Resources on Normalization and Travel for Research/collaborations in Cuba

FAQ from Treasury.gov on the implications of changes to Cuba sanctions for travel/research:  

A series of scholarly essays on the implications of the normalization of US/Cuban relations:  

A blog post on the ‘politics of fieldwork in Cuba’ and speculations about the impact of normalization on Research:  

Blog post on normalization, Culture industries and ethnographic praxis:  
https://www.epicpeople.org/us-cuba-detente/

Cuban Communications Bibliography

This is for participants’ reference. If you would like a citation included that is not here, please send the citation, web link, and abstract to lsh@asc.upenn.edu.

This article examines the state of the field in the sociological literature on the globalization of culture and focuses on key empirical works in the globalization of the arts. The first part of the article presents the main trends in theorizing about the globalization of culture in its broadest terms, that is, the large-scale changes in worldviews that both facilitate and are made possible by globalization such as modernization, universalism, consumerism, and McDonaldization. The second part of the article examines empirical work on television, music, and the performing arts in light of theorizing about globalization and commodification, audience reception, localization and globalization, the role of the state, imperialism, global cultural fields, and global norms. In terms of theory, the article explores the tension between globalization’s homogenizing and diversifying tendencies. The review of the empirical literature includes research conducted in Cuba, Israel, Italy, Japan, Russia, Singapore, the USA, and Uzbekistan. Adapted from the source document.

doi:http://dx.doi.org/10.1017/S0022216X02006430  
Information on Cuban immigrants from the recent "Measuring Cuban Opinion Project" survey is used to determine the extent to which race matters. We use multivariate binomial logistic regression models to determine if race can be predicted by key demographic & economic characteristics of the respondents, their use of mass media outlets in Cuba, their evaluation of & integration to the Cuban state & their participation in the dissidence in the island. The conclusion is reached that race cannot be predicted because these immigrants are, in general terms, very similar. However, some racial differences in mode of immigration & likelihood of immigration were found. 1 Table. Adapted from the source document.

While the mass media have devoted more attention to Cuba than to most Caribbean & Latin American countries, they have not educated the US public. On the contrary, through horrendous inaccuracies & distortions, they have created a Cuba that does not exist. And while US academia has published some highly valuable, accurate reports of the island nation, only a small proportion of the US public has or ever will read them. Little has changed since 1960 when, "hoping to bridge the enormous gap through the noble & generous voice of C. Wright Mills, Cubans had noted: 'We are so far apart that there are two Cubas -- ours, & the one you picture to yourselves.'" From the 1960 publication of Mills's *Listen, Yankee until his untimely death in 1962, Mills struggled against the mass media, the FBI, & pro-Batista gangs in Miami to expose the truth about Cuba. Alarcon (president of the National Assembly of People's Power of the Republic of Cuba) draws on recently declassified US documents, especially those of the Central Intelligence Agency, to reveal what the US was secretly engaged in during & after the Cuban revolution. Now Latin America & the Caribbean are witnessing the dawn of a new era, in which their citizens are bringing true unity & independence to the region. S. Stanton


Involvement with the Internet has necessitated the creation of an infrastructure based upon a paradigm change in the implementation and use of information and communication technologies. In Latin America the level of achievement has been low but in Cuba, a country of scarce resources, there has been a different approach to Internet connectivity. Explains the basis for the establishment of a national policy and the factors which have a bearing on it and presents indicators for measuring the development achieved and the degree of connectivity to global networks. (Original abstract - amended)


In this essay we return to the Elian Gonzalez custody battle of 1999/2000 in order to investigate the lessons the case poses for understanding the conflicted mediation of childhood, and to ask why Elian's particular childhood continues to resonate widely years after his return to Cuba. Detailing how the Elian case ruptured the myth of Cuban exile exceptionalism, thereby ensuring that US Cubans became prey to the nativist discourses that historically targeted other US Latina/o groups, we also attend to the media, popular-cultural, and international cooptions of the Elian story. Those cooptions indicate that the enduring and evolving Elian icon has come to provide an adaptable, differentially applied, and contradictory template by which numerous children have been pressed into symbolic service as “other Elians.” With this focus, we track the evolution of the Elian discursive template and its applications in cognate custody conflicts centred on the border-crossing child as potential citizen. ABSTRACT FROM AUTHOR

Aponte-Moreno, M., & Lattig, L. (2012). Chávez: Rhetoric made in havana. *World Policy Journal, 29*(1), 33-42. doi:10.1177/0740277512443528 The article discusses the socialist political rhetoric espoused by Venezuelan President Hugo Chávez, with emphasis given to the impact of Cuban communism on this rhetoric. The impact of the Cuban Revolution and travels to Cuba on Chávez's political and social thought is described, and his status as a celebrity in Venezuela is evaluated. His relationship with the media is explained, with focus given to his oppression of dissident journalists.
The use of war in Chávez's rhetoric is examined along with the impact of South American revolutionary Simon Bolívar. Chávez's anti-Americanism is also examined.


On the 19th February 2008, Fidel Castro announces to his compatriots through the press that he will not aspire to a new mandate. A few days later, Raúl Castro is elected as President of the State Council of the Republic of Cuba. The terms "mandate" and "republic" seem to go against the image that has been engraved in the French collective imaginary of the largest Caribbean island. The terms contrast with the "castroist dictatorship" and with the "transition" highlighted by the French metropolitan press. This article offers therefore an analysis of the perspective on Cuba, its political organization and Fidel Castro, in this period in the French press, with the purpose of highlighting prejudices largely spread in France about the Island, but also to understand how stereotypes can be engraved in the collective unconscious.


Cuba has a prominence in the world of media that does not correspond to its importance in the international political and economic development. This Caribbean island neither represents a military threat nor has big mineral or energetic reserves. Furthermore, there is no significant civil or police violence. However, references to its political reality are constant in the world of media. In the present work, we analyze the media representation of Cuba in a sample of Radio Televisión Española (RTVE) documentaries, considering that the troubled relations that Cuba maintains with the U.S.A. since the beginning of its revolutionary process, could be considered as a fourth generation warfare.


"Cuba Rebelión: Underground Music in Havana" (2008) is billed as a "documentary about the musical underground of Cuba, and their struggle against the present regime." The trailer describes "an underground scene of young musicians who, despite their creative suppression and censorship, have the courage to make a statement." This article questions this characterization of contemporary underground music in Havana, analyzing the relationship between Cuban underground musicians and the state, with a focus on hip hop, rock, and reggaetón. It sheds light on media censorship, but also illustrates opportunities provided to underground musicians by state cultural institutions and digital technology. Censorship is an important trope, but in reality most musicians are free to record, distribute, and perform their music. It is arguably in the underground music economy that greater contestation lies. [PUBLICATION ABSTRACT]


On Thanksgiving Day in 1999, Elián González, a six-year-old Cuban boy, was rescued off the coast of Florida. The battle over the custody of Elián between his Miami relatives and his father in Cuba was played out in the mass media, and an analysis of US coverage reveals significant conflicts and internal contradictions in its narrative framing of the story. The Elián saga reveals tensions in liberal
capitalist views of the family, with the family viewed, on the one hand, as a private bulwark against
the power of the government but, on the other hand, as fully dependent on the government, as
evident in the major role played by the Immigration and Naturalization Service. In addition, the
Elián story became, through media representations, an example of the classic narrative of relations
between the United States and Cuba, in which the United States is viewed as the democratic foe of
Fidel Castro's Communist regime.

Barassi, V. (2013). Ethnographic cartographies: Social movements, alternative media and the spaces of
doi:http://dx.doi.org/10.1080/14742837.2012.650951
Research on social movement networks has been defined by an emphasis on structural
determinism and quantitative methodologies, and has often overlooked the spatial dimension of
networking practices. This article argues that scholars have much to gain if (1) they move beyond
the understanding of networks as organisational and communication structures, and analyse them
as everyday social processes of human negotiation and construction, and (2) they pay attention to
how networks between different organisations create multiple and overlapping spaces of action
and meaning that define the everyday contexts of social movements. Drawing on ethnographic
research within the Cuba Solidarity Campaign, this article explores the everyday dimension of
political and communication networks. It shows that everyday networking practices are embedded
in processes of identification and meaning construction, and are defined by a politics of inclusion
and exclusion; introducing the concept of ethnographic cartography, it demonstrates that social
movement networks are incorporated into everyday practices and narratives of place-making.
Adapted from the source document.

doi:10.1111/amet.12049
ABSTRACT Santería religious travel and media circulations between Cuba and the United States
have created new multilateral transnational linkages since the mid-1990s. U.S.-based Santería
travelers and the Cuban priests who engage with them draw on global-local theoretical models in
their interactions, in which video recording of rituals, a putatively prohibited practice in Santería, is
becoming increasingly common. I suggest that ontological formations are shifting understandings
and uses of religious media. Videos are used as sources of ritual knowledge and as part of rituals
themselves and are thought of as ways to virtually and spiritually 'travel.' I show how U.S. and
Cuban practitioners draw on shared but uneven 'religious cosmopolitanisms,' whereby they
reconfigure notions of 'mobility' through travel-by-video and infuse transnational experiences with
new spiritual-religious meanings. ABSTRACT FROM AUTHOR

Quarterly, 23(3), 57-67. doi:10.1162/016366000561178
Focuses on the approach of the authoritarian regime to the Internet in Cuba. Maintenance of a
centralized control through access restriction; Influence of the United States policy on the response
of the regime to the Internet; Efforts of US to promote democracy by technological means; Role of
information technology in the destruction of communist regimes.

Bodenheimer, R. M. (2013). National symbol or "a black thing"?: Rumba and racial politics in cuba in the
The Afro-Cuban music and dance genre rumba has historically been considered "una cosa de
négros" ("a black thing") and reviled due to racialized stereotypes that link the practice with "el bajo mundo" ("the low life"), excessive alcohol use, and violence. Nevertheless, the socialist Revolutionary government has sought to elevate rumba's status during the past half century as part of a larger goal of foregrounding and valorizing the African contributions to Cuban identity and culture. In addition to rumba's association with blackness, it is often portrayed as a particularly potent symbol of the masses and working-class identity, which constitutes another, perhaps more significant, reason why the Revolution has aimed to harness rumba to its cultural nationalist discourse. Finally, unlike Afro-Cuban religious practices, which until the early 1990s were heavily marginalized within the context of an official policy of "scientific atheism," rumba is a secular practice. In short, it is the most significant and popular black-identified tradition on the island. The author discusses the contemporary situation of rumba performance in various Cuban cities, highlighting the impact of the cultural tourism industry and arguing that it reinforces, with both positive and negative effects for musicians, the long-standing racialization of rumba as una cosa de negros. Despite the discursive valorization of the practice found in much Cuban scholarship and political rhetoric, rumba continues to be identified with a particular and marginalized sector of the population. In many ways, the complex situation of rumba performance conforms to the more general trend of contemporary racial politics on the island.

