Stuart Hall from/in Latin America

Daniel Mato
National Scientific and Technical Research Council, Argentina;
National University of Third of February, Argentina

Abstract
This article discusses how Hall’s ideas have been taken up readily, rigorously and critically by scholars and intellectuals in Latin America who can be considered trailblazers in the field of Latin American Cultural Studies and those that followed, as well as others who undertake critical work but refuse the Cultural Studies label, and finally others whose work could readily be identified as Cultural Studies but who have not been taken up as such. This analysis leads to the conclusion that it would be simplistic to constrain the discussion of the significance of Hall’s ideas in Latin America to the field of so-called Latin American Cultural Studies; rather this needs to be seen in more complex ways.

Keywords
Cultural Studies, genealogies, Stuart Hall, Latin America, social practice, translation.

Since this article may attract readers from around the world, it would be productive to begin by clarifying that the global term ‘Latin America’ refers to a geographic region that comprises over 20 countries, each with its particular social and political history, distinct university system and diverse intellectual traditions. Moreover, while it is an area that encompasses two dominant national language groups, Portuguese in Brazil and Spanish in the rest of the countries, there is great social and cultural heterogeneity within each country. Apart from that, and keeping in mind an international readership in the field of Cultural Studies, I would like to call attention to the words of Jesús Martín-Barbero, who is considered one of the pioneers of the field in Latin America, as he points out that “there

Corresponding author:
Daniel Mato, CONICET-UNTREF, Amenabar 3854(A), Ciudad de Buenos Aires, Argentina - CP 1429.
Email: dmato2007@gmail.com
is a very clear difference between North American Cultural Studies, those that spring from the study of literature in Latin America, and those others that take shape in the social sciences’ (1997: 52, my translation, DM)

Such a diversity of histories and contexts renders the attempt at sketching in a few pages an overview of the uses of Stuart Hall’s ideas in the work of scholars and intellectuals in Latin America since the 1980s at best a fragmentary and imperfect endeavour, though still a purposeful one since, to date, there is no other such comprehensive review.\(^1\)

The diversity within the region notwithstanding, framing the analysis of the reception and use of Stuart Hall’s work in Latin America considered as a whole is indeed a productive exercise because the circulation of intellectuals and ideas throughout the region, and resulting networks, have a long history that harks back to the anti-colonial movements. Furthermore, the relative ease with which Spanish and Portuguese speakers are able to understand one another facilitates communication and exchange, especially when it comes to reading texts.

The period 1960–90

Since the 1960s, several factors have variously contributed to the establishment of transnational networks of scholars and intellectuals that have facilitated the circulation of ideas across national borders. Even before use of the internet was widespread in Latin America, which dates back to 1992, a number of social factors played a part in the development of these networks. Among them, and particularly relevant to this article, was the development of two political intellectual movements that transcended national boundaries. One of them consisted of Marxist intellectuals who were critical of the Soviet Union, in some cases inspired by Gramsci’s ideas (Anderson, 1992: 3, Aricó, 1988, Burgos, 2002, 2004). The other movement, created by Catholic theologians and priests, came about as result of the Second General Conference of the Latin American Conference of Bishops, held in Medellin, Colombia, in 1968 (Berryman, 1987). Each one of these movements gradually developed its own networks, which in some cases partially overlapped (Schutte, 1993). Another significant factor was that due to the dictatorial regimes in various countries throughout Latin America, a significant number of intellectuals lived in exile in other countries within the region that were deemed ‘safe’. These countries became foci of production of knowledge, exchange of ideas, and further building and/or strengthening of networks that then continued to thrive as people returned to their countries of origin. This period also saw significant development of collective intellectual projects, complete with journals and alternative publishing houses, producing material that circulated throughout the region. Additionally, scholarly presses, fellowship and scholar exchange programmes, all sponsored by a number of universities and governments, as well as the work of some international non-governmental organizations and private foundations, also had a role in the emergence of these transnational networks.

Likewise, this period saw the establishment of the Latin American Council of Social Sciences (CLACSO) in 1967, the Latin American Association of Communication Researchers (ALAIC) in 1978, and the Latin American Federation of Schools of Social Communication (FELAFACS) in 1981. These organizations and the networks they produced have actively fostered the circulation of ideas through print or photocopied
journals and books, photocopied articles, conference papers and presentations, working groups (WGs), face-to-face communication, and other forms of intellectual exchange and collaboration (León Duarte, 2006). In 1983 CLACSO organized a conference on Communication and Popular Culture and in 1986 created the WG on Cultural Policies, which held a number of meetings up to 1993.

These networks disseminated the work and ideas of many Latin American and European scholars, though in some cases the unavailability of translations limited the scope of accessible material. Stuart Hall’s work circulated through these networks, though in a somewhat restricted manner to begin with, because for many years it was available only in English. Nevertheless, his ‘Encoding and decoding’ (Hall, 1980) was read in English and promptly garnered considerable interest (see Ford, 1982; Landi, 1982). In fact, many authors and analysts working on the development of communication theories in Latin America acknowledge the article as a point of inflection in communication research in the region (see Bisbal, 2005; Grimson y Varela, 1999; Sunkel, 2004). It also prompted a broader interest in Hall’s work, generating diverse readings and critical appropriations that both ALAIC and FELAFACS have circulated through conferences and publications.

