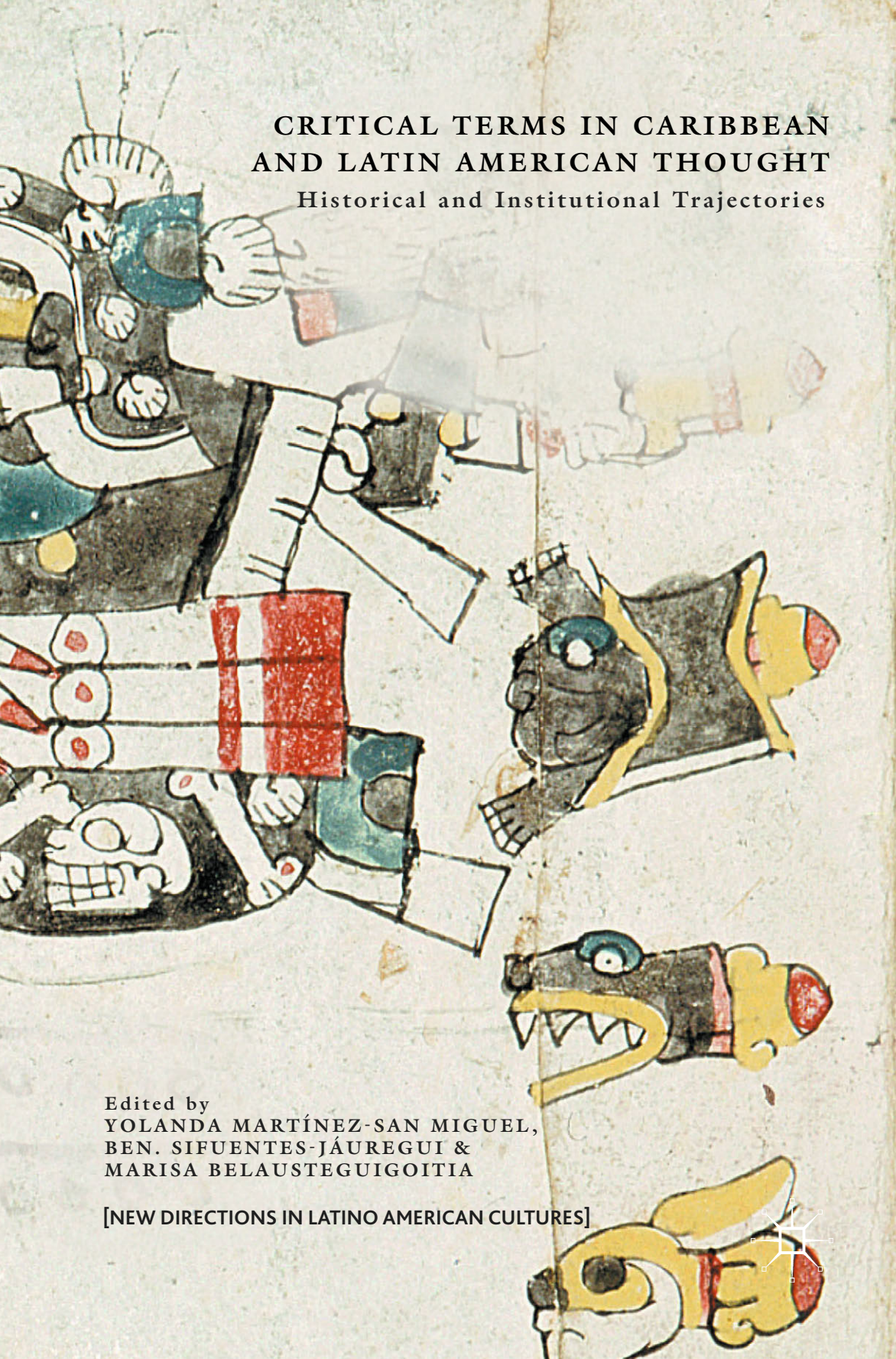




CRITICAL TERMS IN CARIBBEAN AND LATIN AMERICAN THOUGHT

Historical and Institutional Trajectories

Edited by
YOLANDA MARTÍNEZ-SAN MIGUEL,
BEN. SIFUENTES-JÁUREGUI &
MARISA BELAUSTEGUIGOITIA

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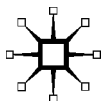
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To Norma Alarcón, Antonio Cornejo Polar, and Sylvia Molloy

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The “Latin American Keywords Project”: A Critical Disciplinary Genealogy

*Yolanda Martínez-San Miguel, Ben. Sifuentes-Jáuregui,
and Marisa Belausteguigoitia*

FALSE COGNATES AS A PEDAGOGICAL IMPERATIVE

How do we translate key critical terms from English into Spanish? What kinds of “adjustments” do we make when considering a critical or a theoretical idea? In other words, if a theory emerges from a particular historical, literary, cultural, or visual text, what kinds of changes does it undergo when we apply it elsewhere, in a different semantic field? These changes often go unregistered, and we run the risk of imposing other theoretical concerns rather than illuminating new texts. This critical risk operates at many levels—social, cultural, political, and pedagogical, to name a few—in which theory from elsewhere arrives at a new site (as a new sight) and is used to explain other works and events.

Critical Terms in Caribbean and Latin American Thought: Historical and Institutional Trajectories reflects on these questions of cultural and critical translation, and uses our experiences in the classroom as a point of departure. We take into account multiple moments of *misunderstanding* and *misreading* in which critical terms, or what we call “keywords,” circulate as disciplinary cognates, yet become particularly untranslatable as a result of their different origins and genealogies in Caribbean and Latin American Studies vis-à-vis their initial moment of elaboration. For example, let us take the idea of the “transnational” and its multiple meanings. In most of Latin America, “transnational” immediately refers to the corporations and businesses that are registered and legally operate beyond the confines of a specific nation. This particular notion is closely linked to a process of neoliberal globalization in which countries from the Global South become the alternate locations for franchises of multinational businesses. Transnational corporations have grown exponentially from the 1970s on, and they have become an important

motor for a global economy that has developed in collaboration with and at the expense of the developed countries. This explains why 90 percent of the transnational corporations are found in the industrialized First World, with most of them located in the European Union, the United States, and Japan (Bolívar 2003). However, for us, the circulation of the term transnational within the US academic world has taken on a specific and far more capacious political signification of exchange and cultural negotiation—and this multiplicity or promiscuity of critical meaning has happened in ways that are not reflected to the same degree in the United States and in Latin America.¹ In other words, within the US context of academia, transnational (and its variants) exceeds the ways in which this term is taken up in Latin America.