**Book reviews:** "Cuban economists on the Cuban economy". (2014). *Journal of Economic Literature, 52*(1), 237-242. doi:[http://dx.doi.org/10.1257/jel.52.1.211.r16](http://dx.doi.org/10.1257/jel.52.1.211.r16)

Roger R. Betancourt of University of Maryland reviews, "Cuban Economists on the Cuban Economy" by Al Campbell. The Econlit abstract of this book begins: "Twelve papers explore the perspectives of Cuban researchers on the Cuban economy. Papers discuss fifty years of revolution in the Cuban economy--a brief overview (José Luis Rodríguez); the evolution of Cuba's macroeconomy--from the triumph of the revolution through the Special Period (Oscar U-Echevarría Vallejo); Cuba's insertion in the international economy since 1990 (Nancy A. Quiñones Chang); medium- and long-range planning in Cuba--historical evolution and future prospects (Elena Álvarez González); creating a better life--the human dimension of the Cuban economy (Rita Castiñeiras García); fighting poverty--Cuba's experience (Ángela Ferriol); the Cuban population--major characteristics with a special focus on the aging population (Juan Carlos Alfonso Fraga); labor relations, labor rights, and trade unions--their history in Cuba (Alfredo Morales Cartaya); the evolution of international tourism in Cuba (Miguel Alejandro Figueras); tourism--natural product, source of exchange with the outside world, and ideological challenge (Alfredo García Jiménez); agriculture--historical transformations and future directions (Ángel Bu Wong and Pablo Fernández Domínguez); and expansion of knowledge-based economic sectors--the advantages socialism offers for Cuba (Vito N. Quevedo Rodríguez). Campbell is Professor Emeritus of Economics at the University of Utah." Roger R. Betancourt of University of Maryland reviews, "Cuba under Raúl Castro: Assessing the Reforms" by Carmelo Mesa-Lago and Jorge Perez-Lopez. The Econlit abstract of this book begins: "Assesses Cuba's reforms under Raúl Castro. Discusses Cuba's economic and social development, 1959-2012; the domestic economy, 2006-12; international economic relations, 2006-12; social welfare, 2006-12; the reforms, the national debate, and the Party Congress; and assessing the reforms--impact and challenges. Mesa-Lago is Distinguished Service Professor Emeritus of Economics and Latin American Studies at the University of Pittsburgh. Pérez-López is Executive Director of the Fair Labor Association in Washington, D.C."

Briggs, C. L. (2011). "All cubans are doctors!": News coverage of health and bioexceptionalism in Cuba. *Social Science & Medicine, 73*(7), 1037-1044. doi:[http://dx.doi.org/10.1016/j.socscimed.2011.06.054](http://dx.doi.org/10.1016/j.socscimed.2011.06.054)
In a multi-country study of media coverage of health, professionals often deem reporters as only interested in selling newspapers and criticizing physicians. Since the health system and the media are controlled by the socialist state, Cuba provides an interesting test case. Health, the key symbol of the Cuban revolution, is constantly characterized as unique. In this study I asked: will health media also exhibit bioexceptionalism—will coverage differ dramatically from that in capitalist countries? I compiled all health stories published in 2002 in three national newspapers, others appearing 2003-2011, plus television and radio coverage (totaling 961). I recorded interviews during fieldwork periods in 2005, 2006, and 2008 with health and media professionals and laypersons; ethnography focused on media and health institutions and lay reception. Cuban health news stories generally project knowledge as produced in biomedical institutions, circulated by media and health professionals, and received by laypersons, a model common in capitalist countries. A second type lauds "achievements of the revolution" but similarly subordinates lay participation. Nevertheless, avid reception of biomedical knowledge leads many Cubans to describe themselves as "frustrated doctors" who know as much as their physicians. Inviting charges of self-medication, lay reception most closely embodied bioexceptionalism. Stories projecting the quality, accessibility, and humanism of Cuban medicine gained importance as the post-Soviet "Special Period" catalyzed shortages of medications and services and greater inequality; nevertheless, the frustrated citizen-consumers described by researchers do not figure in health coverage or lay reception. Media constructions of laypersons as passive recipients of professional knowledge contradict appeals for popular participation and reveal how political ideologies and health policies often fail to match the way that media coverage differentially projects contributions by professionals and laypersons. [Copyright Elsevier Ltd.]


This article takes its point of departure from the attempted assassination of Fulgencio Batista in March 1957. Using archival sources from Havana and Pinar del Río, newspaper accounts, memoirs and recorded sound, it argues that the acquisition of communications technologies such as the telegraph, telephone and radio in the early twentieth century transformed political practices. As the power of these media became increasingly evident, historical actors from all sides of the ideological spectrum came to rely on its capacities for persuasion. If historians have understood 1950s Cuba in terms of a narrative of polarization and conflict, I suggest that attention to technology underwrites an alternative narrative, attuned to transnational networks and with emphasis on shared political practices rather than radical ruptures. //ABSTRACT IN SPANISH :Este artículo tiene como punto de partida el intento de asesinato de Fulgencio Batista, en marzo de 1957. Basándose en documentos encontrados en los archivos de La Habana y de Pinar del Río, artículos de periódicos, diarios y grabaciones, sostiene que la adopción de las tecnologías de comunicación tales como el telégrafo, el teléfono y la radio, a principios del siglo XX, ocasionó una transformación en las prácticas políticas. Conforme el poder de estos medios se fue acrecentando, los actores históricos de las diversas corrientes ideológicas vinieron a depender cada vez más de sus capacidades de persuasión. Si bien los historiadores han explicado a la Cuba de los años cincuenta en términos de una narrativa de polarización y conflicto, este artículo, en contraste, sugiere que al ponerse el acento en la tecnología se produce una narrativa alternativa, ligada más bien a las redes trasnacionales y con un énfasis en prácticas políticas compartidas en vez de rupturas radicales.

The urban quality of life (UQoL) from objective dimension was analyzed in the main Cuban cities. An Urban Quality of Life Index (UQoLI) was developed in collaboration with 60 experts (five in each city). These experts belong to one of two categories: in charge of the planning of the city and members of the Municipal Council of Administration. One hundred and forty-two directors of the Local District Administration also participated in the analysis. The UQoLI includes three dimensions: social services, economic performance, and urban services, the importance of which is weighed according to expert criteria. A Ranking of the studied cities, sorted by the UQoLI, shows a tendency of increase it UQoL in the west even and central regions. This tendency contradicts one of the foundations of the Cuban sustainable development framework, i.e., equity. [PUBLICATION ABSTRACT]


This paper analyzes the Cuban model of sustainable development and explains the causes that made Cuba the only country that meets the conditions of sustainability according to the Worldwide Fund for Nature (WWF). The Human Development Index has three main components: quality of life (health indicator measured as life expectancy at birth), knowledge (education indicator measured as adult literacy) and the standard of life (economic indicator measured by the Gross Domestic Income). This paper analyses the aspects of the educational and health system of Cuba and also of its energy policies that explain the excellent scores of the Human Development Index. Cuba shows a Human Development Index of 0.8 with an Ecological Footprint of 1.8 gha. This is achieved with a Gross Domestic Income lower than other countries with similar Human Development Index. The Ecological Footprint of Cuba is mainly determined by the CO2 and the agricultural land footprint. The paper shows how the economic transition, after the economic crisis of the early 1990s, was realized without significantly increasing the Ecological Footprint. [PUBLICATION ABSTRACT]


Reviews the book, Sexual Revolutions in Cuba: Passions, Politics and Memory by Carrie Hamilton (2012). The author studies the sexual histories of Cubans living in the island and the politics and policies that shaped sexual discourse from 1959 to the beginning of the twenty-first century. This book is an examination of a multilayered history of gender and sexuality as framed by the rhetoric and policies of the Cuban nation. It provides a much-needed corrective to the sensationalist accounts of Cuban sexual politics in the media. The chapters of the book provide in-depth contextualization and analysis to frame the narrations within the ideological shifts brought about by the policies of the revolutionary regime, the lingering mores and social values of pre-revolutionary elite ruling class, and the cultural production taking place that mirrored and challenged social change. This book presents an indispensable contribution to Cuban scholarship and is a must-read for students of oral history, Cuban and Caribbean studies, lesbian, gay, bisexual and transgender and queer studies, and for feminist interested in the workings of social change. (PsycINFO Database Record (c) 2013 APA, all rights reserved)

We discuss the popularity of Cuba's MES (Ministry of Higher Education) centres, as well as their interconnectedness and visibility on the World Wide Web. The role of links in the positioning and visibility of these sites was studied because web browsers use link analysis (or hypertext analysis) to infer not only the content but the quality or the possible "authority" status of a web site. A webmetric study of the 17 centres with web sites was conducted. The relationship between the number of links and page traffic of the MES centres was determined by analysis of the browsers Google, Alltheweb, and AltaVista, and also from the Internet Archive and Traffic Rank (Alexa ranking). Four results were obtained: i) the MES centres had better visibility in the browser Atlavista, with a Standard Error (SE) ± 0.00210; of these, a significantly better value was observed for the 13th centre (superscript a); ii) as page store in the Internet archive increased, more links or cites were received from the browsers; iii) the links and ranking in Alltheweb showed significantly better performance (SE ± 0.23) and a coefficient of determination (R²) of 0.44%; iv) significant differences exist among MES centre sites in the Internet archive, with respect to links and activity reported in the Traffic Rank. Adapted from the source document.


In May 1999 the Cuban national baseball team visited Baltimore to play a second exhibition game against the Baltimore Orioles. The US media portrayed this cultural exchange as "baseball diplomacy." However, no new political discourse emerged between the US and Cuba as a result of this international exchange. This article argues that categorizing the Cuban-Baltimore games as diplomacy is simply false.


The article discusses the rich cultural history of Cuban comics from the coming into power of the Revolution in 1959. The piece further explores two parallel discourses: one, that of the high-brow intellectuals worried about mass culture, ideology and national independence, and the other embodied by professionals in the visual arts who set out to create a Cuban national comics industry, using this medium effectively to build a revolutionary consciousness and to mobilize the masses. Adapted from the source document.


This article explores the arrest of Cuban musician Gorki Águila in August 2008 because of his lyrics criticizing the government of Cuba. According to the article, the incident briefly captivated the mainstream U.S. media, perhaps because it seemed to reinforce several well-established themes in its coverage of Cuba: a youth rebellion. It notes that, for the media, the Gorki incident represented one more episode of political repression on the island.

Cuba faces a development dilemma: it promotes equity and human capital while failing to deliver economic growth. For the government, the country's equity and human capital achievements are a source of pride, a sign that its priorities are right. This essay argues instead that this "equity without growth" dilemma is a sign of malaise. Theory and evidence suggest that high levels of equity and human capital should produce high levels of economic growth. Because growth is often weak or negative, some onerous barriers to development must be present. These barriers, it is argued, are restrictions on property and political rights. By comparing Cuba and China across two sectors, the bicycle industry and Internet access, this article shows how these restrictions have hindered growth. It also assesses how Cuba's latest economic reforms, the so-called Lineamientos, will address Cuba's development dilemma. The impact may be minimal, but perhaps more lasting than previous reforms. [PUBLICATION ABSTRACT]


The article analyzes the significance of youth-led community media project Visión Comú in Cobre, Cuba. The project creates more space for local cultural production and fosters greater engagement in their community. It contributes to critical citizenship practices in the town by using the notion of citizens media which transforms the mediascape and institutionalized social relations. It is considered that the project can also serve as a model for other youth-led community media projects.


