPI-CEFREC, Unidos por una Comunicación Propia, p. 19.


15. Ibid.


17. Ibid., p. 77. This incident actually presents “an ironic variant” of those who would limit the inculcation of Western filmmaking techniques, although I think the motivation behind the filmmakers’ plea is the desire to revitalize and strengthen indigenous culture vis-à-vis national or Hispanic culture rather than negate indigenous people’s ability or interest in this type of programming.


19. Ibid.


22. Some examples are the Video in the Villages video Marangmotxingmo Mirang: From the Ikpeng Children to the World and the work of The Tarasanglish Migrants Video Project, created by P’urhepecha migrant workers in Mexico and the United States.

23. Kinetoscopio, “La Cámara,” p. 77, states: that is something that they themselves decide. No one is telling them that they must make activist videos . . . if they have a problem with the army and are being abused by them, obviously they will have a tendency to make an activist film, because that is the reality that they are living, they are being murdered and beaten now because the army is eradicating the coca leaf. So they might make a fiction [related to that] such as Oro Maldito, which won an award in Quito and at the same time, make news reports.

24. Ibid., p. 74, states: “we do not have the personnel, the funding or the organization that CEFREC [Centro de Formación y Realización Cinematográfica, que como veremos elabora un papel importante en la iniciativa nacional de cine indígena en Bolivia].”


27. “How many indigenous taxi drivers, journalists, policemen, lawyers, drug traffickers, students, prostitutes or teachers have we seen in Latin American cinema? It seems as though indigenous people only exist in films about the Conquest or colonial times, but not in the 21st century.” Ibid.
33. “Bolivian commercial television currently wants to show only Plan Nacional fiction films and films that are pretty, about culture, music and dance. But works that are political, are about marches, problems, violence . . . that part they do not want to air.” Ibid., p. 77.
36. I came across a few other native television shows in Latin America. The film Video in the Villages Presents Itself discusses the project’s Programa Indígena, which first aired on public television in 1995 in Mato Grosso. Since then, there have been national broadcasts of films created by indigenous filmmakers in conjunction with the Brazilian Department of Education. On the Internet, I found mention of another television program that aired in Mexico from 1999 to 2000 called El Despertar Indígena, which ended because of lack of funding. Worhath also discusses the weekly magazine show Revista de la Sierra, which aired for about three years on state television.
44. Lucila Lema, “Digamos lo que somos, antes que otros nos den diciendo lo que no somos,” in Boletín ICCI “RIMAY” (Quito, Ecuador) 3, no. 22 (enero 2001), http://icci.nativeweb.org/boletin/22/.
45. Ibid.
47. Ibid., pp. 170–171.
48. Other female filmmakers whom I have come across in my research and whom I do not mention elsewhere are Ofelia Condori (Aymara), Aidée Alvarez (Quechua from the Chapare), Regina Monasterios (Guaraní), Margarita Elvira Yupañqui (Aymara) of Bolivia; Juana Soto-Sosa (P’urhepecha) of Mexico; and Saba Manchineri (Manchineri) of Brazil.
49. “[Those] responsible [for this production].” Schiwy, “Decolonizing the Frame,” p. 120.
52. Corrèa and Carelli, Video in the Villages.
54. Although Wortham discusses indigenous film, she uses the term “video indígena” within its Mexican context, which I will touch upon later.


56. Ibid., pp. 170–171.


61. Ibid., p. 123.

62. “In addition, they want to be on television, because these stories are indeed being aired on television.” Kinetoscopio, “La Cámara,” p. 76.


64. Gary P. Handman’s Video Collection Development in Multi-Type Libraries: A Handbook contains a variety of articles on copyright and other aspects of this topic.


67. There have been six festivals so far: the 1st in Mexico in 1985; the 2nd in Rio de Janeiro, Brazil; the 3rd in Caracas, Venezuela; the 4th in Cusco and Lima, Peru, in 1992; the 5th in Santa Cruz, Bolivia, in 1996; and the 6th in Quetzaltenango, Guatemala, in 1999. Marta Rodriguez notes that Cusco was an important threshold in the festival’s history, after which one sees a greater participation of indigenous people in CLACPI and more focus on workshops and training opportunities. Kinetoscopio, “La Cámara,” p. 77.

68. This list is also available online at http://homepages.nyu.edu/~dd62/cine-indigena.htm (Indigenous Film and Video in Latin America: Resources for Collection Development).

**BIBLIOGRAPHY**


8. Preserving *The Standard*: A LAMP Project

Irene L. Münster

This paper addresses the rescue and preservation of the historical Argentinean-English newspaper *The Standard*, which was published from 1861 to 1959, missing its centennial celebration by a mere two years. This presentation is divided into three parts. I will start with a brief history of English-speaking immigration to Argentina during the nineteenth century; continue with the history of *The Standard*, one of the first English-speaking newspapers in the country; and finish with how it was rescued from disappearance some years ago.

**English-Speaking Immigration**

The British tried to conquer the city of Santa Maria de los Buenos Aires, when it was under Spanish domination, but failed twice in 1806 and 1807. This is remembered as the “Invasiones Inglesas.” Although this invasion ended in military failure for Great Britain, many of the soldiers, especially the Irish and Scots, deserted or were captured and settled in the area. In 1810 an independence movement arose to overthrow Spanish colonial rule and open trade with the rest of Europe, especially with Great Britain. From this period onwards, one can talk of a presence of English-speaking immigrants in Argentina. After Juan Manuel de Rosas was defeated in 1852, the new government opened its markets to North America and Europe and changed its land-owning policies from renting to selling. English, Scottish, and Irish immigrants took advantage of the opportunity to purchase land and raise livestock, especially sheep for the production of merino wool, which was in high demand in Europe.

There were different political, economic, and social reasons why immigrants chose to go to Argentina. These immigrants can be divided into different groups according to their place of origin. Most of the Irish were noninheriting sons of owners of large farms or those who escaped the Great Famine and the poverty of rural Ireland. The English came mainly to trade and invest in new enterprises, the profits of which were sent back to the Crown; accordingly, they settled in the city of Buenos Aires. The Scots, who in 1825 were the first to come as an organized immigrant group, founded a colony in Monte Grande, Buenos Aires province, with the support of the Argentine government. Although they had to close down the original colony and move to new settlements, such as Chascomús or Florencio Varela, also in Buenos Aires province,
they were able to become owners of big ranches (*estancias*), raise large families, and establish Presbyterian churches. The Welsh arrived by the middle of the century and, in 1865, founded a Welsh-speaking community in the northern Patagonia region to preserve their identity and heritage.

**The History of The Standard**

Rather than covering in detail the history of the first newspapers that appeared in Buenos Aires, I will only mention that *The British Packet and Argentine News* was the first newspaper, a weekly four-page quarto sheet published in English in Buenos Aires from 1826 to 1832. Its editor was Thomas G. Love, a friend and supporter of J. M. Rosas, who adhered to “the firm belief that strong-arm rule was in the best interests of the British community” (Graham Yool 1999).

In this presentation I will focus on what is remembered by Argentinean journalists as the “decano de la prensa nacional”: *The Standard*, which began publication in 1861 and would continue for almost one hundred years. Two Irish brothers born in Dublin, Michael George Mulhall (1836–1900) and Edward Thomas Mulhall (1832–1899), started publishing the newspaper on May 1, 1861. Although the Irish criticized its support for the British Crown, *The Standard* became an influential organ for most of English-speaking society in the country and is considered an important source for the history of the English-speaking community in Argentina. It covered English industries in Argentina; great architectural achievements; the war with Paraguay (Guerra de la Triple Alianza from 1865 to 1876), during which it was the only media to have a journalist at the battlefront; and daily life including births and deaths in the English community. In other words, it covered Argentina’s economic, political, cultural, and social history, especially the daily life of the English-speaking community in the country.

*The Standard* was the first South American newspaper to install Linotype machines, leaving behind the typographic system. It began as a weekly four-page newspaper and after 1903 it grew to twenty-four pages, a novelty for the newspapers in the area. It was never printed in color, except for its logo in some special issues. Special supplements were published for July 4th, Christmas, or other special events. Some annual supplements appeared:

1916: Special Centennial Edition

1920: The Standard Diamond Jubilee (May 1st)

1921: Agricultural, Live-Stock Commercial and Trade Supplement

1930: 70th Birthday Supplement (May 1st)

After the Mulhall brothers died, their sons and grandchildren continued publishing the newspaper; after several years it was bought by Ambassador
R. Naón, who invested large amounts of money in it until May 20, 1939 (three months before the outbreak of World War II) when Alfredo B. Dougall bought it from its claimants.

Alfredo Dougall, son of a Scot who arrived to Argentina in 1870 as a naval engineer for President Domingo F. Sarmiento’s fleet, was born in Tigre, Buenos Aires province, in 1887. In 1925 he established an advertising agency known as Excelsior. Broadcasting, which was in its infancy in Argentina, was one of Dougall’s first entrepreneurial adventures. He bought a bankrupt radio station, which he renamed Radio Excelsior, which became one of the finest and best-known radio stations in the country. Its main audience was the influential British community in the country. The years between 1939 and 1942 were his glory years as editor of The Standard. The decade of the 1940s is known for the rebirth of nationalism in Latin America and Juan D. Peron’s rise to power. During this period Eva Peron tried to dominate the independent media and all those who were against her were either arrested or fled the country. Dougall, who did not abide by Peron’s rules, was persecuted and sent to prison for three days in 1948, and in 1949 Radio Excelsior was confiscated. Dougall continued the fight against the government using The Standard, but was accused of being anti-Argentinean and once again was attacked by the government. The newspaper reappeared in a weekly format, from December 1955 to February 1959, just two years short of its hundredth anniversary.

The History of a Rescue

In 1997 I had my first encounter with this great newspaper. I had just been hired as the library director at the Universidad de San Andrés (UdeSA) when Denis Dougall, the third son of Alfredo Dougall, came to ask for help. After conducting an extensive search to locate the complete run owned by his father and after seeing how it was preserved, he realized that he had to do something to preserve its memory and that of his father as well.

I attended a meeting that was held in October 1997 at the university with Denis Dougall, Vice Provost George MacCandless, and Dean Eduardo Zimmermann. Unaware of the physical state of the collection, but cognizant of its value to the English-speaking community worldwide and the journalistic community in Argentina, we accepted the donation. This was the beginning of the Special Collection and Archive Division at UdeSA, which would focus its activity on rescuing archives and collections about the English-speaking community in Argentina.

On a Saturday morning, Denis and I met at the entrance of an old mill located in the center of Buenos Aires, on Yatay Street. He opened those old, tall, and narrow wooden doors where an old marble and deteriorated staircase welcomed us. We climbed to the first floor and there was the collection. What I saw right there and became aware of was that we faced a huge challenge as the collection was almost destroyed as a result of negligence.
These photos speak for themselves. The volumes of the collection were piled and scattered in a very large room with a humid wooden floor, with windows that had almost no glass in them, with walls that did not have plaster, and with a broken ceiling. It housed cats, surely some mice, judging from their telltale signs, and many kinds of insects. In addition, after so many years of exposure to different climates and temperatures, the newspapers were contaminated by mold and invaded by silverfish, eggs, furniture beetles, etc. The room had three window-doors and a big window, but none of them functioned as a barrier with the outside, against rain, sun, or dust. There was not much time to lose. Two professional preservation consultants came to evaluate and give a diagnosis of the collection. Unfortunately, not enough money for its housing had been set aside when the donation was accepted by UdeSA. We faced two alternatives: (1) freeze the bound volumes in refrigerators to dispose of the insects or (2) disinfect them with gas (aluminum phosphide). Since we did not find anyone who would loan us industrial refrigerators to store the 330 bound volumes for several months, and the method had not been proven to be effective, we opted for the second alternative. We hired a reputable company that took the bound volumes and the unbound copies of The Standard to be disinfected. It took Denis and me many days to conduct an inventory, collate the collection, and carry the volumes, one or two at a time, in our arms down the stairs to the truck to be disinfected. After almost two months, by the end of November, the disinfected collection was sent to the university and stored in classrooms until it was moved to a remote storage location pending the completion of a new library building with space planned for the collection.

In January 1999, Preservation Technologies Company, near Pittsburgh, was contacted and a visit to their plant organized. The issue of the high acidity of the material was discussed and the low probability that deacidification would help. Subjecting a collection that is already brittle to an alkaline solution would not reverse the brittle condition of the paper. This must be done proactively before the paper deteriorates, and is what Preservation Technologies is currently doing for different national and university libraries worldwide. It was concluded that the best way to preserve “something” of the history contained in the newspaper collection was to microfilm it as soon as possible.

In 2000, during the SALALM meeting in Long Beach, the member library representatives of the Latin American Microform Project (LAMP) were asked to consider helping UdeSA to rescue the only complete collection of The Standard in the world. A library search informed us that part of the collection held at the British Library and at the Library of Congress had been microfilmed, but one quarter of the collection was still missing: from 1861–1874, 1938–1939, 1942–1959. Fortunately, the LAMP representatives agreed to support the preservation effort, and, at the SALALM meeting held in Tempe in 2001, approved a $35,000 budget to microfilm the remaining 97 volumes.
The task was divided in two parts. The first step was the preparation of the material, done under the supervision of Silvana Piga, head of the Rare Books and Archive Division at UdeSA. This included cleaning the selected volumes page by page, humidifying pages to iron the wrinkled pages, fixing pages where pieces were missing or tape was stuck, and deciding which volumes would be unbound for the purpose of a good and complete picture of the pages. The second step, from May 2002 until May 2003, was the microfilming process itself, which took place in an office set aside for this purpose at the library. It took almost one year for the technician to finish his work and some additional months to verify its quality, fix and correct what was needed. Finally, in May 2003 the reels were sent to the Center for Research Libraries (CRL) and the master copies stored at Centro de Estudios Históricos e Información Parque España, Rosario, Argentina.