If in the economic and political world, transnational echoes neoliberal forms of economic domination and exploitation, as a scholarly research agenda, transnational studies signal an interrogation and deconstruction of the notion of the nation as the main organizing historical, political, and/or cultural structure in traditional disciplinary forms of knowledge, such as the study of a national history or a national literature. The transnational framework emerged in the 1990s to encourage the study of the multinational connections that are constitutive of national, cultural, and political formations as a consequence of economic and political globalization. Transnational may point out also—as Chandra Mohanty (2003) has made explicit and as our pedagogical commitment underlines—toward the different and unexpected intellectual and political alliances across nations, disciplines, vocabularies, and theories that may be produced inside academia in a wider scope. As a result, transnational studies are conceived as a framework that complicates the facile opposition between the national and the international, to argue that national spaces in the developing as well as the developed world are intimately connected by the end of the twentieth century. The basic tenet behind this particular framework is actually progressive, as it assumes the centrality of the Global South in the development of the modern world.

Yet if we put together these two definitions of transnational, we can immediately see how this particular notion is differentially inscribed in the intellectual and political histories of the Global North and the Global South. Transnationalism as a framework does indeed provide a more nuanced approach to the sociopolitical history of Latin American countries. One of the immediate consequences, for example, is how Wallerstein's (1974–1989) notion of the world system is translated into a redefinition of a global modernity that now begins in 1492 and includes Africa, Asia, and the Americas, instead of Eurocentric definitions of modernity as originating in the seventeenth century (when rationalism became the predominant epistemic model in Europe) or in the nineteenth century (when the Industrial Revolution sparked the accelerated development of nations in the First World). But “transnationalism” also echoes the asymmetries from which global economies, politics, and epistemologies are conceived, imagined, and defined. It is in this particular context that transnationalism operates as a false cognate that needs to be engaged from the particular locations and inflections in which

Caribbean and Latin American Studies are taking place. Similar problems emerge with ideas such as modernity/modernism, liberalism, and gender, with each having different genealogies in US-based English, American, and Women's and Gender Studies. So this anthology intervenes in this particular set of debates, and reflects our commitment to produce forms of knowledge that recognize the echoes and dissonances that are constitutive of our fields of study to promote a more open communication, play, and exchange of ideas between US-centered debates in Caribbean and Latin American Studies, as well as the conversations, frameworks, and debates that have become central in Latin America and the Caribbean.

This anthology emerges from an initiative called the "Latin American Keywords Project," which took place between 2005 and 2014, and establishes an important conversation with the ideas developed by Antonio Cornejo Polar in his last (and very controversial) essay, "Mestizaje e hibridez: los riesgos de las metáforas. Apuntes" (1998). In this essay, Cornejo Polar expressed his concerns with "el excesivo desnivel de la producción crítica en inglés que parece—bajo viejos modelos industriales—tomar como materia prima la literatura hispanoamericana y devolverla en artefactos críticos sofisticados" (the excessive unevenness of the critical production in English that seems—under old industrial models—to take Spanish American literature as raw material that is transformed into sophisticated critical artifacts) (869). More specifically, Cornejo Polar was concerned with the production of scholarship about Latin America that was written in English and was primarily based on critical studies published in English in the United States, creating an implicit hierarchy between the knowledge produced by US-based Latin Americanists and scholars writing in and from Latin America.² For Cornejo Polar this tendency illustrated the monolingualism and regionalism of the false universalization of Latin American Studies. Or to put it more simply, in his last essay Cornejo Polar warns us against the totalizing gestures of globalization in the political, historical, and cultural realms.

So the "Latin American Keywords Project" is born out of this pedagogical and disciplinary imperative to complicate debates, and to identify new and useful notions in our disputed fields of inquiry. Yet we want to resist some of the facile simplifications of these particular debates, such as the validation of scholarship produced in the native languages by Caribbean and Latin American scholars as more "authentic" than research produced elsewhere. On the one hand, this would be a weak solution to the set of questions that we have confronted in our classrooms and in our critical work because it will not promote the exchange of ideas that we believe is crucial in our teaching and research initiatives. After all, several theorists and schools of thoughts that have emerged in the Global North have become central in Latin American and Caribbean based debates and scholarship. Furthermore, with the massive migration of people of Caribbean and Latin American descent to the United States, many scholars are engaging in research initiatives that redefine the Americas beyond the confines of the traditional nation-states to include the experiences of an increasing number

of people who reside elsewhere. However, we do not want to assume a critical stance that would deny the important connections between the debates, notions, and works not published in the Caribbean and Latin America that have become crucial in the articulation of a new lexicon and new theoretical paradigms in these regions. Instead of framing the discussion by any suggestion of a “right” or “proper” language, set of theories, or lexicon to address Latin America or the Caribbean, we take as inspiration Roberto Schwartz’s notion of “as ideias fora do lugar” (misplaced ideas) (originally published in 1973), which are defined as the unceasing affirmation and reaffirmation of “ideias europeias, sempre em sentido impróprio. É nesta qualidade que elas serão matéria e problema para a literatura” (160) (“European ideas, always improperly. In their quality of being improper, they will be material and a problem for literature” [1980, 47]). For Schwartz it was key to be familiar with Brazil’s colonial past, as well as its problematic arrival to modernity, in order to understand how and why key European notions had to be transformed and adapted to concrete historical-political experiences informing the formation of Brazil as a nation. The notion of misplaced ideas, therefore, allowed Schwartz to reconceptualize the productive vicissitudes informing the rearticulation of what Mignolo (2000) would later denominate as global ideas with local designs.

The particular format we have chosen for *Critical Terms in Caribbean and Latin American Thought* has its own tradition as a genre in Latin/American and cultural studies: we propose a hybrid between a keyword and a theoretical reflection about the ways in which theory emerges and travels from and into Caribbean and Latin American intellectual and academic circles. To follow the same interdisciplinary and multinational approach that we are applying to each one of the terms presented in this anthology, we are proposing an intellectual exchange between Raymond Williams and Antonio Cornejo Polar about the ways in which lexicon and language constitute and shape different forms of knowledge as different ways of knowing.