To provide a concrete example of the use of Hall’s work, we can turn to the work of prominent Latin American intellectual, Martín-Barbero. The first text in which Martín-Barbero refers to Hall’s work was an article published in the FELAFACS journal, Diálogos, in 1988, a year after the publication of his most acclaimed book (De los medios a las mediaciones, 1987). In that article, Martín Barbero (1988) acknowledges the contributions of Cultural Studies to theory and theorization. However he criticizes what he identifies as the Cultural Studies notion of conceiving of the cultural sphere as independent from economic pressures. Martín-Barbero follows up on this observation with a footnote where he refers to two articles by Stuart Hall, and their publication in Spanish (1981 [1977], and 1984 [1980]). This reference illustrates how Hall’s ideas were not passively adopted, but critically appropriated within these Latin American networks. Complementarily, in two related articles, one published in English and the other in Spanish – again in FELAFACS’ journal – Martín-Barbero (2002a, 2002b) incorporated some of Stuart Hall’s elaborations on the contemporary transformations of identities. In this case, Martín-Barbero’s comments were based on the 1999 reprint of the publication of the first translation into Portuguese of Hall’s ‘The question of cultural identity’ (Hall, 1999 [1990]).

The issue of language difference has hindered the circulation of Hall’s ideas in Latin America. Translations specifically made to be used in university study groups and courses were in many cases the first way that his texts were shared. This began to change with the publication of Hall’s work, translated both into Spanish (e.g. Hall, 1977 [1969], 1978, 1984a [1980], 1984b [1981], 1984c [1981], 1987 [1984]), and into Portuguese (e.g. Hall et al., 1980 [1978]).

The 1990s

Since the early 1990s, Latin American universities have increasingly experienced two different types of pressures that have had an impact on scholarly practices, albeit with
different scopes and to different degrees depending on the countries, universities and disciplines. On the one hand, universities have been the focus of demands from various social movements seeking to transform higher education to be more responsive to social needs, citing the need to develop social outreach practices and to establish various kinds of affirmative action programmes. On the other hand, universities have been subject to pressures exerted by state agencies and the media to adopt certain conceptions of ‘academic quality’, usually quantitatively measured in terms of number of publications and patents, number of faculty with PhD degrees, and indicators of employability of their graduates (Ordorika, 2007). In the case of the Humanities and Social Sciences, this has led to privileging publishing over socially committed research, teaching and social outreach.

During this period, and to a certain extent related to the last observation, there was an increase in the number of Latin American scholars who pursued graduate education in universities of the United States and some European countries. Some of those who pursued studies in various disciplines of the Humanities and Social Sciences became interested in the increasingly visible field of Cultural Studies and thereby in Stuart Hall’s work. Moreover, these factors contributed to increasing the participation of Latin American scholars at conferences organized by US-based organizations such as the Latin American Studies Association, and the Modern Languages Association, where Stuart Hall’s ideas had been incorporated earlier and more widely than within specific Latin American contexts.

Furthermore, with the expansion of the scholarly use of the internet in Latin America, scholarly networks have grown and become diversified as the transnational circulation of ideas and associated exchanges have multiplied. As a result, dissemination of, and interest in, the work of Stuart Hall has also increased, additionally facilitated by the availability of new translations of his work into Spanish (Hall, 1993a, 1993b [1989], 1994a [1973], 1994b [1980], 1998 [1985], 1999 [1990]) as well as into Portuguese (1996 [1990], 1997a, 1997b).

For a concrete example of reference to and use of Hall’s work by Latin American scholars during this era, we can turn to the work of Néstor García-Canclini. The first published reference to Stuart Hall’s work by García-Canclini, who, along with Jesús Martín-Barbero, is considered one of the pioneers of Cultural Studies in Latin America, was included in an article that appeared at the beginning of the 1990s (García-Canclini, 1991: 18, 22) and referred to Culture, Media, Language (1980), a collection of essays which García-Canclini would address in greater depth in a conceptual article published two years later (1993: 37–8). In 1995, in the original Spanish edition of his well-known Consumers and Citizens (1995: 113), García-Canclini included another reference to Hall’s work, this time an article of his individual authorship (1991). García-Canclini, however, made no reference to Hall’s work in any of his books thereafter, except for La globalización imaginada (1999).

The fact that Hall’s work did not appear as a reference in García-Canclini’s first two highly acclaimed books (1982, 1989) nor in Martín-Barbero’s first highly regarded book (1987), is an important element in understanding why they state that they were doing Cultural Studies long before the prevalence of the label. Similarly, Beatriz Sarlo, also considered one of the pioneers of Cultural Studies in Latin America, objects to having
her work labelled as Cultural Studies (Sarlo, 1997). Nonetheless, this has not kept her from underscoring the importance of Hall’s work, including specifically highlighting his words about Raymond Williams’ ideas on culture and politics as a key reference in shaping the strategy of the journal *Punto de Vista*, the influential cultural-political project developed by herself and Carlos Altamirano during the period of the last dictatorship in Argentina (Sarlo, 2000: 312). Objections to the Cultural Studies label, as well as Martín-Barbero’s critical remarks mentioned earlier, are important to understanding how Hall’s ideas have been taken up readily, rigorously and critically not only by those who are usually regarded as the pioneers of Latin American Cultural Studies, but also by other scholars and intellectuals whose work may be less frequently associated with such trailblazing (see Ford, 1982, 1994; Landi, 1982), as well as by those working from convergent perspectives whose work has not been canonized as ‘Cultural Studies’ (see Alabarces et al., 2008; Diviani, 2014; Mato, 2003).

Interestingly, a small conference held in Scotland in October 1996 appears to have played a significant role in increasing the appreciation for Stuart Hall’s work by some well-known Latin American scholars. The ‘Cultural Boundaries: Identity and Communication in Latin America’ conference, organized by the Media Research Institute of the University of Stirling (Scotland) in cooperation with the World Association for Christian Communication, held at that university, saw the participation of 21 Communication and Cultural Studies scholars from Latin America, the US, India and several European countries. That was the first time that Stuart Hall, Néstor García-Canclini and Jesús Martín Barbero would meet in person – and it was a most fruitful encounter, according to what García-Canclini and Martín-Barbero have told me in personal communications. After this meeting, moreover, García-Canclini (1997: 23) referred to an article of Hall’s (1991) in a publication that resulted from the conference as he elaborated on hegemony and difference regarding relations between the United States and Latin America. The reference touches upon the observations on the matter that Hall made to him during the meeting, as is evident in some reflections on the matter that García-Canclini presents in his book *La globalización imaginada* (1999: 122). Martín-Barbero, on the other hand, has pointed out several times that during that meeting Hall underscored the need for male Latin American scholars to incorporate the perspective of gender into their work (Martín-Barbero, 2014: 7).