Conclusion

Archives and special collections in Latin America abound. Some are in private hands, and others are owned by national or private organizations. The issue is the conditions under which these documents are preserved for future generations. Do words such as memory, tradition, or heritage mean something? They do, but sometimes they are merely words. There is still no national awareness of these issues, and it is precisely this danger that can lead to the disappearance of important documents. In some cases, the information found in the documents can provoke their destruction, as was the case with the documents from those who disappeared during the turbulent years of military rule.

These are some reasons why LAMP and its mission are so critical for Latin American libraries and archives. LAMP is setting an example, a precedent and standards for how these records should be treated; it shows what needs to be done and whom to trust for performing this delicate mission.

BIBLIOGRAPHY


Covering an Interdisciplinary Field: Monitoring Trends and Collecting Strategies
9. Latin American Women’s Studies in HAPI

Barbara G. Valk

The *Hispanic American Periodicals Index* (HAPI) has documented the publications of Latin Americanist scholars for more than thirty years. Thus, its content provides an excellent source for research in many areas of the social sciences and the humanities. The following discussion represents the findings of recent analyses of the coverage of women in HAPI from 1970 through 2003.

Latin American women have been a growing topic of academic concern over the last three decades. A broad subject search of records in HAPI containing the word “Women” conducted in March 2004 verifies that 30 percent more articles have appeared between 2000 and 2003 alone than in the entire decade 1970–1979.

Table 1: Articles on Latin American Women in HAPI by Decade

<table>
<thead>
<tr>
<th>Decade</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970–1979</td>
<td>663</td>
</tr>
<tr>
<td>1980–1989</td>
<td>2,048</td>
</tr>
<tr>
<td>1990–1999</td>
<td>3,391</td>
</tr>
<tr>
<td>2000–2003</td>
<td>944</td>
</tr>
</tbody>
</table>

Recognizing this trend, HAPI has actively sought to identify and index journals devoted to women’s studies in both the social sciences and the humanities. Among the former are *Cadernos Pagu* and *Estudos Feministas*, both from Brazil, and *Fem* from Mexico. *Feminaria*, published in Argentina, is multidisciplinary, while *Letras Femeninas*, from the University of Nebraska, is devoted exclusively to literary studies. Although few in number, together these journals account for more than 3,900 articles, or about 35 percent of all the records on women in the database. Just over 2,700 of these are from the prolific monthly journal *Fem*.

In a larger study, all of the subject headings relating to women appearing in the *HAPI Thesaurus* were identified and grouped into ten broad categories. Together, the records total nearly 11,500 citations (see table 2).

**Social Issues**

Based on these groupings, social issues are the most frequently analyzed areas of academic pursuit, constituting nearly a third of all the articles on
women in the index. Among subcategories, household-related matters were the most prevalent areas of research.

Table 2: Articles on Women in HAPI by Category

<table>
<thead>
<tr>
<th>Category</th>
<th>Articles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social issues</td>
<td>3,487</td>
</tr>
<tr>
<td>Literature and the arts</td>
<td>2,961</td>
</tr>
<tr>
<td>Politics and women’s rights</td>
<td>1,459</td>
</tr>
<tr>
<td>Health matters</td>
<td>1,037</td>
</tr>
<tr>
<td>Economics</td>
<td>973</td>
</tr>
<tr>
<td>Indians</td>
<td>398</td>
</tr>
<tr>
<td>Religion</td>
<td>351</td>
</tr>
<tr>
<td>History</td>
<td>347</td>
</tr>
<tr>
<td>Women in the United States</td>
<td>293</td>
</tr>
<tr>
<td>Education</td>
<td>172</td>
</tr>
<tr>
<td>Total</td>
<td>11,478</td>
</tr>
</tbody>
</table>

There are more than 1,000 entries on “Family.” The multifaceted issues surrounding female-headed households are topics of tremendous current interest in Latin America, as elsewhere. Also widely reflected in the literature is awareness of the changing role of women in other aspects of family dynamics, such as female employment, education, and childrearing.

Most of the articles on marriage discuss women’s legal or social roles within the institution. Many of them are historical in nature, treating landholding rights, inheritance laws, and so forth, although a substantial number of articles do analyze present-day marital relations and attitudes.

It was surprising that there are only 63 articles on “Divorce,” since this has been a divisive social issue in predominantly Catholic Latin America for many years. Only Chile now forbids divorce, which perhaps explains why a third of the articles published on the topic since 1990 deal with the Chilean question.

One of the most pervasive trends in recent Latin American research extends beyond specific women’s issues to the larger question of gender. In the 1970s, gender studies had mainly to do with a nascent women’s rights movement and endemic machismo in Latin American society. Today, concern with sexual roles strongly infuses literary and social science research alike, questioning every aspect of the traditional male-dominated power structure. Together, the headings “Sex role” and “Sex role in literature” account for more than 800 citations in HAPI.

General articles on social conditions include both historical and contemporary research on women’s position in society and often overlap with family, marriage, and sex-role issues. It will be seen throughout the remainder of the discussion that there is considerable “cross-fertilization” among topics. This is due to the interdisciplinary nature of women’s studies, which results in many articles being indexed under multiple subject headings.
Table 3: Categories of Social Issues in HAPI

<table>
<thead>
<tr>
<th>Household issues</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>1,082</td>
</tr>
<tr>
<td>Marriage</td>
<td>371</td>
</tr>
<tr>
<td>Parent and child</td>
<td>147</td>
</tr>
<tr>
<td>Divorce</td>
<td>63</td>
</tr>
<tr>
<td>Total</td>
<td>1,663</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other social conditions</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>General social conditions</td>
<td>659</td>
</tr>
<tr>
<td>Sex role (nonliterary)</td>
<td>624</td>
</tr>
<tr>
<td>Sexism</td>
<td>158</td>
</tr>
<tr>
<td>Total</td>
<td>1,441</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Crime/violence</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Crimes against women</td>
<td>187</td>
</tr>
<tr>
<td>Prostitution</td>
<td>129</td>
</tr>
<tr>
<td>Domestic violence</td>
<td>67</td>
</tr>
<tr>
<td>Total</td>
<td>383</td>
</tr>
<tr>
<td>Grand Total</td>
<td>3,487</td>
</tr>
</tbody>
</table>

Articles on “Sexism” deal specifically with sexual discrimination. Most of this material analyzes discrimination in the workplace, but other studies treat discrimination against women in education and the church, as well as in the political arena. A number of articles, particularly more recent ones, deal with governments’ attempts to overcome discrimination through changes in the law.

It was gratifying to see under the heading “Crimes against women” that the appalling mass murder of more than one hundred women in Ciudad Juárez is being addressed in academic literature as well as in the media. There have been eight reports on the subject in HAPI since 2000. In addition to the many articles on “femicide,” studies on kidnapping, rape, and other forms of sexual violence are also covered here. The first article on “Domestic violence” appeared in HAPI in 1985 in *Fem*, but the topic seems to be growing in importance, having 20 entries from 2000 to 2003. There are even a few items (17) on female criminals, mainly published since 1990.

Literature and the Arts

Articles on women in literature and the arts follow closely behind social issues as the second most popular topic of research on women, and if analyses of individual authors were included in the study, the category would far surpass all others. As it is, general articles on women authors and gender-based literary studies together total nearly 2,150 records.

My paper at SALALM XLVIII in Cartagena, Colombia, on trends in Latin American cultural studies discusses research on women authors extensively, so those findings will be only briefly summarized here. During the period
1970–1979, there were only 53 articles in HAPI under the heading "Women authors." Since then, interest in the topic has grown to the extent that there were 120 articles on the subject from 2000 through 2003 alone.

Table 4: Women in Literature and the Arts

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women in literature</td>
<td>1,010</td>
</tr>
<tr>
<td>Women authors</td>
<td>924</td>
</tr>
<tr>
<td>Women artists</td>
<td>479</td>
</tr>
<tr>
<td>Sex role in literature</td>
<td>214</td>
</tr>
<tr>
<td>Women in mass media</td>
<td>184</td>
</tr>
<tr>
<td>Actresses (est.)</td>
<td>100</td>
</tr>
<tr>
<td>Intellectual life</td>
<td>50</td>
</tr>
<tr>
<td>Total</td>
<td>2,961</td>
</tr>
</tbody>
</table>

Women's literary studies treat not only contemporary authors, but also women writers of the past. Among these are novelists, travel writers, and diarists of the nineteenth century, and the spiritual writings of colonial nuns.

It is also interesting to note that of the 2,850 records in HAPI on "Artists," nearly 17 percent of them are on females. Not surprisingly, resurgent popular and critical fascination with Frida Kahlo has made her the single most frequently studied woman artist, having 66 entries.

Women in mass media are discussed in 184 articles. These materials analyze both the portrayal of women by the media and female participants in the field. Another 100 or so pieces cover individual actresses.

Politics and Women's Rights

There are almost 1,500 records in the combined category of "Women's rights," "Political activity," and "Legal status."

Table 5: Women's Political Issues

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women's rights</td>
<td>780</td>
</tr>
<tr>
<td>Political activity</td>
<td>591</td>
</tr>
<tr>
<td>Legal status, laws, etc.</td>
<td>88</td>
</tr>
<tr>
<td>Total</td>
<td>1,459</td>
</tr>
</tbody>
</table>

Articles on feminism and women's rights appeared frequently in the earlier literature, while newer studies reflect advances made from those basic demands in the 1970s and 1980s to broader political goals. Research on women's political activities includes their involvement at the community, local, state, and national levels, as well as in social movements and trade unions.
With regard to the legal status of women, HAPI includes information on both historical and contemporary issues. The historical materials tend to treat family law, including marital problems, inheritance, and rights to land. Contemporary research focuses on equal protection under the constitution and issues such as divorce (particularly in the 1980s), reproductive rights, and discrimination in the workplace.

**Health Issues**

More than 1,000 records in HAPI are devoted to women's health matters. Not surprisingly, about 65 percent of them discuss questions related to reproduction.

**Table 6: Women's Health Issues**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Records</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth control</td>
<td>238</td>
</tr>
<tr>
<td>Abortion</td>
<td>181</td>
</tr>
<tr>
<td>Health and hygiene</td>
<td>181</td>
</tr>
<tr>
<td>Psychology</td>
<td>156</td>
</tr>
<tr>
<td>Fertility, Human</td>
<td>105</td>
</tr>
<tr>
<td>Childbirth</td>
<td>71</td>
</tr>
<tr>
<td>Pregnancy</td>
<td>62</td>
</tr>
<tr>
<td>Women in medicine</td>
<td>20</td>
</tr>
<tr>
<td>Midwives</td>
<td>17</td>
</tr>
<tr>
<td>Nurses</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>1,037</td>
</tr>
</tbody>
</table>

Studies on various aspects of childbearing—including fertility, pregnancy, childbirth, and midwifery—comprise 255 records in the database. An even greater number of entries, however, deals with the prevention of childbirth in the form of birth control or its alternative, abortion. The overriding issue of reproductive rights in general has been an important topic of research since the early 1990s.

Articles on the psychology of women have evolved over the decades from an emphasis on mental illness and psychiatry to a strong focus on self-esteem and identity issues. Reaction to trauma resulting from many different causes, including physical or emotional abuse or the effects of migration, is also a major topic of research in the field. In view of this, it is not surprising that female depression is an increasingly popular concern in the literature.

The few articles on “Women in medicine” tend to center on indigenous healers and obstetricians. In accordance with the latter, there have been a growing number of records on the role of midwives in Latin American medicine. The studies on “Nurses” also mainly discuss obstetrical and wet nurses.
Economics

The figures above imply that medicine is not a major occupation for Latin American women. Nor, it would seem, are other fields of science, as table 7 shows.

<table>
<thead>
<tr>
<th>Table 7: Women’s Economic Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employment</td>
</tr>
<tr>
<td>Economic conditions</td>
</tr>
<tr>
<td>Domestics</td>
</tr>
<tr>
<td>Women in development</td>
</tr>
<tr>
<td>Women in science</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Nonetheless, issues surrounding employment in general are among the most widely covered aspects of women in scholarly literature. Adding the subcategories given above (domestic workers, women in development, and women in science) and articles on women in the healthcare professions shown in table 6 (physicians, midwives, and nurses), there are 744 records in HAPI on working women in both the formal and informal sectors, not counting teachers, which is a female-dominated profession.

The number and working conditions of women in the maquiladoras have been areas of academic interest since about 1990, while the first of 11 articles on women executives and entrepreneurs first appeared in the Venezuelan publication *Nueva Sociedad* in 1995. Hopefully, female leadership in business will become a growing trend of study.

In addition to the role of women in the working world, many articles in HAPI discuss the effects of female employment on women’s psychology and on household issues in terms of relationships with spouses and children, family income, acculturation, and education.

The many general reports on women’s economic conditions overlap considerably with those on employment, family, and social conditions. Among the more heavily studied topics in recent years are the survival strategies of female-headed households and problems of wage differentials between male and female workers.

Indians

There are nearly 400 records in HAPI specifically on Indian women, almost 10 percent of which treat Malinche, the Zapotec woman who became Hernán Cortés’s lover and guide in the conquest of Mexico. In addition to historical studies, the material on Indian women covers a wide spectrum of socioeconomic issues. There is quite a lot on Indian women’s roles in contemporary social and political movements, particularly among the Maya of Chiapas. Also
covered are analyses of the role of Indian women in religion, both past and present, and as talented artisans.