We also want to underline another definition for the “transnational,” briefly pointed earlier; the one that has to do with the creation of alliances, expected and unexpected. Echoing Donna Haraway’s project (1991), we consider the pedagogy of crossings and contacts proposed in our book as a form of epistemology, as the way to produce new knowledges within a shared conversation in epistemology and in solidarity with politics. Hence, conversation and solidarity constitute then the center of our pedagogical engine; Cornejo Polar (2002), Williams (1985), and Edward Said (2000) reconsidered travel and movement—contact, conversation, and translation—as the best ways in which a concept can be fully understood.

EMERGENCE OF A DIALOGUE: KEYWORDS, *LATINOAMERICANISMO VERNÁCULO*, AND OTHER INTERVENTIONS

Critical Terms in Caribbean and Latin American Thought is a collection of critical essays and responses that emerges from a series of collaborations

among colleagues in Latin American and Caribbean cultural studies who are interested in identifying some of the points of contact and challenges informing the constitution of contemporary *Latinoamericanisms*. The central question motivating our work is how can we think—epistemologically and pedagogically—about Caribbean and Latin American Studies as fields that have taken different historical and institutional trajectories both across Latin America, the Caribbean, and the United States. In the United States, for example, Latin American Studies has been traditionally linked to area studies and to national security issues during the Cold War (Poblete, ed. 2003), while in Latin America the same field has been shaped by the articulation of national identity discourses in the context of the formation of nation-states (Mignolo 2000). In the past two decades, Latin American Studies in the United States has developed in conversation with specific critical trends occurring within the US academy (such as transnationalism, globalization, postnationalism, ethnic and Latino Studies); while in Latin America, Latin American Studies has unfolded around central debates such as de/coloniality, modern world systems, neoliberalism, de/territorialization, and autonomous identity formations. As a result, in the US academy, Latin American Studies has become a discipline with its own institutional and historical development; moreover, it depends on a vital dialogue with the scholars and researchers currently working and residing in Latin America to preserve its vitality and relevancy as a discipline and as a field of study.

The current project developed organically from a series of key collaborations in which the discussion of disciplinary terminology, and its problematic circulation, has become a central point of reflection of analysis. A similar set of questions were posed in a series of workshops titled “Estudios coloniales latinoamericanos: Polémicas y debates I, II, III” organized by Martínez-San Miguel at the Latin American Studies conference held in San Juan, Puerto Rico, on March 15–18, 2006. Later on, a series of presentations related to this same project at the University of Pennsylvania (organized by Martínez-San Miguel in 2007–2008) and Rutgers University (organized by Sifuentes-Jáuregui in 2008–2009) allowed us to identify potential collaborators as well as the terms that were going to be chosen for our collection. Additionally, the editors of this anthology participated in another iteration of this project at the Tepoztlán Institute for Transnational History (2007), and even more recently in an international exchange between the Universidad Nacional Autónoma de México and Rutgers University analyzing the notions of “queer” versus “*cuir*” and the diverse translations, theoretical uses, challenges, and political practices of this critical idea up and down the hemisphere (2012–2014).

Some of the questions explored in these series of panels and workshops were: What are the key concepts used in Latin American Studies by scholars teaching and conducting research in the United States and Latin America? How can we produce scholarship that is relevant and meaningful for our colleagues and students in the United States and in Latin America? How can we acknowledge and analyze the diversifying meaning of a supposedly common lexicon used within Latin America itself to refer to regional or specific

cultural and historical experiences? How can we make these differences productive? Can we foster a sustained academic collaboration if we do not even share the same referents when we use some of the key terms to describe our object of study? How can we produce critical anthologies and scholarship that acknowledge the points of contact and the differences between the ways in which we use terms such as colonial, creole, modernity, American(ism), nation, transculturation, *mestizaje*, and gender/sexuality within Latin America and in the United States? Can we produce a disciplinary knowledge that is current and relevant for specialists and students of Latin American cultures in US American and Latin American universities?

The “Latin American Keywords Project” sought to situate itself in dialogue with the critical genealogical project proposed by Williams with this *Keywords: A Vocabulary of Culture and Society* (1985), as well as a number of more recent works that have expanded on his initial vision, for example, Tony Bennett, Lawrence Grossberg, and Meaghan Morris’s *New Keywords: A Revised Vocabulary of Culture and Society* (2002), or more regional iterations such as Bruce Burgett and Glenn Hendler’s *Keywords for American Cultural Studies* (2007). This keywords project also sustains an important conversation, and a similar set of goals as the bilingual edition of the *Dictionary of Latin American Cultural Studies* edited by Robert McKee Irwin and Mónica Szurmuk (2009 and 2012).

In his monumental *Keywords*, Williams proposed a set of questions informing debates relevant to the production of knowledges in European and American academies. His book proposes and analyzes different genealogies detailing the connection and interaction between the everyday use and the theoretical framing (or specialized meaning) of a critical vocabulary that Williams designates as a “keyword.” For Williams (1985), the work of defining keywords is more than simply identifying the etymology and use of a given word, but rather appreciating and understanding the social and cultural pressures that promote particular formations of meanings and nuances. Precisely, he states that the development of keywords is “the record of an inquiry into a vocabulary: a shared body of words and meanings in our most general discussions, in English, of the practices and institutions which we group as *culture* and *society*” (15; emphasis in the original). Moreover, keywords “are significant, binding words in certain activities and their interpretation; they are significant, indicative words in certain forms of thought. Certain uses bound together in certain ways of seeing culture and society, not least in these two most general words” (15). Williams’s project might remind us of Michel Foucault’s understanding of discourse; however, rather than looking for broader crystallizations of how language operates and mobilizes itself, he is more exact in locating *within* specific words a history of ideas. Also, he seems more interested in the dialectics between the everyday usage of the keyword and its specific meaning within a field of study.

