

XXXVIII International Congress of the Latin American Studies Association

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**LASA2020**

**AMÉRICA LADINA**

VINCULANDO MUNDOS Y SABERES, TEJIENDO ESPERANZAS



# LASA2020 AMÉRICA LADINA

VINCULANDO MUNDOS Y SABERES, TEJIENDO ESPERANZAS

Anti-Harassment Policy .....	#	Acknowledgements .....	xxii
Palabras de Bienvenida de la Presidenta de LASA .....	iii	Service to LASA and the Profession, LASA Officers, Committees, and Task Forces .....	xxiii
Mensaje del Comité de Programa .....	vii	LASA Secretariat .....	xxviii
Highlights at Every Congress .....	x	Congress Logistics .....	xxix
Awards .....	x	Virtual Platform Information .....	xxix
Kalman Silvert Award .....	x	Certificates .....	xxix
Lectureships and Fellowships .....	xv	Childcare .....	xxix
LASA/Oxfam America Martin Diskin Memorial Lectureship .....	xv	Using this Program Book .....	xxx
Guillermo O'Donnell Democracy Award and Lectureship .....	xv	Program Main Index .....	1
LASA/Oxfam Martin Diskin Dissertation Award and Charles A. Hale Fellowship for Mexican History .....	xv	Tuesday, May 12, 2020 .....	1
Howard F. Cline Book Prize In Mexican History .....	xvi	Wednesday, May 13, 2020 .....	2
Luciano Tomassini Latin American International Relations Book Award .....	xvi	Thursday, May 14, 2020 .....	28
Bryce Wood Book Award .....	xvi	Friday, May 15, 2020 .....	55
Premio Iberoamericano Book Award .....	xvi	Saturday, May 16, 2020 .....	80
LASA Media Award .....	xvi	Sessions by Program Track .....	110
LASA-Pitt Award for Best Article .....	xvi	Index of Session Participants .....	136
Special Events .....	xvii	Film Festival Program .....	149
Welcome Ceremony .....	xvii	LASA2021 Call for Papers .....	168
Presidential Panels .....	xvii	Advertisements .....	170
LASA Film Festival .....	xvii		
LASA2020 Book Exhibition .....	xvii		
Book Presentations .....	xvii		
Photography Exhibition .....	xvii		
"Yo me visto de rojo" .....	xvii		
Leadership Circle .....	xviii		
Thank You to Our Contributors, Sponsors and Institutional Partners .....	xix		

# ANTI-HARASSMENT POLICY

It is the policy of the Latin American Studies Association (LASA) that all participants in LASA activities will enjoy an environment free from all forms of discrimination, harassment, and retaliation. As a professional society, LASA is committed to providing an atmosphere that encourages the free expression and exchange of scholarly ideas.

In pursuit of that ideal, LASA is dedicated to ensuring equality of opportunity and treatment for all members, regardless of gender, gender identity or expression, race, color, national or ethnic origin, religion or religious belief, age, marital status, sexual orientation, disabilities, veteran status, or any other reason not related to scientific merit.

Harassment of colleagues, students, or other conference participants undermines the principle of equality at the heart of these professional fora and is inconsistent with the principles of free inquiry and free expression. Harassment, sexual or otherwise, is a form of misconduct that undermines the integrity of LASA meetings and events and is considered by LASA to be a serious form of professional misconduct. Participants who violate this policy will be subject to appropriate disciplinary measures.

## **LASA Anti-Harassment Policy**

The following Anti-Harassment Policy outlines expectations for all members of the Latin American Studies Association (LASA), including those who serve in elected or appointed positions. It reminds all members, and especially those serving in key roles in the Association, that all professional academic ethics and norms apply as standards of behavior and interaction in the course of LASA-related activities.

### **1. Purpose**

LASA is committed to providing a safe and welcoming environment for all members and staff, free from harassment, bullying, discrimination, and violence based on age, race, ethnicity, national origin, religion, language, sexual orientation, gender identity or gender expression, disability, health conditions, socioeconomic status, marital status, domestic status, or parental status (hereafter, simply harassment). LASA recognizes that there is a distinction between victimization through harassment and legitimate, justifiable, and appropriate

constructive criticism. Nothing in this document shall be construed as a limitation on the ability of LASA members to evaluate and critique the merit of one another's work.

### **2. Expected Behavior**

All members of LASA, especially those in leadership roles as described above, are expected to abide by this Anti-Harassment Policy in all meeting venues, including ancillary events as well as official and unofficial social gatherings, and in the course of LASA activities outside of Congresses and Section events, as well as EC and other meetings.

LASA members are expected to follow the norms of professional respect that are necessary to promote the conditions for free academic interchange. If you witness conduct directed towards a Congress or meeting participant, be proactive in helping to stop that conduct or limit its effect. LASA members are expected to alert conference security personnel or law enforcement if they see a situation in which someone might be in physical danger.

### **3. Unacceptable Behavior**

Harassment consists of a single intense and severe act, or multiple persistent or pervasive acts, which are demeaning, abusive, offensive, or create a hostile professional or workplace environment. Harassment may include unwelcome sexual solicitation or physical advance which involves an expressed or implied reward for compliance or threat of reprisal for refusing to comply, or verbal or non-verbal conduct that is sexual in nature, thereby creating what reasonably may be perceived as a hostile or intimidating environment; it may also include threatening, intimidating, or hostile acts; circulation of written or graphic material that denigrates or shows hostility toward an individual or group; epithets, slurs, or negative stereotyping based on group identity. The purposeful exclusion of a person who is a member of a decision-making committee such as but not limited to executive council, section, nominations committee, award committee, etc. through misinformation, isolation, and lack of communication about matters in which that person should be included based on their official or designated role may also constitute harassment.

### **4. Addressing Grievances**

Complaints about unacceptable behavior at the LASA Congress or any other EC activity should follow the "Procedures for Violations of LASA's Anti-Harassment Policy". Affected members can contact any of the following LASA officials:

#### **LASA Ombudsperson**

A team of two LASA Ombudspersons will be recruited among qualified members of LASA. One of the Ombudspersons will identify as a woman, the other as a man. One will be based in Latin America, the other from any of the other regions in which LASA has members. Once the Ombudspersons are recruited, their appointments will be subject to approval by two-thirds of the Executive Council. The ombudspersons are available for confidential consultation about concerns related to harassment in violation of this policy, but play no role in addressing of alleged violations of LASA's Anti-Harassment Policy.

#### **Policy Advisor**

A trained staff member who can provide detailed information about the options for pursuing a formal harassment complaint. See "Procedures for Violations of LASA's Anti-Harassment Policy".

To read more about the procedure on how to deal with alleged violations of the Anti-Harassment Policy and obtain additional information, please visit our website: <https://lasaweb.org/en/code-conduct/>

# PALABRAS DE BIENVENIDA DE LA PRESIDENTA DE LASA

Es un motivo de alegría y profunda satisfacción darles la bienvenida al Congreso de LASA2020, el trigésimo octavo de su historia. Es, además, una gran responsabilidad en un momento crítico, el de la pandemia de la COVID-19, en que por primera vez LASA realiza un Congreso en forma totalmente virtual. En la memoria de nuestra comunidad académica, 2020 será recordado como el año del Congreso Virtual. Hacerlo en esta modalidad fue una decisión ardua, a la que fuimos llegando, animados por el deseo de mantener un vínculo de reflexión crítica y solidaridad del que todas y todos los miembros de LASA requerimos para atravesar juntos esta crisis global.

Este Congreso es el resultado del trabajo realizado durante casi dos años por un equipo académico y administrativo de más de cuatrocientas personas, comprometidas en hacerlo realidad. Su propuesta académica fue desarrollada por un Equipo de programa y setenta y ocho miembros del Comité de programa organizados en torno a cuarenta y cuatro áreas temáticas. Que cada una de las personas que contribuyó de forma generosa y comprometida a esta tarea se sienta reconocida y agradecida.

El equipo de programa, mi círculo más cercano, estuvo compuesto por cinco personas, docentes e investigadoras que nombraré en orden alfabético: Eleonor Faur, argentina, de la *Universidad Nacional de San Martín*; Jo- Marie Burt, estadounidense de *George Mason University* y la *Washington Office on Latin America*; Mariana Mora, mexicana, del *Centro de Investigaciones y Estudios en Antropología Social (CIESAS)*, México; Osmundo Pinho, brasileño, de la *Universidade Federal do Recôncavo da Bahia* y Regina Martínez-Casas, mexicana, del *Centro de Investigaciones y Estudios en Antropología Social (CIESAS)*, México. Fue un rico aprendizaje, un placer y un privilegio trabajar en forma colaborativa con este grupo de personas a las que me vinculan afectos y convicciones.

Junto a ellas y a él realizamos la tarea de escoger las secciones y construir la convocatoria que orientó este congreso en torno a tres ideas: la primera, la de "América Ladina", término acuñado por la intelectual afrobrasileña Lélia Gonzalez, para dar cuenta de la necesidad de una nueva orientación histórico-cultural y política para la región, a partir de las enseñanzas que

pueden brindar a la sociedad latinoamericana los conocimientos, saberes y experiencias de vida y lucha de las poblaciones amerindias y afrodescendientes para sostener, preservar y reparar la vida colectiva e individual, humana e inter-especies.

La segunda idea fue vincular mundos y saberes para explicar y desafiar la fragmentación y ruptura del tejido social de la región, fruto de una racionalidad neoliberal que esparce los valores del mercado en cada esfera de la vida, incrementando las desigualdades de clase, género, etnicidad y color de piel, entre otras. Para hacerlo, invitamos a pensar e interpretar diferentes maneras de vida colectiva, y a generar diversas prácticas colaborativas de producción del conocimiento.