**Religion**

Excluding religious literature and the writings of Sor Juana Inés de la Cruz, who alone has 354 entries in HAPI, there are relatively few articles on “Women and religion,” but the citations cover many topics.

<table>
<thead>
<tr>
<th>Table 8: Women and Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women and religion</td>
</tr>
<tr>
<td>Convents</td>
</tr>
<tr>
<td>Nuns</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Probably most prevalent among these are articles dealing with women’s roles in religious practice. Both historical and contemporary in nature, they include female participation in Catholic, Protestant, Afro-Hispanic, and pre-Columbian religions. Other types of research treat established religions’ views of women as well as women’s views of religion. Within the last fifteen years or so, there has been considerable academic interest in female activism in religiously based social movements.

Convents have been a popular topic since the first volume of HAPI. Most of the 125 records discuss the role of convents in society in the colonial period and more than a third of them (45) concern Mexico. Of the articles specifically treating nuns, many analyze their spiritual writings while others focus on the lives of individuals.

**History**

There are fewer than 350 entries specifically on women’s history, but this number is deceiving. Countless more articles in the database on women are historical in nature, as seen in the above discussion. The subdivision “History” is used in HAPI only for general historical articles or where no more precise subdivision can be applied.

**Women in the United States**

The category “Women in the United States” includes the subject headings “Hispanic American women (U.S.)” and “Mexican American women.” It was a bit surprising to find that together they account for only 293 citations, slightly over 5½ percent of the total number of articles on Hispanic Americans in the United States in the database as a whole. The most notable trend of recent studies on this topic has to do with the role of women in migration.
Education

There are only 172 records in HAPI specifically on the education of women, past and present. There are, however, a number of additional articles that compare learning patterns and achievements of male and female students.

Conclusion

The previous discussion offers only a very broad overview of the scope of research being conducted in the field of Latin American women’s studies as seen through an index of Latin American journal articles. For more information and for a review of the literature being published in other formats, one should begin by visiting the Latin American and Caribbean page of the International and Gender Studies Resources website published by the University of California, Berkeley (http://globetrotter.berkeley.edu/GlobalGender/latam-page.html), the extensive section in LANIC on “Women and Gender Studies” (http://lanic.utexas.edu/la/region/women), and, of course, the Handbook of Latin American Studies (http://lcweb2.loc.gov/hlas).

NOTE


Donna Canevari de Paredes

Introduction

This paper explores the realities of academic library collection development, management, and assessment for programs in women’s studies, international studies, and Latin American studies at the University of Saskatchewan Library, which is a mid-sized ARL library.

The University of Saskatchewan is completing the sixth year of a university-wide, seven-year (six academic years) program evaluation exercise entitled Systematic Program Review.¹ The purpose of Systematic Program Review, vernacularly called “SPR,” is to assess the quality of all the university’s instructional programs, including a comparison to similar programs at other universities. This assessment and comparison extends to the library’s resources and services in support of the programs. (A program at the U of S is defined as “a generally defined set of courses to be taken to obtain a specific academic outcome, such as a degree, certificate, diploma, or other recognized qualification.”²)

As a collections librarian in the humanities and social sciences, and in response to Systematic Program Review, I have had the opportunity to simultaneously develop and assess the University of Saskatchewan Library’s collections in areas relative to the women’s/international/Latin American studies triangle. Those areas include history, political studies, international studies, Spanish language and literatures, and women’s and gender studies.

Dealing with women’s studies and international/Latin American studies as separate entities led me to wonder how one would come to an assessment of collection strength within the triangle—specifically women’s or feminist studies related to Latin America.

The University of Saskatchewan: A Brief Overview

For the benefit of those who have not visited the University of Saskatchewan, it may be interesting to begin with a brief overview of the university and the library. Located in the city of Saskatoon, which is a day’s drive north of
the U.S. border at Montana or North Dakota, the University of Saskatchewan was founded in 1907, just two years after the creation of the province of Saskatchewan. A relatively young institution, the University of Saskatchewan has received degrees, certificates, and diplomas ranging from the bachelor to the postdoctoral level from this publicly funded university.

This is a mid-sized research university with research revenue that has more than doubled in the past decade. University of Saskatchewan research has resulted in such diverse outcomes as the following: more than one hundred new crop varieties; the first genetically engineered vaccine for animals; the first Canadian experiment undertaken aboard a space shuttle; the first comprehensive history of native residential schooling in Canada; digital teaching materials for Spanish-language instruction; and research on women in Peru. This university now has thirty-one Canada Research Chairs and has produced two Nobel laureates and numerous Rhodes scholars.³

**The University of Saskatchewan Library: A Brief Overview**

The University of Saskatchewan Library is a member of the Association of Research Libraries (ARL) and of the Canadian Association of Research Libraries (CARL). The library is also a member of the Council of Prairie and Pacific University Libraries (COPPUL), which is a consortium of university libraries from Manitoba, Saskatchewan, Alberta, and British Columbia. Through COPPUL the library is also a member of Consortia Canada, a consortium of the various regional consortia. Through Consortia Canada the library participates in national initiatives, such as the Canadian National Site Licensing Project (CNSLP), an initiative funded by the Canadian Foundation for Innovation (CFI) to increase the quantity, breadth, and depth of research literature in the sciences. (The library will participate in a similar future initiative that will be in support of research in the humanities and social sciences.) Additionally, the library is a member of other collection enhancing consortia, such as the Saskatchewan Multitype Database Licensing Program (MDLP) and the Scholarly Publishing and Academic Resources Coalition (SPARC).

The University of Saskatchewan library system consists of the Main Library and six branches. The staffing complement consists of approximately 150 full-time equivalent positions, 39 of which are librarian positions. The 2004/2005 total acquisitions budget is $7.1 million (CAD). The collection consists of approximately 2,000,000 printed volumes; in addition the library holds over 3,000,000 items in microform and approximately 500,000 government documents and pamphlets. The library currently provides access to over 200 electronic databases and over 10,300 electronic journals.⁴
Systematic Program Review at the University of Saskatchewan: An Overview

In 1994 the university’s Academic Affairs Committee presented “A Background Paper and Proposal for a Systematic Program Review Process at the University of Saskatchewan,” which outlined a new review process for its programs. It described review processes at other universities versus current and previous review processes at the University of Saskatchewan. The background paper stated that the primary purpose of Systematic Program Review was to be the evaluation of the quality of the academic programs offered by the university. Other purposes were also identified and included: informing decision makers about the strengths and weaknesses of programs with a view to improve programs; determining the status of programs in relation either to specified standards or to the performance of other programs; providing information for planning purposes; assisting in the decision-making process about programs such as their installation, continuation, modification, expansion, or termination; assisting in the determination of reductions in expenditures and increases in efficiency; and demonstrating accountability.

The library’s participation in Systematic Program Review was assumed right from the organizational beginning. Prior to the commencement of the reviews, a task force of librarians and teaching faculty involved in the organization of the review process determined how the library’s support for programs would be documented. A basic template or guide was created in order to standardize and assure that basic points would be addressed in all assessments. A library assessment is termed the “Library Response” to Systematic Program Review. Numerous University of Saskatchewan librarians with collections responsibilities have assessed collections in support of an array of programs since the Systematic Program Review cycle began in 1999. Each Library Response is signed by the director as well as by the librarian responsible for the particular subject collection.

The cycle of reviews began in the 1999–2000 academic year. A committee or task force of teaching faculty within one program, or in related programs housed within one department, compile what is called a “self-study document,” in which the Library Response is included. The self-study document is provided to the reviewers in advance of the site visit, which lasts two or three days. The review team consists of two or more external reviewers and an internal reviewer from a cognate faculty or department at the University of Saskatchewan. The outcome of a review is a report by the “review team” with recommendations and, ultimately, a grade from A to D for each program reviewed. The program or department head, the dean, and the academic vice president each independently have the opportunity to concur with or refute the grade.
The grades have been interpreted to mean the following:

A: Program has achieved at least a national reputation, and might be expected to develop as a center of excellence. Few changes are required. There will be a commitment to maintain and possibly enhance program strength. Graduate programs may be given increased autonomy. (Most universities find that only a small percentage of their programs, less than 10 percent overall, hold this outstanding, "world-class" status.)

B: Program shows evidence of academic vitality sustained over a period of time, but there are some weaknesses that should be addressed. There will be a commitment to sustain the program at approximately the current level. (These are good, steady programs that should form the bulk of the university’s program offerings.)

C: Program has fundamental deficiencies that must be addressed within a given time frame. A concrete and realistic action plan must be approved by a specified deadline or the program will be considered for termination.

D: Program has shown little evidence of academic vitality over a number of years, and there is little likelihood of improvement without significant new resources. It may suffer additional liabilities such as low demand and no service to other programs. Procedures for program termination will be initiated immediately.6

**SPR and the Library: The Library Response**

The assessment of library support for a particular program, done by the collections librarian or librarians responsible for the respective fund, is an integral part of a program’s self-study document. It is, of course, also a factor in the final outcome; the library has taken its part in the Systematic Program Review process very seriously.

There are a number of audiences for the library’s collection assessment in support of a particular program or group of programs. Although the Library Response is principally written for the Systematic Program Review exercise and, therefore, for the reviewers, an equally important reading audience is the teaching faculty in the program under review. The library director, collegial tenure, promotion and salary committees, and other collections librarians are also important audiences for these written assessments.

Now entering the last year of the cycle of reviews, the Library Response basic template has been enhanced and adapted by the librarians who have produced the reviews. The Library Response generally covers the following basic points:

- Purpose of Library Response: a brief statement that the report is in response to Systematic Program Review and is at the request of a particular program/department
• Program(s) under review requiring library resources: a detailing of the programs under review and noting degree outcomes

• Basic library facts

• Library collection-development history and profile for the program(s) under review: a brief overview of the library’s collecting history for the program(s) under review; a statement on the library intensiveness of the discipline in general and of the program(s) under review

• Collections

  • General: including “snapshots” of core Library of Congress and/or other (Dewey, CODOC, or local) classification ranges and subject headings and of representative Boolean word searches

  • Monographs: including budget allocations

  • Serials: including budget allocations

  • Databases: a listing and description of the major databases in support of the program(s)

  • Various brief tests of collection strength, as appropriate to the collection area under review: including North American Title Count (NATC), Choice, Ulrich’s, and other appropriate collection assessment comparisons

  • Other relevant campus library/archival/special collections: including those sources not directly accessible through the library home page

• Complementary Library Services and Resources

  • Interlibrary Loan/Document Delivery Services

  • Learning Commons

  • Library Instruction

  • Assessment: using the RLG Definitions of Collecting Levels, as adapted for Canadian libraries by McGill University Libraries

  • Responsibility: the library director and the librarian responsible for the collection area

The Systematic Program Review process has been a constant in the library since the cycle of reviews began in 1999. As a librarian for various areas in the humanities and social sciences, including history, political studies, women’s and gender studies, and Spanish, I have had the opportunity to assess the library’s collections in support of the International Studies program and the Women’s and Gender Studies program. I have also assessed the library’s
collection in support of the history, political studies, and languages and linguistics programs. What is the difference? In a word it is interdisciplinarity; that is, the difference between defined disciplines with core or traditional subject areas and defined collections areas that fit into some sort of predefined categories, and interdisciplinary areas with broadly defined collections areas, which do not very neatly—if at all—lend themselves to easy classification.

**Women’s and Gender Studies at the University of Saskatchewan**

*The Program*

The establishment of the Women’s and Gender Studies program at the University of Saskatchewan began in the fall of 1985, when the Committee on Academic Affairs of the University Council established a subcommittee to review the need for more formally recognized procedures for the development and delivery of academic programs involving women’s studies. In the fall of 1991 the first courses designated as “Women’s and Gender Studies” were taught; in 1992 the University Senate approved a proposal for a Department of Women’s and Gender Studies.

The Women’s and Gender Studies undergraduate program has greatly evolved from its beginnings almost twenty years ago. It now includes a B.A. program that has options for a “stand-alone” Women’s and Gender Studies program or a Women’s and Gender Studies program with “specializations” in a number of disciplines, currently including art and art history, economics, English, history, native studies, philosophy, and sociology. The Women’s and Gender Studies program at the University of Saskatchewan is unique in Canada in that it integrates interdisciplinary studies with traditional specializations.

There is also what is called a “special case” M.A. program, which means that the graduate program is both in development and on its way, through the university’s committee process, to approval as a regular master’s program. Three individuals have already graduated with the M.A. degree in Women’s and Gender Studies.

Finally, it must be of particular note that the Women’s and Gender Studies program at the U of S has always had an interest in Latin America, supporting a summer field course in Peru in 1996.11

**Library Support for the Women’s and Gender Studies Program**

The library formally recognized women’s studies as an upcoming and important area for study and research in the 1970s and has been actively developing the collection since that time. The library’s collection in women’s studies has been supported through a dedicated budget since 1976, which was fifteen years prior to the establishment of the Women’s and Gender Studies program. Because of the area of study, the program’s popularity, and relatively new program status, the budget has grown and related serials were exempted from cancellation projects in the 1990s.
It has always been recognized that the budget line for women’s studies is not sufficient for all of the purchasing in support of the collection. The library’s “discretionary funds,” as well as allocations for the “specialization” and many other related disciplines, have been essential for collection development.

Collection Evaluation for Women’s and Gender Studies

How does one assess the strengths and weaknesses of such an interdisciplinary collection? And, perhaps more importantly, how does one keep abreast of the needs of a collection in support of such a richly diverse program and area of study? The Systematic Program Review exercise provided an opportunity to find out how it might be possible to assess the collection’s strengths and weaknesses in women’s studies, in international studies, and in Latin American studies.