In his classic example of the keyword “culture,” he notes among its many meanings a plethora of social and political significations that are at once connected or at odds with each other. For example, he distinguishes culture

as “a kind of social superiority” to “behaviour,” as well as culture as “central formation of values” to “a particular *way of life*” (Williams 1985, 12; emphasis in the original). In his example he tries to tease out how these different meanings are related to interior and exterior elements of the word in terms of context, history, discipline, or conceit; in other words, terms that are linked to space and time. Although Williams limits the scope of his investigation to words *in English*, he nonetheless makes an essential caveat: “Many of the most important words that I have worked on either developed key meanings in languages other than English, or went through a complicated and interactive development in a number of major languages” (20). Here he acknowledges the centrality of translation, in the widest sense possible. Thus, he adds,

It is greatly to be hoped that ways will be found of encouraging and supporting these comparative inquiries [related to keywords in other languages], but meanwhile it should be recorded that while some key developments, now of international importance, occurred first in English, many did not and in the end can only be understood when other languages are brought consistently into comparison. (20)

Critical Terms in Caribbean and Latin American Thought is located at the crux of this insight. Already, Bennett, Grossberg and Morris have commented on Williams’s equation of “‘English’ language with British usage” (2005, xix),³ although the authors insist that they hope to give “English” a more “international” character—despite “English holding an often oppressively privileged status in limiting as well as enabling much of that flow [across national boundaries]” (xix). In other words, *New Keywords* still keeps English as a lingua franca that defines and delimits the terms of the debate, and does not necessarily pay attention to the false cognates that may be produced across languages and cultures. Likewise, Burgett and Hendler’s impressive *Keywords for American Cultural Studies* (now in its second edition, November 2014) “shares a number of [...] fundamental premises with Williams’s, as well as its other successors” (3). More precisely, Burgett and Hendler’s (2007) collection understands that their *Keywords* is delimiting the critical genealogies of each term to cultural theory as formulated by the academic debates within the United States. Indeed they make the important editorial decision “that authors specify when they are talking about ‘America’ and when they are talking about the ‘United States’” (4). This editorial—hence, cultural and political—choice places their work within the restrictive economy of the usages of “English” in the United States at the start of the twenty-first century, but it also reminds readers of the historical and cultural forces that shape each keyword.

As a result, *Critical Terms in Caribbean and Latin American Thought* becomes a critical exercise in linguistic and cultural translation—our project shuttles between Spanish and English, and back again, to attend to what Edward Said calls “travelling theories.” To wit, what happens to a keyword

or a theory when it travels across borders? How does the keywords change? How is the context understood differently by the way the keyword reflects new meanings on that cultural, social, or political space? Furthermore, in this anthology we propose a similar gesture to the one informing Said's foundational essays "Traveling Theory" (1983) and "Traveling Theory Reconsidered" (2000), particularly his reflections about how theoretical paradigms are simultaneously decontextualized, transformed, and enriched as they are adopted in new settings. Said reflects about the changes that European theories undergo when they crossed the Atlantic. Simply stated, what happens to that European articulations of theory in the United States? Also, what kinds of changes does the new context impinge on the original theoretical articulations? "Traveling Theory" may be considered an autobiographical essay, insofar as it speaks to questions of the traveling subject: what happens to subjects when they leave their homeland? How do these subjects redefine the new spaces they inhabit? The traveling subject might be considered an embodiment of transnationalism as theory. As academics working in and across different cultural and political institutions and spaces, traveling subjects as traveling theories instantiate the personal as political.

Thus, given the shapes that Caribbean and Latin American Studies have taken both North and South, the editors of this collection have stressed the comparative nature of how these keywords travel and circulate up and down the hemisphere. The design of the proposed book asked each author to give an initial approximation of a cluster of terms around 12 key notions, and to invite another scholar from another discipline or institutional location (or from the other side of the border, so to speak) to respond to her or his longer essay. This double perspective allowed the editors to consider how the hybrid or creolized cultures of the Caribbean and Latin America offer an important testing ground to elaborate foundational keywords. Moreover, they asked how cognates such as *liberal*, *nación*, or *modernidad* follow Williams's English-based genealogies, by specifically asking contributors to consider wherein lie the splits, the nuances, and ruptures of signification of Caribbean and Latin American keywords vis-à-vis those theorized in the global North.

In this central way, this collection goes beyond William's thought-provoking engagement with the notion of keywords, to include the foundational work of Cornejo Polar, who was deeply concerned with the production of knowledges from and about Latin America, and developed three main projects to address this issue. First, the *Revista de crítica literaria latinoamericana* (RCLL) that was founded in 1973, with the main objective of promoting the critical study of Latin American literature and culture produced by scholars based in Latin America, or scholars based in other parts of the world that are deeply committed with the knowledges and debates that are relevant in Latin America. To fulfill this goal, the RCLL publishes articles in Spanish and Portuguese, and was originally sustained with a list of subscribers located in many centers of higher education and cultural production based in Latin America. The second initiative promoted by Cornejo

Polar was the study of the origins of the critical and theoretical thought in Latin America, a project that he supported both through publications in the *RCLL* and in a series of conferences hosted at UC-Berkeley in the early 1990s under the title “Encuentro Latinoamericano en Berkeley.” He would refer to this particular line of inquiry as the study of “poéticas coloniales” or “poéticas latinoamericanas” to identify the origins of a theoretical and critical thought in Latin America (*RCLL* Nos. 43–44). Third, Cornejo-Polar was a strong advocate for the study of what he denominated as “latinoamericanismo vernáculo,” that he would define as a combination of critical interventions that were produced from within the Latin American contexts, as well as disciplinary terminologies and debates that emerged elsewhere but that developed a very particular meaning and set of inflections in the context of Latin American based thought.

A central concern in Cornejo-Polar’s conceptualization of a vernacular Latinoamericanism was the imposition of supposedly global theoretical frameworks that were totally foreign to the Latin American context and that were developed at the expense of theories and ways of knowing produced among Latin America–based scholars. The lack of systematic knowledge and engagement of some US-based Latin Americanists and Caribbeanists with the relevant conversations and debates among intellectuals and scholars in Latin America and the Caribbean was a symptom of the lack of real connection between academics in the United States, the Caribbean, and Latin America as a *subject*—and not only an *object*—of study. Our volume adds another layer to this South-North dialogue, which is the inclusion of debates and readings of critical theory from the Global North by Latin America–based networks of scholars.

Critical Terms in Caribbean and Latin American Thought converses with these three dimensions of Cornejo-Polar’s work—the production of a serial publication that would connect Latin Americanists from the Global North with the Global South, the study of the origins of critical theoretical thought in Latin America, and the development of a vernacular Latinoamericanism—but from a very particular set of questions. The main purpose of this collection is to take advantage and to promote a more robust dialogue among Latin American and Caribbean scholars in the Americas beyond the United States, in order to train new generations of intellectuals who can establish and carry out conversations that recognize the richness and challenges of the diverse intellectual genealogies informing Caribbean and Latin American Cultural Studies in the Americas.