La tercera idea fue invitar a tejer esperanzas, intelectuales, sociales, ecológicas, políticas y culturales para avanzar en el camino sinuoso de búsqueda de un futuro sostenible en el cual *América Ladina* tiene lecciones de sobrevivencia y reexistencia para compartir. Hoy, a la luz de las desigualdades sociales que la pandemia de la COVID-19 ha puesto en evidencia, se confirma la necesidad de seguir luchando por una globalización contrahegemónica, y contra el sentido común neoliberal y la desesperanza que rápidamente nos habita.

En el llamado a presentar propuestas de ponencias y paneles, y en las áreas temáticas que nuestro Comité de programa definió para el congreso de LASA2020, Guadalajara, buscamos dar cuenta de las orientaciones académicas que organizan este llamado a contribuciones. En concordancia, adicionamos a las existentes algunas áreas temáticas que menciono a continuación en orden alfabético: "Afrodescendencia: territorios, luchas y epistemología"; "Biodiversidad, cambio climático y políticas ambientales"; "Democracias en crisis, ciudadanía alternativas"; "Derechos Humanos y políticas de la memoria"; "Economía y Políticas Sociales"; "Estudios laborales y relaciones de clase".



**Mara Viveros-Vigoya**  
Presidenta

## PALABRAS DE BIENVENIDA DE LA PRESIDENTA DE LASA

“Feminismo negro e indígena en América Latina”; “Masculinidades y feminismo”, “Otros saberes: los métodos colectivos y la política de investigación”; “Políticas de género y reacción antigénero”; “Pueblos indígenas: territorios, luchas y epistemologías”; “Relaciones internacionales y geopolítica”; “Relaciones y políticas del cuidado”, “Teorías decoloniales y del buen vivir”.

A la par, como editora de LASA Forum, en los cuatro números publicados en el año de mi presidencia, continué con la publicación de dossieres específicos en cada número para poner en debate contenidos de relevancia en relación con el programa del Congreso y los paneles presidenciales. El tema del primer dossier fue “El pensamiento de Lélia Gonzalez: un legado y un horizonte”; en él se daba a conocer la perspectiva teórica y política de esta intelectual afrobrasileña, se explicaba su concepto *amefricanidade* y la vigencia de su propuesta para la región. El segundo dossier se ocupó de las violencias contra líderes y lideresas que defienden el territorio y el ambiente en América Latina, poniendo de presente la grave amenaza que se cierne sobre los territorios y las personas que alzan su voz en las comunidades contra modelos de desarrollo que socavan sus modos de subsistencia y existencia.

El tercer dossier, titulado “Verdad, justicia y memoria en América Latina”, recogió las reflexiones de periodistas, profesionales y académicos en torno a las complejidades que implican los procesos de justicia transicional, y su llamado a superar un marco legalista en aras de dar cuenta de las causas profundas de la violencia en la región. Finalmente, en el último número de LASA Forum exploramos dos temas de persistente actualidad. Uno de ellos es el de la avanzada de las ofensivas antigénero en la región y todo lo que cristalizan, respecto al deterioro del terreno democrático de la política y a la restauración de un orden sexual y familiar tradicional. El segundo tema es el de la movilidad humana y los intercambios económicos, laborales y culturales en la frontera sur de México, una zona de gran pobreza y violencia, que se ha convertido, por su situación geopolítica, en “uno de los puntos más conflictivos del mundo” y en uno de los espacios de atención más urgente para los organismos internacionales.

Como novedades en la estructura del LASA Forum, creamos dos nuevas secciones para apuntalar la propuesta académica del Congreso: “Huellas

inspiradoras” y “Voces ladinoamefricanas”. En la primera, presentamos la semblanza de algunas intelectuales y luchadoras de la región que sirven de inspiración como Marielle Franco, socióloga feminista afrobrasileña, por su trasegar contra el racismo, la violencia policial y la corrupción, y su defensa de las luchas de las mujeres negras empobrecidas y la comunidad LGBT; Berta Cáceres, líder indígena lenca, feminista y activista del medio ambiente, hondureña, ganadora del Premio Medioambiental Goldman; Elizabeth Jelin, una figura mayor de la sociología argentina y latinoamericana, por sus aportes a la comprensión del papel de la memoria y el olvido en distintos contextos sociales y políticos; y Luiza Bairros, socióloga y activista en el movimiento negro y feminista brasileiro, por su legado intelectual, político y ético.

En la sección de “Voces ladinoamefricanas” dimos a conocer reflexiones expresadas en un lenguaje poético que reclaman un nuevo lugar para saberes, conocimientos y afectos fraguados a partir de las prácticas de grupos sociales que han sufrido destrucción, opresión y discriminación. Así tuvimos como invitados de Colombia a la educadora, escritora y activista afrofeminista Ashanti Dinah Orozco y al poeta quechua yanakuna mitmak Fredy Chikangana. De México, a Hubert Martínez Calleja, perteneciente a la cultura Mè´phàà del estado de Guerrero, de Costa Rica, a Shirley Campbell Barr, una de las poetas afrodescendientes más destacadas y reconocidas en la región y finalmente, de Brasil a Márcia Wayna Kambeba, poeta y geógrafa de la etnia Omágua/Kambeba del pueblo Tikuna del Amazonas en Brasil.

Para este Congreso, se organizaron nueve paneles presidenciales que exploran directa o indirectamente temas relacionados con los tres ejes orientadores de la Convocatoria. Sus títulos, que refiero enseguida, dan cuenta claramente de sus contenidos: 1) Lélia Gonzalez: Um Legado Transnacional e Hemisférico; 2) Migrant Caravans: The Exodus, Organization, and Rights of A People in Transit; 3) Un dialogo entre Epsy y Shirley Campbell Barr en clave de biografías, trayectorias y contextos sociopolíticos; 4) Verdad, Justicia y Memoria: Armas para combatir a la impunidad; 5) Los desafíos de las Ciencias Sociales ante un mundo en transformación; 6) Genealogías, abordajes y debates del racismo en México; 7) El periodismo en México: escribir en tiempos de violencia, riesgos y desafíos. 8) Migraciones

transnacionales, fronteras y precariedad en América Latina: luchas por derechos y amistades epistémicas; 9) El papel de las iglesias en la política latinoamericana.

Además de estos paneles presidenciales, LASA2020 ofrece una exposición fotográfica. Esta muestra, compuesta por la comunicóloga mexicana, Sarah Corona, tiene por título *Una caminata de 20 años de fotografía wixárika*. Con ella se invita a comprender, a través de las fotos realizadas por jóvenes indígenas wixáritari, en 1997 y en 2017, la forma de mirar el mundo de la cultura wixárika, sus transformaciones a lo largo de veinte años, y por contraste, las nuestras. Habíamos planeado incluir también en el programa la instalación de arte público *Zapatos Rojos*, de la arquitecta y artista visual mexicana, Elina Chauvet, cuyo objetivo es sensibilizar contra el aumento de feminicidios en México y en la región. El símbolo de “los zapatos rojos”, escogido por la autora para expresar su repudio del feminicidio será retomado, invitando a quienes participen en la ceremonia inaugural del Congreso a utilizar una prenda de vestir, roja. Así, haremos presentes tanto el rechazo a este asesinato de mujeres, que ha sido socialmente tolerado, como el vacío afectivo que dejan estas muertes y la necesidad de repararlo.

Desde 1983, el festival de cine acompaña al Congreso de LASA. En este año, el Festival de Cine de LASA2020 recibió 129 propuestas de películas, de las cuales fueron seleccionadas treinta y seis. Su oferta incluye un amplio y diverso grupo de documentos visuales elaborado por distintas generaciones de realizadores que nos permiten adentrarnos en la macrohistoria de la región a través de historias “íntimas y personales” y resignificar el pasado a partir de las experiencias presentes de esta América Latina. Como lo plantea su directora, la antropóloga visual peruana, María Eugenia Ulfe, “nuestras culturas latinoamericanas son y han sido esencialmente visuales y orales” y el cine, y de forma más amplia, el campo audiovisual, es una forma “otra” de conocer el mundo. ¡Que todas y todos se sientan invitados a disfrutar de este Festival!

Por primera vez, veinte estudiantes, mujeres y hombres, indígenas y afrodescendientes, residentes en México, fueron beneficiarios de una beca patrocinada por la Fundación Kellogg. Su objetivo fue favorecer la participación de estos jóvenes en el Congreso de LASA2020, entendido como un espacio de formación e intercambio académico que aborda temas políticos, ambientales, y culturales de interés para sus

comunidades étnicas. Igualmente, esta beca propiciará la formación de una red con miras a la construcción de una agenda antirracista en México. De este modo se cumplió uno de los propósitos de la convocatoria de este congreso como fue el de promover una mayor intervención de intelectuales indígenas y afrodescendientes, mujeres y hombres, en las distintas actividades académicas que desarrolla LASA.

La realización de este Congreso estaba prevista en Guadalajara, el segundo municipio más poblado de México. En esta oportunidad volvíamos a México después de 23 años, un viejo anhelo de la membresía. En mi caso personal, ser presidenta de un Congreso que iba a tener lugar en la misma ciudad en la que había participado por primera vez, en 1997, como ponente en el congreso de la asociación, era una oportunidad única. Sin embargo, las circunstancias de la COVID-19, volvieron irrealizable este deseo. Para todos, fue una inmensa pena, y para nuestro Equipo de programa, significó un motivo de frustración y aflicción. El sabor local del Congreso que impregnaba nuestra propuesta académica, no pudo acontecer. Por el contrario, nos tocó encarnar una propuesta de deslocalización digital que transforma el concepto físico que teníamos de los congresos de LASA. Tuvimos que asumir con creatividad una realidad que hasta ahora sólo habíamos imaginado como ficción.