**From 2000 onward**

In 1999, CLACSO created its WG on Culture and Social Transformations, which changed its name to Culture and Power in 2001. Soon thereafter it also created the WG on Cultural Consumption and several others on related matters. Since 2004, members of those WGs have offered a series of graduate seminars via the Virtual Campus of CLACSO. As I have been the funding chair, and later a regular member of one of these WGs for several years, as well as the teacher of two of these internet-based seminars, I may – as a participant – point out that some of Stuart Hall’s ideas have been discussed in some WG meetings and in some of the internet-based seminars, even when his work has not often been referred to in the resulting books. I attribute this to the fact that Stuart Hall’s ideas have been part of the larger systems of meta-references of these WGs and seminars, as well as of those
of a good number of other authors from Latin America, Europe and the United States. Nevertheless, as I will discuss later in this article, a more focused interest in Stuart Hall’s work soon would become more evident within CLACSO networks.

Interest in Stuart Hall’s ideas increased steadily through this period in various spaces across Latin America. An indicator of this trend, which interestingly is also what contributed to make it possible, is the growing number of translations of Hall’s essays into Spanish published since 2000 (Hall, 2000, 2003, 2004, 2005 [1986], 2008a [1992], 2008b, 2010 [2010], 2014; and Hall and du Gay, 2003 [1986]; Hall and Mellino, 2011 [2007]). Additionally, as will be discussed below, there were three books published in recent years that included collections of his articles, one in Portuguese and two in Spanish.

Two international conferences held in 2000 also played important roles in making Stuart Hall’s ideas handy to Latin American scholars. One of them was the 3rd International Crossroads in Cultural Studies Conference, held in Birmingham (UK) in June, attended by several Latin American scholars, and which counted on Hall as one of its keynote speakers. In addition, in July 2000 Stuart Hall visited Brazil as he had been invited to give the opening lecture of the VII Conference of the Brazilian Association of Comparative Literature (ABRALIC), held in Bahia. The invitation had been a conscious initiative of the ABRALIC Directorate to draw attention to an internationally renowned ‘Black intellectual’ in a city of ‘Black culture’ marked by racist oppression (Sovik, 2014a: 11). Hall’s presence and lecture at the conference in general inspired and led to the publication of the first book containing translations into Portuguese of a collection of 12 of Hall’s articles as well as two interviews (Sovik, 2003b). The book coincided with a remarkably important moment in Brazil because it appeared at a specific juncture of public debates about racism and quota policies for Black students, as well as of federal policies regarding higher education concerning the social and institutional place of intellectual work. Hall had plenty to say about both issues so the articles included in the volume were chosen with this in mind in order to address that particular political, cultural and scholarly juncture (Sovik, 2003a: 21). The book was the first of its kind in Latin America and quickly became an academic bestseller. In terms of the politics of language and audience, this text was particularly influential in increasing the audience for Hall’s work. It made Hall’s essays accessible not only to Brazilians, but also to many Spanish-speaking Latin Americans who could read Portuguese but not English.

Stuart Hall’s ideas, however, had been circulating in Brazil earlier than that, particularly in the fields of Communications and Education, either through published translations into Portuguese (1996 [1990], 1997a, 1997b), or through the reading of his works in English or in Spanish. The publication of the above-mentioned book, as well as its reception, are inscribed in a rich and diverse history of scholarly and other intellectual practices, and of cultural, political and social movements. Stuart Hall’s ideas have contributed to discussions of experiences in the fields of communications, social memory and museum studies (e.g. Coiro Moraes, 2014; Escobar and Coiro Moraes, 2013; Escosteguy, 2013). Of particular relevance, for instance, is the articulation of Education and Cultural Studies initiated in at the beginning of the 1990s at the Faculty of Education of Universidad Federal do Rio Grande do Sul. This connection first gained its institutional place in 1996 and has been ongoing to this day, gradually involving other
universities in a number of Brazilian States. From its foundation, this experience has involved the reading of several Stuart Hall texts, particularly those originally prepared for the Open University, which were read at the beginning through translations of limited circulation, printed or photocopied in order to be used expressly for teaching and in study groups. This led, in turn, to the publication in Portuguese translation of two of Stuart Hall’s articles (1997a, 1997b) (Vorraber-Costa et al., 2014; Wortmann et al., 2015).

There are also meaningful convergences between Stuart Hall’s proposals of intellectual intervention and certain experiences of theatre and music in Latin America. A salient example of this was the powerful cultural-political practice developed by Augusto Boal starting in the 1960s and which continued until his death in 2009. At different points in time this was conceptualized as Popular Theatre or Theatre of the Oppressed (Boal, 1975, 1980a, 1980b; Sant’ Anna, 2002). Other powerful cultural-political practices that have been interpreted as convergent with Hall’s cultural-political proposals have been those developed by Bando Olodum, since 1979, and AfroReggae since 1993 (Sant’Anna, 2002; Sovik, 2014b). The scholarly bias of most Cultural Studies publications, which tend to privilege written material over other discourse practices, appears to have hindered greater attention to these kinds of intellectual practices, often developed outside, or beyond, university campuses. Nonetheless, some authors have explicitly used Hall’s ideas to discuss some of these experiences (see Carvalho, 2009; Mato, 2003; Sovik, 2014b). A case in point is the documented study that Aline Carvalho (2009) conducted about the Brazilian Ministry of Culture Pontos da Cultura program, in which she highlights the importance of Stuart Hall’s ideas, as well as those of García-Canclini, Martín-Barbero and a few others, to discuss the experience of the programme. Incidentally, Augusto Boal was involved in this cultural-political programme, a fact that offers additional clues as to the significant convergences between his praxis and Stuart Hall’s ideas about culture and power, as well as his own way of ‘doing Cultural Studies’ (Mato, 2014). Such convergences may also be traced to the translation of Boal’s books into Spanish (Boal, 1975, 1980a, 1980b), which were published in a book series coordinated by Néstor García-Canclini.