CARIBBEAN AND LATIN AMERICAN KEYWORDS IN AN INTERDISCIPLINARY AND GLOBAL PERSPECTIVE

Each one of the coeditors of this anthology has been working with individual projects linked to the challenges and advantages of conducting Latin American Studies with US- and Latin America–based institutions and scholars. Yolanda Martínez-San Miguel has explored the challenges of conducting

Latin American Colonial and contemporary Caribbean Studies produced in the United States and in Latin America. Some of the issues that have become central in her work are informed by challenges faced conducting research in the Caribbean, Latin America, and the United States. For example, in the case of Colonial Latin American Studies, one important area of debate has been the adoption of transatlantic and early modern paradigms to propose a global study of the imperial/colonial experiences taking place in the sixteenth, seventeenth, and eighteenth centuries. One concrete example of how the problem of terminology becomes crucial in the articulation of a field of study involves the debates around the Early Ibero-American Studies. Martínez-San Miguel participated in the first “Early Ibero/Anglo Americanist Summit,” organized by Ralph Bauer and other colleagues in May 2002. This event gathered 112 scholars/teachers of Ibero-American and Anglo-American colonial literature and invited them to propose an interdisciplinary collaborative pedagogical and research project to teach a hemispheric colonial literature of the Americas. Two years later, Ralph Bauer and David A. Boruchoff organized the “Early Americanist Summit II: Beyond Colonial Studies: An Inter-American Encounter,” and one of the areas of debate was the problems of a disciplinary and theoretical language that was presumably shared between Anglo and Spanish Americanists. Terms like early modern, Ibero-American Early Modern Studies, and even more specific notions like colonial and viceregal become untranslatable or function as false cognates among scholars not only in the United States and in Latin America, but also between different regions of Latin America, such as the colonial and postcolonial Caribbean and the viceregal and sovereign centers of what we today know as Mexico, the Andean region, or the Southern Cone. When these terms travel to Latin America, debates about “estudios transatlánticos” or “estudios coloniales” confront very localized forms of misunderstanding and misreading that serve sometimes as barriers and other times as productive intellectual junctures. One of the questions that became central in the collaborations between colonial and early modern scholars was to be vigilant of a possible recolonization of colonial studies by a theoretical framework dominated by imperial enterprises mobilized from the Global North. Crucial in this kind of multidisciplinary exploration was the recognition of the challenges and limitations that such an intellectual project would confront, and to be respectful of those limits without rejecting the gains produced by the proposed collaboration.

Similar kinds of issues have emerged in colonial and postcolonial Caribbean Studies. For example, the untranslatability of *criollo* and *creole* in the specific context of colonial and postcolonial Caribbean Studies becomes the basis for language—and sometimes even empire—specific scholarship that critically engages the definition of the region as a set of discrete historico-political and cultural units. By the same token, notions like the postcolonial Caribbean become more useful in the context of the Anglo-Caribbean, while coloniality and decolonial tend to have more relevancy in the Spanish and French Caribbean, respectively. The indigenous-based notion of “coloniality

of power” (Quijano 2000) is also challenging in the case of the Caribbean since in some cases this model replaces the “missing” indigenous population with indigenized versions of people of African descent, eventually proposing *mulataje* as the regional inflection of mestizaje (Wynter 1970; Buscaglia 2003; Mignolo 2005). Scholarship that interrogates the invisibility of indigenous populations from Caribbean historical archives (Newton 2013), as well as ample debates about creolization in the region, call for a careful adaptation of the notion of coloniality of power in order to give a proper account of the political and social processes in the region (Enwezor et al. 2003; Martínez-San Miguel 2014). US-based Caribbean Studies, on the other hand, tend to conceptualize the region as a distinct branch of Area Studies (sometimes in dialogue or even conflated with Latin American Studies), while scholars based in the Caribbean itself do not tend to conceive studies of the region as Caribbean Studies (Mohammed, November 27, 2012, personal conversation).

Ben. Sifuentes-Jáuregui has interrogated “coming out” narratives in Latino American gay and lesbian narratives, and has approached the question of how to conceive and trace Latin American and US Latino queer subjectivities and discourses. Sifuentes-Jáuregui started rethinking about the limitations of terms such as “gay,” “lesbian,” even “queer,” to identify Latin American sexualities at the Queer Keywords Conference, organized at University College Dublin in 2005. In his recent work, he examines “coming out” narratives that have been so powerfully central first to presentations of gay and lesbian identities, then as a figure of queer potentiality and performativity. Nevertheless, Sifuentes-Jáuregui suggests that the conceptualization of queer performativity hinges on a historical event that took place in the United States (Stonewall), which through a theoretical sleight of hand gets constantly displaced. Sifuentes-Jáuregui (2014) asks what are the historical and political events that inaugurated and shaped Latino American queer identities and their narratives? Thus, for Sifuentes-Jáuregui, how subjects piece themselves out of particular historical, social, or political events and vocabularies becomes quite meaningful in the formation and sedimentation of keywords.

Marisa Belausteguigoitia has worked with the disciplinary challenges of engaging in Feminist Ethnic Studies while conducting research in Mexico, and has actively participated in a South-North dialogue for the production of a Latin America-based feminist epistemology, namely, in her project *Güeras y prietas: género y raza en la construcción de mundos nuevos* (PUEG 2009). In the case of Mexican and Chicano Studies, Belausteguigoitia has also proposed comparative border studies that focus on Chicana discourses in the northern frontier and Zapatista movements in the southern border of Mexico. Particularly, she studies the way in which Latino/a Chicano/a Studies knowledge and cultural practices produced in the United States have traveled back and are being appropriated and taught in Mexican classrooms (Belausteguigoitia and Magallanes 2012). What interests her most are the concepts and pedagogical maneuvers that may transform the everyday

traditional classroom space (with a teacher in the front of the room) into an open and transnational one, a space of crossing, which provokes the incorporation of critical and innovative shiftings: from cultural to gender studies to queer/*cuir* studies, and crossing cultures, from Mexican to American, to Latino/a and Chicano/a Studies. In order to do this she has been working with what she calls “pedagogy of the double” (Belausteguioitia 2012), which consists in the reading of “unknown” Chicana/o writers in the Mexican academy through a pairing and debating their production vis-à-vis hegemonic Mexican intellectuals. An example of this is the discussion of the notion of “the wound,” where she pairs Gloria Anzaldúa’s notion with Octavio Paz’s. This “pairing” pedagogy represents the possibility of reading both ways, North and South, the United States and México, but with a turning of the screw of interpretation: what represents the “North” is a lesbian, feminist, Chicana writer, and the “South” gets embodied by a “white,” heterosexual male. Another pairing she has analyzed is the comparison between Anzaldúa and subcomandante Marcos as mediators and translators of those excluded from the Mexican nation (Belausteguioitia 2012). As other critical and feminist theorists who teach in public universities with disenfranchised students, she works within the frame of pedagogies of decolonization as a set of questions and practices that visualize the increase of a position of consciousness-raising related with historical reasons of exploitation and discrimination based on gender, sex, class, and race to be worked in the classroom. She is also creating new institutional spaces through the design of a special emphasis in graduate studies at UNAM, which allow students in México to engage with Latino/a and Chicano/a Studies as part of their repertoire of critical operations.