For women’s studies, collection development may seem more straightforward than collection assessment. Collection development is an ongoing process that, of necessity in such a wide-ranging program, is handled primarily by one librarian for the core area but many other librarians for the related areas. The development of a collection is influenced by a number of factors, including university, college, and departmental priorities; general program requirements; faculty research expectations; and the strengths and weaknesses of the existing collection; and, of course, funding limitations.

The collection assessment for library materials related to women’s and gender studies cannot be as simplistic as a look at a Library of Congress classification range. Although a core of the collection may be said to be found within the HQ1101-2044 Library of Congress classification range, both the nature of the study of women and gender and the specific specializations unique to the U of S program dictate the need for an assessment beyond the core Library of Congress classification range.

For the Library Response to the Systematic Program Review exercise, this assessment was accomplished using a number of list checking devices, all of which go beyond the core classification range, including Choice’s “Outstanding Academic Titles” listings for the category “Gender, Sexuality, Marriage and Family” over the ten-year period 1992–2002; several sublists from the ACRL/WSS WS core books list; other materials available from the Women’s Studies Office at the University of Wisconsin; and serials lists created from Ulrich’s database. It is realized, however, that there are other known areas of the collection, which did not fall into any of the above assessment categories.

International Studies and Latin American Studies at the U of S

The Program

International Studies at the University of Saskatchewan is a widely interdisciplinary undergraduate program, leading to a B.A. degree. It allows students to
choose courses from the following core departmental/college course offerings, currently including anthropology; economics; geography; history; languages and linguistics; law; native studies; political studies; sociology; women’s and gender studies; and also from the health science programs.

The program currently provides students with a broad introduction to the concepts of international studies and a strong emphasis in one of three areas: development studies; international cooperation and conflict; or Latin American studies.

Latin American studies, then, is part of the International Studies program at the University of Saskatchewan. The Latin American studies emphasis within International Studies examines regional and thematic approaches to Latin American history and studies issues of importance to the area. Students in the program must complete a full term of study in Guatemala.

Latin American area studies, of course, encompasses a great many disciplines from art, music, dance, and literature to history, politics, and women’s and gender studies—more areas than those noted as core departments for the International Studies program.\textsuperscript{14}

\textit{Library Support for the International Studies Program}

As with many truly interdisciplinary programs, library support is from a number of dispersed sources. Presently there is no dedicated budget line for either interdisciplinary studies or international studies, as such. Library support for the programs in the core departments (principal among which are history, political studies, economics, geography, languages and linguistics, and women’s and gender studies, plus law and medicine) and support through the library’s discretionary fund for the fine arts, humanities, and social sciences have built the collections in international studies. Should an acquisitions budget line be put in place, it would not reflect the actual purchasing in the area but might be at least a starting point.

\textit{Collection Evaluation for International Studies}

Collection assessment for international studies—even more dispersed than for women’s and gender studies—posed a challenge. There is no principal Library of Congress classification range for international studies library resources. Material can be found throughout the collection.

The collection was assessed by looking at a variety of Library of Congress classification ranges and subject headings, based on the three current emphases of the program, plus serials and electronic database lists and by comparing them to other libraries through their online catalogues.

\textit{Library Support for Latin American Studies}

Library support for Latin American studies has always been strong at the University of Saskatchewan and, prior to the commencement of the
International Studies program, was simply in support of the various arts and sciences programs with Latin American content. Principal among those are the following: geography, history, political studies, anthropology, archaeology, economics, agriculture, native studies, and Spanish language and literature. There is also interest in other more disparate areas such as “peasant studies,” and in the health sciences and veterinary medicine. (Llamas and alpacas, for example, have become a part of the Canadian Prairie agriculture scene.) There was and there remains no Latin American studies (or, as noted above, international studies) library budget line.

The collection has, then, been developed in a number of fairly separate contexts: literary, linguistic, historical, political, geographical, and artistic, among others.

Collection Assessment for Latin American Studies

For the Systematic Program Review of history, political studies, and Spanish programs, Latin American studies was certainly touched upon. The review of the International Studies program dealt with Latin American studies directly, but from the limited context of the social sciences-based program under review.

An assessment of Latin American studies as a holistic area study would have required an approach similar to that used with women’s studies and gender studies.

Women’s Studies with a Latin American Focus: The Middle of the Triangle

This brings one back to the idea of a collection assessment of materials in women’s or feminist Latin American studies. How would one assess such an area of collecting? Specifically how would one assess such a “program,” were one to exist, within the framework of Systematic Program Review?

Although no program, as such, currently exists on Latin American women’s studies at the University of Saskatchewan, there are indeed courses either squarely on this topic or which touch upon the theme; plus, there is past and current faculty and student research in Latin American women’s studies, in various contexts, notably in the humanities and social sciences. Thus, there is both a collection and active (although limited) collection development in this area of study.

How has the library’s holdings in the area of Latin American women’s studies been developed and how would the collection be assessed? Again, the collection development of such an area of study is different from the assessment. Normally, the development of such an interdisciplinary collection takes place, over time, within various contexts—women’s/feminist studies, literature, history, sociology, anthropology, economics, political studies, and sociology—and by various collections librarians with differing collections viewpoints. This is
indeed the case for women’s studies with a Latin American focus in the collections of the University of Saskatchewan Library. Careful collection building is, of course, a slow process. There is an inevitable learning curve in becoming familiar with the existing collection; there are also the collections parameters or guidelines to consider. These need to reflect the teaching, research interests, priorities, and initiatives of the program and the institution at large.

Assessment of a collection in Latin American women’s studies requires one to be creative in finding useful assessment tools. One would have to experiment to find workable sources. One would want to start with the library’s catalogue in order to determine the breadth and depth of the collection and then find some assessment tools to benchmark against that. An experimental Boolean word search conducted on the U of S library catalogue reveals the following about the extreme interdisciplinarity of such a collection. A search on wom*n combined with the phrase “Latin America*” resulted in 308 unique titles. Those titles were found to be classed by the Library of Congress as follows:

- HQ 1-2044 = 101 unique titles, or approximately one-third of the titles
- PQ6001-9999 = 70 unique titles, or approximately one-fifth of the titles
- F1201-3799 = 19 unique titles, or approximately one-sixteen of the titles
- 14 other broad Library of Congress classes (single letter) or local call number systems = 190, or approximately five-eights of the titles

Thus, in this test, more than half of the titles in this experimental search were found to be classed outside of the core areas of women’s studies, Spanish language and literature, and Latin American history.

One would have to experiment with workable, and inclusive, search terminology. Lists could be created, using certain parameters for a basic determination of a library’s holdings.

How would one benchmark? Perhaps there are current bibliographies—in print or available electronically. Do current core lists exist? The ACRL/WSS list is not very helpful for this (there is a lone subject Latin American-based heading for “Mexican women”), nor are the traditional subject headings used by Choice. There would also be very little that one would be able to use or learn from the North American Title Count.

To assess against benchmarks one could experiment with list creation from databases:

- For monographs, if one used the NISC women’s studies database (contained within the Gender Studies Database), which already has limited the material regarding women and feminism, one could do a search limited to Index Terms = Latin* America* and Publication Type = Book/Monograph. In a test this elicited 304 matches. What about
Central America, Spanish America, South America, and other terms? Not all terms were noted in the index.

- For serials, if one used the online version of Ulrich’s Periodicals Directory (ulrichsweb.com), a search could be limited by a combination of subject headings, languages, publication type = academic/scholarly. Could all of the relevant terms be combined? It would not appear so.

The librarian would also have to use his or her knowledge and experience with a collection.

**What Has Been Learned?**

What has been learned about academic library collection assessment from the Systematic Program Review exercise at the University of Saskatchewan? What has been learned about the assessment of collections in support of interdisciplinary programs such as Latin American studies or women’s studies? And what could be learned about assessing a collection on women’s studies with a Latin American focus? There are many questions here and, possibly, some answers.

The first lesson learned is that the assessment process is both an art and a science. With interdisciplinary studies the art factor may well dominate.

Also, it is harder to succeed in the process for a collection area in which the librarian has little knowledge or experience. This may be the consequence of the librarian being new to the institution, but it may also be because the area is very interdisciplinary and has been developed without a core.

In a research institution, where the collections are developed broadly in response to a wide range of disciplines and programs, it is difficult—perhaps impossible—to include all valid parts of an area collection, in all ranges, within the scope of the assessment. For example, material on weaving, which certainly would be of interest in the study of women in Latin America, could be classed somewhere in handicrafts or cooperative studies, and may not be figured into either a women’s studies or Latin American studies assessment. Boolean word searches may find more materials than classification range searches. Searching in order to document a collection’s hidden treasures on Latin American women takes detective work. Searching for assessment tools with which to benchmark a library’s collection takes detective work and tenacity.

It can be observed from the Systematic Program Review outcomes that, in general, it is more difficult to both administer and assess programs for which there is no departmental “home.” As for library support, these programs often do not have either dedicated library budgets or primary librarians dedicated to their collections responsibility. At the University of Saskatchewan Library, when these two factors are present—as in the case of women’s studies—a clearer collections profile can be observed. Conversely, when the budget and
dedicated librarian factors are not present—as in the case with international studies/Latin American studies—a blurred picture of the collection emerges: one can neither see the collection clearly nor assess it optimally.

One difficulty is finding and deciding upon both the core of the collection—if one exists—and the related areas. Another difficulty is finding the proper assessment “tools.” A librarian’s knowledge of the discipline and the collection, although not “scientific,” is crucial. It is obvious that success is promoted by the “holistic” approach to collection development, which is the development of a collection in a broad area of study or a cluster of related disciplines by one librarian or a team of librarians. It is difficult for interdisciplinary areas to be nurtured either away from related core disciplines or solely by librarians developing from the periphery of the area study.

Collections librarians need to take “the long view” in the development of interdisciplinary collections. One must learn to distinguish the long-term collections goals in support of collection building. The Systematic Program Review exercise at the University of Saskatchewan has forced the librarians there to look deeply at the collections, the methods of their development, and the methods for their assessment. In all assessments, including a hypothetical look at the strengths and weaknesses in Latin American women’s studies, the librarians have found their weaknesses along with their strengths and have benefited from the exercise.

NOTES


3. For further information see the University of Saskatchewan home page, http://www.usask.ca/.

4. For further information see the University of Saskatchewan Library home page, http://library.usask.ca/.


6. For more detailed information on Systematic Program Review outcomes, see http://www.usask.ca/vpacademic/spr/outcomes.html.


11. See the University of Saskatchewan, Women’s and Gender Studies Department home page, http://www.usask.ca/wgst/.


13. Women’s Studies Librarian’s Website, University of Wisconsin System, http://www.library.wisc.edu/libraries/WomensStudies/


The Bibliographic Record:
Authors and Patriots
11. An Iron Mother for a Bronze Titan: A Bibliography of Mariana Grajales de Maceo
Rafael E. Tarragó

The ancient Greeks believed in a group of sister deities who inspired men in the arts and sciences. They were called the Muses. In the ancient Greek city-state of Sparta, women inspired their sons to excel in the art of war and to fight to the death for their homeland. Muses of the martial arts and patriotism, Spartan mothers would tell their sons going to war to return home either with their shield on (a sign that they had not been vanquished) or on their shield (that is, lying dead on top of it). The Republic of Cuba, established in 1902, had a flesh-and-blood woman as its mother symbol, and she was a Spartan mother: Mariana Grajales de Maceo (1808–1893), mother of General Antonio Maceo, known as the Bronze Titan. She had seven sons by Marcos Maceo, out of whom six died fighting in the wars of Cuban independence from Spain.

In the Republic of Cuba, mothers were expected to imitate doña Mariana and inspire their sons to fight for the cause of independence and freedom, although the republic never sent troops to fight foreign enemies. The revolutionary government established in Cuba in 1959 kept Mariana Grajales as a national heroine, and the symbol turned into reality when it became involved in foreign wars of liberation. Like with many larger-than-life historical characters, it is difficult to know for sure how much of what is said about Mariana Grajales actually happened. Historical documents for the study of her life are few. In many cases one can see that the written literature about her has emphasized different aspects of her life and personality at different times, and many of the historical writings and speeches about her seem more as means to promote an image or a cause than as analytical historical studies. The purpose of this bibliographical essay is to collect a list of what has been written about Mariana Grajales and to analyze critical works mentioning her in order to trace trends and varying emphases in them concerning her beliefs and actions.

**Historical Facts about Mariana Grajales and Her Times**

Mariana Grajales was born in 1808 in the city of Santiago, in eastern Cuba, to a couple of Hispano-Africans who had just arrived in Cuba after fleeing from political upheaval in their native Santo Domingo (the eastern half of the island
on the Caribbean that Christopher Columbus named Hispaniola). In 1800, Spain had ceded Santo Domingo to France, and in 1804 it was affected by the slave revolt that took place that year in Saint Domingue (what the western half of Hispaniola was called after Spain ceded it to France in 1697). Judging from these historical circumstances, one may describe Mariana’s parents as loyalists of the Spanish Crown, or at least as people who assumed that their life and property would be better off in Spanish Cuba than in their native land after it ceased to be connected to Spain.

It is not generally known that by 1800 a large sector of free Africans and descendants of Africans had developed in Cuba. Some of these free blacks were economically well-off, and those who joined the militias of African ancestry in the royal army and became officers in them also had recognized social standing. José Grajales and Teresa Cuello, parents of Mariana, seem to have brought a small capital to Cuba, where they purchased a small farm. Practically all works about Mariana that I have read mention her “origen humilé” (humble origin), a Cuban euphemism for being poor, seemingly unaware that in Spanish Cuba in the first decade of the nineteenth century a Hispano-African couple who owned a farm were not considered poor people.