Something the media has missed in covering Cuba-US relations is the report subtitled 'Support for a Democratic Transition in Cuba.' This represents a bold move to pay Cuba to adopt democracy.


Race continues to affect social relations in Cuba despite the significant efforts undertaken by the Revolutionary government to create a color-blind society. Most Cubans, on & off the island, contend that it is better not to discuss questions of race. This article explores reasons for this contention. One reason is that debates about racism in Cuban society are seen as a betrayal of Jose Marti's legacy & as attempts to divide the nation. Castro challenged this silence in 1959 & called for a national debate on race & racism. However, by 1962, authorities talked about racism in the past tense & proclaimed Cuba a discrimination-free society. Since the government controlled the media, it imposed an effective ban on public discussions of race. The silence began to break in the 1990s as it became evident that blacks were barred from the most lucrative jobs. Afro-Cubans' social activism has contributed to breaking the official silence on race especially in the area of culture. Cuban authorities now refer to racial issues once in a while. Cuba's experience shows that racial ideologies have always been in the social consciousness, even though hidden. E. Larsen


The article examines the connection between the U.S. government and the Damas de Blanco, a Cuban activist group made up of imprisoned dissidents' female relatives, and the phenomenon behind the group. The group is said to have enjoyed wide international media attention, sympathy, and support. The Cuban government has charged that the Damas de Blanco were created and
financially sustained by the U.S. government as a means of destabilizing Cuba and preparing the way for regime change.


The Ladies in White, also known as "Las Dumas de Blanco" are a dissident group of women in Cuba who engage in forms of civil disobedience in opposition to Fidel and Raul Castro's regime. On March 17, 2010, one of their peaceful marches ended when Cuban government officials removed them from the streets of Havana, an event that -- for the first time -- was captured on the Internet. While this article focuses on the violence the Ladies in White faced and their continued efforts and successes, it also provides a larger testament to the growing voice of dissident groups, who until recently were little-known outside the Island, and whose message has finally escaped the grasp of the Government's control of media through the Internet. Adapted from the source document.


On February 3, 2010, as Cuba marked the 48th anniversary of the imposition of the U.S. blockade, hopes for a change in U.S. foreign policy towards Cuba were dwindling. Despite public support, including from the business community, for bills in Congress that would lift the travel ban to Cuba and barriers towards agricultural trade between the two countries, things don't look good. Continuance of the Bush doctrine towards Cuba is also reflected in [Obama]'s budget request for fiscal year 2011, which includes $20 million to "continue to promote self determined democracy in Cuba. . . .funds to be used to provide humanitarian assistance to political prisoners, their families and other victims of repression; advance human rights, strengthen independent civil society organizations; and support information sharing into and out of Cuba." These programs were part of Bush's program for "regime change" before Raul Castro became the new president of Cuba and were part of the U.S.'s efforts to affect the standards of democracy in Cuba. Yet Cuba is not the only country in the Caribbean and Latin America whose relationship With the U.S. remains strained. The Obama administration's weak response to the military coup in Honduras that overthrew the democratically elected President Manuel Zelaya, the use of drones in Venezuela and the establishment of more U.S. bases in Colombia have only exposed Obama's backpedalling on his promise for a new relationship between the U.S. and the region.


The disarray in post-Saddam Iraq offers a sharp reminder that ridding a country of a despotic regime is a lot easier than figuring out who or what comes after. In that spirit, Foreign Policy speculates on the Day After in several oppressed nations. The predictions of seven scholars and political analysts are presented. They are: 1. Jorge I. Dominguez, professor of international affairs at Harvard University, discussing Cuba, 2. Jan Maksymiuk, political analyst with Radio Free Europe/Radio Liberty, discussing Belarus, 3. Muhammad Ibrahim, the pseudonym of a Lybian writer, discussing Lybia, 4. Ardeth Maung Thawnghmung, visiting assistant professor at the University of Victoria, British Columbia, Canada, discussing Burma, 5. Max Rodenbeck, correspondent for the Economist, discussing Egypt, and 6. Iden Wetherell, editor of the Zimbabwe Independent, discussing Zimbabwe, and 7. Kondan Oh, research staff member at the Institute for Defense Analyses, and Ralph C. Hassig, adjunct associate professor of psychology at the University of Maryland University College, discussing North Korea.
doi:[http://dx.doi.org/10.1080/13569325.2013.840277](http://dx.doi.org/10.1080/13569325.2013.840277)
This article reconstructs and close-reads the encounters and dialogues between the alternative blogosphere and key intellectual and cultural actors in contemporary Cuba. These exchanges tell the story of voices that, having forced their entrance into the public arena, go from being subjects of an imposed anonymity -- the refusal by various authorities to name them in public -- to becoming an inevitable, and increasingly visible, referent for authorities as well as for other citizen initiatives. I argue that the rearrangement of the 'official' discourses about them codify an exclusion of speech in tactics rehearsed and ingrained in cultural and intellectual discourses associated with the survival of the revolutionary political order. In turn, the way these blogs respond to these strategies provides both a sustained critique of the limitations of the current debates on political and cultural autonomy in Cuba, and a model for democratic sociability through blogging. This analysis also provides opportunities to examine the effects of digital technology on emergent notions of citizenship and cultural participation, a key issue in contemporary communication research and media studies. Adapted from the source document.

The ALBA project (Alianza Bolivariana para las Americas -- Bolivarian Alliance for the Americas) undertaken by Cuba and Hugo Chavez's government in Venezuela is important not only in a bilateral sense (i.e., its significance for Havana and Caracas), but it also has larger implications with respect to the dynamics of integration politics in Latin America and US attitudes/policies toward the organisation's two leading governments. Unfortunately the efforts of this unique experiment in providing an alternative model for developmental cooperation have gone largely unnoticed outside the region. Neither the mass media nor the general public, especially in North America, seems to have any idea that ALBA even exists, let alone that it is seeking to mount a challenge to existing integration paradigms and in particular those neoliberal initiatives emanating from Washington. This article is intended to help in rectifying such oversights. Adapted from the source document.

Prieto looks at Cuba's economic reform as an "experiment in socioeconomic change." Considered are Cuba's tradition of participation-oriented social structural analysis, its place in the context of global economic transformation, & the potential of social restructuring. The ongoing influence of Soviet thinking is noted. Ways in which socialism has adapted & continues to adapt to issues of property, class, socioeconomic differentiation, & private production are considered. It is asserted that Cuba reflects Latin American culture & economics. A list of pertinent factors includes the rising power of landowners, cuts in wages, production decline, sexual segregation, & the increased significance of small & medium-sized firms. There is assessment of reform & social/structural change as well as an outline of trends including new class formations, divisions among workers, reordering of agricultural production, & promotion of professional diversification. 18 References.

M. C. Leary

The visit of Pope Benedict XVI to Cuba, in March 2012, marked the highest point in the rapprochement between the regime led by Raul Castro and the Catholic Church. Increasingly, the
The influence of the Catholic Church in Cuba is growing, a recent and unanticipated development. Why? Has there been a big religious revival that has filled the Church pews? Not really. So, if there has not been a major increase in Catholic religiosity, why has the Catholic Church become important? For entirely political reasons. In contrast with the sometimes open warfare that existed, in the sixties, between the Catholic hierarchy and the revolutionary leadership, the relationship has evolved in recent years into a growing partnership. Thus, the Cuban Communist leadership welcomed the Church and the Spanish government's participation in the negotiations leading to the release, in 2010 and 2011, of most longterm Cuban political prisoners. During the same period, Cardinal Jaime Ortega Alamino, the head of the Cuban hierarchy, traveled to the United States and Europe to act as an unofficial diplomatic bridge between the Cuban government and Washington as well as with the European Union. In return, the Cuban Catholic hierarchy has obtained a substantial number of institutional concessions from the Cuban government. Most have involved the discretionary concession of rights that would be taken for granted in any democratic polity, such as organizing a nation-wide religious procession in honor of the Virgin de la Caridad del Cobre. The Cuban government has allowed the Catholic Church to establish twelve websites and seven electronic bulletins and, more important in light of the limited access to the Internet in the island, to publish dozens of small parish and group publications and forty-six bulletins and magazines that reach about a quarter of a million people directly or indirectly. Although of limited circulation -- well below 5 percent of the adult population -- these publications constitute the one significant exception to the Cuban government's monopoly of the media in the island. The government has also granted corporate concessions to the Church, such as providing material help for the construction of the new Catholic seminary near Havana. The inauguration of the new seminary was attended by Raul Castro and other high-ranking dignitaries, and Cardinal Ortega publicly expressed his gratitude to the Cuban government for its contribution. Adapted from the source document.

This paper is an exploration of the use of Internet technologies as tools that form a part of democracy promotion programs in authoritarian regimes by international development actors—in particular United States Agency for International Development. It discusses the role of development actors in democracy promotion, the role of the Internet and new media in democracy promotion and the impact this has had on Cuba's nascent Internet infrastructure. It discusses and asks questions about the role of development actors in the promotion of democracy, the emergence of online dissidents in Cuba and their impact on discussions pertaining to a so-called Cuban Spring and the challenges of introducing the Internet into Cuba. (PsycINFO Database Record (c) 2014 APA, all rights reserved)(journal abstract)

The Cuban Diaspora in the United States has been repeatedly charged with political opacity and
racial discrimination towards its members. A highly inflexible community as far as racial acceptance and internal economic mobility are concerned, this Diaspora gives rise to controversies in both media and literature, especially since it plays a major role in the socio-political relations between the two countries. Bearing in mind that the issue of racial discrimination in the last century ran different paths in Cuba and in the United States, and relying on a various set of articles and documentaries, this paper examines the processes and causes underlying the racial tensions within the Cuban community. The Revolution which took place in Cuba in the late 1950s and whose aftermath was the establishment of a Communist régime under the rule of president Fidel Castro, led to several waves of exiles and later immigrants, most of them settling in the United States, especially in the region of Florida, where they formed a thriving community in what became to be known as the most significant Cuban-American enclave, Miami. There are four waves that make up the Cuban exile, although the last wave may be classified as migration rather than exile. The first wave left right after the Revolution, between 1959 and 1961 and represented the country's economic elite, among them supporters of the old Batista régime. The second left through the so-called Freedom Flights in the late 60s and early 70s. Both waves were mostly composed of white, high class Cubans. 1] The next exodus took place in 1980 and is known under the name the Mariel boatlift, followed by a massive migration in 1994, during the height of the Special Period, Cuba's decline after the fall of the Soviet Block. The four waves differ among themselves along lines of racial composition, professional and economic status, and consequently patterns of integration not only as a community within the United States, but also within the group as a whole. Racial discrimination was carried by Cuban exiles to the US, where Afro-Cubans are voiceless within the white, elitist Diaspora. 2] The Cuban-American community is not homogenous, but diverse, with "recent nonwhite émigrés (...) being less likely to be received with open arms by the predominantly white Cuban community in Miami" (in Woltman: 71). 