Finally, along with the editors’ critical passions, the main reflection proposed in this anthology also takes into account the generic difference between the “ensayo culturalista” and “crónicas” published in Caribbean and Latin American newspapers by well-known public intellectuals such as José Martí, José Enrique Rodó, Gabriela Mistral, Roberto Fernández Retamar, Carlos Monsiváis, and Nelly Richard for broad consumption and the US academic paper produced for professional journals for university-trained specialists. We see how these internal formal contradictions figure out in critical interventions by Angel Rama, Antonio Benítez Rojo, Silviano Santiago, and Aníbal Quijano, among many others, whose work has circulated widely in the United States, in the Caribbean, and in Latin America. The chapters included in this anthology reflect a combination of the different schools of thought and intellectual genealogies informing polemical essays and thought-provoking *crónicas*, in which cultural production becomes an ideal space for the proposal and dissemination of different intellectual projects. We address this formal aspect in the production and circulation of knowledge in Caribbean and Latin American Studies by inviting our collaborators to engage in a unique format that would allow us to showcase some of these generic and genealogical intellectual traditions.

THE DESIGN OF CRITICAL TERMS IN CARIBBEAN AND LATIN AMERICAN THOUGHT

For this anthology we chose 12 terms that are extensively used in Caribbean and Latin American scholarship produced locally and elsewhere, but that have developed specific intellectual genealogies and trajectories. In many cases, these 12 keywords function as imperfect or false cognates within Caribbean and Latin American scholarship, and this collection tries to see this as a productive moment to promote new conversations and debates. We include chapters that define the intellectual trajectories and genealogies of the following keywords: *indigenismo*, Americanism, colonialism, *criollismo*, race, transculturation, modernity, nation, gender, sexuality, *testimonio*, and popular culture. We invited 12 colleagues to write 5,500–6,000 words chapters on clusters of terms around each one of these keywords. Therefore, each lead chapter reflects about a central keyword in conversation with other terms that are either derived, related, or posed as potential responses, subversions, or interrogations of the original keyword. Each colleague writing a lead chapter invited another colleague to write a shorter response chapter (approximately 2,500–3,000 words long). The response chapters were conceived as a collaborative effort and not as a polemical or oppositional response. In many cases, the response chapter supplemented the lead chapter by exploring a debate from a different disciplinary perspective or field (including discussions in Latin American, America, Caribbean, Ethnic and Latino and Women and Gender Studies), or by exploring an angle or aspect of the concept that was not necessarily discussed in the lead chapter.

Each one of these keywords is conceived in conversation with a broader cluster of terms that is considered by each one of the authors of these chapters. So this collection is not a dictionary, an encyclopedia, or a traditional keyword anthology (the way Williams, Bennett et al., or Burgett and Hendler organized theirs), but it is conceived as a series of debates that could illuminate and inform a historical and cultural survey of Caribbean and Latin American Studies. Each pair of chapters traces the origin, development, and evolution of a cluster of terms, referencing primary texts or examples of contemporary cultural productions or research initiatives that illustrate the most recent discussions around this concept in the different locations in which Caribbean and Latin American Studies are currently developing. The idea behind the lead chapter and response format is to encourage further debate around each specific term, thereby highlighting South-North, North-South, and South-South approaches to each critical term.

This collection is conceived as a lively conversation and collaborative conceptualization process among several scholars. Each lead and response chapter reads like an open dialogue that explores different angles, areas of emphasis, and disciplinary perspectives in the constitution of each keyword. The 12 clusters of terms included here also refer implicitly to the historical development of Caribbean and Latin American cultures and societies

from the colonial period to the twenty-first century. The first eight chapters address notions that are central in the conceptualization of the Caribbean and Latin America in the colonial period, but that are still central in the articulation of contemporary Latin American and Caribbean identities. In that context, Marisa Belausteguioitia reviews indigenismo and indigeneity in Latin American literature and culture from the colonial period to the present by establishing a conversation with Zapatismo in México and indigenismo among Chicana writers. María Josefina Saldaña-Portillo reinfects the discussion about Indianness by contrasting colonial discourses and Latin American nationalist and revolutionary conceptualizations of “lo indio.” Americanism’s intellectual genealogy is traced by Juan Poblete to understand contemporary inter-American relations within and outside the US borders. In his response, John Rowe explores the limits and challenges of the notion of Americanism/o in light of neoimperial frameworks that have been questioned by scholarship and activism on dispossession and exploitation as conceived in the case of Native Americans and immigrants to the United States. Nelson Maldonado-Torres discusses the difference in definition between colonialism, postcolonialism and decoloniality in Caribbean and Latin American Studies. Leece Lee-Oliver complicates the conversation by adding US Native American experiences of colonialism, racism, and dispossession to the Caribbean and Latin American debates. Mazzotti discusses the emergence of *criollo*/creole to refer to people of European or African descent who were born and/or raised in Latin America and its eventual evolution into *criollo* and nationalist *criollismo* during the late eighteenth and early nineteenth centuries. Adlai Murdoch, on the other hand, focuses on the additional inflections added by the notion of creole languages in colonial and postcolonial Francophone and Anglophone regions, as well as the later iterations of *créolité* and creolization in the Caribbean.