Sabemos que la posibilidad de encuentros informales, conversaciones al azar, interacciones con ponentes, salidas culturales, en suma, todos los aspectos más sociales de los eventos presenciales, su inmediatez, son asuntos que los eventos *online* tienen dificultad para suplir. No obstante, hemos buscado preservar los principales objetivos académicos del Congreso, como servir de canal para difundir y propiciar intercambios en relación con los últimos debates de la comunidad interesada en los estudios realizados sobre y desde América Latina, respecto a los temas propuestos. Estamos ofreciendo también la oportunidad de mantener un vínculo intelectual y emocional entre la membresía de LASA en un contexto de repliegue, aislamiento y privación de contacto social impuesto por la pandemia.

La crisis global en curso evidencia la validez de pensar sobre las persistentes desigualdades sociales que estructuran nuestras sociedades; sobre los saberes y prácticas milenarias de las poblaciones amerindias y africanas que cuestionan la supremacía del ser

## **PALABRAS DE BIENVENIDA DE LA PRESIDENTA DE LASA**

humano sobre el ambiente; sobre la importancia del trabajo y la ética del cuidado en un proyecto que tenga a la vida en el centro y sea consciente de nuestra interdependencia. Todos estos temas que pone al orden del día la COVID-19 infiltrarán sin duda las reflexiones que se planteen en los distintos paneles, como ya se menciona en la nota elaborada por el Equipo de programa. Y si bien somos conscientes de que el acceso a Internet no es igual en todos los países de la región, es importante señalar también que este Congreso, por su modalidad virtual, permite que personas que no iban a poder asistir, por limitaciones financieras, de tiempo o movilidad física, puedan hacerlo.

Quisiera finalizar reconociendo el apoyo personal y solidaridad que recibí de la Comisión de Medios y Arbitrios a toda mi gestión. Mi gratitud, para Lynn Stephen, expresidenta anterior, Diego Sánchez Ancochea, tesorero, y Gioconda Herrera, Vicepresidenta y Presidenta electa. Igualmente, para Vivian Andrea Martínez-Díaz, representante Estudiantil, Vicky Murillo y Emiliana Cruz, miembros del Comité Ejecutivo que terminan conmigo su periodo de servicio.

Deseo nombrar el aporte de todas las personas que con su trabajo directo o indirecto hicieron que este Congreso virtual fuera posible en un tiempo tan corto. Espero que el resultado le dé sentido a todos estos esfuerzos y contribuciones, sin los cuales habría sido improbable darles la bienvenida a este Congreso. Que cada una de ellas se sienta retribuida.

Quiero agradecer a Milagros Pereyra-Rojas, la Directora Ejecutiva de LASA, por su apoyo constante a mis tareas como presidenta. Aprendí mucho de ella y de su fuerte compromiso con la Asociación; a Angelina Cotler, Directora de Membresía y Desarrollo por su trabajo e implicación en el festival de cine; a Ghisselle Blanco, la Coordinadora de Secciones y Logística del Congreso; a Roxana Espinoza, asistente administrativa; a Sara Lickey, Especialista en Publicaciones (LARR y LASA Forum) y a Julieta Mortati, Gerente de Latin America Research Commons (LARC); a Vanessa Chaves, Directora de Comunicaciones y Mercadeo; a Paloma Díaz-Lobos, Coordinadora de Redes Sociales; a Anna Ruscalleda, traductora interna; a Jason Dancisin, Diseñador Gráfico; a Lazaros Amanatidis, Director de Operaciones y director de Sistemas de Informática y Software; a John Meyers, Analista de Sistemas; a Mirna Kolbowski, Directora de Finanzas; y a Sharon Moose, Contadora.

Finalmente, deseo reconocer la atenta colaboración de Grace Acosta quien, en el marco del fortalecimiento de la membresía universitaria institucional de la Universidad Nacional de Colombia, acompañó varias de mis tareas y las del Equipo de Programa a lo largo del último año.

Me permito esperar que este Congreso de LASA, el primero en su modalidad virtual, contribuya a mantener vivo el espacio académico y de amistad que ofrecen sus encuentros presenciales. ¡Que esta sea una oportunidad de aprendizajes, intercambios y celebraciones! ¡Que podamos entrelazar en estos días, mundos y saberes, y entretejer esperanzas personales, colectivas y planetarias!

—

**Mara Viveros-Vigoya**  
*Presidenta*



# MENSAJE DEL COMITÉ DE PROGRAMA

LASA es mucho más que un congreso anual que convoca a miles de colegas de todas las latitudes que trabajamos en y sobre América Latina. Es una comunidad de personas que buscamos describir, entender y proponer mejoras sobre una de las regiones más ricas en cultura y diversidad, pero también una de las más desiguales del mundo. LASA es un espacio para crear nuevos vínculos académicos, refrendar antiguos, descubrir amistades y formas innovadoras de hacer investigación y ayudar a que ésta impacte en la vida de las personas. Muchos de nosotros hemos construido parte de nuestra trayectoria académica gracias a los grupos de trabajo que LASA promueve desde sus secciones y temáticas. Gracias a estos colectivos contamos hoy con redes que trascienden fronteras geográficas, disciplinares e ideológicas. También tenemos amigos, amigas y cómplices académicos que nos enriquecen con sus comentarios, reflexiones y críticas.

Como sucede en todo el mundo, y en cada institución, en 2020 LASA enfrenta un desafío inédito en su historia. La crisis de salud pública que surgió a partir de la pandemia de la COVID-19 nos llevó a imaginarnos una alternativa a los encuentros anuales: el Congreso en formato virtual. El desafío nos atraviesa a todas las personas que hacemos el Congreso: a quienes llevamos más de un año apoyando su organización, a quienes presentaron sus propuestas de paneles y mesas de trabajo, el Comité Ejecutivo y el personal del Secretariado de LASA. Cada una de nosotras esperaba participar de un gran evento lleno de colegas inteligentes, divertidos y aderezado con actividades culturales novedosas en una ciudad única, como es Guadalajara. Hace mucho que LASA no tenía lugar en México y por primera vez, participantes jóvenes de este país podrían asistir a una reunión que convoca a colegas de casi todos los rincones del planeta. Pero el tiempo trastoca las prioridades y hoy, la urgencia es cuidarnos. Por eso, esta vez pondremos a prueba nuestra capacidad de vincularnos de manera remota y mantener el espíritu de comunidad que nos ha caracterizado.

La elección del tema “América Ladina: vinculando mundos y saberes, tejiendo esperanzas” pretende valorizar la obra de la socióloga afrobrasileña Lélia Gonzalez y, con ello, dar visibilidad al concepto de amefricanidad, una contribución pionera del feminismo negro transnacional y anticolonial que busca visibilizar

la multiplicidad de voces femeninas, indígenas, negras y campesinas, sus luchas, sus saberes y su resistencia frente a la colonización “latina” de Nuestra América.

Las formas de sociabilidad, cultura, resistencia e identidades indígenas y afrodescendientes conforman una narrativa política e histórica sobre la experiencia social que pone en tensión los saberes hegemónicos del “Nuevo Mundo” occidental, cristiano y blanco. Las narrativas hegemónicas, en muchos países, se asocian hoy con el negacionismo y el fundamentalismo religioso. De manera paradójica, el término “ladino” en algunos contextos de la región refiere a la forma de negación condenada por Lélia Gonzalez. Sin embargo, en su lengua—el portugués de Brasil—“ladino” expresa la idea del ingenio de un subalterno para leer y desinterpretar críticamente la cultura popular y las estrategias de resistencia, los estándares impuestos por el proceso colonial, la esclavitud y ocupación. Muchos de estos conceptos serán discutidos en el panel presidencial *Lélia Gonzalez: Un legado transnacional y hemisférico*, al que todos podrán acceder gracias al esfuerzo del equipo técnico de LASA. Allí participarán Agustín Lao-Montes, Keisha-Khan Perry, Flávia Rios, Diana Gómez Correal y Mara Viveros Vigoya, presidenta de LASA 2020.

Desde esta perspectiva también el panel presidencial *Un diálogo entre Epsy y Shirley Campbell Barr en clave de biografías, trayectorias y contextos sociopolíticos*, que contará con la presencia de la vicepresidenta de Costa Rica, Epsy Campbell Barr, primera mujer afrodescendiente en alcanzar una posición de alto nivel en el poder ejecutivo de la región, y de la poeta y antropóloga Shirley Campbell Barr, traerá voces líderes de esta América Ladina y sus historias de resistencia y de esperanza.

## Vincular mundos, tejer esperanzas

En el contexto en el que vivimos, el subtítulo de LASA 2020, “vinculando mundos y saberes, tejiendo esperanzas” adquiere nuevos sentidos, previamente no contemplados, sin duda desafiantes, frente a la pandemia que, a pocas semanas del inicio del congreso, mantiene en cuarentena a más de la tercera parte de la población mundial. Como bien señala Rebecca Solnit en el texto reciente “The impossible has already happened: What the coronavirus can teach us about hope”, algo evidente durante los primeros cuatro meses del brote

## MENSAJE DEL COMITÉ DE PROGRAMA

del coronavirus fue la profunda interconectividad de todo lo que rodea y posibilita nuestra existencia. Mientras los escenarios trazados en los medios a nivel mundial pintan paisajes grises de suma complejidad y anuncian, desde el pesimismo, la inevitable transformación de las formas en que los diversos sistemas económicos y políticos han constituido nuestras cotidianidades, nos preguntamos ¿cómo tejer esperanzas de cara a los profundos cambios que se aproximan?

Las respuestas serán elaboradas de manera colectiva. Por lo pronto, es claro que el mero interrogante interpela de manera directa a las ciencias sociales. Nuestra labor como académicos, independientemente de nuestras respectivas disciplinas, consiste en producir conocimiento crítico que pueda aportar a entender o reentender la realidad. Es una tarea que adquiere un valor urgente frente a las transmutaciones actuales, ya que nos invita a participar en la producción de narrativas sobre el momento y entrelazarlas con formas de intervenir en el desenvolvimiento de las realidades emergentes. La temática de LASA2020 sugiere que esta tarea vaya acompañada de un ejercicio paralelo, el de repensar el papel transformador y el contenido mismo de las ciencias sociales. Es una invitación a un ejercicio de reflexión crítico posibilitado de manera inesperada por el suspenso de los ritmos cotidianos que imponen las políticas de “quédate en casa”, “fica em casa”, “stay at home”.