Cuba's post-revolutionary economic history was penalized by the twin sets of distortions stemming from its former, artificial trade relations with the Soviet Union and from the very nature of the state socialist model. Yet, Cuba's centralized resource allocation system and the consistent priority granted to the satisfaction of basic needs led to a remarkable accumulation of human capital and an extraordinary development of public services. Moreover, they serendipitously endowed the country with a lingering comparative advantage in some advanced, knowledge-based services sectors (SS). However, the tension between Cuba's exceptional human development achievements and the weakness of their material foundations cannot be maintained indefinitely. The central planning mechanism entails serious intrinsic deficiencies. The socialist principle of distribution according to work can no longer be ignored. The role of the market and monetary-commercial relations must be drastically enhanced. The shortcomings of the present system should be fully acknowledged and dealt with boldly, with a comprehensive structural reform program. The ultimate goal of such a program should be to definitively supersede the traditional state socialist model, leading to a transition towards a specifically Cuban form of market socialism. [PUBLICATION ABSTRACT]


In a media world highly influenced by new technologies revolution and the increasing impact of television, speeches on radio are frequently polarized: in one side, some scholars argue radio belongs to the past and it is no longer able of attracting younger audiences. In the other, lay those
who predict long life to radio as a source of alternative and communitarian communication experiences. The author reviews the arguments that sustain both perspectives and emphasizes the need of renovating radio producing with audacious and creative formulas. At the same time, he discusses some of the challenges Cuban radio has ahead to attract new audiences, when television and printed press are recovering from the economic crack the Island suffered after Eastern European socialism disappeared. (English) ABSTRACT FROM AUTHOR; Dentro de un contexto mediático marcado por la revolución de la 'prensa' digital y el impacto cada vez mayor de la televisión, se habla con frecuencia de la radio desde posiciones polarizadas: de un lado figuran quienes la estigmatizan como un medio perteneciente al pasado, cuya relación con las audiencias más jóvenes tiende a languidecer; de otro, quienes le auguran larga vida como gestora de experiencias de comunicación comunitaria y alternativa. El autor repasa algunos de los argumentos que sostienen ambos enfoques y alerta sobre la necesidad de despojar al discurso radiofónico actual de recursos trillados, para revestirlo con formas experimentales de realización cada vez más audaces y creativas. Asimismo, reflexiona en torno a los desafíos de la radio cubana para conquistar nuevas audiencias, dentro de un contexto donde la televisión y la prensa escrita de la Isla empiezan a recuperarse de la crisis económica que azotó Cuba tras la desaparición del campo socialista. (Spanish) ABSTRACT FROM AUTHOR


The Cuban economy after the revolution of 1959 had become virtually paralyzed. As most owners and managers of industrial units fled, the operational sustenance of the economy was at risk. Leaders of the Cuban revolution called upon the population to share their knowledge in order to uplift and regenerate a stuttering industrial infrastructure. Half a century later a unique set of circumstances have turned the vast majority of the Cuban workforce into an Internet illiterate population. In such circumstances any call for a second wave of knowledge sharing, application and reuse for the strengthening of the fragile economy of the country is not likely to receive the same response as 50 years ago. There are, however, reasons to believe that benefits of information technologies (IT) will be embraced by Cubans as they become available. This represents an opportunity for Cuba and the world. This paper explores how the principles of IT driven knowledge sharing and reuse can contribute to Cuban development. ABSTRACT FROM AUTHOR


In this paper the authors analyse the design and implementation of a course about learning management systems (LMS). The course was first given in Cuba and then in Guatemala and Peru, within the project USo+I: "Universidad, Sociedad e Innovacion, Mejora de la pertinencia de la educacion en las ingenierias de Latinoamerica" financed by the European Union's ALFA III program. In the course only open educational resources (OER) were used and all course material was stored on USB drives together with the needed software. All programs were executable directly from the memory to meet any problems of limited access to the Internet. Problem based learning was used, with the course divided into two weeks of on campus lectures and workshops followed by distance learning for three months, altogether corresponding to ten weeks of full time studies. The authors propose the term "LiveUSB Mediated Education" (LUME) for a course package, with course material and software contained on the same USB drive. The participants' opinions about the course and their perceptions about LMS and OER were investigated in order to determine the
extent to which the LUME method can facilitate cost-effective computer aided education, especially in developing countries. (Contains 6 tables.)

This article considers the role of sound in the production of space and subjectivity, as seen in Cuban director Fernando Pérez's 2003 film, Suite Habana. It argues that sound modifies the film's ideological and visual representations of the city by creating an aural imaginary that represents an affective and corporeally felt notion of community. In this way, sound not only links unrelated characters to one another on the screen, it also expands the enclosed, visual experience of the city into a soundscape that connects the space on the screen to the space of the theater or the home of the audio-viewer. Sound thus unites otherwise disparate subjects into a sonic community that crosses spatial boundaries. The article grounds its arguments in analyses of voice, music, and the construction of both acousmatic and hyperreal sound in the film. [PUBLICATION ABSTRACT]

Abstract This article explores the example of Cuba in order to understand how a contentious politics has evolved since the 2000s and especially after the semi-liberalisation of internet access in 2008. My aim is to analyze how use of new technologies impact the fragmented arenas of contention that already existed in Cuba. My argument is that they have reinforced existing dynamics, while creating new channels of expression and linkage, between contentious spaces within Cuba and with specific segments of the Cuban diaspora. Those dynamics have in turn allowed for the emergence of a transnational Cuban public arena and a more intricate contentious space in Cuba itself.

Many Cuban Americans embrace a distinctive anti-Castro ideology. Although this ideology supports the embargo against Cuba—purportedly to bring about the Castro regime's compliance or collapse—the real objectives may be more symbolic than practical. Ultimately, the institutional completeness provided by the enclave in South Florida insulates and regenerates this 'exile' ideology. The authors hypothesize that if more than one half of an immigrant's time outside of Cuba has been in the South Florida enclave, the odds of supporting the exile ideology will be greater. Using a telephone survey of 1,807 Cuban Americans in South Florida, they find the predicted 'enclave effect.' Also, they find that receiving news from English-language media outside the enclave's institutional matrix reduces the likelihood of support for the exile ideology. [Reprinted by permission of Sage Publications Inc., copyright 2008.]

Drawing upon studies of media history and print culture, this article analyzes the relationship among early-nineteenth-century Latin American periodicals, literary institutions, and new experiences of time and history. Framing these periodicals as a new medium which boomed during and immediately after the wars of independence, it underscores their impact upon forms of reading and writing, as well as their importance for concurrent and later debates on the norms governing literary institutions, including the status and definition of literature. Ultimately, this new medium gave rise not only to a new prose—which was described as accelerated and therefore
‘modern’—but also to new forms of discursive authority and to an unprecedented legitimacy for literary genres such as the novel. As such, this article departs from the nation-building paradigms that have governed studies of the Latin American nineteenth century, establishing instead a dialog between periodicals of the whole region, with an emphasis on Cuba, Chile, and the Río de la Plata.

ABSTRACT FROM PUBLISHER


Cuba's policy for Africa in the past 41 years has in particular generated some controversy, in academia as well as in the worldwide media. It is argued that first, there are enough grounds to sustain that there is an identifiable Cuban policy for Africa and second, that this policy is linked, on the one hand, to the peculiar perception of the role of Africans and their descendants in Cuban history and, on the other, to the coincidence, in time, of the triumph of the Cuban Revolution (1959) and the first wave of African independence. Six basic characteristics that have consistently marked Cuba's African policy which allowed it to sustain its consistency, its permanence in time and its adaptability are outlined.


Advances the position that a humanist globalization project, eg, as in Cuba, needs to replace the global capitalistic project after the crisis of "real socialism." The economic, political, cultural, & social antecedents & characteristics of the crisis in the socialist model, as practiced in the former USSR, are described. The socialist breakup & capitalist globalization left Cuba economically vulnerable in some sectors. However, after short- & long-term structural adjustments, eg, development in science, industrial technology, energy, & telecommunications, are made, the Cuban model with its existing strengths in infrastructure & labor, presents an alternative to capitalist globalization. 1 Table, 1 Appendix, 29 References. M. Pflum


A sustained low level of fertility, along many years, without concomitant substantive variations in other demographic variables leads in the medium run to very low or negative rates of population growth, which triggers or even accelerates other demographic processes with potentially significant socioeconomic & political repercussions. A similar situation is taking place at the moment in a good number of developed countries. In Cuba, population decrease has begun to manifest itself, which is a fact without precedents in Latin America that needs to be identified & analyzed for this region as a whole, & in particular for those countries more advanced in the demographic transition. Fertility trends in the Caribbean Island can be seen as a model to be analyzed & reflected about because it may illuminate a pattern of demographic change with great potential social implications. Tables, Graphs, References. Adapted from the source document.


The people of Cuba today need permanence, stability and a sense of belonging. This may jar those who have visited Cuba and seen a deprived but proud people. Yet, as the Cuban blogger Yoani
Sanchez has written, "Most young people's eyes are looking to the outside, because they see that they cannot make change in their country. They desire to take a plane to Miami or Europe and in ten hours change their lives completely." Convincing them that they have a future on the island will require wholesale change: massive amounts of capital, a huge infusion of technical know-how, and restoration of the rule of law (respect for private property, for starters). But even these major fixes won't be sufficient to secure the island's revival. As the Cuban writer Jose Azel recently observed, "Post-Castro Cuba will need to rebuild much more than its economy; it will need to rebuild its national identity." That is because wiping out that identity -- one that had grown organically through the centuries and had produced an enterprising and creative national character -- was Job One for the Revolution; it was a necessity, even an obsession, to communists intent on imposing an alien blueprint on the people of Cuba. "Cubanism" had to be wrung out of the people's consciousness so that the much-touted "revolutionary consciousness" could be installed in its place. Timeless habits had to be changed, ways of thinking rewired, history rewritten. Adapted from the source document.

Norma Guillard grew up in Santiago de Cuba and has lived for many years in Havana. She is a social psychologist and feminist specialising in media and communications. She is General Secretary of the Cuban Psychology Society and President of its Research Section in Gender, Racial Identity and Sexual Diversity. As a professional and activist she works at the interface of sexual and gender identity and the struggles against homophobia and racial discrimination. Adapted from the source document.

In the past three decades, the Jamaican Rastafari movement has been transformed from a local Caribbean to a global cultural phenomenon. Reggae music & other popular cultural media have been the primary catalysts in this international spread of the movement. As a result, Rastafari has lost its original territorial moorings & become a traveling culture. Global in scope, Rastafari has nevertheless been localized in very different ways, depending on where the movement has been appropriated. This article examines the processes involved in the transnational journey of the movement’s ideas, images, & music & the multiple mechanisms involved in its indigenization with specific reference to Rastafari’s emergence & development in Cuba. In particular, it looks at how the movement has entered the island, why & by whom it has been taken on, & how it manifests itself locally. 21 References. Adapted from the source document.

Within the past three decades the Jamaican Rastafari movement has been transformed from a local Caribbean to a global cultural phenomenon. Reggae music & other popular cultural media have been the primary catalysts in the movement’s international spread. As a result, Rastafari has moved beyond its original territorial moorings & become a traveling culture. Cultural in scope, Rastafari has nevertheless been localized in very different ways, depending on where the movement has been appropriated. This article examines Rastafari’s emergence, development & localization in Cuba. In so doing it pays particular attention to how the movement manifests in a non-English-speaking, specifically Spanish speaking as well as socialist environment. References. Adapted from the source document.