Nineteenth- and twentieth-century thought in the Caribbean and in Latin America is invoked in this volume through notions of *mestizaje*, transculturation, modernity, and the nation. The next eight chapters meditate about the original articulations of these notions in the context of the nation formation in the continental Americas and extended colonialism experienced in the Caribbean, while they also trace the legacies of these concepts through ideologies still in existence today. José Buscaglia-Salgado’s chapter traces the complex development of racial discourses in Latin America and the Caribbean through notions like *mestizaje*, *négritude*, and creolization, while Kathleen López interrogates the limits of *mestizaje* and *mulataje* to conceptualize the Asian migration to the Americas. Jossianna Arroyo discusses the coincidences and divergences between notions like transculturation, syncretism, and hybridity that have been central in Latin American and Caribbean Studies. Laura Catelli inflects her response through an analysis of the persistent notions of race and culture that still permeate the conceptualization of cultural contact and exchange in our discipline. Modernity, *modernismo*, and postmodernism, key notions in Latin American cultural and social studies, are reviewed by Graciela Montaldo as a central motive in Latin American

literatures and critical discourses. Alejandra Laera supplements Montaldo's chapter by tracing some of the intellectual and institutional genealogies of modernity and postmodernity that have taken and are currently taking place among Latin America-based scholars and thinkers. The emergence and exhaustion of the notion of the nation in Latin America and the Caribbean is the center of the reflection proposed by Román de la Campa. Héctor Hoyos reconsiders the limits of the national by using the 2014 Brazil World Cup as a point of reference.

The late twentieth century and the twenty-first century are represented through concepts that refer to the articulation of subaltern and minority perspectives in the Americas. Lawrence La Fountain-Stokes proposes an erudite review of the emergence and development of gender studies in the Caribbean and Latin America, while Montserrat Sagot adds more Latin America-based work on gender to complete the discussion proposed in the lead chapter. A similar exchange takes place between Licia Fiol-Matta and Carlos Figari, in their collaborative meditation on the parallel institutional developments of Latin American queer activism and critical productions as conceived and perceived by Latin Americanists based in the United States and in Latin America. Ana Forcinito traces the specificity of testimonio in the Caribbean and the Southern Cone, while Arturo Arias retraces the whole debate about the origins of testimonio and its centrality in the articulation of subaltern voices in Latin American cultural productions and criticism. Finally, Ignacio Sánchez Prado discusses the difficulties and historical transformations in the conceptualization and performance of Latin American popular culture, while Susan Antebi invites us to reconsider the notion of popular culture in the context of the global reach of digital technologies. Each pair of chapters proposes a collaborative discussion and debate of these terms by analyzing their historical development and their contemporary distinct iterations.

Furthermore, and as an example of how our compilation supplements already published keywords and dictionaries on Latin American notions, our collaborators take advantage of interdisciplinary conversations and debates taking place in American Studies, Women's and Gender Studies, Ethnic and Latino Studies, as well as literary and cultural studies in the United States. Incidentally, between Maldonado-Torres's and Mazzotti's respective discussions, they introduce a rich and complex history of colonialism and its subject that is usually invisible in the study of colonization in English. For example, in Bennett et al.'s *New Keywords*, the author of the entry on colonial expansion notes that the eighteenth century brought "clusters of colonized territories to be controlled by increasingly powerful European nations, the Dutch, French, and the English/British in particular" (2005, 43). The fact that Spain remains out of the circle of "powerful" nations reveals a critical blind-spot that our collection seeks to remedy. Likewise, but certainly in line with its narrower focus, the "Colonial" entry for *Keywords for American Cultural Studies* only looks at the meanings of colonialism within the history of the United States (Burgett and Hendler 2007, 52–56).

There were several reasons behind our choice of this particular structure. First we wanted each pair of chapters to pose a collaborative discussion that promoted further reflection about the utility and challenges presented by each keyword in the fields of Caribbean and Latin American Studies. Second, we wanted to demonstrate how many of these debates keep expanding in new directions, as new cultural productions or questions emerge in the field. Finally, we wanted to show how many of these terms have produced debates that go beyond the Latin America/Caribbean or US binary. In many cases the lead and response chapters address discussions that have developed at different time periods or in different academic fields that could benefit of further collaborations. In other cases, the response chapter explores examples in which the particular keyword ceases to offer the best framework to lead a discussion and offers new critical pathways to fill this gap. In all the cases, these disciplinary terms are conceived as fluid notions that are in a continual process of development, change, and evolution, in the context of a Latin Americanism that is not only transnational but also global in its focus and intent.

Although all the chapters discuss each keyword from its origins into the present debates, we have organized the entries taking into account the historical background informing the use of these terms within Caribbean and Latin American Studies. Therefore, the collection begins with indigenism, Americanism, colonialism, and criollismo from 1492 until the late eighteenth century; race, transculturation, modernity, and nation correspond roughly to the main debates in the nineteenth and early twentieth centuries; while the twentieth and twenty-first centuries are referenced more fully in the essays for gender, sexuality, testimonio, and popular culture. Although the chapters can be read in any particular order, the current organization facilitates the adoption of this text in survey courses in Caribbean and Latin American cultural and literary studies at the undergraduate and graduate levels. Therefore, although this collection is ultimately conceived as a contribution to Caribbean and Latin American scholarship at large, there is a pedagogical impetus that informs the internal structure and selection of these keywords.

The current collection is also a project conceived in two parts. The first one is this collection in English. The second part of the project will be the publication of the collection in Spanish to reach Latin America-based readers who could also benefit from this intellectual project. Our plan is to translate all the chapters included in this collection and to publish it in Spanish in collaboration with the *Revista de crítica literaria latinoamericana*. Given the intellectual filiation of this project with the work of Antonio Cornejo Polar, founder of this journal, we believe this would be an adequate venue to publish this collection in Spanish. In this regard this book will follow the bilingual format of Irwin and Szurmuk's *Diccionario de estudios culturales latinoamericanos* (2009), which was released as *Dictionary of Latin American Cultural Studies* (2012), although our lead chapter and response

format around a cluster of terms differs from the dictionary format followed in these two compilations. We are hoping that this particular kind of bilingual initiative would encourage more dialogues and exchanges to increase the list of terms and notions that could be included in projects of this kind. As the list of terms grew organically through our own professional and academic engagements, it was also evident that our list of terms was far from complete. Many important terms are not included in this anthology—such as avant garde, melodrama, *desaparecidos*, performance, territory, *narcocultura*, cultural agents, Marxism, and violence, among many others—and it is our hope that others will continue with similar efforts to transform the Caribbean and Latin America from objects to subjects of study that emerge and develop in the close collaborations forged between scholars just like us.