Al mismo tiempo, la inédita coyuntura de la pandemia de la COVID-19 hizo visible un tema que desde hace décadas los feminismos venían planteando—en todo el mundo y muy particularmente en la región—: que sin cuidados no hay bienestar posible. Que las actividades reproductivas se encuentran en el epicentro de la economía, de la vida social, y de la mera posibilidad de producir conocimiento, como en una ida y vuelta. Sin cuidados no hay conocimiento posible y, al mismo tiempo, la producción de conocimiento ha venido iluminando esta esfera como una de singular relevancia. En la crisis que vivimos hoy, y siendo nuestra América la región más desigual del mundo, es claro que los cuidados comunitarios se han multiplicado y son los que hoy sostienen a las poblaciones más vulnerables de la región. A la vez, la debilidad de los sistemas de salud en la región, los autoritarismos emergentes, y la pobreza existente persisten como retos para combatir la

pandemia. Las ciencias sociales pueden aportar mucho para entender qué prácticas sociales, qué políticas públicas, funcionan mejor ante el momento actual.

Las contribuciones epistemológicas que se desprenden de luchas intergeneracionales desde América Latina son aportaciones significativas para la tarea de imaginar alternativas inesperadas en medio de la crisis mundial y el rol de las ciencias sociales como parte de éstas. No sólo es el tema central del panel presidencial *Los desafíos de las Ciencias Sociales ante un mundo en transformación*, sino que nuestros invitados especiales en los distintos paneles presidenciales vienen elaborando reflexiones críticas desde América Latina que ofrecen pistas relevantes para ambas tareas. Por ejemplo, Yásnaya Aguilar, quien participará en el panel presidencial *Genealogías, abordajes y debates del racismo en México*, recuerda como los impactos devastadores que diversos ciclos de epidemias—incluyendo la que en su pueblo se refieren a Jëën pã'äm o la enfermedad del fuego—forman parte de las memorias sociales de los pueblos indígenas del hemisferio y por lo mismo ofrecen claves para la sobrevivencia. Keisha-Khan Perry, ponente en el panel presidencial *Lélia Gonzalez: Un legado transnacional y hemisférico* resalta las contribuciones y teorizaciones de mujeres afrodescendientes de clases populares al quehacer político, en luchas contra despojos de lo vital y por la defensa de geografías negras, incluyendo la lucha por la tierra, se potencializan desde sus participaciones en redes familiares y espirituales. Y Patricia Tobón Yagarí, ponente en el panel presidencial *Verdad, Justicia y Memoria: Armas para combatir a la impunidad* lleva los conceptos propios de los pueblos indígenas y afrodescendientes impactados por la guerra en Colombia al campo de la justicia y al cumplimiento de los derechos de las víctimas.

Por su lado, algunas invitadas nos recuerdan que desde otro tipo de emergencias se están redefiniendo actividades profesionales para colocar en el centro aspectos que en otros momentos hubieran sido descartados por considerarse irrelevantes o menospreciados por “ser cosa de mujeres”. La labor de cubrir la violencia en México, con sus cientos de miles de asesinatos y decenas de miles de desaparecidos, lleva a algunas periodistas no sólo a preguntarse cómo narrar la vida en tiempos de muerte, sino cómo priorizar las actividades del cuidado y del autocuidado como parte de redes de protección entre periodistas, algo enfatizado por Marcela Turati y Daniela Rea, quienes

participarán en el panel presidencial *El periodismo en México: escribir en tiempos de violencia: riesgos y desafíos*.

A su vez, tenemos el gran privilegio de contar con la participación de cuatro mujeres que son grandes referentes en la lucha por verdad y justicia en la región y el mundo en el panel presidencial sobre “Verdad, Justicia y Memoria: armas para combatir la impunidad”. La Jueza Yassmín Barrios, referente de la búsqueda de justicia en Guatemala, quien lideró el tribunal que condenó al exdictador Efraín Ríos Montt por genocidio contra la población Maya Ixil en 2013, nos ofrecerá una reflexión sobre la dificultad de mantener la independencia judicial en un país en el cual los poderes oscuros, ante la amenaza de perder su inmunidad, vuelvan al ataque. Pumla Gobodo-Madikizela compartirá sus experiencias como comisionada de la Comisión de la Verdad y Reconciliación de Sudáfrica, una de las comisiones referentes para el proceso de justicia global. De México, Karla Quintana ofrecerá sus reflexiones sobre los esfuerzos de la Comisión Nacional de Búsqueda de Personas, que ella lidera, para responder a las demandas de saber la verdad de los familiares de las más de 60 000 personas desaparecidas. Y ya se mencionó la participación de Patricia Tobón Yagari, quien nos compartirá sus experiencias como comisionada de la Comisión de la Verdad de Colombia. Este panel resalta el papel de las mujeres en la lucha por verdad y justicia, y nos interpela reflexionar cómo, en medio de la pandemia que vivimos y que ocupa prácticamente toda nuestra atención, podemos apoyar estas luchas a favor de las víctimas.

Les invitamos a participar en este primer congreso virtual de LASA manteniendo presente la nueva relevancia que la pandemia le otorga a la temática de nuestro congreso y a preguntarse de qué forma las contribuciones teóricas políticas y éticas desde América Latina ofrecen reflexiones novedosas que posibilitan trazar horizontes inesperados en estos tiempos de profundos cambios mundiales.

Hoy necesitamos ser más creativos que nunca para generar espacios de discusión que nos ayuden a entender lo que sucede en la región para poder explicar mejor a todos una realidad mucho más compleja que no solo se ha fragmentado por la geopolítica y la desigualdad, sino ahora también por la enfermedad.

En este contexto, les invitamos a participar, a aportar debates, a construir escenarios a futuro y, muy especialmente, agradecemos y valoramos el esfuerzo de quienes se suman de manera virtual, muy especialmente de quienes hoy desarrollan tareas intensivas de cuidados, con sus hijos en las casas, sus estudiantes estresados, sus padres y madres con requerimientos más críticos que pocos meses atrás. También agradecemos a todo el staff del Secretariado de LASA quienes hicieron un esfuerzo enorme en poco tiempo para convertir a LASA2020 en el primer Congreso de LASA virtual. En esta comunidad, seguiremos pensando, tendiendo puentes, vinculando mundos y saberes y tejiendo esperanzas.

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**Eleonor Faur, Jo-Marie Burt, Mariana Mora,  
Regina Martínez Casas y Osmundo Pinho**

# Awards

## KALMAN SILVERT AWARD

The Kalman H. Silvert Award was created in 1982 to honor of the first president of the Latin American Studies Association, Kalman Silvert. One of the leading figures in Latin American studies during his lifetime, Silvert spent the majority of his teaching career as a professor of government, politics, and political science with a special interest in studying Latin America. The award recognizes senior members of the profession who have made distinguished lifetime contributions to the study of Latin America. This year the Kalman Silvert Awardee is Professor Wayne Cornelius, an expert on comparative immigration policy and the mass politics of immigration, focusing on the U.S., Spain, and Japan, as well as Mexican politics and development. Dr. Cornelius is the author, co-author, or editor of nearly 300 publications dealing with these subjects, including 15 books on Mexican migration.

## My Odyssey

by Wayne A. Cornelius

### BEGINNINGS

My odyssey began with a summer field trip to Mexico, as a high school student, which cemented my affinity for all things Mexican. My academic career was launched with a PhD dissertation project that tried to document and explain how Mexico's "official party" manipulated the attitudes and behavior of people who had moved to Mexico City from rural areas. My choice of topic was a reaction to social mobilization theory, then fashionable in political science, which was being used—without evidence—to paint rural-to-urban migrants who had lost their moorings as potential agents of instability and political radicalism in Third World countries.

The "country communities in the city" that such migrants had formed on the periphery of what was then the Distrito Federal were prime sites for field research, and I jumped in. I found that, far from being nesting grounds for anti-state movements, the *colonias irregulares*, as the squatter settlements and unauthorized *fraccionamientos* were called, were fertile ground for the regrowth of conservative rural political traditions, including the *cacicazgo*. One of my earliest publications from the dissertation was an article, published in an ethnography journal, entitled "A Structural Analysis of Urban *Caciquismo* in Mexico." This line of research brought me into the nascent scientific study of clientelism, vote buying, and other political practices common in authoritarian systems around the world.

The subject matter was fascinating, but by the mid-1970s the static quality of Mexico's political institutions was evident to anyone who observed the system. I and other scholars freely used the metaphor of the "living museum of Mexican politics." Did I really want to spend the rest of my career being one of the academic co-curators of this museum, fine-tuning our understanding of why competitive, fair elections never happened, and why popular protests (excluding the 1968 student movement) were so muted? I am quite happy that I lived to see the emergence of a functioning democracy in Mexico, whatever its imperfections, beginning in the late 1990s. But in 1970s, Mexico's prospects for democratization looked dim.

In 1975, I decided to reverse-engineer my dissertation project, studying a collection of rural communities in Los Altos de Jalisco that had long exported people to Mexico City and Guadalajara. In one of those serendipitous accidents of life, I found myself in towns where the flow of people had shifted from Mexican destinations to the United States (or had always been centered on "going north"). The fieldwork that my students and I did in those migrant-sending communities became my off-ramp from a preoccupation with the Mexican political system. Of course, there was some overlap in my interests. Mexicans leaving their homes in rural areas were refugees from economic conditions created and perpetuated by generations of misrule and socially retrogressive policies pursued by each successive PRI-

dominated government in Mexico City. But the international migration experience opened some significant new intellectual challenges for me, and I seized that opportunity.