Analyzes US media constructions of Ernesto Che Guevara at the time of his death & 30 years later, when his remains were buried in Cuba. At stake is the meaning of Che Guevara & his position in the historical narrative as his image changed from the radical revolutionary & enemy of the US during the early 1960s to a cult figure of the 1990s. This project is about a process of rearticulating Che Guevara as he moved from being a symbol of radical opposition & revolutionary change to a commodified expression of nostalgia. It is based on an understanding of communication as articulation, which -- when located within institutional contexts -- dominates the cultural field & forms consciousness. 73 References. Adapted from the source document.


Chinese communities resident in Mexico and Cuba face a common problem: their dealings with business partners in China are perceived as a threat to national interests. In Mexico this concern emanates from manufacturers unable to compete with Chinese imports, and is evident in antagonistic news media and acts of hostility against Chinese businesses. In Cuba it stems from the state’s stewardship over economic sovereignty, and is evident in efforts to assimilate Havana’s Chinatown and its entrenched informal sector into a centralized scheme of commercial regulation. Interviews with policy makers, local officials and Chinese entrepreneurs indicate that the "rationalization" of Chinese ethnic allegiances for the greater public good is a critical step towards alleviating tensions. I conclude that both countries can leverage benefits from overseas Chinese communities, but to do so they must support their entrepreneurial activities, harness their networks to promote targeted imports and exports, and develop more culturally sensitive regulations.


Despite the at times oppressive climate of polarization, in Cuba a variety of blogs and bloggers have emerged which look to get over the political and material difficulties. Beyond the adjectives with
which each "side" looks to disqualify the others, in recent years the extension of the Cuban blogosphere has been capable, however, of constructing some bridges and spaces which look to get out of the monologues, as much pro-government as opposition. All this in a context in which, as much for the Cuban government as for the United States, the web forms part of a political battle of larger dimensions. Adapted from the source document.


The authors discuss economic conditions in Cuba, with a particular focus on private enterprise and Internet access. It is suggested that while improving relations with the U.S. may bring additional foreign investments, the Cuban government's internal economic restrictions present a greater obstacle to development than the U.S. trade embargo. Details on the activities of the Internet firm Google Inc. in Cuba are presented. The administration of Cuban President Raúl Castro is also discussed.


What we name political pilgrimage cinema arrives in Cuba for the first time in the sixties as a consequence of the confluence between the heyday of the mass media civilization and the revolutionaryism. This cinema, which is composed by twenty films, has a seminal value with regard to the foundation and reproduction of the so-called Cuban revolutionary imaginary, and the development of the Left's imaginary in general. The symbolical register of this cinema was negotiated between the political Other and Self; that is, between the Cuban Revolution, on one hand, as a way to look for its legitimation at an international level; and, on the other hand, those European filmmakers who went to the island as political pilgrims in order to appropriate the Cuban Revolution's militant precepts. [PUBLICATION ABSTRACT]


The Internet has profoundly changed the public sphere even in those countries in which only a minority of the population has a computer & modem in their home. Experiences in Latin America show that the Internet can make important contributions to the democratization of the public sphere, but they also point to significant obstacles to the emancipatory effects of the new technologies & to new forms of social exclusion. The profound global inequalities between North & South & the social chasms within most Third World countries strongly influence the distribution & use of the new technologies. The liberalization of the telecommunications regime that has swept the continent since the end of the 1980s provides the decisive economic context in which the diffusion & use of Internet, e-mail, etc., are taking place, with market forces producing a strong bias towards the more affluent sectors of society. Nevertheless, even for the poor population the Net-based digital media have become vital not only as a source of information but also for sustaining transnational migration networks that have evolved into a prime source of revenue in many countries. In this respect, alternatives to the Northern model of private domestic access are of crucial importance. At the same time, "access" alone is insufficient for a developmentally & socially inclusive use of the new communication technologies, & must be accompanied by a broader process of "meaningful use" & eventually, of "social appropriation" of the new technologies. A key element of the "politics of the Internet" stems from their decentralized & cross-border nature,
which helps to circumvent "filters" established by the traditional mass media within the framework of the nation-state. This is illustrated by Mexico's Zapatista guerillas who were able via the Internet to mobilize world opinion for their cause, & also by state-socialist Cuba, where the defense of "media sovereignty" involves a strict state monopoly over the media for which the Internet presents a formidable challenge. To avoid the pitfalls of the false alternative between state-centered versus market-centered models, a citizens' rights-centered approach is needed to adequately address the great social & political challenge represented by the Internet. It must combine the demand to provide the essential conditions for participation in the new Net-based communication for all sectors of society, with the defense of truly pluralist articulation against the authoritarian ambitions of governments & of market actors. 1 Table, 23 References. Adapted from the source document.

Dissent is not tolerated in Castro's Cuba. In the Cuban media, there is only one acceptable opinion -- the Castro regime's. To dissent is to risk arrest. A number of independent Cuban reporters know this first-hand because they have been detained and threatened. Some have personal knowledge of the "forensic wards" of the Havana and Santiago de Cuba psychiatric hospitals.

Using articles printed in the Los Angeles Times & the Washington Post between 4 Apr 1980 & 31 Dec 1981, newspaper coverage of the immigration of Cubans from Mariel Harbor, Cuba, in the "Freedom Flotilla" is evaluated. Initially, the media's frame of coverage was positive: the Mariel immigrants were political refugees fleeing Cuba & needing US help. However, on reports that Fidel Castro was sending criminals & other undesirables via the flotilla, media coverage grew negative, which shaped the definition & consequent stigmatization of the immigrants as a deviant population. It is concluded that the media's construction of the Mariel story reflected the historical & ideological context of Cuban-US relations. 3 Tables, 32 References. Adapted from the source document.

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Santería religious travel and media circulations between Cuba and the United States have created new multilateral transnational linkages since the mid-1990s. U.S.-based Santería travelers and the Cuban priests who engage with them draw on global–local theoretical models in their interactions, in which video recording of rituals, a putatively prohibited practice in Santería, is becoming increasingly common. I suggest that ontological formations are shifting understandings and uses of religious media. Videos are used as sources of ritual knowledge and as part of rituals themselves and are thought of as ways to virtually and spiritually “travel.” I show how U.S. and Cuban practitioners draw on shared but uneven “religious cosmopolitanisms,” whereby they reconfigure notions of “mobility” through travel-by-video and infuse transnational experiences with new spiritual–religious meanings. (PsycINFO Database Record (c) 2014 APA, all rights reserved)(journal abstract)

doi: http://dx.doi.org/10.1177/1527476410365710
This essay focuses on U.S. broadcasting to Cuba, specifically the development and programming of TV Marti, a channel whose ostensible aim is to undermine the communist Cuban government and promote democratic transition. Since TV Marti's first broadcast in 1990, Cuba has successfully jammed the signal, and the question of why the United States should continue to fund a station with no viewers has been the subject of ongoing discussion. Issues of reception have so overdetermined the debate as to obviate analysis of the productions themselves. This article argues that the existence of TV Marti is best understood in relation to Cuban exile nationalism. Fundamental confusion exists on the issues of what TV Marti is supposed to represent and for whom it is created, raising questions not only about its effectiveness as propaganda meant to interpellate Cuban nationals—if there are any watching—but also about what is at stake in exporting the exilic national imaginary. [Reprinted by permission of Sage Publications Inc., copyright holder.]

The full text of this electronic journal article can be found at [URL: http://www.firstmonday.dk/issues/issue6_8/kalathil/]. It is widely believed that the Internet poses an insurmountable threat to authoritarian rule, but political science scholarship has provided little support for this conventional wisdom, and a number of case studies from around the world show that authoritarian regimes are finding ways to control and counter the political impact of Internet use. While the long-term political impact of the Internet remains an open question, it is argued that these strategies for control may continue to be viable in the short to medium term. Authoritarian states will likely respond to these challenges with a variety of reactive measures: restricting Internet access, filtering content, monitoring online behaviour or even prohibiting Internet use entirely. In addition, such states seek to extend central control through proactive strategies, guiding the development of the medium to promote their own interests and priorities. Through a combination of reactive and proactive strategies, an authoritarian regime can counter the challenge posed by Internet use and even utilize the Internet to extend its reach and authority. Illustrates how two authoritarian regimes, China and Cuba, are maintaining control over the Internet's political impact through different combinations of reactive and proactive strategies. These cases illustrate that, contrary to assumptions, different types of authoritarian regimes may be able to control and profit from the Internet. Examining the experiences of these two countries may help to shed light on other authoritarian regimes' strategies for Internet development, as well as help to develop generalizable conclusions about the impact of the Internet on authoritarian rule. (Original abstract - amended)

Considers the relationship between the information revolution embodied in the Internet & authoritarian regimes such as the People's Republic of China, Myanmar, Cuba, Iran, & Egypt. The Internet can be viewed as a means of government reform via increased transparency & accountability & decreased corruption; however, it is shown that despite public rhetoric embracing the developmental potential of the Internet, many autocratic regimes strictly control the flow of information to their people. Focus is on the advent of e-government programs -- far less dramatic than the efforts of cyberdissidents against authoritarian states -- that mundanely support sustainable reforms. How these regimes employ the Internet for economic development is addressed along with how information & communication technologies are modernizing obsolete bureaucracies & enhancing the manner in which autocratic governments engage their citizens; the semiauthoritarian state of Singapore is used to illustrate. Subtle forms of ideological influence deployed by these regimes in their Internet advocacy are considered. It is argued that combating
censorship is not enough to drive political reform in authoritarian regimes; actions & policies that promote openness via e-government, e-commerce, and diffusion should be supported. J. Zendejas

Kamynin discusses a secretly funded mobile social network called ZunZuneo for a Cuban audience. Today, thanks to the professionalism and perseverance of media, it has become clear what they tried to beguile Cubans into through the careless tweeting. The ZunZuneo project, worked out in the depths of the US Agency for International Development which is subordinate to the Department of State, pursued aims far removed from those of public enlightenment. In the first stage, its main task was to assemble as big an audience as possible, at least 150-200 thousand out of the 11 million-strong Cuban population. Then the plan was to throw into the overall heap of mailings political slogans, exhortations and even cartoons of Cuban leaders, pushing the island's youth into acts of civil disobedience. As for the cartoons, this is no exaggeration: rough sketches of these items of propaganda have also come into the public eye. The eventual purpose was to arrange something like a 'Cuban Spring' based on patterns developed and tested in other regions of the world. Adapted from the source document.

In September 2010, Raul Castro shocked Cubans and non-Cubans by announcing that, over five years, around a million jobs would be cut from Cuba's overstuffed state sector (accounting for some 80 per cent of its economy), half of those in the coming six months. While, for Cubans, the shock was palpable (few having believed either his previous warnings about inefficient overstaffing or that it would affect them individually), the world's media assumed that it was the death knell for Cuban socialism. When Fidel Castro then, responding to a US journalist's question about the exportability of the 'Cuban model', joked that the model no longer worked even for Cubans, this too seemed to confirm the abandonment of the 'model'. Adapted from the source document.


