

Feminist referents of anthropology in Chiapas and Central America



Marisa G. Ruiz Trejo

Professor-researcher at IEI -
Autonomous University of Chiapas

marisaruitrejo@unach.mx



Some questions

- What have been some of the contributions of women and feminists to anthropology in Chiapas and Central America in the 20th and 21st centuries?
- How has the way of doing anthropology been transformed from the incursions of women?
- What are the points of enunciation of Chiapas and Central American feminist anthropology?

Methods to trace and recover the past



Esta foto de Autor desconocido está bajo licencia CC BY-SA

- Feminist ethnography: observe, record, participate, interview, select, analyze the thinking practices of researchers and creators.
- From 2016 to 2019
- Fieldwork stays in Guatemala, New York and San Cristóbal de las Casas, Chiapas
- File searches
- General Archive of Central America
- Bobst Library NYU
- Na-Bolom Library Archive
- Interviews with more than 20 feminist researchers, several of them anthropologists: June Nash, Jane Collier, Mercedes Olivera, Diana López Sotomayor, María Eugenia Bozzoli, among others.

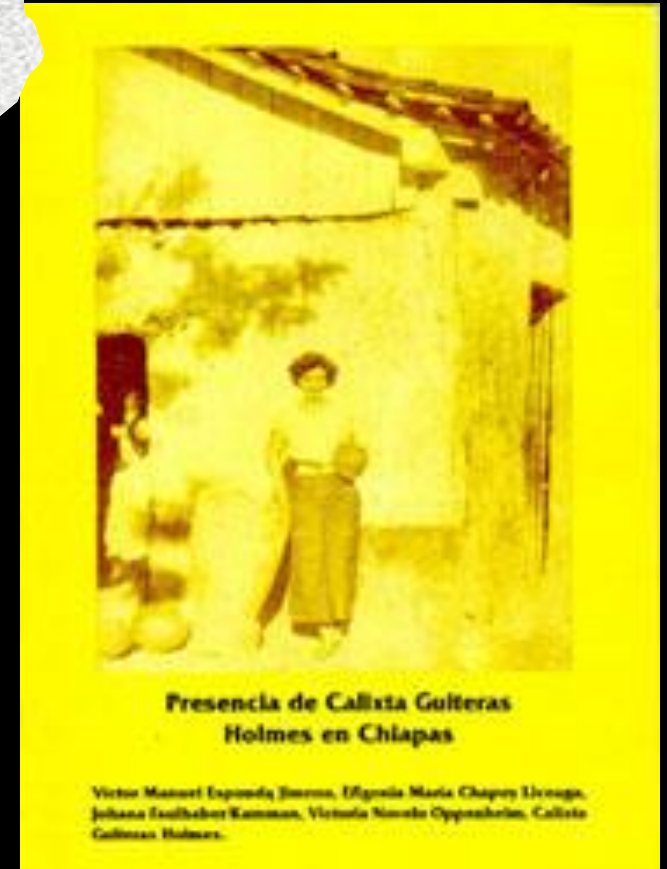
Pioneers in anthropology in the golden age (1940-1959)

- They were the pioneers to actively participate in scientific fields
- They opened the door to the next generations of women in the region
- Women went from being "objects of scientific knowledge" to being "research subjects"



Pioneers in anthropology in the golden age (1940-1959)

- Their lives and work were marked by their social and political identities
- They lived through obstacles and barriers
- Some research also reproduced certain ethnocentric forms, influenced by the trends of British and North American cultural anthropology and by the indigenous policies of the time.





Marxist and Gramscian thinkers (1960-1989)

- Context of violence but also resistance
- Some were imprisoned, threatened, disappeared, murdered
- They denounced the massacres and supported survivors of sexual violence
- They were interested in the problems of Ladino Indigenous, peasant and mestizo women

Marxist and Gramscian thinkers (1960-1989)

- They were revolutionary militants in liberation movements in Central America
- They were formed at the ENAH while exiled in Mexico
- They published texts with their real names on critical thinking of social classes in Central America
- Worker-peasant alliances
- Ladino-indigenous movements / Autobiographical accounts



Marxist and Gramscian thinkers (1960-1989)

- Anthropology in Chiapas and Central America has also faced the long process of "peace accords" and "post-conflict" periods
- I work on the processes of memory, justice and truth.
- Understanding not only from the revolutionary left, but from "being women", the body, sexuality.