In 2009, CLACSO created its own Latin American Network of Graduate Programmes in Cultural Policies and Studies, which has the participation of six well-known programmes in Latin American countries. In 2010, this network published its first collective book, En torno a los Estudios Culturales: localidades, trayectorias y disputas, edited by Nelly Richard (2010) the chair of one of the programmes. The volume brings together the answers offered by the respective programme chairs, and its ruling committee in one of the cases, as well as those of an invited colleague who also headed a related Graduate Programme, to a previously agreed survey that contained several questions regarding Cultural Studies. It also includes articles by Néstor Gacía-Canclini and Jesús Martín-Barbero, as well as a lengthy – almost 40 pages long – and most valuable section entitled ‘Ongoing debate’ that presents fresh exchanges between some of the programme chairs (Alejandro Grimson, Mareia Quintero Rivera, Gonzalo Portocarrero, Eduardo Restrepo, Nelly Richard and Víctor Vich). As I read the survey responses, I remarked how, in almost all cases, Stuart Hall’s contributions are highlighted and highly valued. Furthermore, they were closely associated to ideas of culture and power, intellectual practices and intervention, and to keywords like hegemony, gender, race and
colonialism. The section titled ‘Ongoing debate’ also contains many references to Stuart Hall. Alejandro Grimson’s remarks in that section were particularly to the point of this article. He states that ‘Well, something that occurred to me while I was reading the texts prepared for this meeting is that no one is very comfortable with Cultural Studies [as a concept] […] But we do have certain references in common, such as Stuart Hall’ (Grimson, in Richard, 2010: 147).

Another significant component of this history is that Eduardo Restrepo and Victor Vich, both chairs of two of the programmes in the CLACSO Network of Graduate Programs, along with Catherine Walsh, who chairs another programme that is not part of the network but who, nevertheless, was specially invited to respond the survey and thus be part of the resulting book, recently edited the book *Sin garantías: trayectorias y problemáticas en Estudios Culturales* (Restrepo et al., 2010). It includes 26 of Stuart Hall’s essays translated into Spanish along with an Introduction co-authored by the three editors where they make the case for reading Stuart Hall from Latin America. While it is not feasible to examine here each of the five arguments outlined, in broad terms they point to Hall’s critique of Eurocentrism, the analytical importance of the race and ethnicity categories based on Gramsci, the discussion of the relationship between multiculturalism, community and the nation state, the political vocation of Cultural Studies, and – paraphrasing Lawrence Grossberg’s expression – that Hall’s work could be understood as oriented to ‘theorizing politics and politicizing theory’. The book has already had a very positive reception, and will surely facilitate more widespread and deepened reading of Hall’s works in Latin America.

Another collection of Stuart Hall’s works has been recently published in the book *Discurso y poder en Stuart Hall* (Soto Sulca, 2013). This volume brings together the translations of six essays by Hall, as well as two articles about his work, and an almost 40-page presentation written by Eduardo Restrepo (2013) that provides some references regarding Stuart Hall’s life and the style of his intellectual work, emphasizing its radical contextualism. Here, once again, we find Grossberg’s expression of ‘theorizing politics and politicizing theory’ to characterize Hall’s work.

August 2014 saw the publication of the book *Stuart Hall desde el sur: legados y apropiaciones* (Restrepo, 2014), which was a result of the graduate seminar ‘Stuart Hall and Cultural Studies in Latin America and the Caribbean’ that Eduardo Restrepo offered in 2013 at the CLACSO Virtual Campus. It comprises 11 essays written by the students of the seminar, who hailed from five Latin American countries, as well as a chapter by Restrepo. Five of the articles address conceptual issues while the rest focus on issues associated with ethnic identities and intercultural relations.

Conclusions

The overview offered in the pages of this article illustrates how Hall’s ideas have been taken up readily, rigorously and critically by scholars and intellectuals in Latin America who can be considered trailblazers in the field of Latin American Cultural Studies and those that followed, others who undertake critical work but refuse the Cultural Studies label, and finally others whose work could readily be identified as Cultural Studies but who have not been taken up as such. This analysis leads to the conclusion that it would
be simplistic to constrain the discussion of the significance of Hall’s ideas in Latin America constrained to the field of so-called Latin American Cultural Studies; rather this needs to be seen in more complex ways.

Moreover, the examples discussed in this overview, as well as some former publications have acknowledged the convergences and/or articulations between Stuart Hall’s style of intellectual work and its political-epistemological foundations and the work of some prominent Latin American intellectuals. There are studies, for example, on Orlando Fals-Borda’s work in specific experiences of Participatory Action Research with social movements (see Lenz, 2012; Valencia, 2011), and also on Paulo Freire’s work (Hernández and and Visotsky, 2004) that manifest a will for praxis that looks to work outside the academy, or in some cases both inside and outside (Mato, 2000, 2003).