Although Cuba (like most of the world in the first decade of the nineteenth century) did not have a splendid system of public education, there were schools in Cuban cities and towns at that time. But most parents did not think that girls needed bookish learning, although quite a few learned to read and write and to add and subtract. According to the Laws of the Indies (the civil law in Cuba at that time), people of African ancestry could not go to a university or college, but a primary education was not forbidden to them. In some of the writings about Mariana Grajales, it is argued whether she was literate or not. In a testimony given by a relative, she is said to have been illiterate, but in a stack of documents belonging to General Antonio Maceo found recently, a letter from her to him was found. Whether or not Mariana Grajales was taught as a girl to read and write, it is most likely that her education emphasized domestic skills and the virtues of frugality and laboriousness.

In 1831 Mariana married Fructuoso Regueiferos, a Santiago merchant of her same Hispano-African background. From this marriage she had four sons before Regueiferos died in 1840. It is not easy for a woman of a middling economic stratum with four sons to lose the main breadwinner of her household at any time in history, but in an economy with little work for women except domestic work, like Cuba’s in the 1840s, it must have been a dramatic blow. In 1843 Mariana joined Marcos Maceo, another Hispano-African merchant in Santiago, in a domestic union. Marcos Maceo had come to Cuba from Santo Domingo in 1825 with his mother, Clara Maceo, and three siblings, but they had been born in Venezuela. This Venezuelan family may be called loyalist too, and indeed, Doroteo Maceo, Marcos’s brother, joined the royal army in Santiago. Recently, the Venezuelan origin of Marcos Maceo has
been contested, but to deny the loyalist position of his brother will require major historical deconstruction.\(^8\)

At the time when Mariana joined Marcos Maceo, he owned a farm near Santiago and a home in this city. Also Marcos seems to have enjoyed the respect of members of the local Hispanic professional classes, such as the notary Ascencio de Asencio. After their union, Marcos and Mariana acquired two other farms, and Marcos continued his commercial activities, which seem to have included the direct sale of their produce in the Santiago market.\(^9\) In 1845 their first son was born, and they baptized him with the name Antonio de la Caridad. Eight other children were born in succession, and it is documented that at least the two older boys, Antonio and José, went to the school operated in Santiago by Mariano Rizo, Francisco Fernández, and Juan Fernández.\(^10\) The four sons that Mariana had with Regueiferos moved with her and Marcos, and all her sons from both marriages worked on their farms. But it seems that they had laborers working for them, and there is documented evidence that they owned at least one slave, whom Marcos sold in 1858.\(^11\) The Maceo-Grajales household was not a humble home as in a poor household.

At age sixteen, Antonio Maceo and his half brother Justo Regueiferos were entrusted with bringing the produce of the family farms to market in Santiago. Probably that was misunderstood by those who told General Arsenio Martínez Campos in 1878 that Antonio Maceo had been a muleteer before he joined the Cuban independence movement.\(^12\) This responsibility brought the future General Maceo to Santiago regularly and exposed him to city life, albeit not that of a metropolis, neither a backwater town. It is documented that Ascencio de Asencio, Marcos’s friend and Antonio’s godfather, introduced him to other men of his social and educational standing. In 1864 Antonio was inducted in the Masonic lodge of San Andrés in Santiago de Cuba.\(^13\)

Although the economic fortunes of the Maceo-Grajales household prospered between 1843 and 1868, that was not the case with the position of free Africans and the free descendants of Africans in Cuba in general. To a large extent what happened between those years was due to the increasing importance of slavery in the Cuban economy, to the changing nature of slavery itself on the island, and to international efforts to end slavery. Until the end of the eighteenth century, slavery was not a major institution in Cuba, because its export economy was based on tobacco, cattle raising, and copper mining, where the required labor force was relatively small.\(^14\) After 1790 the production of sugar in Cuba began to grow. The Cuban planters of western Cuba decided to take their place in the world market with the support of the royal government, which agreed to their demands for the increasing importation of slaves and the nonimplementation of laws protecting slaves in sugar plantations.\(^15\)

The prosperity and growth of the free African and African descent population in Cuba until 1800 had been possible because of the patriarchal type of slavery in an economy where a large slave force was not essential. The increase
of sugar production that took place after 1790 required a larger slave population and a more exploitative slavery system. Given the racial nature of slavery in Cuba by the 1830s, the existence of a prominent and prosperous free-black sector in Cuban society was considered by many on the island (both Cubans and Spaniards) as potentially subversive. International efforts to end slavery provoked measures to prevent the depletion of the existing slave population pool on the island. By the second decade of the nineteenth century, interracial marriages began to be discouraged by requiring government permits, which were increasingly denied; the coartation or self-purchase by installments of slaves (which had been common in Cuba) became rare; and deathbed manumissions of slaves by God-fearing slaveowners seemed to have ended.16

Fears of a Saint Domingue-style slave revolt increased in Cuba as the size of the slave population increased. Since the first decade of the nineteenth century, the immigration of free blacks to Cuba had been forbidden by decrees whose periodical reproclamation suggests that they were not being implemented. Small slave revolts and fugitive-slave hideout settlements are part and parcel of slave societies anywhere, but in 1844 a conspiracy to organize a major abolitionist revolt involving prominent free blacks and some Cuban-born whites was denounced to the authorities. Governor general Leopoldo O’Donnell acted with unprecedented savagery to suppress it. Suddenly decrees against nonwhite immigration began to be rigidly implemented.17 It may be on account of this situation that Marcos Maceo presented himself as a native of Santiago in the baptismal certificate of Antonio, his firstborn son. In 1855 Mariana and Marcos received the sacrament of holy matrimony, and in their marriage certificate Marcos is described once again as a native of Santiago de Cuba.18

The savage repression of the conspiracy of 1844 (known as Conspiracy of La Escalera, because suspects were flogged while tied to a ladder) did not destroy the middle classes and the elite among the free blacks and mulattos of Cuba. But it alienated many among them, like Marcos Maceo. From 1856 to 1866 a reformist movement among white Cubans was encouraged by the Madrid government to expect economic and political reforms, and in 1866 a commission of Cuban delegates met in Madrid to present to the government proposals for reform. But in 1867 a new government in Madrid headed by General Ramón María Narváez rejected the proposals of the Cuban reformists and added a tax of 10 percent on property to existing taxes. The attitude of the Narváez administration alienated white loyalists. In October 1868, Cuban independence was proclaimed by a group of small planters led by Carlos Manuel de Céspedes in his plantation La Demajagua, in eastern Cuba, and in a few months thousands of Cubans, white and black, followed him.19 Marcos Maceo and his friend Ascencio de Asencio had been involved in the planning of the uprising begun by Céspedes, and three of his sons by Mariana joined the separatist rebellion right away. According to María Cabrales, wife of Antonio
Maceo, the day when the Céspedes proclamation was known at the Maceo farm, Mariana made her sons and her husband swear on a crucifix that they would fight for Cuban independence or die for it.\textsuperscript{20}

The participation of the Maceo family in the first war of Cuban independence brought about Marcos’s imprisonment, the destruction of Las Delicias (their largest farm) by loyalist armed forces, and the flight of Mariana and the female members of their household to their secluded farm El Piloto. It was to El Piloto that Antonio was brought wounded to Mariana in 1869, and on this occasion, when upset at the women crying around them, she exclaimed, “No more crying!” And seeing her youngest son, Marcos, she told him, “And you rise up, because it is time for you to go to the insurgent camp.”\textsuperscript{21} This war lasted ten years, and it ended with a pact that gave Cuba representation in the Madrid Parliament and eventually the abolition of slavery (gradual abolition in 1880 and immediate abolition in 1886). By 1878, when the insurgent leadership made peace with the Spanish Crown, Antonio Maceo was a general in the Cuban Liberation Army, and he tried to oppose the cease-fire, but a tired nation demanded peace.\textsuperscript{22}

Like other insurgents who did not want to make peace in 1878, the Maceo family left Cuba, and Mariana settled in Kingston, Jamaica, while Antonio tried to revive the armed struggle for independence in Cuba. After an unsuccessful invasion attempt in 1879, and a trip to Cuba to organize a rebellion in 1890 that ended with his expulsion and the failure of his supposed Cuban supporters to rise up in arms, Antonio seemed ready to start a new life in Costa Rica.\textsuperscript{23} In the early 1890s, José Martí, exiled in the United States, was the newly emerging leader of Cuba’s struggle for independence from Spain. Martí needed the support of the military leaders of the Ten Years’ War, and he went to Kingston to meet General Antonio Maceo. There he met doña Mariana, who inspired him to write a brilliant article about her, which he published in \textit{Patria}, the periodical that he edited in New York for the Cuban exile community. In a previous article in \textit{Patria} about General Maceo, he had compared doña Mariana to a lioness. After her death in November 1893, he published her eulogy in \textit{Patria}.\textsuperscript{24} Most of what is repeated in every biography of Mariana Grajales is already in those three articles by José Martí, and I will dare say that on their account she lives on in the Cuban imagination.

\textbf{What Has Been Said about Mariana Grajales}

Few accounts of Mariana Grajales’s life were written by people who knew her. In addition to the articles by José Martí mentioned above, Mariana is mentioned in a 1913 conference about her son General Antonio Maceo, which was given by Dr. Eusebio Hernández, one of his collaborators, and printed with another conference in 1930 under the title \textit{Dos conferencias sobre Maceo}. It corroborates José Martí’s portrait of a patriot mother who taught her sons to love their homeland and expected them to be willing to
fight for Cuba’s independence from Spain. A compilation of manuscript and printed sources related to the life of General Antonio Maceo was published in 1945 under the title *Papeles de Maceo*. It includes a letter by María Cabrales, Antonio Maceo’s wife, in which she narrates how doña Mariana made her husband and sons to swear on a crucifix to fight for Cuba’s independence or to die for it; and an essay on María Cabrales by Enrique Loynaz del Castillo, an officer in the Cuban Liberation Army, in which he compares Mariana to a Spartan mother. There is reference to her patriotism, endurance, and high spirits in the war memoirs by General Maceo’s chief of staff, the Catalanian José Miró Argenter.

In 1927 a statue in honor of Mariana Grajales was raised in a park in El Vedado, one of Havana’s fashionable suburbs. This statue portrays Mariana telling her youngest son to “get up” and go to the insurgents’ camp. Cuban historian Emeterio S. Santovenia published in Havana his book of phrases by illustrious Cubans titled *Huellas de gloria; frases históricas cubanas*, where he includes Mariana’s “Get up,” but with a different ending that leaves no room for misunderstanding her meaning: “Y tú, empinate, que ya es tiempo de que pelees por tu patria.” Although Santovenia emphasizes Mariana’s conformity with a patriarchal society and her willingness to keep to traditional tasks in battle situations (cooking for combatants and healing the wounded), he ultimately presents her as a Spartan mother.

Thirty years later, on the occasion of doña Mariana being declared Madre de la Patria (Mother of Cuba) by the mayor of Havana, Justo Luis Pozo del Puerto, a speech by Aída Rodríguez Sarabia titled “Mariana Grajales: Madre de Cuba” returned to the theme of Mariana as an inspirer of patriotic virtue in the men of her family, but this time the comparison brought up is the Virgin Mary, the Mother of God. Aída Rodríguez Sarabia expressed her hopes that Cuba be periodically replenished with the exemplary teachings of the life doctrine and action of this exceptional woman and the offspring she gave to the liberty of Cuba. Rather than the patriot, it was the mother that she eulogized. One can see how in the established Republic of Cuba domestic virtue had come to the fore. This emphasis can be found also in a short biography of Antonio Maceo published twelve years earlier by Fermín Peraza Sarausa. In this unabashed manual of civic doctrines, *Infancia ejemplar en la vida heroica de Maceo* (Havana, 1945), Maceo’s family values are extolled and Mariana, who is given credit for them, takes a coprotagonist role, analogous to that of the Virgin Mary in the life of Jesus.