I was the first US-based scholar to study the Mexico-to-US migration process from the vantage point of rural Mexican labor-exporting communities, using a mixed-methods, survey cum ethnography approach. That mode of research became more common in the 1980s and beyond, but in the mid-1970s it seemed a rather high-risk venture. Sending-community-based field research proved a very fruitful way of advancing our understanding of migration dynamics, especially when it is coupled with fieldwork in the US cities that received these migrants.

My students and I continued to do this type of fieldwork-based research nearly every year through 2015, when I “retired”—for the second time—from the University of California, San Diego. By that point the Mexican Migration Field Research and Training Program that I had created at UCSD was well established and had produced fifteen books, coauthored by the students and edited by me and faculty collaborators. Reviewing that body of work recently, I was struck by how many of the immigration policy issues that continue to roil US politics were anticipated and ably documented by my teams of US and Mexican student field researchers.

As I became more deeply immersed in migration studies, I became more interested in reaching a broader, multidisciplinary audience. I started passing myself off as a sociologist, since the *migrólogos* whose work most interested me, and whose attention I sought, were largely sociologists. I take pride in having been a closet sociologist for all these years! I found a congenial home in LASA, a thoroughly interdisciplinary organization in which the breadth of a scholar’s contribution and influence beyond his or her home discipline was viewed as an important strength.

## **INTO THE POLICY JUNGLE**

Any scholar focusing on contemporary Mexican migration to the United States is likely to be drawn into the business of policy analysis. US policies for “controlling” this migration flow have been so misguided, so oblivious to evidence from scientific research, and so hurtful to generations of migrating families that they cry out for serious scrutiny. Thus began my career in what is sometimes called “advocacy scholarship.” I learned to write a pretty mean, 750-word op-ed and churned out over 110 of them, critiquing US

immigration policies and proposing what I thought were more rational, humane, and effective alternatives. I gained a place on the enemies lists of the major anti-immigration organizations operating in the United States, like Numbers USA and FAIR. Recently I have become deeply immersed in one of the 2020 presidential campaigns, trying to make sure that ideas that could take us to a much better place on immigration policy get an adequate hearing in this election cycle.

But we live in the era of so-called “alternative facts”—an era in which the very notion of objective facts is questioned. Defying the scientific evidence has become fashionable in issue areas ranging from climate change to childhood immunizations and genetically modified foods. In the field of immigration, we have a ton of facts. We know a great deal about the drivers of migration behavior, the social and economic impacts of immigration, the demographics of immigrant flows and stocks, and the ways in which immigrant and refugee communities are impacted by public policies. We know these things from more than four decades of carefully executed social science research involving tens of thousands of field interviews conducted by research teams based at UC San Diego, Princeton University, the University of Arizona, and various Mexican partner universities. This mountain of scientific evidence should have had a huge impact on policy, but in our imperfect world the impact has fallen far short of “huge.”

Intellectually and morally indefensible policies and regulations targeting economic migrants and asylum seekers continue to tumble out of the federal government, with specious rationales about “deterrence” and “security” that fly in the face of settled empirical research findings. Arguably the most egregious of these measures is the “Remain in Mexico” policy, which to date has forced more than 84,000 asylum seekers to wait months or even years for their day in a US immigration court, struggling to survive in dangerous border cities where they are easy marks for criminal gangs. Regrettably, that policy has been enabled by the Mexican government, under economic threat by the Trump administration.

Such policies do absolutely nothing to address the real drivers of migration, which are low-end poverty, endemic gang and drug violence, impunity, and climate change. But they are highly efficient for instilling fear in immigrant families and communities. They are cruel; they don’t work in discouraging migration; and they generate a host of unintended consequences, not least inducing millions of would-be temporary migrants to

## HIGHLIGHTS AT EVERY CONGRESS / AWARDS

settle permanently in the United States. Why should policymakers have expected these measures to work as claimed?

We have extensive, fieldwork-based research demonstrating, with great clarity and precision, the *weakness* of policy variables in shaping migration decisions. These findings suggest a politically inconvenient truth that holds true cross-nationally: governments have very limited capacity to control migration flows once they become well established and are fueled by employer demand in the receiving country. But if the findings come from small-N community surveys or ethnographic research, it is easy to dismiss them as merely “anecdotal” evidence.

Old assumptions about the economic impacts of immigration continue to fuel zero-sum thinking about policy options. There has never been a consensus among labor economists that the wage depression effects of immigration are both widespread and large enough to significantly dampen wage growth for Americans—even those with low education—nor that immigrants “take jobs” directly from the native-born. The empirical evidence is mixed but, on balance, it strongly suggests that most US workers and immigrants are complementary to each other in today’s labor markets, enabling businesses to grow faster and create more jobs for both types of workers. Most scholars believe that there are far more important constraints on wage improvement, like technological change and competition from abroad.

The yawning gap between immigration policies and our research products is certainly frustrating, to me and other scholars working in the field. For example, there is a very strong economics case to be made for significantly increasing our current intake of immigrants and refugees as a strategy for managing our deepening demographic and fiscal deficits. But apart from a few above-the-battle types like former Federal Reserve chairman Ben Bernanke, political leaders are loath to make that argument publicly. Only one of the 2020 presidential candidates, Mayor Pete Buttigieg, dared to do so.

Other countries, such as Australia and the UK, have found their way to evidence-based immigration policymaking, at least for managing legal immigration flows. They collect large amounts of data frequently through employer interviews and other methodologies, enabling them to adjust visa caps to changing labor

market demand. The contrast with the US is dramatic: Our allotments of employment-based visas are stuck in the 1990s. Why, for example, should we limit short-term, low-skilled service worker visas to 66,000 per year, in a \$20 trillion economy? Why should we admit fewer people on permanent, employment-based visas than Australia, despite having 14 times more population? Because Congress sets the caps at whatever its members think the political traffic will bear. The US currently has the tightest labor market in 50 years, but our political class continues to approach visa reform timidly, as if we were still in the depths of the Great Recession.

Why hasn’t the United States seriously considered a more flexible, evidence-based approach? More generally, why hasn’t the US policy arena yielded more readily to the mass of accumulated scientific evidence? Partly because too many Americans have been left behind economically as a consequence of globalization and technology change, and income inequality is out of control. It is still much too easy for politicians to scapegoat immigrants and asylum seekers for all manner of economic grievances, and to stigmatize them as tax burdens, law breakers, and potential security threats. The United States has a very long tradition of rancid immigrant-bashing dating back to Ben Franklin in the mid eighteenth century, and in recent decades the persistent nativist strain in American political culture has bubbled to the surface again.

## THE NEW POLITICS OF IMMIGRATION

Since 2015 the nativist current has been powerfully amplified by Donald Trump’s sustained strategy of conflating immigration with violent crime and appealing to white nativism. Never in my lifetime has the partisan divide on immigration been so wide and hardened. When I first got into policy debates on immigration, in the late 1970s, we were discussing the merits of relatively benign policies, like imposing modest fines on employers who hire undocumented workers. In Congress, immigration legislation was being fashioned by mainstream politicians like Democratic Senator Ted Kennedy and Republican Senator Alan Simpson. The 1986 Immigration Reform and Control Act, which gave us the only large-scale legalization programs in the last half century, was the product of a genuine effort to forge a bipartisan consensus on immigration politics. It was a different world.

Not in my wildest imagination did I expect that, 40 years later, I would be writing about policies designed to separate thousands of migrant children from their parents and put them in cages, skyrocketing rising death rates among unauthorized migrants pushed into remote areas by border enforcement, a gradually rising 30-foot-tall wall on the US-Mexico border, the dismantling of the US asylum program, an unleashed deportation force that breaks up tens of thousands of families yearly, mass immigrant incarceration in a gulag of for-profit prisons, denial of green cards to immigrant parents if they get food stamps or Medicaid for their children, a grab bag of measures to obstruct legal immigration and whiten immigrant flows by making it much more difficult for brown and black people to gain access to visas. And just when I convince myself that the Trump administration (and its enablers in Congress) could not possibly come up with a worse policy choice, the next day brings something even worse. How about an executive order encouraging states and localities to block resettlement of new refugees within their jurisdictions? Check! Or deploying militarized tactical units of Border Patrol agents—trained to engage in armed confrontations with drug smugglers—to US sanctuary cities to boost immigration arrests in these jurisdictions? Yes, it's happening! The mindless cruelty, the wrongheadedness, and the immorality of all this sometimes throws me off kilter. I find myself wondering why I didn't specialize in Byzantine history.

But scholars have a responsibility. Those with the means to do so should be producing the policy-oriented research that is essential to holding public officials accountable for their choices on immigration and refugee issues, even if the officials themselves are so impervious to empirical evidence and rational argument that they simply don't care what academics have to say. When the history of this ghastly era is written, it will be important that scholars be seen as having done their part to restrain the worst impulses of our political class.

What is different about immigration as a public policy issue? It is what political scientists call a high-valence, wedge issue. It raises fundamental issues of national and personal identity. It lends itself to zero-sum thinking and a false "us versus them" dichotomy. Rahm Emanuel, when he was President Jimmy Carter's chief domestic policy adviser, famously called immigration the "third rail of American politics." His argument was that taking a position on just about any immigration issue would lose a politician more votes than it would gain.

This imagined calculus persists in the American political class, despite the growing importance of constituencies (like Latino voters!) for whom more generous immigration policies presumably would be attractive. How else to explain why something so obviously needed and in the national interest like extending permanent protection to young undocumented immigrants brought to the US as children. Nineteen years after the first Dream Act was introduced, Congress still hasn't gotten it done. And why has comprehensive immigration reform legislation failed three times in Congress since 2006?

