ABSTRACTS

Yúdice, George, *Comparative Analysis of Cultural Studies Traditions in Latin-America and the US.*

Trying not to be exhaustive, Yúdice revises diverse traditions of North and Latin-American cultural studies, pointing out the fact that people who study culture in the US have mainly an education in the area of humanities, opposed to Latin-America where the majority of the investigators come from social science. Nevertheless, the latter as well as North America have overcome the boundaries of their disciplines (and institutions) to go deeper into other fields. Finally, the author proposes an international and academical link in order to contribute gathering up all different cultural studies traditions, because all of them have something to offer to each other (and not only talking about theoretical and political spheres).

Franco, Jean, *Global* Angst *in the Lettered City.*

This essay talks about the meaning of global and says that it can be less big and less complete than what McLuhan or Appudarai originally thought and that daily life and popular culture micropractices demand new ways in order to evaluate what it is considered to be spontaneous and ephemeral. From this fact, the author assumes that popular culture is nowadays a way to understand what it is global. Franco also approaches the search of answers to the *angst* that people who make cultural studies suffer from.

Bartra, Roger, *Savagery, Civilization and Modernity: Ethnography upon Myth.*

In this article, the author's proposal is to study the transformations of the savage man myth during some symptomatic moments of his evolution. From ethnography's point of view, he approaches iconographic, literary and scientific history of myths. In this work, the author makes reference to different historical moments, but he stops to study Durero's engravings which illustrate the alarming change of an old myth at the beginning of modernity. Bartra keeps on with an analysis he already started on his book *El salvaje en el espejo* (The savage in the mirror) (1992) in which he widely exposes the historical backgrounds of myth.

Sarlo, Beatriz, *Modernity and Afterwards: Culture in a Position of Mass Media Hegemony.*

More than a work of sociology of culture, this document is an essay of opinion within the limits of cultural analysis, guided by intellectual concern related not only with the description of the study field but actually with the practice itself. From the author's point of view, we are facing a dilemma due to the fact that new technologies open up many aesthetic possibilities, but they have not yet found one able to be compared to the twentieth century grand aesthetics regarding productivity. In this way, the author thinks that in the last three decades, the change in technological dimension and in the market have created a new audience and new consuming ways because, contrary to what it is said, technical innovation is the one that finally speaks out.

Martín-Barbero, Jesús, *Communication in the Transformations of the Cultural Field.*

The author is focused on the analysis of communication studies. He goes back to the seventies when communication studies responded more to a model of instrumental knowledge than to a project of comprehension in order to point out that in the last decades this model has been overtaken by social process as well as by displacements on theoretical fields. This is so, as far as communication and information (together with technological innovations: satellites, computer science, video processors) have occupied the central point in the configuration of new society models and they have caused deep transformations in daily culture of the majority. Within this frame, the author underlines the importance of the variety of disciplines in communication studies.

Nieto Calleja, Raúl y Nivón Bolán, Eduardo, *Ethnography, City and Modernity: Towards a Metropolis Vision Seen from the Urban Outskirts.*

Nieto and Nivón start the essay talking about La Habana and other cities in Latin-America where modernity has collapsed, and in regard to this fact, culture specialists must put in the right place options that give identity as

well as the traditional ones which are in opposition. Subsequently, they make a critical revision of the analysis of culture in Latin-American modernity based on the works of Néstor García Canclini, Roberto Da Matta and Norbert Lechner who share the appreciation of subjective daily spaces and dimensions of culture as well as the conviction that culture can only be theoretically reconstructed by putting different levels of social, institutional, communicative and historical action at stake. Lastly, they analyze Mexico city starting from the outskirts in order to explain the metropolis itself.

Frederic Jameson, *Interdisciplinary Conflicts in the Investigation of Culture.*

Frederic Jameson analyses in detail the compilations of Grossberg, Nelson and Treicher, Cultural Studies in which different investigations from various disciplines were gathered up and which are searching far beyond the answers. His revision deals with topics related to groups, Marxism, the concept of articulation, culture and libido, the role of intellectuals, populism, geopolitics and finally, utopia.

Rosas Mantecón, Ana, *Cultural Globalization and Anthropology.*

Ma. Rosas introduces a revision of the anthropological discussion regarding globalization concepts and system-world. She includes authors such as Sahlins, Harris, Hannerz, Bonfil, García Canclini, Arizpe and Ortiz who have been interested in this conflict and who have pointed out that anthropological analysis is basically aimed to investigate a supposed cultural homogenization produced by globalization, to show new ways of hegemony construction, to repercussions of contents and direction of cultural flows as well as to social and identity transformations. This article also revises Stuart Hall statements from the School of Cultural Studies which has become interested in investigating global dimensions of cultural and consuming production. The author emphasizes that it is not enough to research the variety of answers of each group, but it is necessary to re-conceptualize the interaction amongst local cultures and those of wider scale as well as giving ethnographic techniques the capacity to grasp "the globalized local"