The article, in essence, reconsiders revolutionary Cuban cultural policy, focusing on what many have come to perceive as a highly contested issue: the revolution's theoretical perception and practical decree in terms of 'expressive freedoms'. The biggest challenge, conceivably, that confronted and continues to plague Cuba's cultural leadership, has been to carve out a clear path that defends the revolution at all costs against Western imperialist offensives, and allows full
expressive rights to artists, writers and intellectuals. Despite this 'dilemma', for the most part Cuba's cultural policies, goals and strategies positively enriched the nation's intellectual, educational and artistic levels. Moreover, despite the presence and perils of doctrinaire elements in Castro's regime, leading cultural figures sought to oppose the rise of socialist realism, Stalinism's widely contested mode of cultural expression. While Cuba's radical cultural workforce does not explicitly seek to uphold or endorse the revolutionary regime per se, it is apparent that, on its own terms, it is intimately aligned with the quest to pursue universal social change.


Laguna, A. S. (2010). Aquí está alvarez guedes: Cuban choteo and the politics of play. *Latino Studies, 8*(4), 509-531. doi: [http://dx.doi.org/10.1057/lst.2010.47](http://dx.doi.org/10.1057/lst.2010.47) This article examines the stand-up comedy of Cuban exile comedian Guillermo Alvarez Guedes and his use of a culturally specific form of Cuban humor called choteo. Despite being a popular topic of study throughout the intellectual history of Cuba, little scholarship has been dedicated to theorizing the deployment of choteo in exile. Scholarship and mainstream media depictions of the Cuban exile community have traditionally focused on the community's negative affective orientation. This emphasis has led to a lack of scholarship on the important role of the ludic in Cuban exile culture. By offering an analysis of Alvarez Guedes's use of choteo to narrate the evolving political landscape in Miami during the mid-1970s to early 1980s, this article demonstrates how his comedic production helped to consolidate a Cuban exile identity while simultaneously offering trenchant critiques of anti-Cuban sentiment in Miami at the time. [PUBLICATION ABSTRACT]

Laguna, A. S. (2014). Cuban miami on the air: Narratives of cubania. *Journal of Latin American Cultural Studies, 23*(1), 87-110. doi: [http://dx.doi.org/10.1080/13569325.2013.877431](http://dx.doi.org/10.1080/13569325.2013.877431) Radio has been a fundamental aspect of Cuban culture on and off the island since the first broadcast in Havana in 1922. When Cubans fled the island after the revolution of 1959 for the USA, particularly Miami, radio quickly became a vital medium for navigating a new country and for consolidating a Cuban exile identity. Politically, radio in Miami has been an effective means for articulating hardline exile politics. But with generational turnover and increasingly moderate stances on Cuba by more recent arrivals and US-born Cuban Americans, how is radio changing? How are narratives of what constitutes cubania -- Cubanness -- shifting in an increasingly diverse Cuban Miami? This article takes up these questions through an examination of an immensely popular morning program that aired in 2009 in southern Florida called the Enrique y Joe Show. I examine how the Enrique y Joe Show, produced and performed by US-born Cuban Americans, utilized a form of irreverent Cuban humor called choteo to represent and satirize the hardline Cuban exile politics that have been dominant on Miami's radio waves for decades. Ultimately, their performances deploy choteo to articulate Cuban American identity divorced from a particular political orthodoxy. The coda reflects on changes in Miami's radio landscape since 2009. Adapted from the source document.

Lambert, L. R. (2013). The revolution and its discontents: Grenadian newspapers and attempts to shape public opinion during political transition. *The Round Table, 102*(2), 143-153. doi: [http://dx.doi.org/10.1080/00358533.2013.764099](http://dx.doi.org/10.1080/00358533.2013.764099) What role did the newspaper play in attempting to influence public opinion in the early stages of the Grenada Revolution and what are the terms in which printed discourses on the revolution were
conceptualised? The Grenada Revolution was a discursive political process where branding and narration were necessary elements in securing the revolution's authority and legitimacy. This paper argues that Cuba functioned as a metonym through which the revolution was translated in Grenadian periodicals. Even before the coup of 13 March 1979 Grenadian media represented the New Jewel Movement -- the revolutionary party -- as Cuban-inspired and socialist. In order to examine how socialism in general, and the socialist character of the People's Revolutionary Government (PRG) in particular, was narrated, a comparison is staged between two newspapers -- the government-run Free West Indian and the privately owned The Torchlight. Competing discourses on Cuban communism are analysed for the ways in which they stood-in for the Grenadian people's hopes, aspirations and anxieties in the midst of radical political change. Issues including race, gender equality, property ownership, freedom of religious practice and freedom of travel are examined in relation to capitalism and socialism, and the PRG's efforts to maintain narrative authority of the revolution. Adapted from the source document.


For 47-plus years the U.S. mass media have consistently misunderstood the essence of the Cuban revolution. Tens of thousands of daily news stories, editorial analyses, and "in-depth" reports have focused on Cuba's communist, totalitarian government's human rights violations, the failure of its economy, and the persistence in power of its evil but fascinating dictator-leader. Few have tried to understand or explain why it has survived the unrelenting hostility of its powerful northern neighbor. After the Soviet collapse in the early 1990s, pundits and political reporters began taking virtual office-pool bets on the exact date of Castro's demise. Pulitzer Prize-winning author Andres Oppenheimer's Castro's Final Hour (1992) broadened the meaning of the words "final" and "hour." Over four decades, the media have, like parrots, repeated U.S. government pretexts for anti-Cuban policies, which center on "punishing" Castro for his misdeeds. Uninformed readers could well conclude that only one person lived on that island just south of the Florida Keys or that Castro had won his place in the Guinness Book of World Records for length of disobedience to the United States.


The article comments on imprecise news about Cuba. According to the author, U.S. mass media have reflected the views of the U.S. government and systematically misreported the Cuban Revolution. Most post-1959 news stories reminded people that Cuba was a Communist, totalitarian dictatorship that routinely violated human rights. He states that the U.S. has been targeting Cuba for terrorism despite the fact that the latter has never launched an attack against the former.

Lenart, S., & Targ, H. R. (1992). Framing the enemy: New york times coverage of cuba in the 1980s. *Peace & Change, 17*(3), 341-362. It is argued that US media portrayal of Cuba has shifted to accommodate this post-Cold-war structure of international relations, with greater focus now on Cuban domestic issues. That the perestroika period coincides with Cuba's own restructuring, or "rectification" campaign would apparently explain this domestic emphasis. However, a content analysis of New York Times coverage (N = 805 stories, 1982-1990) of Cuba shows a distinct lack of coverage of rectification, & a growing frequency of stories dealing with human rights issues. This human rights frame, it is argued, serves to preserve an anti-Cuba consciousness among the US public, even as the past Soviet connection is rendered benign. 5 Tables, 2 Figures, 1 Appendix. Adapted from the source document.


Locke, C. (2006). Sun-sentinel's havana bureau provides balanced coverage of cuba, dissidents. *Newspaper Research Journal, 27*(2), 69-74. The article presents information on the role of media in Havana including the role of the newspaper "Sun-Sentinel," in Havana. In 2001, reporter, Vanessa Bauza, focused on independent Cuban journalist, Raul Rivero, whose typewriter was seized by the Havana police, and the stark differences between the working conditions of reporters and journalists in the United States and Cuba. Journalists must oblige to the ideals and regulations of the socialist society in Havana, so their freedom is restricted. In February 1997, U.S. President, Bill Clinton's administration approved the applications of 10 news organizations for the coverage of foreign news including the CNN, the ABC News and the Sun-Sentinel. A survey which was conducted to determine the role and contribution of the Sun-Sentinel in providing a platform for the Cuban voice in the multimedia is presented.

Lowenthal, A. F. (2010). Obama and the americas. *Foreign Affairs, 89*(4), 110-124. Incoming US presidents, from John F. Kennedy to George W. Bush, have often announced a new policy initiative toward Latin America and the Caribbean. But few expected this from Barack Obama. His administration was inheriting too many far more pressing problems. Soon after Obama's inauguration, however, the administration organized high-level visits to Latin America and the Caribbean and announced various initiatives toward the region. Calling for a "new beginning" in US-Cuban relations, it loosened restrictions on travel and remittances to Cuba by Cuban Americans, said it would consider allowing US investment in telecommunications networks with the island, and expressed a willingness to discuss resuming direct mail service to Cuba and to renew bilateral consultations on immigration to the US. The administration should work closely with Brazil to reform and reinforce international trade, finance, and investment rules; combat climate change;
prevent and contain global pandemics; curb nuclear proliferation; and strengthen international governance arrangements.


The Cuban Revolution has survived the Soviet collapse, preserved its sovereignty, and recovered its pre-crisis national income. To continue its socialist transition, it has had to confront the inefficiencies of its blockaded economy and the social damage of its crisis management. Recuperation of normality in working life requires restoration of the "socialist principle of distribution," linking personal consumption to work performed, that has provoked surprisingly little controversy since first outlined by Marx. With stark income inequalities rooted in its dual currency economy, Cuba is taxing down high and unearned incomes, while trying to raise national productivity and official salaries through performance-related pay and labor restructuring. Such measures are portrayed as an abandonment of socialism, but in Cuba are discussed in terms of historic socialist debates about distribution and the balance of moral and material incentives at work, in a society still characterized by common ownership, social protection, and collective debate. [PUBLICATION ABSTRACT]


Since 2000, no fewer than twelve Latin American countries have established new youth directorates, responsible for plans and programmes related to youth (CEPALSEGIBOIJ, 2008: 318). The year 2008 was declared 'Ano Iberoamericano de la Juventud' at the meeting of the XVII Cumbre de Jefes de Estado y Gobierno and the following year's summit was convened under the theme Juventud y Desarrollo (Youth and Development) (OIE, 2008). Youth, it is fair to say, is a hot regional theme. Yet there is often a disjuncture, as picked up in the opening quotation, between the actual lives of young people and impressions of the lives of young people deriving from both media coverage and academic studies of youth, which often focus on the obviously spectacular or the evidently problematic. This leads to the blaming of young people for all manner of social problems. In Mexico, for example, there is a fear that a lost generation will be created, termed the generacion ni-ni, referring to young people who neither work nor study (ni trabajan ni estudian) (Murayama, 2010); concerns regarding youth generally repeatedly refer to this group. Cuba is not immune to this tendency, and this chapter explores how, after more than 50 years of a culture that elevates young people to an exalted position (and over 50 years of existence of its own youth organisation), there is still a perception of a youth problem. Adapted from the source document.


The reflection on cyberspace in the reconfiguration of public sphere, taking Cuban blogs as democratic practices in construction of citizenship, considered six Cuban blogs found on the web. The analysis of these blogs' narratives allowed us to verify the recovery of the citizenship sense through the participation and free expression of the Cuban bloggers, because the blogs are spaces which enable the dialogue of themes of public interest. Through access, interactivity and net connection, the digital media allow new cultural practices, broadening and strengthening the belonging ties among citizens with common interests, favoring information exchange between local
and global groups. Therefore, the communicational practices of blogs perform a roll of mediation in citizenship construction. [PUBLICATION ABSTRACT]


The purpose of this work is to present the results of a study on the content analysis of hospital websites of nine Latin-American and Caribbean countries. The study was limited to the R&D activities reported in the websites of the hospitals. Hospital websites were selected through an internet search in three search engines. The term hospital(s) was used and intersected with each one of the countries selected. Only hospital websites reporting three or more indicators were selected in the study. Out of 454 hospital websites, only 38 (8.37%) reported three or more indicators of R&D activities. Mexico was head in the list with 17 hospitals; followed by Argentina (7); Peru (5); Cuba (3); Brasil (2); Colombia (2); and Chile (2). Venezuela and Costa Rica were excluded from the study since both countries could not meet the criteria of inclusion. The study allowed exploring on the difficulties faced to obtain those hospitals that develop R&D activities, and that reported on their websites information related to the above mentioned activity. Adapted from the source document.