Immigration is also a contentious policy issue because it frequently entangles both domestic and foreign policy concerns. It is the quintessential "intermestic" issue. The long saga of US policy toward Cuban immigration is the most obvious example, but more recently the case of Central American transit migration through Mexico to the US border provides another illustration. The Trump administration's unwillingness to pursue a developmental "root causes" response to Northern Triangle emigration reflects strong domestic antipathy to foreign aid in general, especially among Republican voters. The administration's largely successful efforts to browbeat the Mexican government into doing the United States' dirty work on Mexico's southern and northern borders reflects Trump's demonization of Mexico and his use of tariff threats to get his way—both highly popular with his base.

The good news is that, these days, most Americans aren't buying the old-time restrictionist arguments. In fact, general public opinion is now significantly ahead of the US political class in accepting immigrants and in recognizing their contributions to the economy and society. National-level survey data show that public support for immigration is at an historic high, with nearly two-thirds of Americans wanting a higher level of immigration or to maintain the current level. Of course, restrictionist appeals still resonate in a segment of the electorate, but it is a contracting segment. There are striking generational differences in tolerance, with Millennials and Gen-Xers far more likely to have positive views of immigrants than older generations.

The changing demography of both the United States and Mexico has the potential to reshape the US immigration policy debate and drastically shrink the gap between academic research and policies. Mexico's transition from a country of large-scale emigration to the US to mainly a transit country for migrants

## HIGHLIGHTS AT EVERY CONGRESS / AWARDS

originating in Central America is now a reality. “Out-of-control” flows of Mexican nationals to the United States are a thing of the past. Mexico’s transition to a low-fertility, even labor-short country is now far enough along that it can no longer be portrayed convincingly as a limitless reservoir of migrants that could inundate the United States.

The US transition to a country of diminishing native-born labor supply and, in many parts of the country, absolute population loss, is well advanced. The incentives that politicians and political parties have for immigrant-bashing are weakening. Eventually, as in Japan since 2017, immigration may come to be embraced by our political class as an essential part of the solution for managing demographic and fiscal imbalances. When that happens, the persistent gap between immigration research and policy may largely disappear. In short, demography may come to the rescue of the academy.

## AN AGENDA FOR NEW RESEARCH

Immigration issues are still very much worth studying by Latin Americanists. For example, further research may lead to promising policy experiments that could make it easier and quicker for immigrants and refugees to integrate themselves into US society and develop their human capital. Policy evaluation research on new forms of targeted development and rule-of-law assistance could be used to justify heavier investments in this approach to reducing emigration from today’s principal sending countries. New research could document the efficacy of place-based visas in steering newly arriving immigrants and refugees to those parts of the country whose populations and tax bases are shrinking and into occupations (e.g., home health care aide) that are labor short. These and other kinds of policy interventions could enhance the already strong economic complementarities between immigrants and the US-born population, but we need a stronger research base to justify scaling them up.

I have absolutely no regrets that my professional odyssey took me in this direction. Not only was I able to do my bit to hold politicians’ feet to the fire; I was able to use my field research training program to introduce hundreds of students—undergraduates as well as grad students—to the joys and travails of collecting primary data, and to the exciting and important career opportunities available to those who choose to focus their careers on immigration issues. Last year I returned

to classroom teaching, at Reed College, partly because I could not resist the temptation to introduce a new generation of students to this endlessly fascinating field of inquiry. Whatever I have done to inspire and prepare such students is a far more important legacy than the boxes of publications that will eventually end up in some landfill.

My professional odyssey over these years has been paralleled by a personal odyssey. As a gay person, receiving the Silvert Award in Mexico carries special meaning. Mexico preceded the United States in legalizing same-sex marriage by six years, first in Mexico City and now in 18 other states, including Jalisco. Same-sex marriages are now recognized nationwide. Much more remains to be done in combating discrimination in the workplace and elsewhere, in both the United States and Mexico. But amazing progress has been made during my lifetime, and I am grateful to be able to celebrate the advances.

I would like to close by thanking the Latin American studies *colegas*, including several based in Mexico City, who have been so supportive of my odyssey, both professional and personal. My former students have been equally supportive. For decades, my family and my UC San Diego Political Science colleagues indulged my obsession with building academic programs on immigration and US-Mexican relations. As I now work through my third retirement since 2009, I say to all of you: It has been a *gran viaje*. And if there are new chapters yet to come, I hope to have you along as *estimados compañeros de viaje*.

*Wayne Cornelius is the Theodore Gildred Distinguished Professor of Political Science and U.S.-Mexican Relations, emeritus, at the University of California, San Diego, [wcorneli@ucsd.edu](mailto:wcorneli@ucsd.edu).*



## Lectureships and Fellowships

The 2020 awardees will be presented by the President at the LASA Welcome Ceremony on May 12, 7:00 p.m.

### **LASA/OXFAM AMERICA MARTIN DISKIN MEMORIAL LECTURESHIP**

*Friday, May 15, 3:00 p.m. EDT*

The Martin Diskin Memorial Lecture is given at LASA International Congresses by an outstanding individual who embodies Professor Martin Diskin's commitment to the combination of activism and scholarship. The 2020 lecture will be given by **Irma Alicia Velásquez Nimatuj** from Stanford University.

### **GUILLERMO O'DONNELL DEMOCRACY AWARD AND LECTURESHIP**

*Thursday, May 14, 11:00 a.m. EDT*

The Guillermo O'Donnell Democracy Award and Lectureship was established in 2017 to honor the distinguished career and pioneering intellectual leadership of the late Guillermo O'Donnell. This award recognizes outstanding scholarship in democracy studies or meritorious public service promoting democracy. The 2020 lecture will be given by **José Woldenberg** of the Universidad Nacional Autónoma de México.

### **LASA/OXFAM AMERICA MARTIN DISKIN DISSERTATION AWARD AND CHARLES A. HALE FELLOWSHIP FOR MEXICAN HISTORY**

*Saturday, May 16, 11:00 a.m. EDT*

The LASA/OXFAM Martin Diskin Dissertation award is offered at each LASA International Congress to an outstanding junior scholar who exemplifies Professor Diskin's commitment to the creative combination of activism and scholarship. This year the award will be presented to **Macarena Bonhomme** of the Goldsmiths, University of London, and Centro de Estudios de Conflicto y Cohesión Social for her dissertation "Boundaries of Belonging: Unveiling Racism against Latin American and Caribbean Migrants in Multicultural Urban Chile."

### **LASA/OXFAM Martin Diskin Dissertation Honorable Mention**

**Astrid Adriana Pozos Barcelata** of the Université du Québec à Montréal for her dissertation "*El cuerpo ausente como sujeto político: el proceso de construcción de la desaparición de personas en México como un problema de acción pública (1969-2018)*."

The Charles A. Hale Fellowship for Mexican History is offered at each LASA International Congress to a Mexican graduate student in the final phase of his or her doctoral research in Mexican history. The award is based on scholarly merit and on potential contribution to the advancement of humanist understanding between Mexico and its global neighbors. This year the award will be presented to **Gerardo Sánchez Nateras** of El Colegio de México for his dissertation "*La última revolución: la insurrección sandinista y la Guerra Fría interamericana*."

### **Charles A. Hale Fellowship for Mexican History Honorable Mention**

**Carlos Inclán Fuentes** of Yale University has received an honorable mention for his dissertation "Red Tide: Surveillance Containment and Conflicts of Communists Exiles in Mexico, 1937-1945."

## Publications and Research

### HOWARD F. CLINE BOOK PRIZE IN MEXICAN HISTORY

The Howard F. Cline Book Prize in Mexican History is presented at each LASA International Congress to the author of an outstanding book of major importance to the development of the field of Mexican history in honor of Howard F. Cline, who was a historian of Mexico and a founder of the Latin American Studies Association. This year the award will be presented to **Benjamin T. Smith** of the University of Warwick for his book *The Mexican Press and Civil Society, 1940-1976: Stories from the Newsroom, Stories from the Street* (University of North Carolina Press, 2018).

#### Honorable Mention

**Martin A. Nesvig**, of the University of Miami, has received an honorable mention for his book *Promiscuous Power: An Unorthodox History of New Spain* (University of Texas Press, 2018).

### LUCIANO TOMASSINI LATINAMERICAN INTERNATIONAL RELATIONS BOOK AWARD

Wednesday, May 13, 9:00 a.m.

The Luciano Tomassini Latin American International Relations Book Award is presented at each LASA International Congress to an outstanding book on Latin American foreign policies and international relations in honor of Professor Luciano Tomassini, the remarkable thinker, political scientist, and analyst who devoted his talent to spreading the word about the need to understand the economic and political changes coming to the world. This year the award will be presented to **Katherine M. Marino** of the University of California, Los Angeles, for her book *Feminism for the Americas: The Making of an International Human Rights Movement* (University of North Carolina Press, 2019).

### BRYCE WOOD BOOK AWARD

Saturday, May 16, 3:00 p.m. EDT

The Bryce Wood Book Award is presented at each LASA International Congress to an outstanding book on Latin America in the social sciences and humanities. This year the award will be presented to **Elena A. Schneider** for her book *The Occupation of Havana: War, Trade, and Slavery in the Atlantic World* (Omohundro Institute of Early American History and Culture, and the University of North Carolina Press, 2018).

### PREMIO IBEROAMERICANO BOOK AWARD

Wednesday, May 13, 1:00 p.m. EDT

The Premio Iberoamericano is presented at each LASA International Congress to an outstanding book on Latin America in the social sciences and humanities. This year the award will be presented to **Ezequiel Adamovsky** for his book *El gaucho indómito. De Martín Fierro a Perón, el emblema imposible de una nación desgarrada* (Siglo XXI Editores, 2019).

### LASA MEDIA AWARD

Thursday May 14, 3:00 p.m. EDT

The LASA Media Award is presented at each LASA International Congress to recognize long-term journalistic contributions to analysis and public debate about Latin America in the United States and in Latin America, as well as breakthrough journalism. This year the award will be presented to **Jennifer Avila**, journalist and co-founder of the digital media *Contra Corriente* from Honduras.