This reminds me of Stuart Hall’s remark in June 2000 when I asked him to write an essay on Cultural Studies and the importance of practice. He had a surprising response that has stuck with me to this day because I found it personally illuminating and inspiring: ‘Look, Daniel, I am not writing on Cultural Studies any more, I am dedicated to doing Cultural Studies.’ Indeed, what he was doing at that time was actively participating in a public debate on race and racism in Great Britain. This way of doing was related to his participation in the Runnymede Trust’s Commission on the Future of Multi-Ethnic Britain. As I have discussed at greater length in a previous article, the Commission published its findings and recommendations in a report that was reviewed and taken into consideration by the Home Secretary’s Race Relations Forum and a meeting of the Parliamentary Group on Race and Community. Additionally, it has also been taken into account by some local authority organizations, as well as many councils on racial equality. The report, furthermore, has been the subject of a range of lectures, seminars and symposia in higher education (Mato, 2014), and its recommendations have also informed training events in individual schools.

It is important to note that Hall’s theoretical contribution, his style of intellectual practice, and his reflections and arguments regarding intellectual work and academic work have been taken up readily, rigorously and critically in Latin America, not only as academic references but also as sources that inform actively engaged socio-political projects. The particular junctures of the experiences in Argentina and Brazil discussed above stand out in this regard (Sarlo, 2000; Sovik, 2003a, 2014a, 2014b), yet they are not the only ones. There is ample discussion illustrating this type of experience in the presentation texts of the various volumes published in Latin America that collect Hall’s articles (Restrepo et al., 2010; Soto Sulca, 2013; Sovik, 2003b), as well as in the essays included in the recent edited volume on his work (Restrepo, 2014).

**Funding**

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

**Notes**

1. As a way to diminish such a disadvantage, in writing this article, apart from my personal collection of articles, conference papers and books on the matter, I requested and received the assistance of numerous colleagues throughout Latin America, who provided insights as
well as additional published material. This article has been possible thanks to their support. I am, however, the solely responsible for any and every mistake. My heartfelt gratitude goes to those colleagues: Pablo Alabarces, Carlos Altamirano, Vera Candau, Francisco Carballo, Ana Coiro, Alicia Entel, Ana Carolina Escoteguy, Jose Guilherme Fernandes, Néstor García-Canclini, Rosa Maria Hessel-Silveira, Jorge Larrain, Maria Cristina Laverde-Toscano, Jesús Martín-Barbero, Nora Mazzotti, Eduardo Restrepo, Enrique Rey-Torres, José Luis Saavedra, Carlos Sandoval-García, Liv Sovik, Monica Szurmuk, Mirta Varela, Marisa Vorraber-Costa, Ana Wortman and George Yudice.

2. Martín-Barbero (2001) would return to these comments in 2001, adding references to two articles by Stuart Hall in English, included in Hall et al. (1980) *Culture, Media, Language: Working Papers in Cultural Studies (1972–1979)*.

3. References to both Williams’ and Hoggart’s works were included in the first book by García-Canclini (1982). References to Williams’ and E.P. Thompson’s texts were included in Martín-Barbero’s (1987). In both cases, however, they were just a few among more than a hundred authors.

4. Beatriz Sarlo has emphatically stated: ‘In Argentina, we do not name them “cultural studies”‘. In her view this term was put into mass circulation by US academia. Instead, she prefers to talk in terms of cultural analysis (Sarlo, 1997: 90). Jesús Martín-Barbero has remarked that ‘We had done cultural studies well before this label appeared’ (1997: 52). In a similar vein, Néstor García-Canclini has pointed out that ‘I became involved in cultural studies before I realized this is what it was called’ (1996: 84). I have discussed these issues in depth in a previous article, arguing the need to understand that the use of the label Latin American Cultural Studies is sometimes rejected because it is interpreted as ignoring the intellectual history of this part of the world, and also because it implies a system that excludes a broader field of intellectual practices that has its roots and history in Latin America (Mato, 2003).

5. On several occasions, Martín-Barbero has made reference to this demand of Stuart Hall’s (i.e. a personal communication, as well as in an interview held a month after the conference in Stirling and published the following year [Martín-Barbero, 1997: 52–3]).

6. Some texts in English that discuss the work of Colombian anthropologist Orlando Fals-Borda are Mato (2000) and Fals-Borda and Rahman (1991).

7. On Freire in English see Giroux (2000) and Mato (2000). Incidentally, it is worth mentioning that Jesús Martín-Barbero (2010: 136–7) has stressed the significance of Paulo Freire’s contributions to the field currently called Latin American Cultural Studies.

References

Alabarces P, Añón V and Conde M (2008) Un destino sudamericano. La invención de los estudios sobre cultura popular en la Argentina. In: Alabarces P and Rodríguez MG (eds) *Resistencias y mediaciones. Estudios sobre cultura popular*. Buenos Aires: Paidós, pp. 261–280.

Anderson P (1992) *English Questions*. London: Verso.

Aricó J (1988). *La cola del diablo*. Buenos Aires: Puntosur.

Berryman P (1987) *Liberation Theology: The Essential Facts about the Revolutionary Movement in Latin America and Beyond*. New York: Pantheon.

Bisbal M (2005) Recepción y TV en Venezuela: itinerario de una línea investigativa. *Comunicación: estudios venezolanos de comunicación* 131: 28–37.

Boal A (1975) *Técnicas latinoamericanas de teatro popular*. México: Nueva Imagen (Book Series: El Arte en la Sociedad, coordinated by N García-Canclini).

Boal A (1980a) *Teatro del oprimido 1: Teoría y práctica*. México: Nueva Imagen (Book Series: El Arte en la Sociedad, coordinated by N García-Canclini).
Boal A (1980b) *Teatro del oprimido 2: Ejercicios para actores y no actores*. México: Nueva Imagen (Book Series: El Arte en la Sociedad, coordinated by N García-Canclini).

Burgos R (2002) The Gramscian intervention in the theoretical and political production of the Latin American left. *Latin American Perspectives* 29(1): 9–37.

Burgos R (2004) *Los gramscianos argentinos. Cultura y política en la experiencia de pasado y presente*. México: Siglo XXI.

Carvalho A (2009) *Produção de cultura no Brasil: da Tropicália aos Pontos de Cultura*, 2nd edn. Rio de Janeiro: Luminária Academia.