On March 10, 1952, General Fulgencio Batista gave a coup d’etat in Havana, bringing to an end the liberal state that had been established in the Republic of Cuba under the Cuban constitution of 1940. The following year, on July 26, Dr. Fidel Castro Ruz, a young lawyer, organized an uprising against General Batista’s dictatorial regime in Santiago de Cuba. He failed then, but in the fall of 1956 he returned to eastern Cuba from his exile in Mexico with
a small band, and this time he was able to establish an insurrectional base in Sierra Maestra. Young people from all social strata and political ideology joined him in his hideout in Sierra Maestra, and eventually these rebels were able to engage the army units sent against them by General Batista. Many women joined the rebels, and on September 4, 1958, some of them requested to be allowed to be combatants and to establish their own platoon. Castro granted their petition, and let them organize a platoon that he named Batallón Mariana Grajales.29

The revolutionary government established by Castro and his close followers in 1959 (after Batista fled Cuba, creating a power vacuum) has invoked Mariana Grajales not only as a mother who inspired her sons to sacrifice themselves for their country, but also as a rebellious woman of an oppressed race. In the 1970s Cuba became involved in foreign wars and the example of Mariana Grajales sending her sons to fight acquired immediacy. Like in the Cuban republic, in revolutionary Cuba Mariana Grajales is still remembered on anniversary occasions, when speeches about her are said. In 1977, on the anniversary of Mariana’s birth, Vilma Espín Guillois, then Castro’s sister-in-law and one of the most powerful people in Cuba, gave a speech in her honor in Santiago de Cuba. In it she related the anecdote of the oath (omitting the detail of the crucifix) that Mariana took from her husband and sons, and the story about her chasing away crying women from the insurrectionist camp. On that year the revolutionary government of Cuba was sending young Cubans to fight in Angola, and more than one mother present at this public commemoration must have felt singled out when Espín Guillois concluded her speech saying, “Mariana is a symbol and an example for those Cuban women ready to fulfil this mission for the Fatherland.”30

The first book-length biography of Mariana Grajales was written and published in Cuba under the revolutionary government, Nydia Sarabia’s Historia de una familia mambisa: Mariana Grajales (Havana, 1975). This was also her first documented analytical biography. Nydia Sarabia did not limit herself to repeat what had been said by others before. She looked in parish and public records for documentation and talked to surviving members of the Maceo family. She was the first to write in detail about the domestic union of Mariana Grajales and Marcos Maceo before they were married. She questioned the assumed poverty and lack of education of the Maceo family, bringing to light the fact that at one point Marcos Maceo had one slave, whom he sold.31

In the United States, the growing interest in gender in history departments has created interest in Latin American heroines like Mariana Grajales. In the 1970s James D. Henderson wrote about her emphasizing her African ancestry.32 In the 1990s Jean Stubbs also wrote about Mariana in the context of gender and race in her seminal chapter “Social and Political Motherhood of Cuba: Mariana Grajales Cuello,” in the edited volume Engendering History: Caribbean Women in Historical Perspective (New York, 1995). In this essay
Stubbs suggests that Mariana Grajales was assertive and iron willed because she was black, and she proposes to approach her as Afro-Cuban in not only political but also cultural terms. She says, “In Afro-Cuban cultures and belief systems a woman can lead and commune with the African deities (orishas) to redress imbalance through ritual action, which justifies Mariana’s actions, because in the Afro-Cuban belief system a mother exhorting her progeny to go to war, kill, and to die is within the power and the right of a strong woman.”

Conclusions

Rachel Elaine Archer’s bibliographical essay titled “Society, Culture, and Heroes: Depictions of Cuban Heroine Mariana Grajales” (Albuquerque, 2001) is an excellent survey of the literature about and around Mariana Grajales, from José Martí’s articles about her in Patria in the 1890s to articles in Miami’s Diario las Americas comparing her to the mother of one of the members of the exile group “Brothers to the Rescue” who was shot down in international air space near Cuba by MIG planes of the Cuban revolutionary government in 1996. This bibliography pretends to be more complete than Archer’s as far as works with biographical data about Mariana Grajales, but it does not include books or articles where she is mentioned as a symbol.

In conclusion, I want to contribute some questions and perceptions concerning the literature about Mariana Grajales. First of all, there is evidence that she was a remarkable woman who demonstrated to have common sense and an uncommon awareness about what was happening around her outside of her family and her personal interests. In addition, she seems to have had uncommon business acumen and to have been a natural leader (shown by her success as an inspiring wife and mother, and in her ability to manage what could be called an extended household in unusual circumstances during the first war of Cuban independence and during her last years in exile in Jamaica). It is undeniable that she made personal sacrifices in property and security for the cause of Cuban independence.

It should also be said that Mariana Grajales was not the only Cuban woman of her times to offer and suffer for that cause. In Cuban and Cuban-American Women: An Annotated Bibliography (Wilmington, Del., 2000), K. Lynn Stoner and Luis Hipólito Serrano Pérez mention many other remarkable cases of Cuban female conspirators, patriot wives and mothers, and combatants during the Cuban wars of independence in the nineteenth century. It is not to lessen Mariana’s accomplishments to wonder whether her fame is due to the fact that she was the iron mother of General Antonio Maceo and that José Martí’s vivid articles about Mariana Grajales anecdotes come up in practically every one of her biographies.

Several questions are raised by the biographies of Mariana Grajales in contradictorily calling her a black woman of humble origins and then documenting what seems to be the life of a well-to-do farmer. Was she of humble
origins because she had “African ancestors, regardless of the economic status of her parents and her two husbands? I can understand Marxist historians trying to hide the nonpoor origin of someone they consider heroic (not many people know that Frederic Engels was a practicing wealthy businessman most of his life or that the father of Vladimir Ilich Ulianov—known as Lenin—was a member of the bureaucratic gentry of the Russian Empire). But while reading accounts of Mariana Grajales written by white middle-class Cubans during the materialistic capitalist republic, I could not help wondering why they did not want to say that Mariana Grajales and her Maceo sons were of the same economic group as themselves, although of a darker complexion.

Discussions about Mariana’s literacy and the educational level of her son General Antonio Maceo also make me wonder. Why do historians make an issue of this black middle-class farmwoman being illiterate, when in the early-nineteenth century most women in Cuba and the world were illiterate? After reading letters and proclamations by General Maceo (and looking at facsimiles of his personal letters showing an impeccable penmanship), how can anyone praise him with the backhanded compliment that “he was a remarkable military leader, although he lacked a formal education?” Actually General Antonio Maceo went through primary school, which is all the schooling that most men, white, black, or otherwise, had in Cuba and the world until the middle of the twentieth century.

I hope that this bibliography will be useful for the study of the life of Mariana Grajales, and that my comments and suggestions encourage writing a nonprejudiced history of free Africans and descendants of Africans in Cuba during the nineteenth century, particularly of those who were not poor, like the Maceo-Grajales family of Santiago de Cuba between 1844 and 1868.

NOTES


6. Ibid., pp. 33–34.

7. Ibid., pp. 35–37.


11. Sarabia, Historia de una familia mambisa, p. 64.

12. Ibid., pp. 48–49.

13. Ibid., p. 53.


31. Sarabia, *Historia de una familia mambisa*, p. 64.


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From Quipu to Yahoo!: Teaching Information Literacy for Latin American Studies
13. Creating the Information Literate Researcher

Sean Patrick Knowlton

Diana Oblinger writes in her article “Boomers, Gen-Xers and Millennials: Understanding the New Students”: “an essential component of facilitating learning is understanding learners” (Oblinger 2003, 37). This presentation will focus on the challenges that all academic librarians, including those working in Latin American area studies, face in facilitating information literate patrons. Specifically, I will discuss the singularities of the Millennial Generation, those students who are now entering graduate school and already comprise the vast majority of the undergraduate population. In doing so, I will reflect on the concept of information literacy as detailed in ACRL’s Information Literacy Competency Standards for Higher Education and address approaches that librarians can use to interact more effectively with this unique generation of students.

According to Neil Howe and William Strauss, authors of Millennials Rising, the Millennial Generation, also known as Generation Y, the Baby Boom Echo, or the Nintendo Generation, is “unlike any other youth generation in living memory” (Howe and Strauss 2000, 4). Let me clarify now that when speaking of generations, I am speaking of general characteristics of a population and not that of specific individuals. Millennials are those born between 1982 and 2002. They are three times the size of my generation, Generation X, those born between 1961 and 1981. By the year 2000, they already numbered 76 million strong and in size they eclipse even the baby boomers, born between 1943 and 1960, the generation of most of their parents.

Librarian specialists on Latin America should understand that Millennials are the most ethnically diverse generation in United States history, with many of them or their parents hailing from Latin America. One in three is not Caucasian, one in five has an immigrant parent, and one in ten has a noncitizen parent (Howe and Strauss 2000, 15). Perhaps taking a cue from Richard Rodriguez, the authors of Millennials Rising state that “Millennials embody the irreversible browning of American civilization” (16).

What are the characteristics of the Millennial Generation? According to Howe and Strauss, Millennials contrast sharply with Generation X, dubbed a generation of disaffected slackers. Millennials, instead, are team players that strive to achieve—or are pushed to achieve—and are the most affluent and best-educated generation in United States history (4). They strongly value
their peers’ opinions and thrive in an interactive hands-on educational setting. They also possess unique behaviors and learning styles that are not due to their young age or immaturity. Although Millennials will mature over time and will become better researchers, they will not, necessarily, assume the qualities of baby boomers or Generation Xers. As they enter college and graduate school they are carrying forward strong expectations about how they should be educated due to the unique way they have always experienced the world—via technology. Stephen Abram, the president-elect of the Canadian Library Association, believes that Millennials, those “born with the chip,” have expectations and abilities that will impact the very nature of academic library services (Abram and Luther 2004, 34).

In his article “The Information-Age Mindset: Changes in Students and Implications for Higher Education,” Jason Frand (2000) explains the Millennials’ unique approach to technology and education. For them, computers are not technology; they are communication tools, as television and the telephone are for earlier generations. Millennials are accustomed to information overload. Because of stringent academic demands and highly regimented after-school activities beginning as early as elementary school, they have learned to multitask. They prefer multiple inputs at the same time—email, music, phone, and instant messaging. For Millennials, staying connected at all times is essential, hence the ubiquitous cell phone on college campuses and in the classroom. Accustomed to being plugged-in, Millennials have zero tolerance for delays and expect twenty-four-hour service from all sources, whether it is an ATM or a library.

One article on the topic of Millennials and information literacy has, in essence, diagnosed Millennials with a unique malady, which they dub the “postmodern condition.” This condition is characterized by consumerism, superficiality, and knowledge fragmentation (Harley, Dreger, and Knobloch 2001, 24). As the nation’s largest consumer group, Millennials consume information like they do any product or service—based on convenience and cost. Naturally, they value finding information fast while devaluing or even being ignorant of the research process (25).

The second part of this condition is superficiality; Millennials are able to quickly use the Internet and search engines without really understanding how they work. After all, Google’s ease of use and acceptance of natural language queries that subscription databases would find incomprehensible makes its users think they are great researchers. Google’s users receive no error messages, do receive suggestions if they spell something wrong, and are always rewarded with instant results.

Knowledge fragmentation, the third component of the “postmodern condition,” results when students hyperlink from site to site and lose the context of the information by not evaluating or even knowing the source (Harley, Dreger, and Knobloch 2001, 25).
In her article “Teaching Information Literacy to Generation Y,” Kate Manuel surmises that Millennials’ extreme familiarity with computers often causes them to overrate their talents to locate and evaluate electronic information (Manuel 2002, 198). Unfortunately, 73 percent of college students say they use the Internet more than the library for research (Jones 2002, 3).

As demonstrated, Millennials have different attitudes, skills, and weaknesses in comparison to earlier generations. Furthermore, the disconnect between students’ expectations of education and what they encounter in higher education is another challenge (Oblinger 2003, 44). Librarians need to ask themselves what kind of library services do Millennials require and how can they provide them while still instilling information literacy skills?

At this point I would like to review ALA’s definition of information literacy. It is a set of abilities that requires individuals to “recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information.” Information literacy is, effectively, the basis for lifelong learning. ACRL’s competency standards for information literacy detail specific learning outcomes that librarians, as educators, should aim for in facilitating these skills in their patrons. They state that an information literate individual: (1) “determines the nature and extent of the information needed,” (2) “accesses needed information effectively and efficiently,” (3) “evaluates information and its sources critically and incorporates selected information into his or her knowledge base and value system,” (4) “uses information effectively to accomplish a specific purpose,” and (5) “understands many of the economic, legal, and social issues surrounding the use of information, and accesses and uses information ethically and legally” (ACRL 2000, 3).

With this in mind, I would like to speak briefly about some methods that librarians could incorporate into their interactions with Millennial patrons and with faculty in order to facilitate information literacy skills. These are instructional methods that address the strengths and weaknesses of Millennials, increased collaboration between course instructors and librarians, and use of “social-software” like instant messaging to generate ongoing dialogue with patrons.

Library instruction is frequently offered in the form of first-year seminars, general education core requirements, research methods courses in disciplinary majors, and stand-alone sessions linked to credit courses. At the University of Colorado, I teach course-related instruction sessions at the request of the instructor, based on the particular needs of researching a major project or paper. Despite the approach or program in use at one’s institution, ACRL’s guidelines for instruction programs stress the use of active learning strategies and practices that require critical thinking skills. By active learning, I mean that the students do more than listen in the session—they create, discuss, question, and solve. The primary objective in interacting with patrons should be to facilitate their critical thinking skills (Harley, Dreger, and Knobloch 2001,
27). In other words, librarians should not exist to teach students how to use a library; instead, they should be facilitators of intellectual tasks.

In 1956, Benjamin Bloom and others developed a taxonomy of educational objectives still valid today. In it he identified six levels of cognitive competence: knowledge, comprehension, application, analysis, synthesis, and evaluation. In facilitating information literacy, librarians need to ask students to analyze their needs, synthesize new information, and evaluate resources. Ask students questions that require a critical answer: analyze, compare, create, develop, judge, justify, critique.

Manuel provides concrete examples of how to modify learning methods without compromising learning outcomes. At California State University, Hayward, she modified instructional methods and materials over a one-year period to include more active learning and peer learning for a required one-credit course for freshmen. The techniques she describes in her article do not require modification for use in a Latin American studies environment but may be tailored for more-informed graduate students. She modified instruction and homework to reduce memorization since it does not improve grades or retention of information. Instead, she repeatedly exposed them to the same concept using different techniques. According to her assessment, this method was much more effective in providing the desired educational result (Manuel 2002, 206). She did not “dumb down” the course; the required learning outcomes did not change—only the methods and materials. She recorded gains in student achievement from previous semesters, which gains were duplicated the following academic year.