### LARR-PITT BEST ARTICLE AWARD

The LARR-Pitt Award is presented at each LASA International Congress to the best research article published by the *Latin American Research Review* (LARR) during the past calendar year. The award covers articles published by LARR in all disciplines and in any language. This year the award will be presented to **Albert Sergio Laguna** of Yale University for his article "Before the Thaw: The Transnational Routes of Cuban Popular Culture."

# Special Events

## WELCOME CEREMONY

*Tuesday, May 12, 7:00 p.m. EDT*

Participants registered for the congress and LASA members in general are cordially invited to the LASA2020 Virtual Welcome Ceremony. The awards for this year will be announced at the ceremony, including a brief recognition of the winners.

## PRESIDENTIAL PANELS

*Wednesday, May 13, to Saturday, May 16*

The LASA2020 Program Committee worked arduously to prepare nine special panels related to the congress's theme.

### **Lélia Gonzalez: Um Legado Transnacional e Hemisférico**

*Wednesday, May 13, 2020, 11:00 a.m. to 12:45 p.m. EDT*

### **Migrant Caravans: The Exodus, Organization, and Rights of a People in Transit**

*Wednesday, May 13, 2020, 3:00 p.m. to 4:45 p.m. EDT*

### **Un diálogo entre Epsy Campbell Barr y Shirley Campbell Barr en clave de biografías, trayectorias y contextos sociopolíticos**

*Thursday, May 14, 2020, 9:00 a.m. to 10:45 a.m. EDT*

### **Verdad, Justicia y Memoria: Armas para combatir a la impunidad**

*Thursday, May 14, 2020, 1:00 p.m. to 2:45 p.m. EDT*

### **Genealogías, abordajes y debates del racismo en México**

*Friday, May 15, 2020, 9:00 a.m. to 10:45 a.m. EDT*

### **Los desafíos de las Ciencias Sociales ante un mundo en transformación**

*Friday, May 15, 2020, 1:00 p.m. to 2:45 p.m. EDT*

### **El periodismo en México: escribir en tiempos de violencia. Riesgos y desafíos**

*Friday, May 15, 2020, 5:00 p.m. to 6:45 p.m. EDT*

### **El papel de las iglesias en la política latinoamericana**

*Saturday, May 16, 2020, 9:00 a.m. to 10:45 a.m. EDT*

### **Migraciones transnacionales, fronteras y precariedad en América Latina: luchas por derechos y amistades epistémicas**

*Saturday, May 16, 2020, 1:00 p.m. to 2:45 p.m. EDT*

## LASA FILM FESTIVAL

*Wednesday, May 13, to Saturday, May 16*

The LASA Film Festival team, under the direction of María Eugenia Ulfe Young, selected 34 films and documentaries related to Latin American themes from more than 120 international candidates. All participants registered for the LASA2020 Congress have free virtual access to the selected films under the established schedule.

## LASA2020 BOOK EXHIBITION

*Wednesday, May 13, to Saturday, May 16*

From Wednesday, May 13 through Saturday, May 16, the book exhibition will be available virtually, presenting the latest publications on Latin American Studies. This virtual exhibition is available to all registered participants of the LASA2020 Congress and to LASA members in general.

## BOOK PRESENTATIONS

*Wednesday, May 13, to Saturday, May 16*

From Wednesday, May 13, to Saturday, May 16, dozens of book presentations will be available virtually to all participants registered in the LASA2020 Congress.

## PHOTOGRAPHY EXHIBITION: 20 YEARS OF WIXÁRIKA PHOTOGRAPHS

*Wednesday, May 13, to Saturday, May 16*

Discover the different perspectives and scenes of photographs taken in 1997 by students of the Taatutsi Maxakwaxi school in San Miguel Huaixtita and the photographs taken by another generation from the same school in 2017.

## “YO ME VISTO DE ROJO”

*Wednesday, May 13, to Saturday, May 16*

The public art installation *Zapatos Rojos* by Elina Chauvet seeks to bring awareness to the enormous violence suffered by women in Mexico and other places in Latin America, mainly due to the simple fact of their gender. The red shoes represent the absence of so many murdered women and the emptiness they leave in their loved ones. Express your support for this campaign against violence toward women by wearing red during your virtual presentation.

# LEADERSHIP CIRCLE

The purpose of the LASA Leadership Circle is to strengthen the relationship between LASA and its donors, reaffirming the value of annual support at the leadership level. The LASA Leadership Circle fosters members who provide support to LASA, its Endowment fund, and other initiatives. Donors who contribute \$50 or more annually become members of the Leadership Circle. Matching gifts from companies and firms count toward membership.

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Timothy J. Power  
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# ACKNOWLEDGEMENTS

First of all, LASA expresses its solidarity with all the people who have been affected by the health crisis we are going through, and wishes a full and speedy recover to those currently affected by the pandemic around the world.

LASA gratefully acknowledges all those who have provided financial support to our LASA2020 Congress. Our special thanks to the Tinker Foundation and the Kellogg Foundation, as well as the hundreds of individuals who contributed to the LASA Funds. As always, we are indebted to the Ford Foundation for its support of the LASA Endowment and to the many members and friends who continue to provide Endowment support.

LASA President Dr. Mara Viveros-Vigoya has been integral to LASA2020 taking place. Dr. Viveros-Vigoya's planning, commitment, and involvement have been instrumental in assembling an outstanding virtual program. On behalf of the Association, thank you, Dr. Viveros-Vigoya.

Thanks to the Ways and Means Committee and the Executive Council for their timely support and resilience during challenging times.

Also, special thanks to the hundreds of volunteers such as program co-chairs, track chairs, section chairs, committee members, and all others who made this Congress possible. (See the previous pages for a complete list of volunteers.)

Thanks to all LASA members and Congress participants, who in the face of adversity accepted the challenge to continue with our academic exchange in a virtual environment.

Next, I would like to thank the LASA Secretariat staff for their work above and beyond the call of duty. Planning, preparing, redesigning, redoing, responding and acting at the same time the previous nine months of implementation work in less than 60 days was simply a titanic effort for everyone at the Secretariat that required working weekends and nights to make the Virtual Congress a reality.

First, a thank-you to our core technical, operational, and communications team: Lazaros Amanatidis, John Meyers, and Vanessa Chaves. For them, the challenges were twofold, not only in the amount of work to be done in a short period of time but most importantly in

rethinking and developing entirely new systems and delivery formats to accommodate new challenges. Without them the first LASA virtual congress would not have been possible. I am forever grateful to them for rising to the challenge.

Further thanks:

- to Anna Rusalleda and Mildred Cabrera for reassembling an entire program with the support of the Program Committee in record time. Their work and commitment were amazing.
- Sara Lickey and Julieta Mortati for copyediting and proofreading pieces of the program in the midst of their regular responsibilities with publications (LARR and LARC, respectively).
- Mirna Kolbowski and Sharon Moose for dedicating hundreds of hours to manage the additional financial work due to additional registration and refund processes.
- Ghisselle Blanco for rethinking and assembling all “on-site” events (meetings, receptions, and special events) into virtual events.
- Margaret Manges for coordinating the book exhibition and book presentations in a new virtual environment.
- Angelina Cotler for the support provided to the Film Festival and Film Festival Committee as well as Award committees and Congress programming.
- Jason Dancisin for his timely support with redesigning all Congress materials to accommodate the virtual congress.
- Paloma Diaz for her support with social media and her timely recommendations.

Their contribution to LASA is immensely appreciated.

In closing, thanks to all members of the LASA community, who made the LASA2020 Congress possible in spite of the adverse circumstances, creating a historic milestone for our institution!

Very sincerely,

**Milagros Pereyra-Rojas**

*Executive Director, Latin American Studies Association*



# SERVICE TO LASA AND THE PROFESSION, LASA OFFICERS, COMMITTEES, AND TASK FORCES

LASA is extremely grateful to the members who provided volunteer service during 2019-2020.

## GOVERNANCE

### Executive Council Elected Members.

Mara Viveros-Vigoya, President, Universidad Nacional de Colombia; Gioconda Herrera, Vice President and President-Elect, Facultad Latinoamericana de Ciencias Sociales (FLACSO, Ecuador); Lynn M. Stephen, Past President, University of Oregon; Diego Sánchez-Ancochea, Treasurer, University of Oxford; María Josefina Saldaña-Portillo, Incoming Treasurer, New York University. Council Members: María Victoria Murillo, Columbia University; Sara Castro-Klarén, Johns Hopkins University; Emiliana Cruz, Centro de Investigaciones y Estudios en Antropología Social (CIESAS México); Clara Arenas, Asociación para el Avance de las Ciencias Sociales en Guatemala (AVANCSO); Claudia Mosquera Rosero-Labbé, Universidad Nacional de Colombia; Suyapa Portillo-Villeda, Pitzer College; Vivian Andrea Martínez-Díaz, Student Representative, Universidad de los Andes.

### Executive Council Ex Officio Members.

Aníbal Pérez-Liñán, Editor of LARR, University of Notre Dame; Milagros Pereyra-Rojas, Executive Director, LASA. LASA2020 Program Co-chairs: Jo-Marie Burt, George Mason University; Eleonor Faur, Universidad Nacional de San Martín; Regina Martínez Casas, Centro de Investigaciones y Estudios en Antropología Social (CIESAS México); Mariana Mora, Centro de Investigaciones y Estudios en Antropología Social (CIESAS México); Osmundo Pinho, Universidade Federal do Recôncavo da Bahia. Editors of Latin America Research Commons (LARC): Florencia Garramuño, Universidad de San Andrés; Phillip Oxhorn, Vancouver Island University. Strategic Plan Oversight Committee: Gilbert Joseph, Yale University; Timothy J. Power, University of Oxford; Catalina Romero, Pontificia Universidad Católica del Perú.