Coiro Moraes AL (2014) Estudos Culturais aplicados a pesquisas em comunicação. In: Vidal de Souza RM, Marques de Melo J and de Morais OJ (eds) *Teorias da comunicação: correntes de pensamento e metodologia de ensino*. São Paulo: INTERCOM, pp. 226–259.

Diviani RJ (2014) Jaime Rest y Aníbal Ford en los años sesenta y setenta ¿Una anticipación argentina de los Estudios Culturales de Birmingham? *Question* 42: 57–68.

Escobar GV and Coiro Moraes AL (2013) Rodas de Lembranças do Museu Comunitário Treze de Maio: comunicação, educação e identidade de mulheres negras. In: Rocha de Mattos J (ed.) *Museus e africanidades*. Porto Alegre: Edições Museu Júlio de Castilhos, pp. 157–182.

Escosteguy AC (2013) Stuart Hall: esboço de um itinerario biointelectual. *Revista FAMECOS* (Porto Alegre) 21: 61–74.

Fals-Borda O and Rahman A (1991) *Action and Knowledge: Breaking the Monopoly with Participatory Action Research*. New York: Appex Press.

Ford A (1982) La utopía de la manipulación. *Contraseña* 1(2): 56–57.

Ford A (1994) *Navegaciones: comunicación, cultura y crisis*. Buenos Aires: Amorrortu.

García-Canclini N (1982) *Las culturas populares en el capitalismo*. México: Ed. Nueva Imagen

García-Canclini N (1989) *Culturas híbridas: estrategias para entrar y salir de la modernidad*. México: Ed. Grijalbo.

García-Canclini N (1991) Los estudios culturales de los 80 a los 90: perspectivas antropológicas y sociológicas en América Latina. *Iztapalapa* 11(24): 11–26.

García-Canclini N (1993) El consumo cultural y su estudio en México: una propuesta teórica. In: García-Canclini N (ed.) *El Consumo Cultural en México*. Mexico City: México Consejo Nacional para la Cultura y las Artes, pp. 15–42.

García-Canclini N (1995) *Consumidores y ciudadanos: conflictos multiculturales de la globalización*. México: Ed. Grijalbo.

García-Canclini N (1996) Cultural studies questionnaire. *Journal of Latin American Cultural Studies* 5(1): 83–87.

García-Canclini N (1997) Hybrid cultures and communicative strategies. *Media Development* 44(1): 22–29.

García-Canclini N (1999) *La globalización imaginada*. Buenos Aires: Paidós.

Giroux H (2000) *Stealing innocence: youth, corporate power, and the politics of culture*. New York: St. Martin’s Press.

Grimson A and Varela M (1999) *Audencias, cultura y poder: estudios sobre televisión*. Buenos Aires: EUIDEA.

Hall S (1977 [1969]) *Los hippies: una contracultura*. Barcelona. Anagrama. (First published as: *The Hippies: An American Moment*, 1969.)

Hall S (1978) Pluralismo, raza y clase en la sociedad Caribe. In: Rex J (ed.) *Raza y clase en la sociedad postcolonial. Un estudio de las relaciones entre los grupos étnicos en el Caribe de lengua Inglesa*. Bolivia, Chile y México. Madrid: UNESCO, pp. 149–181. (First published as: ‘Pluralism, race and class in Caribbean society’, in *Race and Class in Post-colonial Society*, Paris, 1978.)
Hall S (1981 [1977]) La cultura, los medios de comunicación y el ‘efecto ideológico’. In: Curran J, Gurevitch M and Woollacott J (eds) Sociedad y comunicación de masas. Mexico: Fondo de Cultura Económica, pp. 357–393. (First published as: Culture, the media and the ideological effect. In: Curran J, Gurevitch M and Woollacott J (eds) Mass Communication and Society. London: Edward Arnold, 1977, pp. 315–348.)

Hall S (1984a [1980]) Estudios culturales: dos paradigmas, Hueso Húmero 19: 69–77. (First published in Media, Culture & Society 2: 57–72, 1980.)

Hall S (1984b [1981]) Notas sobre la desconstrucción de lo popular. In: Samuel R (ed.) Historia popular y teoría socialista. Barcelona: Crítica, pp. 93–110. (First published as: Notes on deconstructing ‘the popular’, 1981.)

Hall S (1984c [1981]) En defensa de la teoría. In: Samuel R (ed.) Historia popular y teoría socialista. Barcelona: Crítica, pp. 277–286. (First published as: In defence of theory, 1981.)

Hall S (1987 [1984]) La educación en crisis. Revista de Educación (Madrid) 283: 29–35. (First published as: Education in crisis, 1981.)

Hall S (1991) The local and the global: globalization and new ethnicities. In: King A (ed.) Culture, Globalization, and the World-system. Binghamton: University of New York at Binghamton.

Hall S (1993a) La hegemonía audiovisual. In: Delfino S (ed.) La mirada oblicua: estudios culturales y democracia. Buenos Aires: La Marca.

Hall S (1993b [1989]) Nuevos tiempos. In: Delfino S (ed.) La mirada oblicua: estudios culturales y democracia. Buenos Aires: La Marca. (First published as: New times, 1989.)

Hall S (1994a [1973]) Codificar/decodificar. In: Entel A (ed.) Teorías de la comunicación: cuadros de época y pasiones de sujetos. Buenos Aires: Editorial Docencia. (First published as: Encoding/decoding. In: Hall S, Hobson D, Lowe A and Tillis P [eds] Culture, Media, Language: Working Papers in Cultural Studies, 1972–79. London: Hutchinson, 1980; which is an edited extract from Hall S, Encoding and decoding in the television discourse. CCCS stencilled paper no. 7, Birmingham: CCCS, 1973.)