Since multitasking is a way of life for Millennials, they find singletasking boring because there are no stimuli (Manuel 2002, 206). Manuel addresses this issue in an exercise designed to provide students with the skills necessary to locate and apply needed information. Given a question and the name of the resource where the answer can be located, students identified the call number, physically located the item on the shelf, identified the type of reference material, identified the kinds of information available in it, and then presented their results to the other students (207). This combination of active learning and peer learning took longer than passive learning but was much more effective in students’ retention of information. Furthermore, this exercise succeeds in facilitating information literacy skills. Namely, her students critically evaluated information and its sources, incorporated it into his or her knowledge base, and used that information effectively to accomplish a specific purpose.

Fortunately, librarians do not need to assume the burden of creating information literate students on their own. The consensus in the academic community is that this responsibility should be a campuswide effort (ACRL Instruction Section 2001, 418). As liaisons to different departments on campus, librarians should collaborate closely with faculty and instructors (Harley, Dreger, and Knobloch 2001, 29). In addition to offering library instruction sessions,
Librarians should consider offering sessions to instructors detailing how to facilitate more analytical and critical work from their students by incorporating information literacy skills into their curriculum and syllabi, as well as library instruction into their classes.

Finally, since information literacy is a process, facilitation should not end at the conclusion of an instruction session or at the end of a reference interaction. Much can still be done to provide needed services at the point and time of need. Options include self-paced, subject-specific online tutorials that might include streaming media with audio/video presentations (Abram and Luther 2004, 35), online subject guides, and the use of social software like instant messaging.

Instant messaging is an everyday tool for communication and socialization for many Millennials (Oblinger 2003, 39). It also promises tremendous benefits to librarians as a tool for fostering awareness in Millennials that librarians are available and accessible resources who can offer expert advice. Interestingly, some Millennials see email as a dated form of communication since it is not instantaneous. On the other hand, instant messaging or IM facilitates on-the-spot chat communication with minimal technology requirements. Some estimates place up to 85 percent of Millennials with at least one IM account (Abram and Luther 2004, 36) and 26 percent of college students were already using IM on a daily basis in 2002 (Jones 2002, 2).

Suchi Mohanty, a reference librarian at the University of North Carolina at Chapel Hill, recently described the House Undergraduate Library’s use of IM to SNTReport.com, an online technology journal. IM is widely popular at the House Undergraduate Library; reference librarians received 202 instant messages in March 2004 using free AOL software, a technology very familiar to Millennials. If busy with another patron or task, librarians simply refer students to the library’s email reference (Dames 2004). This technology can easily be applied to area studies librarians and their particular patrons. Librarians should share their IM name with the classes they teach, the departments to whom they are a liaison, and the faculty with whom they work, in addition to their email address and phone number. Patrons who have questions requiring a quick, immediate answer can check to see if librarians are monitoring their IM account and receive the instant results that many Millennials expect.

It is easy to forget that librarians acquired their research skills over a long time period—from high school through their professional careers. Librarians need to incorporate the process of information literacy into their many singular interactions with patrons. Furthermore, by incorporating Millennials’ learning styles into their instruction and understanding their attitudes, librarians can more easily interact with this new population of learners. I hope that this presentation has served as an introduction to my fellow panelists’ presentations as they address their specific experiences with bibliographic instruction.
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In 2002 I delivered a paper at the SALALM conference in Ithaca about course-integrated information literacy. Two years ago I advocated on behalf of this method firmly believing that course-integrated instruction with consistent librarian-professor-student interaction is the ideal. I still believe that. However, I have learned that one must adapt the ideal to fit one’s current circumstances and the quirks of one’s institution. At the University of California, Santa Barbara (UCSB), a true librarian-professor partnership in course-integrated information literacy is not a viable option. Therefore my challenge was how to stay true to this ideal within a different structure.

At UCSB we have a fairly well developed library instruction program. We teach approximately 480 one-shots (fifty-minute sessions) per year reaching about 10,600 students. We also offer a one-unit, quarter-long course on research skills. On average each year we teach seventeen sections of Interdisciplinary 1 to a total of about 370 students. The library offers a two-unit, advanced library skills course called Interdisciplinary 100 a couple times a year. In recent years, enrollment in the advanced course has been low perhaps due to the incredibly dull sounding name (and description) in the UCSB General Catalog: “Library Research Bibliography.” In addition to the basic library skills courses, there is a history of the library offering quarter-long, discipline-specific research methodology courses: the chemistry librarian teaches chemical literature in the Department of Chemistry and two librarians used to teach a course on Chicano studies research. Because of the lack of enrollment, the Chicano studies course now exists only on the books, not in the classroom. When I asked the current Chicano studies librarian why the course died, he said that it was too narrowly conceived and too much work (4 units).

During my first year at UCSB, I noticed the research difficulties of the Latin American and Iberian Studies (LAIS) upper-division undergraduate and graduate students. They were limiting their monograph searches to the shared University of California catalog (Melvyl) and had never heard of WorldCat or RLG. They did not know how to develop complex search strategies using Boolean operators. Many could not transfer information from
an article database to the library catalog in order to determine local serials holdings. They were unfamiliar with local resources, especially the treasures in UCSB’s California Ethnic and Multicultural Archives and special collections. While they were enrolled in an interdisciplinary field, they were ill equipped to approach their research from an interdisciplinary perspective, and they had no clue how to even figure out what kinds of information could be available to them. I could teach them one or two of the resources in a one-shot, but I wanted to be able to show them so much more. I could not see how to try to integrate information literacy into the courses, so I attempted to integrate it into the departmental curriculum as a whole.

I designed a special section of Interdisciplinary 100 called “Research Skills for Latin American and Iberian and Chicano Studies.” My main goals were to create a course that would teach the students useful and transferable skills to help them with a major research project. To this end I strongly encouraged students to be concurrently enrolled in a course with a major research component. I wanted the students to learn to approach their topic from new angles. The students were instructed to use the same research topic throughout the quarter on the different assignments. I also must give credit where credit is due and publicly acknowledge that I relied heavily on the online syllabi and help of my SALALM colleagues as I worked through this process.

Course Content

The biggest question was what to teach them. As the panel title—From Quipu to Yahoo!—suggests, information about Latin American, Iberian and Chicano studies can be stored in many different ways. There are many tools today’s researchers need. I incorporated elements into the course in an effort to address the problems I had noticed. In order to learn all the resources from a variety of disciplines (WorldCat and RLG as well as electronic and print indexes for sociology, history, literature, and news), each student was assigned a resource presentation. This meant each student had to familiarize him or herself with the resource (via sample searches, introductions, and help screens), create a handout for the rest of the class, and give a brief demonstration of the key features of the resource. The other students, then, received a written assignment requiring them to use and evaluate that resource for their own research topic. I also incorporated tours of the other local library facilities (Arts and Music Library, Special Collections, California Ethnic and Multicultural Archives) as well as guest lectures by other specialists (Government Documents and Walter Brem from the Bancroft).

I did not want the course to be just a library skills course. I wanted the students to see themselves as scholars, as contributing members of the academy, and I wanted them to see each other as future colleagues. Additionally, one of my loftier goals as a librarian is to make the students responsible consumers of information. This is hard to do when the students are accustomed to approaching
the library as a giant dispenser of information. Students want to just be able to come into the library and retrieve the information they desire (preferably full-text online) without having to contemplate how the information got into the library; why certain topics are researched, published, and indexed; and what sorts of information are rarely made available to them. I wanted to initiate and encourage discussions about the politics of information.

These were some of my goals as I planned the course and developed the syllabus. To advertise this new class, I sent flyers to all the faculty members affiliated with Latin American and Iberian Studies and Chicano studies. I promoted it in the mandatory LAIS intro course (for undergraduate majors as well as incoming M.A. students) in the fall quarter. I also sent out email announcements to the LAIS-grad listserv. I felt that I had covered my bases as far as advertising the course was concerned, so I was quite surprised to have only five enrolled. I had anticipated a small enrollment and was planning on twelve (this was the number of resources I included for the student presentations). I was not deterred and altered the course to fit the numbers (this meant that I presented many more resources than I had originally planned). Six students attended the class (one was auditing). Their research interests varied: one returning ABD finishing her dissertation in Spanish and Portuguese (auditing); one Latin American and Iberian Studies M.A. student working on his thesis; one student working on his senior honor’s thesis in Latin American history; one global studies student; one film studies student; and one linguistics student interested in code-switching of Spanish-English bilingual speakers. While I had hoped for a group of students interested in a broad range of research strategies, I did not want to discourage anyone enrolled from staying, so I tried to be accommodating.

In addition to the resource presentations, I also created assignments to get the students into the indexes they use. One assignment required the students to use the HAPI Thesaurus to index an article from a current periodical in their field. They were asked to read the article and pick out some keywords. Then they had to find the appropriate subject headings. One of the questions on the assignment asked the students to identify which terms of the keywords that they had selected were not represented by a HAPI subject heading. This assignment was successful in that it introduced them to one of the key resources for a Latin Americanist, HAPI, and it presented the benefits and limitations of controlled vocabulary.

Another assignment was designed to familiarize the students with the key journals in their fields. I wanted the students to see themselves as part of the larger academic discourse, as active participants in their fields. The students had to identify two journals from their field and note the local holdings information. Then using Ulrich’s Periodicals Directory, they were to determine where the journals are indexed and which of these indexes are available to them at UCSB. Because many of the students will someday be contributing scholars,
I asked them to answer some questions about submission information for the journals. This exercise was more useful to the graduate students than the undergraduates (and the grad students were expected to identify more journals), and I think its true value will be appreciated by them later.

I also wanted the students to learn to see each other as colleagues. Although they all had different areas of interest, I wanted them to see that what they shared was a desire to study the same regions of the world and that this same fact meant that they could be working together on interdisciplinary projects in the future. The class size was small enough that everyone knew everyone else’s larger area of research, but I wanted them to see how knowing this about each other could be mutually beneficial. On the very last day, the class met outside at the University Center for lunch (the class was at 1 P.M.). Each person talked about the research he or she had followed throughout the quarter and the unexpected turns he or she had taken. The discussion was fabulous. Students asked each other intelligent, interested questions. One student offered to share a bibliography from a previous quarter to help a student looking at a similar topic. As I listened to them I wished I had scheduled this informal class discussion for halfway through the quarter. However, I do not know that the course dynamics would have been the same weeks earlier. Maybe the students were able to engage each other because they felt confident about their own topics and safe with each other after spending ten weeks together.

Evaluation and Reflection

Perhaps my main frustration with the course was that there was not enough time to discuss the politics of information. As I said earlier, I wanted to teach the students to be responsible consumers of information. I wanted to express to them how different sources present similar information in very different manners. To this end, I started class one day by asking where they would get information before buying a car. The students debated what sources they would trust for that information. One student said that he would check the manufacturer’s website. Another responded that she would get information from a car dealer. A third student responded to these two by pointing out that both the manufacturer and the dealer are going to present biased information because they are trying to sell a product. The students then talked about third-party sources of information for researching a new automobile. Then I asked them where they would get information about a political candidate. One student said “their speeches,” and another said “national party websites.” I asked how these two were different from car manufacturers and dealers. Another student suggested the news media. This allowed me to bring in the PIPA (Program on International Policy Attitudes) report “Misperceptions, the Media and the Iraq War” (http://www.pipa.org/OnlineReports/Iraq/Media_10_02_03_Report.pdf). The students were very interested in learning about how different misperceptions directly correlated to one’s main source of news.
They were stumped. They asked me, "Where can we find impartial information about the candidates?" In response to that plaintive question, we debated whether any source is truly impartial. I wish there had been more time for that sort of class discussion. As Latin Americanists, especially, the students need to learn to challenge not only what is written, including the authors' motivations, but the politics of the entire publishing industry. Although I did mention how different administrations alter the "facts" presented in governmental web pages, I felt that a teaching moment was somehow lost.

I wanted the course to move beyond just teaching research skills, but I found that it was hard to fit in the skills and the larger picture. The resource presentations took too much time and the focus of the course often veered off information literacy to library skills. At the same time, the resource presentations served several important purposes: they allowed each student to become intimately familiar with one resource; broke up the monotony of having me lecture all the time; and taught me how students approach a new resource. Therefore the presentations are valuable enough to retain, but perhaps a stricter time constraint could be placed on the in-class demonstration.

The students also agreed that the course overemphasized online resources. Forty percent of the student evaluations indicated that too much time was spent on online databases. One student expressed that half of the class time should be dedicated to supervised research. While I can see the value of that, the class only met eighteen times (twice a week for a ten-week quarter with two holidays), and the time constraints would have forced me to sacrifice too many other elements in order to find substantial in-class research time. The few times we did finish early enough to allow the students time to do their own research in class, most were not prepared to take advantage of the time. Perhaps a better solution is to schedule the last ten minutes of each week for supervised research. This way the in-class research time can be part of the syllabus allowing students to routinely prepare in advance to take advantage of the supervised research opportunity.

They did have a news coverage assignment that required them to read how the same news story was covered by different types of media (mainstream U.S. print news source, news program transcript, a foreign news source, an alternative news source like Ethnic NewsWatch or ISLA). The students were asked to analyze the different versions of the same events. This worked well after the conversation we had enjoyed about the different biases presented in the news.