Generations of diverse indigenous and feminist thinkers (1990-2019)

- Universities but also creative tools.
- Temporal space and body-territories.
- Revolutionary Law for women in Chiapas
- Zapatista uprising in 1994
- Decolonizing and anti-racist turn
- Criticism of the legacies of the colonial past

stand that strategy, then we are able to say



Generations of diverse indigenous and feminist thinkers (1990-2019)

- Critical metaphors of the world, coupled with non-human entities such as territories, rivers, water, mountains, trees, fire, earth, etc.
- Redefining geographies, places of memory and spatio-temporal notions

**Generations
of diverse
indigenous
and feminist
thinkers
(1990-2019)**

- Lesbian, queer/cuir, indigenous, afrodiasporic feminist movements.
- Criticism of racist and heteronormative historical narratives
- Productions largely based on the experiences of political organizations, collective struggles, stories, novels, poems, performances, and healing rituals.



Final Thoughts

- Feminist anthropologies in Chiapas and Central America have cultivated the capacity to respond in the present and so that acts of racist, genocidal and violence against women are not repeated.



Juicio por genocidio contra Efraín Ríos Montt

Bibliographic references.

- Castañeda Salgado, Martha Patricia (2012). "Antropólogas y feministas: apuntes acerca de las iniciadoras de la antropología feminista en México". En Cuadernos de Antropología Social, 36, diciembre, 33-49. Disponible en <https://www.redalyc.org/articulo.oa?id=180926074003> (consultado el 16 de agosto de 2020).
- Goldsmith Connely, Mary Rosaria y Sánchez, Martha Judith (2014). "Las mujeres en la época de oro de la antropología mexicana: 1935-1965". En Mora, (20), 121-135. Disponible en <http://revistascientificas.filo.uba.ar/index.php/mora/article/view/2337> (consultado el 16 de agosto de 2020).
- Fábregas Puig, Andrés (2014). "La antropología en las orillas: el caso de Chiapas y la frontera sur". En Victoria Novelo y Juan Luis Sariego (coords.), Temas emergentes en la antropología de las orillas. Coneculta, Chiapas, pp. 19-36.
- Méndez Torres, G. (2011) El ventriloquismo y el largo caminar de las mujeres indígenas. Seminario Virtual Internacional Creación de Prácticas de conocimiento desde el género, los movimientos y las redes. Disponible en <http://www.encuentroredtoschiapas.jkopkutik.org/pdfs/TEXTOGEOGINAMENZ.pdf> (consulta 30 de mayo de 2020).
- Novelo, Victoria y Juan Luis Sariego (coords.) (2014). Temas emergentes en la antropología de las orillas. Chiapas: Coneculta.
- Olivera Bustamante, Mercedes (2015). "Investigar colectivamente para conocer y transformar". En: Xochitl Leyva, et. al, *Prácticas de conocimiento(s). Entre crisis, entre guerras. Cooperativa Editorial Retos. Programa Democracia y Transformación Global (PDTG). Grupo Internacional de Trabajo sobre Asuntos Indígenas (IWGIA), Talleres paradigmas emancipatorios-Galfisa. Proyecto Alice*, Taller editorial La Casa del Mago, pp. 105-125.
- Ruiz Trejo, Marisa (2020). "Acercamientos a las antropologías feministas en Chiapas y Centroamérica". En Berrío, et. al. Antropologías feministas en México: epistemologías, éticas, prácticas y miradas diversas, México: UAM-I, UAM-X, UNAM, pp. 83-118.
- Ruiz Trejo, M. (2016). "Aproximaciones a los estudios críticos feministas de las ciencias sociales en México y Centroamérica". En Revista Clepsydra: Revista de Estudios de Género y Teoría Feminista, 15, 11-34.