Hall S (1994b [1980]) Estudios culturales: dos paradigmas. Causas y Azares (Buenos Aires) 1. (First published as: Cultural studies: two paradigms, 1980.)

Hall S (1996 [1990]) Identidade cultural e diáspora. Patrimonio Cultura e Artístico Nacional (Rio de Janeiro) 24. (First published as: Cultural identity and diaspora, 1990.)

Hall S (1997a) A centralidade da cultura. Revista Educação e Realidade 22(2).

Hall S (1997b) A identidade cultural na pós-modernidade. Rio de Janeiro: DP&A Editora. (First published as: The question of cultural identity. In: Hall S, Held D and McGrew T (eds) Modernity and its Futures. Cambridge: Polity Press/Open University Press, 1992, pp. 274–316.)

Hall S (1998 [1985]) Significación, representación, ideología: Althusser y los debates postestructuralistas. In: Curran J, Morley D and Walkerdine V (eds) Estudios culturales y comunicación: análisis, producción y consumo cultural de las políticas de identidad y el posmodernismo. Barcelona: Paidós, pp. 27–61. (First published as: Signification, representation, ideology: Althusser and the post-structuralist debates, 1985.)

Hall S (1999 [1990]) Identidad cultural y diáspora. In: Castro Gómez S, Guardiola Rivera O and Millán de Benevides C (eds) Pensear (en) los intersticios. Bogotá: Pontificia Universidad Javeriana, pp. 131–145. (First published as: Cultural identity and diaspora, 1990.)

Hall S (2000) El gran espectáculo hacia ninguna parte. In: Jacques M (ed.) ¿Tercera vía o neoliberalismo? Barcelona: Icaria Editorial, pp. 61–84.

Hall S (2003) Pensando en la diáspora: en casa, desde el extranjero. In: Jáuregui C and Dabove JP (eds) Heterotopias: narrativas e la identidad y la alteridad en Latinoamérica. Pittsburgh, PA: Instituto Internacional de Literatura Iberoamericana.

Hall S (2004) Codificación y decodificación en el discurso televisivo. Cadernos de informação y comunicación (Madrid) 9.
Hall S (2005 [1986]) La importancia de Gramsci para el estudio de la raza y la etnicidad. *Revista Colombiana de Antropología* 41(Jan.–Dec.): 219–257. (First published as: Gramsci’s relevance for the study of race and ethnicity, 1986.)

Hall S (2008a [1992]) ¿Qué es lo ‘negro’ en la cultura popular negra? In: Cunin E (ed.) *Textos en diáspora. Una antología sobre afrodescendientes en América*. México City: Instituto Nacional de Antropología e Historia, Centro de estudios mexicanos y centroamericanos, Instituto Francés de estudios andinos, pp. 207–226. (First published as: What is this ‘black’ in black popular culture?, 1992.)

Hall S (2008b) ¿Cuándo fue lo postcolonial? In: Mezzadra S, et al., *Estudios postcoloniales: ensayos fundamentales*. Madrid: Traficantes de Sueños.

Hall S (2010 [2010]) Vida y momentos de la primera Nueva Izquierda. *New Left Review* 61: 163–182. First published as: Life and times of the first New Left, 2010.)

Hall S (2014) *Rituales de resistencia*. Madrid: Traficantes de Sueños.

Hall S and du Gay P (2003 [1996]) *Cuestiones de identidad cultural*. Buenos Aires: Amorrortu. (First published as: Questions of Cultural Identity, 1996.)

Hall S and Mellino M (2011 [2007]) *La cultura y el poder: conversaciones sobre los cultural studies*. Buenos Aires. Amorrortu editores. (First published as: *La cultura e il potere: conversazione sui Cultural Studies*, 2007.)

Hall S, Hobson D, Lowe A and Tillis P (eds) (1980) *Culture, Media, Language*. London: Hutchinson, pp. 128–138;

Hall S, Lumley B and McLennan G (1980 [1978]) Política e ideología: Gramsci. In: Hall S, et al., *Da ideología*. Rio de Janeiro: Jorge Zahar Editores. (First published as: On ideology, Centre for Contemporary Cultural Studies, 1978.)

Hernández G and Visotsky J (2004) Aprendizaje y enseñanza de la historia. Participación e historia en educación de adultos. *Quinto Sol* 8: 91–123.

Landi O (1982) Comunicación, cultura y proceso político. *Crítica y Utopía* 7. Available at: http://bibliotecavirtual.clacso.org.ar/ar/libros/critica/nro7/landi.pdf (accessed 20 August 2014).

Lenz S (2012) Investigación participativa en Argentina: tres experiencias del campo educativo en el contexto de la restitución de la democracia [83 párrafos]. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research* 13(1). Available at: http://nbn-resolving.de/urn:nbn:de:0114-fqs120133, art. 3 (accessed 20 August 2014).

León Duarte GA (2006) *Sobre la institucionalización del campo académico de la comunicación en América Latina. Una aproximación a las características estructurales de la investigación Latinoamericana en comunicación*. PhD thesis, Univ. Autónoma de Barcelona.

Martín-Barbero J (1987) *De los medios a las mediaciones: comunicación, cultura y hegemonía*. Barcelona. Eds. Gustavo Gili.

Martín-Barbero J (1988) Euforia tecnológica y malestar en la teoría. *Diálogos de la Comunicación* (Lima) 20.

Martín-Barbero J (1997) Nosotros habíamos hecho estudios culturales mucho antes que esta etiqueta apareciera. Entrevista a Jesús Martín-Barbero. *Dissens* 3: 47–53.

Martín-Barbero J (2001) *Al sur de la modernidad: comunicación, globalización y multiculturalidad*. Pittsburgh, PA: Instituto Internacional de Literatura Iberoamericana, Universidad de Pittsburgh.