// ABSTRACT IN SPANISH: La present investigación se inscribe en la perspectiva teorica de las representaciones sociales. Desde una línea de reflexión empírica parte del mundo de vida cotidiana de los sujetos sociales de un sector sociológico especifico y sus interacciones en la construcción de sentidos, indagando en los niveles objetivables y aspectos discursivos de los universos simbólicos constituidos en torno a los medios de comunicación masiva y sus relatos/discursos en la modelación de la realidad. En el análisis de las estructuras representacionales, como pensamiento socialmente construido, en el asentamiento precario Nueva Assunción (Hyndaya) se asume la cultura como marco de referencia donde se producen las interacciones comunicativas, la construcción narración de las identidades y los procesos de comprensión y autocomprensión de significados, sistematizando la critica de la vida cotidiana como vía de acceso a las zonas de articulación que se despliegan entre la apropiación/resignifacación de las audiencias y la puesta en común de significados y producción de sentidos de los medios de comunicación. // ABSTRACT IN ENGLISH: The present investigation is inscribed in the theoretic perspective of the social representation. From the practical reflection line deepens in the world of the daily life of the social human beings from a specific social sector and their interactions in the construction of the sense. Proposing it to investigate about the objective level and discursive aspect of the symbolic universes constituted in relation to the mass-media and their narrative/speeches in the molding of reality. The analysis of the representational structures as a socially thought constructed in a marginal community named Nueva Asunción (Hyndaya) it is based on the culture as a reference standard, where it is produce the communicative interactions, the construction and narration of the identities and the comprehension and the self-comprehension process of the meanings systematizing the critic of the daily life as a way of the access to the articulation zones that are generated betweenes the appropriation/ signification of the audiences and putting in common meanings and the production of the sense of the mass-media.

The telenovela is one of the most successful and functional media genres in Latin America today. It owes its roots to Cuba. Until recently, however, relatively little has been written about Cuban telenovelas. This article explores the evolution of Cuban serial drama and its current role in the nation’s popular culture. ABSTRACT FROM AUTHOR; Copyright of Journal of Popular Film & Television is the property of Taylor & Francis Ltd and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use. This abstract may be abridged. No warranty is given about the accuracy of the copy. Users should refer to the original published version of the material for the full abstract. (Copyright applies to all Abstracts.)


This article features the book "Rebel Literacy: Cuba's National Literacy Campaign and Critical Global Citizenship," by Mark Abendroth, a step-child of the Critical Pedagogy Program at the University of Saint Thomas. As a scholar-activist, Abendroth has produced a courageous and prescient volume that will impact the field of critical pedagogy for years to come. Each page of this volume will repay the reader mightily in its creative retelling of the Cuban National Literacy Campaign—undeniably among the world’s greatest educational accomplishments of the 20th century. This book is much more than a retelling, it is also a rethinking of the very meaning of literacy and critical citizenship today. The book demythologizes the Cuba that US capitalists have constructed for public consumption through the hegemonizing powers of the corporate media; not only does it show the vibrant and courageous history of Cuba’s march towards socialism and participatory democracy, it makes a profound case for high-quality education as a international human right. In highlighting various dimensions of community and egalitarianism as revolutionary values that still intrinsically animate youth culture in Cuba, Abendroth not only advances a powerful critique of US educational imperatives that link educational performance with possessive individualism, earning capacity and the ability to consume, but also makes a powerful case for critical pedagogy and popular education as a transnational social movement—in fact, a way to make people's power a reality, a way of life, and a possible praxis. (Contains 4 notes.)


Using the recent controversy surrounding Elian Gonzalez as a centerpiece, and employing a Marxist critique of United States capitalism and imperialism as a heuristic device, this essay explores the major contradictions surrounding the position taken by the Miami Mafia with respect to Elian and Cuba's communist regime. In doing so, it criticizes the US media portrayal of the saga surrounding "the miracle child". Paramount in this controversy is the campaign of misinformation directed at creating an erroneous image of life in Cuba grounded in the reactionary and virulently negative critique continually waged against Cuba's postrevolution social project. The authors explore the role played by the "Miami Mafia," the anti-Castro Cuban exile population in the United States, in conjunction with official pro-capitalist, "anticommunist" government and media apparatuses designed to create an environment of defamatory rhetoric against the nation of Cuba. In doing so, the authors bring to the surface contradictions and injustices inherent in both the rhetoric and the reality of US capitalism. In addition, this essay highlights the many achievements

The paper presents the information skills assessment of journalism students. Objective: To evaluate the information skills development of Journalism students at the Central University "Marta Abreu" de Las Villas (UCLV). Methods: We present a hybrid approach which combines the qualitative and quantitative perspective. Basically we used the action-research method to conduct the evaluation. Among the techniques used there are the questionnaire and focus group as critical. Results: The self-assessment with students involved in research has determined medium and low levels of information skills. The educational scenario of the subject journalistic documentation, was decisive in the transformation of the reality encountered in the diagnosis. The opinions given by students in each session and final evaluations showed the progress of the respondents with regard to developing the information skills. Adapted from the source document.


Reviews the book Cuba represent! Cuban arts, state power, and the making of new revolutionary cultures by Sujatha Fernandes (2006). The book opens with a vivid description of the transformation of Cuban culture since the Revolution, preparing readers to explore more recent developments. Fernandes observes three cultural worlds—film, rap, and visual art—from the political opening triggered by the Soviet collapse to the subsequent closing of the late 1990s, partially triggered by the crisis that resulted from the intensification of the U.S. embargo. Fernandes describes avant-garde art as the most controversial and instigating of the three art forms. The visual artists described in this final case study perform art on their bodies, on other Cubans, and on the streets of Havana. Nevertheless, the book contributes significantly to understanding the dynamics of the Cuban public sphere, where the disjunction between ideology and the reality of life under crisis produces new forms of expression and interpretation as well as institutional and state responses. Unique in its consideration of content and identity together with political and social context in the production of art, the text offers scholars at all levels accessible and fertile ground for working through questions of popular culture, politics, media, race, and gender. (PsycINFO Database Record (c) 2012 APA, all rights reserved)


FORTY YEARS HAVE PASSED SINCE RADIO REBELDE WAS LAUNCHED IN THE SIERRA MAESTRA MOUNTAINS, IN EASTERN CUBA, AT THE HEIGHT OF THE WAR AGAINST THE BATISTA DICTATORSHIP. THE CLANDESTINE RADIO STATION WOULD LATER GROW INTO A NETWORK OPERATED BY THE VARIOUS FRONTS OF THE REBEL ARMY. THE STATION'S AIM WAS TO PROVIDE

Mohr, L. (2007). State control of the internet reins in Cuba’s future. *SAIS Review*, 27(2), 151-152. Discusses the central role that government control over Internet access & use plays in preventing citizens from organizing a pro-democracy opposition movement in Cuba. Proactive & reactive strategies used by the Cuban government to maintain Internet control are described, noting that preventing a flow of information through the Internet has prevented civil society from reaching out to Cubans across the island. Obstacles to communication make it likely that post-Fidel Castro Cuba will continue to be ruled by a communist government. Adapted from the source document.


Murphy, J. (2007). International perspectives and initiatives. *Health Information and Libraries Journal*, 24(3), 216-221. Surveys international trends and initiatives relating to health information, focusing on how information and communication technology is being used in Cuban health care. The Cuban National Health Care Network and Portal (INFOMED) provides a rich context for studying the emerging roles of information and telecommunications technologies in an integrated socialist health care environment. The underlying premise of this analysis of developments in Cuba is that a national health care system is a dynamic set of interconnected institutions and individuals, motivated by ideologies which give rise to consumer-driven as well as social medicine models of service delivery. The study of such a complex health care system performance requires a holistic consideration of national institutional infrastructures and their economic environments. (Quotes from original text)

Nicol, H. (2010). Canada-cuba relations: An ambivalent media and policy. *Canadian Foreign Policy/La Politique Etrangere Du Canada*, 16(1), 103-118. This study examines Canadian newspapers and Parliamentary texts dating from 2000 to 2009. It suggests that there is, and has been, a consistent relationship between media portrayal of Cuba issues since the mid-1990s, but that in recent years as Canada’s certainty of, and support for, Cuba has declined, a contradictory press facilitates an ambivalence towards Cuba that reflects the current state of Canada-Cuba relations. Since 2000, less than one percent of all newspaper articles published in all Canadian major dailies have discussed Cuba. This lack of media coverage is striking, considering that Canadian companies have invested largely in Cuba and that Canadians have been among the largest groups of vacationers to the island for quite some time. The Canadian International Development Agency (CIDA) has invested millions in official development assistance, while the current Conservative Government plays upon human rights issues on the island and the
inherent failures of former rounds of Canadian constructive engagement to resolve these. The maintenance of normalized relations with Cuba has been consistently challenged in Parliamentary debates by Conservative MPs. The latter have linked human rights abuses on the island with an increasingly critical approach to Canada’s traditional policy of constructive engagement. Adapted from the source document.


ABSTRACT IN ENGLISH: The newspaper El Cubano Libre was one of the different mass media propaganda used to send the revolutionary message during the struggle for national liberation. This issue appeared in the Ten Years War and then, reappeared in 1895 in the redemptive manigua ordered by the General Deputy Antonio Maceo. In 1957 the major Ernesto Guevara revived El Cubano Libre in the Sierra Maestra. However, a year before The Heroic Guerrilla man’s initiative, a small group of students from the Professional School of Commerce of Camagüey edited an underground newspaper under the same title. The objective of this work is to deepen on the study of such an almost unknown fact which has an undoubtful historical value, taking into account its scope, purpose, the circumstances in which it was done and the main characters of this fact. //

ABSTRACT IN SPANISH: El periódico El Cubano Libre constituyó uno de los diferentes medios de propaganda utilizados para hacer llegar el mensaje revolucionario durante la lucha por la liberación nacional. Esta publicación surgió en la guerra de los Diez Años, y luego en 1895 reapareció en la manigua redentora por orden del Lugarteniente General Antonio Maceo. En 1957, el Comandante Ernesto Guevara hizo resurgir El Cubano Libre en la Sierra Maestra. Sin embargo, un año antes de la iniciativa del Guerrillero Heroico, un reducido grupo de estudiantes de la Escuela Profesional de Comercio de Camagüey editaron un periódico clandestino bajo el mismo título, siendo precisamente el objetivo del presente trabajo, profundizar el estudio de un hecho poco conocido pero de indudable valor histórico, teniendo en cuenta su alcance, propósito, circunstancias en que se realizó y los protagonistas de aquel suceso.