TOWARD DIALOGIC SCHOLARSHIP AS AN EPISTEMIC INTERVENTION

The ultimate goal of the particular structure and format of this anthology is to propose an epistemic intervention that would open Caribbean and Latin American Studies to exchanges with a wide variety of intellectual circles and notions, as well as a broad array of multi- and inter disciplinary conversations. We take as inspiration two important moments in Latin American and Feminist Studies that have resulted in epistemic transformations. The first one is the marginalization of the Global South not only in terms of its centrality in the articulation of modernity, but also in terms of its almost complete absence in the constitution of systematic forms of knowledge. After all, Schwartz's essay on "misplaced ideas" takes as a point of departure the erasure of Brazil from modern scientific knowledge as a result of its colonial history as a slave society:

Toda ciência tem princípios, de que deriva o seu sistema. Um dos princípios da Economia Política é o trabalho livre. Ora, no Brasil domina o fato "impolítico e abominável" da escravidão. Este argumento [...] põe fora o Brasil do sistema da ciência. Estávamos aquém da realidade a que este se refere; éramos antes um fato moral, "impolítico e abominável." Grande degradação, considerando-se que a ciência eram as luzes, o progresso, a humanidade, etc." (1980, 151)

(Every science has principles on which its system is based. Free labor is one of the principles of Political Economy. Yet in Brazil the "unpolitical abominable" fact of slavery reigns. This argument [...] places Brazil outside the system of science. We fell short of the reality which science refers; we are rather an "unpolitical and abominable" moral fact. All this was a degradation, when we think that science was Enlightenment, Progress, Humanity, etc. [33])

At the core of this intellectual and genealogical project there is an impossibility that expels Brazil (as well as the Caribbean and Latin America) from the realms of liberal, enlightened, and scientific knowledges. The ultimate consequence of this mode of thinking was the exclusion of the non-First

World Americas, not only from science, but also from the Enlightened definition of Humanity.

The second moment is the interrogation of scientific knowledge that has been taking place among feminists thinkers. This particular question has also been central in subaltern and ethnic studies. It also echoes Haraway's interrogation of the notion of objectivity as the central tenet that authorizes scientific knowledge. In her essay "Situated Knowledges: Science Question in Feminism and the Privilege of Partial Perspective," Haraway reflects on the separation of white, masculinist, scientific and philosophical knowledges from "the embodied others, who are not allowed *not* to have a body, a finite point of view, and so an inevitably disqualifying and polluting bias in any discussion of consequence outside our own little circles" (1988, 575). In her essay she reflects about the limitations of the disembodied, abstract forms of knowledge that dismiss the realities of localized and embodied experiences in the production of ways of knowing. She proposes instead a feminist version of objectivity that takes into account how practices of domination and asymmetries of privilege and oppression inform the kinds of knowledge that are deemed as more accurate than others. The erasure of bodies, experiences, and specific sociohistorical contexts ends up legitimating the contradiction on which Schwartz's notion of misplaced ideas is founded. Haraway proposes instead that "we do need an earthwide network of connections, including the ability to partially translate knowledges among very different—and power-differentiated communities" (1988, 580). Following Haraway's interrogation of science's desire to reach universality, we would like to echo Jean Bernabé, Patrick Chamoiseau, and Raphael Confiant's (1990) notion of diversality to account for the universality of human differences, or even Gloria Anzaldúa's (1987) proposal of "la facultad" as another inflection of Chicana indigenous ways of knowing. One of the conclusions of Haraway's (1988, 581) essay is her proposal of "situated knowledges" as a way to anchor the disembodied universal abstraction of the objective and conquering gaze of science. Latin American Studies as a field confronted a similar question, which was addressed by Walter Mignolo (2000) in his proposal about the centrality of the "locus of enunciation" for the production of knowledges about the Latin American experience.

The main goal behind the collaborative structure for each keyword was to adopt what Haraway conceptualizes as a feminist critical empiricism that acknowledges multiple forms of situated knowledges based on conversation, dialogue, and solidarity instead of more confrontational forms of intellectual debate: "But the alternative to relativism is not totalization and single vision, which is always finally and unmarked category whose power depends on systemic narrowing and obscuring. The alternative to relativism is partial, locatable, critical knowledges sustaining the possibility of webs of connections called solidarity in politics and shared conversations in epistemology" (1988, 584). In this regard, the structure of the anthology

translates into the theoretical space the interrogation of the abstract universality of the transnational framework as universal knowledge to promote an exchange between knowledges produced from different physical, disciplinary, and institutional affiliations. The pairs of chapters included here illustrate the many ways in which situated, embodied, and disciplinary informed knowledges elucidate new angles or dimensions of these clusters of terms for the continued revitalization of Caribbean and Latin American Studies in conversation with other disciplines and scholars situated in many personal and intellectual locations. What this anthology offers is a window to partial and historical knowledges that are ciphered in key critical terms with a long disciplinary history in Caribbean and Latin American Studies. Our contributors invite us to see from below and above, from afar and from the site, from northern and southern positionings, to complicate the forms of knowledge that we identify as our field of studies. They have framed this review of critical and disciplinary genealogies as a conversation, as a radical pedagogy that interrogates practices that confine, segregate, and engage with those that offer space for change, invention, and spontaneous shifts (hooks, 1994, 11).

Ultimately, we conceived *Critical Terms in Caribbean and Latin American Thought* as a twofold invitation; the first one is aimed toward a scholarly audience eager to resituate the value of cross-over knowledges that may find appeal not only in the recognized academic disciplines and areas of emphasis, but also in nontraditional or adjacent fields such as museum studies, nonprofit sectors, social justice studies, and international public policy on both sides of the border. The second invitation is of a different nature. As much as we want to resist the facile validation of debates around vernacular scholarship, we also want to complicate the notions produced in US-based institutions. This is why we articulate our pedagogical intervention: for every “entry,” there is at least one other “exit,” and for every concept, a reply. We are accepting Schwartz’s invitation to meditate on the “idéias fora do lugar” or misplaced ideas. This book is then an invitation to resituate our established systems of knowledge, to risk engaging in “off-side” teams and ideas, and to conceive these keywords of the discipline as indexing the rich past and the exciting future that persistently inform our Caribbean and Latin American critical theories.

NOTES

1. For more on this precise use of the notion of “transnational,” see Weinberg (2004, 230).
2. Walter Mignolo addresses a similar set of questions through his reflection on the intellectual’s locus of enunciation in the constitution of Latin American critical discourses of his books *Local Histories/Global Designs* (2000) and *The Idea of Latin America* (2005).
3. Burgett and Hendler (2007, 4), following Paul Gilroy, make a similar observation of William’s “British” inflection, as well as his class positionality.