The Future of Interdisciplinary 100LA

With the UCSB budget cuts and hiring "chill" (the administration is not willing to call it a "freeze" at this point), I have lobbied strongly to be allowed to teach my nascent Interdisciplinary 100 again in winter 2005. If enrollment does not increase, the library will probably decide to assign me an additional section of Interdisciplinary 1 instead of letting me teach my special course in
subsequent years. This means that I need to be more aggressive about promoting the course. About halfway through the quarter, I learned that I had not advertised the course as widely as I thought. The LAIS-fac listserv goes to all the affiliated LAIS faculty. I assumed that the LAIS-grad listserv was set up the same way. It is not. The LAIS-grad listserv is only received by the dozen or so graduate students enrolled in the M.A. program in LAIS. Of course these are just a fraction of the graduate students researching Latin America and Iberia at UCSB. Others are enrolled in sociology, history, Spanish and Portuguese, art, economics, anthropology, or another department, and while I thought I had communicated with all of these students it turned out that I had not. This prompted me to contact all LAIS-affiliated faculty and ask them for the names and emails of each of their graduate students. I have since compiled the complete list of LAIS-affiliated students and the director of LAIS has taken my list and established a LAIS-affiliated graduate listserv. Next year I will be able to advertise the course as I had originally intended. The director of LAIS is also going to help me promote the course, because I was open with her about the need to increase enrollment. I am also the new Chicano studies librarian as of July 1, 2004. This will legitimize my outreach to those students and could also help increase course enrollment.

Developing this specialized Interdisciplinary 100 course produced some unexpected benefits. The Library Instructional Services Committee at UCSB used the new course as an opportunity to evaluate and update current course descriptions. As a committee we decided to create different sections of Interdisciplinary 100 focusing on different disciplines. Based on my experiences, the women’s studies librarian is going to launch a section in order to meet the request of that department. Hers will be Interdisciplinary 100WS.

Also, the director of LAIS had not considered the impact of not being able to reach all LAIS-related graduate students on this campus. She had not considered looking at the membership of the LAIS-grad listserv. Once I had done all the work of compiling the list, it was easy for her to make a new listserv, and now those students will have more interaction with each other and with me.

As long as I am able to teach the course, I will continue to refine my “Research Skills for Latin American and Iberian and Chicano Studies” course. Some of my colleagues and I have been reviewing Bloom’s taxonomy of learning stages, and in the future I am going to try to incorporate elements of Bloom’s taxonomy into my instruction methodology. Stay tuned for future presentations.
Contributors

ANNE C. BARNHART, University of California, Santa Barbara

DONNA CANEvari de PAREDES, University of Saskatchewan, Saskatoon, Canada

CARMEN DIANA DEERE, University of Massachusetts

ALLISON C. B. DOLLAND, University of the West Indies, St. Augustine, Trinidad and Tobago

DAISY DOMÍNGUEZ, New York University

CAROLINA ESPINOSA ARANGO, Complejo Cultural Mariano Moreno, Bernal, Provincia de Buenos Aires, Argentina

NELLY S. GONZÁLEZ, University of Illinois at Urbana-Champaign

YACOOb HOSEIN, University of the West Indies, St. Augustine, Trinidad and Tobago

SEAN PATRICK KNOWLTON, University of Colorado, Boulder

KAREN LINDVALL-LARSON, University of California, San Diego

IRENE L. MÜNSTER, Duke University

EDUARDO RUVALCABA BURGOA, El Colegio de México, A.C.

RAFAEL E. TARRAGÓ, University of Minnesota

BARBARA G. VALK, University of California, Los Angeles
Conference Program

Saturday, June 5, 2004

8:00 A.M.—5:00 P.M.  Registration

9:00—10:00 A.M.  Committee Meetings
Medina Award Panel
Nominating
Reference Services
Audio-Visual Media

10:00—11:00 A.M.  Committee Meetings
Marginalized People and Ideas
Enlace
Ad-Hoc Committee for the Future of the Secretariat
Policy, Research and Investigation

11:00 A.M.—noon  Committee Meetings
Constitution and Bylaws
Finance
Librarian/Bookdealer/Publisher
Interlibrary Cooperation

Noon—1:45 P.M.  Lunch

2:00—3:00 P.M.  Committee Meetings
Cataloguing and Bibliographic Technology
Electronic Resources
Official Publications
HAPI

3:00—4:00 P.M.  Committee Meetings
Serials
Cuban Bibliography
Bibliographic Instruction
Gifts and Exchange

4:00—5:00 P.M.  Executive Board

5:00—7:00 P.M.  New Members Reception

7:00—9:00 P.M.  LAMP
Libreros
Sunday, June 6, 2004

8:00 a.m.–5:00 p.m.  Registration

8:00–9:00 a.m.  Committee Meetings
Membership
ARL Project

9:00–9:30 a.m.  **Opening Session**

Welcome  *Angela Carreño*  
President, SALALM 2003–2004  
New York University

Welcome  *William Gosling*, University Librarian  
University of Michigan

Welcome and Announcements  *Nerea Llamas*  
Graduate Library Reference Department

José Toribio Medina Award  *Gayle Williams*  
Emory University

9:30–10:30 a.m.  **Keynote Address**

*Carmen Diana Deere*, University of Massachusetts  
“Empowering Women: Towards an Intellectual History of a Book Project”

10:45–11:15 a.m.  Opening of Book Exhibits and Welcoming Coffee

11:15 a.m.–1:00 p.m.  **Panel I: Mapping Progress and Change: The Trinidad and Tobago Woman in the Last Ten Years**

Moderator: *Margaret Rouse-Jones*, University of the West Indies, St. Augustine, Trinidad and Tobago  
Rapporteur: *Peter Bushnell*, University of Florida

*Allison C. B. Dolland*, University of the West Indies, St. Augustine, Trinidad and Tobago  
“The Role of NGOs in the Quest for the Empowerment of Women and Gender Equality in Trinidad and Tobago”

*Floris Fraser*, University of the West Indies, St. Augustine, Trinidad and Tobago  
“The Tobago Woman and Her Impact on the Politics of Trinidad and Tobago Through Conflict”

*Yacoob Hosein*, University of the West Indies, St. Augustine, Trinidad and Tobago  
“Redefinition of Masculinity and Femininity in Indo-Trinidadian Society”
Panel II: From Quipu to Yahoo!: Teaching Information Literacy for Latin American Studies
Moderator: Luis A. González, Indiana University
Rapporteur: Joe Holub, University of Pennsylvania

Sean Patrick Knowlton, University of Colorado, Boulder
“Creating the Information Literate Researcher”

Emily Stambaugh, Wake Forest University
“Professor-Librarian Collaboration in Instructional Design and Collection Development for Minor Programs in Latin American Studies”

Anne C. Barnhart, University of California, Santa Barbara
“Moving Beyond the One-Shot: Designing a Research Methodology Course”

Karen Lindvall-Larson, University of California, San Diego
“Latin American Library Resources: The Evolution of a ‘Required’ Graduate Seminar”

Norma Corral, University of California, Los Angeles
“Instruction Unlimited: Guest Lecture From Beyond the Classroom”

1:00–2:45 p.m. Lunch

3:00–4:45 p.m. Panel III: Reading Urdu in Cochabamba: Global Strategies for Library Cooperation
Moderator: Eudora Loh, Global Resources Network
Rapporteur: John Wright, Brigham Young University

Dan Hazen, Harvard University
“Global Resources Network: An Overview”

Jeffrey Garrett, German Resources Project
“German Resources Project: Scratching a Niche”

Jim Nye, Digital South Asia Library
Mary Rader, University of Michigan

Scott Van Jacob, Advisory Committee, LARRP
“What Would Janus See?: The LARRP’s Past, Present, and Future”

Panel IV: Women Affecting Social and Political Change
Moderator: César Rodríguez, Yale University
Rapporteur: Denis Lacroix, University of Alberta
Karen Lindvall-Larson, University of California, San Diego
“Mayan Women’s Post-Peace Accords Participation in Guatemalan Elections”

Marta Domínguez, Servicio Extensión de Cultura Chilena (SEREC), Chile
“El rol de la mujer mapuche en su comunidad”

Carolina Espinosa Arango, Complejo Cultural Mariano Moreno, Bernal, Provincia de Buenos Aires, Argentina
“Taller de lectura y escritura cárcel de mujeres”

Ruby Meraz Gutierrez, Hispanic American Periodicals Index
“Women Writing Women’s Rights: A History of Brazilian Feminist Periodicals”

6:00–8:00 p.m. Host Reception

Monday, June 7, 2004

8:30 A.M.–5:00 P.M. Registration

8:00–9:00 A.M. Committee Meetings
CALALFIA
LANE
LASER
MOLLAS

9:00–10:45 A.M. Panel V: Indigenous Film and Video: Trends and Collection Needs
Moderator: Fernando Acosta-Rodriguez, Princeton University
Rapporteur: Wendy Pedersen, University of New Mexico

Catherine Benamou, University of Michigan
“Indigenous Women Make Waves: Film and Video Productions from the Latin American ‘80s”

Alexandra Halkin, Chiapas Media Project/Promedios de Comunicación Comunitaria

Daisy Domínguez, New York University
“Indigenous Film and Video in Latin America: Starting Points for Collection Development”

Panel VI: Muses, Symbols, and Authors: Women in Cuban History and Culture (Sponsored by the Cuban Bibliography Subcommittee)
Moderator: Hortensia Calvo, Tulane University
Rapporteur: Geoff West, British Library
Patrick Gavilanes, Gavilanes Books from Indoamérica
“Las jineteras o la imagen de la cubana sexual y la realidad del resolver / The Jineteras: The Image of the Sensual Cuban Woman and the Reality of Making Ends Meet”

Rafael E. Tarragó, University of Minnesota
“An Iron Mother for a Bronze Titan: A Bibliography of Mariana Grajales de Maceo”

Lesbia Varona, University of Miami
“Lydia Cabrera”

Maritza de los Angeles Tellez Vigueaux, Biblioteca Provincial Elvira Cape, Santiago de Cuba
“Vida y obra de Elvira Cape”

10:45 A.M.—12:30 P.M. Panel VII: Approaches to Collection Management: An Examination of Issues
Moderator: Carlos Olave, Library of Congress
Rapporteur: Roberta Astroff, Penn State University

Olivia Olivares, University of Arizona Libraries
“A Comparison of Online Citation Databases in Latin American Studies and Women’s Studies”

Gabriela Lorena Gutierrez Schott, Hemeroteca Nacional, Instituto de Investigaciones Bibliográficas, UNAM, Mexico
“La Hemeroteca Nacional Digital de México”

Eduardo Ruvalcaba Burgoa, El Colegio de México, A.C.
“Tendencias en el manejo de la adquisición y el acceso a los recursos de información bibliográfica en bibliotecas mexicanas”

Panel VIII: Women Artists and Expression through Image
Moderator: Lourdes Vázquez, Rutgers University
Rapporteur: Cecilia Sercan, Cornell University

Peter Stern, University of Massachusetts, Amherst
“From Revolution to Surrealism: Five Women Artists of Mexico’s ‘Golden Age’”

Video Clip from Wars and Images by Gregorio Rocha

Peter S. Bushnell, University of Florida
“The Iconography of Women: Princess Di on Latin American Postage Stamps”

12:30—2:00 P.M. Lunch
Panel IX: The Multiple Facets of Women in Latin American and Caribbean Literature: A Contemporary Analysis
Moderator: Lesbia O. Varona, University of Miami
Rapporteur: Virginia Garcia, Instituto de Estudios Peruanos

Gabrielle M. Toth, University of Illinois at Urbana-Champaign
“Women’s Work: Short Story Writers of Ecuador”

Nelly S. González, University of Illinois at Urbana-Champaign
“Bolivian Women Short Story Writers”

Marian Goslinga, Florida International University
“The Portrayal of the Mulatta in Caribbean Literature”

Teresa Chapa, University of North Carolina
“Recent Trends in Contemporary Mexican Women’s Literature”

Panel X: Partnering Across the Americas
Moderator: Pamela Graham, Columbia University
Rapporteur: Sarah Leroy, University of Pittsburgh

Dan Hazen, Harvard University
“The Program for Latin American Libraries and Archives: Grant Partnerships and Their Shared Benefits”

Irene L. Münster, Duke University
“Preserving The Standard: A LAMP Project”

Gayle Williams, Emory University
“The Latin American Partners Program in the ARL LARRP: Opportunities and Crossroads”

4:00–5:00 P.M. Committee Meetings
Acquisitions
Access and Bibliography
Library Operations and Services
Finance, meeting 2
50th Anniversary Planning

5:00–6:00 P.M. Editorial Board

7:00–11:00 P.M. Libreros Reception

Tuesday, June 8, 2004

8:00–9:00 A.M. ARL Project

8:30 A.M.–2:30 P.M. Registration
9:00–10:30 A.M.  Panel XI: Covering an Interdisciplinary Field: Monitoring Trends and Collecting Strategies
Moderator: Darlene Hull, University of Connecticut
Rapporteur: Anne C. Barnhart, University of California, Santa Barbara

Luis A. González, Indiana University
“Latin American and Latino Studies: Directions in Research and Challenges to Researchers and Librarians”

Donna Canevari de Paredes, University of Saskatchewan Library
“Systematic Program Review and a Collection Development Triangle—Women’s Studies, International Studies, and Latin American Studies: A Case Study”

Barbara G. Valk, Hispanic American Periodicals Index
“Latin American Women’s Studies in HAPI”

Paul Losch, University of Florida
“Four Decades of Women’s Issues in the Brazil’s Popular Groups Microfilm Collection”

10:30 A.M.–noon  Panel XII: Digitization at the University of Michigan: Overview of the University Library’s Digital Library Production Service and Scholarly Publishing Office
Moderator: Mark Sandler, University of Michigan
Rapporteur: Paul Losch, University of Florida

Noon–1:30 P.M.  Lunch

1:30–2:00 P.M.  Town Hall

2:00 P.M.  Book Exhibits Close

2:00–3:00 P.M.  Business Meeting/Closing Session
Rapporteur: Bartley Burk, University of Notre Dame

3:00–5:00 P.M.  Executive Board
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Brigham Young University