## CONGRESS COMMITTEES

**Program Committee:** Mara Viveros-Vigoya, President, Universidad Nacional de Colombia; Jo-Marie Burt, George Mason University; Eleonor Faur, Universidad Nacional de San Martín; Regina Martínez Casas, Centro de Investigaciones y Estudios en Antropología Social (CIESAS México); Mariana Mora, Centro de Investigaciones y Estudios en Antropología Social (CIESAS México); Osmundo Pinho, Universidade Federal do Recôncavo da Bahia.

### Track Chairs / Travel Grants Committees.

**Afrodescendencia: territorios, luchas y epistemología:** Ingrid Bolívar, Universidad de los Andes; Tatiana Alfonso, Instituto Tecnológico Autónomo de México (ITAM).

**Arqueología y patrimonio:** Cristina Oehmichen-Bazán, Instituto de Investigaciones Antropológicas - UNAM.

**Biodiversidad, cambio climático y políticas ambientales:** Astrid Ulloa, Universidad Nacional de Colombia; Andrea Zhouri, Universidade Federal de Minas Gerais. **Ciudades y urbanismo:** Jaime Amparo-Alves, Black Studies, University of California, Santa Barbara.

**Cuestiones agrarias y rurales:** Carla Gras, UNSAM-CONICET, Argentina; Sergio Pereira Leite, Universidade Federal Rural do Rio de Janeiro (UFRRJ). **Cultura, poder y subjetividades políticas:** Amarela Varela, Universidad Autónoma de la Ciudad de México; Elizabeth Velásquez Estrada, Evergreen College; Miguel González, York University.

**Culturas expresivas: artes visuales, música, teatro y danza:** Hettie Malcomson, University of Southampton; Zenaida Osorio, Universidad Nacional de Colombia.

**Democracias en crisis, ciudadanía alternativas:** Jaime Zuluaga, Universidad Externado de Colombia; Tullia Faletti, University of Pennsylvania. **Deporte y sociedad:** Julia Hang, IdIHCS-UNLP-CONICET; Rodrigo Soto, Universidad Andrés Bello, Chile; Sergio Varela, Universidad Nacional Autónoma de México. **Derechos humanos y políticas de memoria:** Pilar Riaño-Alcalá, Universidad de British Columbia; Santiago Garaño, Universidad Nacional de Tres de Febrero. **Economía y políticas sociales:**

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## SERVICE TO LASA AND THE PROFESSION, LASA OFFICERS, COMMITTEES, AND TASK FORCES

Valdés, Observatorio de Género y Equidad; Norma Fuller, Pontificia Universidad Católica del Perú. **Medios de comunicación y cultura popular:** Cristian Alarcón, Universidad de San Martín; Rossana Reguillo Cruz, ITESO-Universidad Jesuita de Guadalajara. **Migración, desplazamientos, diásporas:** Marie-Laure Coubès, El Colegio de la Frontera Norte; María Emilia Tijoux, Universidad de Chile. **Otros saberes: los métodos colectivos y la política de investigación:** Christopher Loperena, The Graduate Center, City University of New York; Héctor Nahuelpan, Universidad de Los Lagos/Comunidad de Historia Mapuche. **Periodismo, noticias y democracia:** John Dinges, Columbia University; Rocío Silva Santisteban, Pontificia Universidad Católica del Perú. **Pluralismo lingüístico y políticas lingüísticas:** Ana Deisy Alonso Ortiz, University of Massachusetts. **Política y desigualdad:** Merike Blofield, University of Miami; Carmen Ilizarbe, Pontificia Universidad Católica del Perú. **Políticas de género y reacción antigénero:** Gloria Careaga, Universidad Nacional Autónoma de México; Dora Cardaci, Universidad Autónoma Metropolitana, Xochimilco. **Pueblos indígenas: territorios, luchas y epistemología:** João Pacheco de Oliveira, Universidade Federal do Rio de Janeiro; Ernesto Díaz-Couder, Universidad Pedagógica Nacional, México. **Raza, racismo y política racial:** Luciane Rocha, Kennesaw State University; Osmundo Pinho, Universidade Federal do Recôncavo da Bahia. **Relaciones internacionales y geopolítica:** Renata Segura, Social Science Research Council; Cynthia Sanborn, Universidad del Pacífico. **Relaciones y políticas del cuidado:** Bila Sorj, Universidade Federal do Rio de Janeiro; Javier Pineda Duque, Universidad de Los Andes. **Religión y espiritualidad:** Renée de La Torre, Centro de Investigaciones y Estudios Superiores en Antropología Social Occidente (CIESAS Occidente); Nahayeilli Juárez, Centro de Investigación y Estudios Superiores en Antropología Social (CIESAS Peninsular). **Sociedad civil y movimientos sociales:** Gabriela Delamata, Universidad Nacional de San Martín/CONICET; Marisa Revilla Blanco, Universidad Complutense de Madrid. **Teorías decoloniales y del buen vivir:** Verónica López Nájera, Universidad Nacional de México; Ernenek Mejía, Universidade Federal da Bahia. **Verdad, justicia, reparación y no-repetición:**

Francesca Lessa, University of Oxford; Elizabeth Lira, Universidad Alberto Hurtado. **Violencia e inseguridades:** Francisco Gutiérrez Sanín, Universidad Nacional de Colombia.

**Film Festival:** Maria Eugenia Ulfe, Director, Pontificia Universidad Católica del Perú; Susana Kaiser, University of San Francisco; Gabriela Zamorano Villarreal, Colegio de Michoacán; Fernando Vilchez Rodríguez, FILMADRID.

### AWARD COMMITTEES

**Kalman Silvert Award:** Lynn Stephen, Chair, University of Oregon; Aldo Italo Panfichi Huamán, Pontificia Universidad Católica del Perú; Joanne Rappaport, Georgetown University; Aníbal Pérez-Liñán, University of Notre Dame; Lars Schoultz, University of North Carolina, Chapel Hill.

**Luciano Tomassini Latin American International Relations Book Award:** Marisa Von Bülow, Chair, Universidade de Brasília; Carol Wise, University of Southern California; Andrés Malamud, Universidade de Lisboa; Ana Covarrubias Velasco, El Colegio de México.

**Howard F. Cline Book Prize in Mexican History:** Louise Walker, Chair, Northeastern University; Carlos Marichal, El Colegio de México; Tatiana Seijas, Rutgers University.

**Bryce Wood Book Award:** Ann Twinam, Chair, University of Texas, Austin; Candelaria Garay, Harvard University; Mónica Moreno Figueroa, University of Cambridge; Peter Wade, University of Manchester; Edward Telles, University of California, Santa Barbara; Leila Lehnen, Brown University; Claudia Salazar, Brooklyn College; Laura Wills-Otero, Universidad de los Andes; Thomas M. Klubock, University of Virginia.

**Premio Iberoamericano Book Award:** Karina Ansolabehere, Chair, Universidad Autónoma de México; Paulo Drinot, University College London; Mariselle Meléndez, University of Illinois, Urbana-Champaign.

**LASA/Oxfam America Martin Diskin Dissertation Award:** Emma Cervone, Chair, Towson University; Kevin Healy,

Oxfam America; Ponciano del Pino, Pontificia Universidad Católica del Perú; Maylei Blackwell, University of California, Los Angeles.

**Charles A. Hale Fellowship for Mexican History:** Christy Thornton, Chair, John Hopkins University; Jaime Pensado, University of Notre Dame; Aurora Gómez-Galvarriato Freer, El Colegio de México.

**Guillermo O'Donnell Democracy Award and Lectureship:** Gabriela Ippolito-O'Donnell, Co-chair, Universidad Nacional de San Martín; Kevin J. Middlebrook, Co-chair, University College London; Stephanie Alenda, Universidad Andrés Bello; Jonathan Hartlyn, University of North Carolina, Chapel Hill; Jacqueline Peschard, Universidad Nacional Autónoma de México.

**LASA/Oxfam America Martin Diskin Memorial Lectureship:** Emma Cervone, Chair, Towson University; Kevin Healy, Oxfam America; Ponciano del Pino, Pontificia Universidad Católica del Perú; Maylei Blackwell, University of California, Los Angeles.

**LASA Media Award:** Juan Pablo Barrientos, Chair, W Radio Colombia; Valeria Fernández Hasan, CONICET, Universidad Nacional de Cuyo; Silvia Kurlat Ares, independent scholar.

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LASA2020 will use the Zoom videoconference system. This application, which is accessible from all traditional computers and by mobile app, permits interaction between the participants and the audience.

LASA will create a link/URL for each session. When you click on the link, the video for the respective session will appear live. These links will be available to those registered for the LASA2020 Congress. Registrants will have access to all sessions they desire during the four days of the Congress.

The session presenters will have the ability to activate their web camera and microphone in order to participate with video and audio. In addition, presenters can share their screens to show the contents on their computer to the connected audience. They can also have discussions with other presenters and respond to questions from them.

Session attendees may raise their hands virtually, send written questions to presenters using the instant messenger, and request to speak to ask a question or have a discussion with the presenters.

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Certificates from LASA2020 can be downloaded on LASA's website after the conclusion of the Congress. Certificates are downloaded in PDF format.

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In order to support the membership participating in the LASA2020 Virtual Congress and considering the financial impact of the COVID-19 pandemic among its associates, LASA is pleased to offer subsidies for childcare services to all registered participants.

LASA will finance the care of children of the participants accepted in LASA2020 who need this service during their time actively participating as a session organizer, chair, discussant, or paper presenter in the Virtual Congress.

The reimbursement will be in the amount of US\$8.00 per hour for one child, or US\$10.00 for two or more children, for a maximum of 10 hours.

The maximum LASA subsidy per participant will be US\$80.00 for one child and US\$100.00 for two or more children. Persons billing LASA for childcare must be current members of the Association in 2020 and must be registered with an active role in the LASA2020 Virtual Congress. The children must be between 6 months and 12 years of age.

LASA members will have until July 15, 2020, to send the original bill for the service to the LASA Secretariat, including the names of the children and dates and times of the service, in order to receive reimbursement.