Martín-Barbero J (2002a) Tecnicidades, identidades, alteridades: des-ubicaciones y opacidades de la comunicación en el nuevo siglo. *Diálogos*: 8–25.

Martín-Barbero J (2002b) Identities: traditions and new communities. *Media, Culture & Society* 24(5): 621–641.

Martín-Barbero J (2010) Notas para hacer memoria de la investigación cultural en Latinoamérica. In: Richard N (ed.) *En torno a los Estudios Culturales: localidades, trayectorias y disputas*. Santiago de Chile: CLACSO and Editorial ARCIS, pp. 133–142.
Martín-Barbero J (2014) Mensaje del Dr. Jesús Martín-Barbero en la ceremonia solemne en que la Universidad de Guadalajara le entrega del título de Doctor Honoris Causa. Paraninfo Enrique Díaz de León Guadalajara, Jalisco a 12 de junio.

Mato D (2000) Not ‘studying the subaltern’, but studying with ‘subaltern’ social groups, or, at least, studying the hegemonic articulations of power. *Nepantla: Views from the South* 1(3): 479–502.

Mato D (2003) Latin American intellectual practices in culture and power: experiences and debates. *Cultural Studies* 17(6): 783–804.

Mato D (2014) Stuart Hall on ‘doing cultural studies’. *Inter-Asia Journal of Cultural Studies* 15(2): 202–204.

Ordorika I (2007) Universidades y globalización: tendencias hegemónicas y construcción de alternativas. *Revista Educación Superior y Sociedad* 12(1): 175–190.

Restrepo E (2013) Presentación, in Soto Sulca R (ed.) *Discurso y poder en Stuart Hall*. Huancayo, Perú: Imprenta Grafica MELGRAPHIC E.I.R.L., pp. 9–48.

Restrepo E (ed.) (2014) *Stuart Hall desde el sur: legados y apropiaciones*. Buenos Aires: CLACSO.

Restrepo E, Walsh C and Vich V (eds) (2010) *Sin garantías: trayectorias y problemáticas en estudios culturales*. Popayán, Lima and Bogotá: Instituto de Estudios Sociales y Culturales Pensar, Instituto de Estudios Peruanos, and Universidad Andina Simón Bolívar.

Richard N (ed.) (2010) *En torno a los Estudios Culturales: localidades, trayectorias y disputas*. Santiago de Chile: CLACSO and Editorial ARCIS

Sant’Anna C (2002) Poder e cultura: as lutas de resistência crítica através de duas experiências tetarais. In: Mato D (ed.) *Cultura, política y sociedad perspectivas latinoamericanas*. Caracas: Consejo Latinoamericano de Ciencias Sociales – CLACSO, pp. 265–276.

Sarlo B (1997) Cultural studies questionnaire. *Journal of Latin American Cultural Studies* 6(1): 85–92.

Sarlo B (2000) Raymond Williams, una relectura. In: Moraña M (ed.) *Nuevas perspectivas desde sobre América Latina: el desafío de los Estudios Culturales*. Santiago: Editorial Cuarto Propio and Instituto Internacional de Literatura Iberoamericana, pp. 309–317. (First published as: Raymond Williams, una relectura. *Punto de Vista* 45: 13, April 1993).

Schutte O (1993) *Cultural Identity and Social Liberation in Latin American Thought*. Albany: SUNY Press.

Soto Sulca R (ed.) (2013) *Discurso y poder en Stuart Hall*. Huancayo, Perú: Imprenta Grafica MELGRAPHIC E.I.R.L.

Sovik L (2003a) Apresentação para ler Stuart Hall. In: Sovik L (ed.) *Da diáspora: identidades e mediações culturais* (a collection of articles by Stuart Hall). Belo Horizonte/Brasília: Editora UFMG/Representação da Unesco no Brasil, pp. 9–21.

Sovik L (ed.) (2003b) *Da diáspora: identidades e mediações culturais* (a collection of articles by Stuart Hall). Belo Horizonte/Brasília: Editora UFMG/Representação da Unesco no Brasil

Sovik L (2013a) James, Stuart Hall and Cultural Studies. Paper presented at the 23rd Encontro Anual da Associação Nacional dos Programas de Pós-graduação em Comunicação, Universidade Federal do Pará, Belém, 27–30 May.

Sovik L (2014b) Os projetos culturais e seu significado social. *Galaxia* 27: 172–182.

Sunkel G (2004) El consumo cultural en la investigación en comunicaciones en América Latina. *Contornos. Signo y pensamiento* 12(45): 9–24.

Valencia IH (2011) Antropología y estudios culturales: entre el teorizar de la política y la politización de la teoría. *Tabula Rasa* 15: 95–111.
Vorraber-Costa M, Wortmann MLC and Hessel Silveira II RM (2014) Stuart Hall: tributo a um autor que revolucionou as discussões em educação no Brasil. *Educação & Realidade* 39(2): 635–649.

Wortmann ML, Costa MV and Hessel Silveira RM (2015) Sobre a emergência e a expansão dos Estudos Culturais em Educação no Brasil. *Educação* (Porto Alegre) 38(1): 32–48.

**Author biography**

Daniel Mato is Principal Researcher of the National Scientific and Technical Research Council (CONICET) at the Center for Interdisciplinary Advanced Research at Universidad Nacional de Tres de Febrero (UNTREF), Argentina (http://untref.edu.ar/sitios/ciea). Since 2007 he has been the Chair of the Programme on Cultural Diversity and Interculturality in Higher Education of the UNESCO International Institute for Higher Education in Latin America and the Caribbean. He has worked closely together with intellectuals and organizations of indigenous and Afro-descendant peoples since 1986. Between 1978 and 2010 he was a professor at the Central University of Venezuela, where in 1990 established the Programme on Culture, Communication and Social Transformation (www.globalcult.org.ve), which ran until 2010. He has also been a visiting professor in universities of Spain, United States and several Latin American countries.