The study and analysis of the image of the tourist destinations, from the perspective of the entities commercializing them, constitutes a challenge when comparing the supply side built image through advertising and the real post visitation image at this Cuba
holiday destination. The results obtained provide the basis for strategic decisions to be made for the conformation of the tourist trip. [PUBLICATION ABSTRACT]

Elián González, an unknown Cuban boy, became the unfortunate star of one of the greatest media stories of our time, when he appeared floating in the sea after the sinking of the boat in which he, his mother, and his stepfather abandoned their country. Between December 1999 and June 2000, international media were full with reports of the dispute for the child between the Cuban exile in the United States and the government of the island, which involved the Clinton Administration and was ultimately decided by the Supreme Court. According to the polls, the story of Elián González had relevance in terms of public attention, similar to other great media stories like the Clinton-Lewinsky affair. This article explains why a six-year old boy from a remote Cuban city, who must have had a life like any other child, outside of the world of newspapers and television news, was transformed into a media character, and the hero of a campaign of intensive political propaganda inside Cuba. The author examines the political circumstances surrounding the events and the symbolic components of the story as presented by Cuban media, particularly issues like family, race, and nationality. ABSTRACT FROM PUBLISHER; Copyright of Javnost-The Public is the property of European Institute for Communication & Culture (EURICOM) and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use. This abstract may be abridged. No warranty is given about the accuracy of the copy. Users should refer to the original published version of the material for the full abstract. (Copyright applies to all Abstracts.)

The Cuban economy after the revolution of 1959 had become virtually paralyzed. As most owners and managers of industrial units fled, the operational sustenance of the economy was at risk. Leaders of the Cuban revolution called upon the population to share their knowledge in order to uplift and regenerate a stuttering industrial infrastructure. Half a century later a unique set of circumstances have turned the vast majority of the Cuban workforce into an Internet illiterate population. In such circumstances any call for a second wave of knowledge sharing, application and reuse for the strengthening of the fragile economy of the country is not likely to receive the same response as 50 years ago. There are, however, reasons to believe that benefits of information technologies (IT) will be embraced by Cubans as they become available. This represents an opportunity for Cuba and the world. This paper explores how the principles of IT driven knowledge sharing and reuse can contribute to Cuban development. (PsycINFO Database Record (c) 2012 APA, all rights reserved)(journal abstract)

Members of Cuba's mass media, which is completely in the hands of the state, cover only what's convenient for the government. Because of that, in February of 2009, a group of seven independent journalists and human rights activists in Havana founded Hablemos Press—Let’s Talk—as an independent news agency to break through government censorship and inform the world about events the official media tries to silence. Their objective was to create a system for gathering and disseminating information and for training journalists and collaborators all over Cuba. They are active in nine of the country's 16 provinces, have more than 100 collaborators, and have done this
despite government repression against their journalists. Here, Guerra Perez examines how Hablemos Press is trying to bring freedom of expression to Cuba, one story at a time.


Background: The development and dissemination of the Internet offers new opportunities to meet the needs of older people. To develop this potential, access to the available resources must be guaranteed. Our aims are(1) To identify web sites in Spanish with information on healthcare for older adults and (2) to assess the accessibility of the web sites selected. Instruments and methods: We performed a descriptive study of compliance with accessibility criteria among web sites on healthcare for the elderly. To select the sites with health information aimed at older people, a search method with keywords was used in two of the major Internet search engines. The descriptive study was carried out by using a specially-designed questionnaire. The web sites were independently evaluated by three evaluators. The dimensions studied were visual, motor, cognitive, auditory and global factors. Accessibility A, AA and AAA was evaluated with the TAW test. A descriptive analysis of compliance was carried out and the kappa coefficient was estimated to evaluate the concordance between evaluators (Fleiss’ criteria), while the number of errors was calculated according to the TAW criteria. Results: A list of 35 web sites was created. Most of the web sites had a Spanish web hosting provider (74.3%), two sites were from United States (5.7%) and the remainder were from Latin America (Cuba 1, Argentina 2, Mexico 2 and Uruguay 1). A high degree of accessibility was found for the IMSERSO Portal, the Disc@PNET portal, the section on public health protection of the Spanish Ministry of Health web site and the Community of Madrid web site. Fourteen web sites complied with more than 42% of the items evaluated. The dimension with the lowest compliance was cognitive features. When the TAW tool was applied, only the IMSERSO web site fulfilled all the criteria A, AA and AAA. Conclusions: The present study obtained an accessibility ranking of web sites with information on health for seniors. Accessibility level varied among these web sites. (PsycINFO Database Record (c) 2012 APA, all rights reserved)(journal abstract)


This article describes practices of informal digital media circulation emerging in urban Cuba between 2005 and 2010, drawing from interviews and ethnographic research in the city of Santiago de Cuba. The Cuban new media landscape is supported by informal networks that blend financial and social exchanges to circulate goods, media, and currency in ways that are often illegal but are largely tolerated. Presenting two case studies of young, educated Cubans who rely on the circulation of film and television content via external hard drives for most of their media consumption, I suggest that the emphasis of much existing literature on the role of state censorship and control in Cuban new media policy overlook the everyday practices through which Cubans are regularly engaged with Latin and U.S. American popular culture. Further, informal economies have been central to everyday life in Cuba both during the height of the Soviet socialist era and in the period since the collapse of the Soviet Union that has seen a juxtaposition of some market reforms
alongside centrally planned policies. In the context of nearly two decades of economic crisis, consumer shortages and a dual economy, Cuban people use both informal and state-sanctioned networks to acquire goods ranging from groceries to furnishings and domestic appliances. Understanding the informal media economy of Cuba within this broader context helps to explain how the consumption of commercial American media is largely uncontroversial within Cuban everyday life despite the fraught politics that often dominates discussions of Cuban media policy. [Reprinted by permission of Sage Publications Inc., copyright holder.]


This article records a conversation of June 2009 with the Cuban artist Manuel Piña (b.1958) occasioned by his latest work, "Chronicles", a work composed of asynchronous video images of sites throughout the city of Havana which screen the Cuban Revolution's monumental past through the decayed and ruined structures of the present day. Piña comments on the significance of the Teatro Nacional de Cuba in relation to the Revolution; his current preoccupation with time; his appropriation of new forms of Internet-based and surveillance image making; his education and lack of formal training in photography; Fidel Castro's lack of support for the Soviet Union; the photo-essay as the privileged medium of the Revolution; the problem of representing despair and disillusionment; the link between his interest in time and being a citizen of Havana; his series of photographs of trimmed trees, "On Discipline" (2006-2007); his central concern in "Chronicles" with the idea of a ruin that becomes a ruin before the building has been completed, representing the promise of the Revolution that was never fulfilled; and how the urban space and fabric of Havana is for Cubans a continual reminder of the past. (Quotes from original text)


Three main ideological positions are behind the debate over current changes in Cuba: the statist position, which seeks to perfect a top-down, state socialism; the economist position, which defends market socialism; and the self-managementist position, which favors democratic socialism and worker participation in company decision making. These visions largely coincide in maintaining that Cuba's main long-term goal should be a more just society, liberated from economic hardship, but they differ markedly in the way they understand justice and freedom and thus socialism. Consequently, different Cubans tend to set different short- and medium-term goals and to propose different means for reaching them. All three make legitimate points that need to be considered in the making of strategic decisions. However, pursuing more democracy would appear more desirable than conferring inordinate power on state functionaries who pledge to represent the interests of society or on resourceful economic actors who direct from the shadows an "invisible hand" that affects us all. [Reprinted by permission of Sage Publications Inc., copyright holder.]


This study provides a new perspective on civil society in Cuba during the nineteenth century based on concrete information about multiple types of association in different regions of the island. Modern associations developed mainly to meet specific social and cultural needs, achieve legal autonomy from the state and exercise free association despite colonial constraints. This long-term evolution covers several periods of intersections between civil society and political spheres, framed primarily by non-violent constitutionalist and reformist struggles rather than armed separatist conflicts. These findings contradict prevalent interpretations that portray an endemically weak yet
increasingly militant civil society. Instead, a growing, moderate, and progressively autonomous and diverse civil society contributed gradually to undermine colonial despotism and establish key bases for post-independence democracy. Adapted from the source document. Reprinted by permission of Cambridge University Press. An electronic version of this article can be accessed via the internet at http://journals.cambridge.org

This article focuses on Ramón Rivero (Diplo), the most famous blackface and "black"-voice actor in Puerto Rico. Through an examination of Cuba's Bufo theatre tradition, Ramón Rivero's appropriation of Bufo's negro catedrático type, and a textual analysis of his radio show El tremendo hotel (1948-1956), the article contextualizes the ways in which Rivero's popularity as a blackface and black-voice performer operated within three intertwined discursive spaces: the translation of Bufo's negro catedrático as a symbol of anticolonialism, the actor's left-wing nationalist persona and social activism, and the rearticulation of la gran familia puertorriqueña (the wide Puerto Rican family) hegemonic discourse. The article argues that after Rivero's death, subsequent televisual representations of "Caribbean" negritos during the 1950s and 1960s became racialized figures that reaffirmed the hegemonic "whiteness" not only of the Puerto Rican nation but also of the emerging post-1959 Cuban migrant community in Puerto Rico. ABSTRACT FROM AUTHOR

This essay examines the Cuban broadcasting industry's prominent position in the 1940s and 1950s Latin American media landscape by analyzing the transformations of Havana-based radio and television and the media exchanges between Cuba, the U.S., and Latin America. The author pays special attention to the ways in which the concentration of creative talent in Havana, in addition to industrial, legal, economic, and cultural factors, fostered the growth of Cuba's commercial broadcasting. In addition, the essay traces Havana media connections across the region and conflictive economic, industrial, and political moments that provoked the migration of Cuban media professionals to various Latin American countries before the 1959 Cuban revolution. The project argues that during the 1940s and 1950s Havana was one of the most important commercial broadcasting centers in the region, which facilitated the incorporation of Cuban exiles into the Latin American and U.S. Spanish-language media workforce during the 1960s and 1970s. Adapted from the source document.

In this exclusive interview with Pierre Rigoulot, one of the most famous Cuban dissidents explains how the opposition to Castro's regime is preparing for change. It is no longer enough to bear witness. It is now necessary to act. But much remains to be done. Prevented from using the media to broadcast their views, the opposition has had a hard time persuading ordinary citizens that there is a life after Castro. Furthermore, the opposition is divided into different tendencies which diverge on the way forward. Should the dissidents in Miami be allowed to join a new government? What role should the United States play? Will Cuba go completely free market? Will the Cubans who lost their property during the revolution be allowed to recover it? Will all Cubans be afforded the same chances, regardless of the color of their skin? There are many questions yet to be answered, & a new regime will have to deal with them in a measured fashion. Adapted from the source document.
Presents the views of Waldo Ramirez, founder of the Sierra Maestra video & TV project in Cuba. 
The project provides video access to social actors who have traditionally been marginalized from mass communication media, & promotes public health & agricultural development. It is concluded that this effort is a fine example of how to democratize public communication. M. Wagner


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Blogs have become a communicative alternative for Cuban civil society in recent years. Cuban communities, inside and outside the island, are characterized by substantial ideological differences and economic gaps that highlight the challenges for consensus building and collective action in the country's politics. Information and communication technologies (ICTs), however, are gradually facilitating the creation of spaces outside the control of the state for the exchange of ideas about the present and future of the nation. Through content analysis and qualitative interpretation, we undertake a case study of the most renowned Cuban blog, 'Generación Y', to evaluate users' participation, the content they generate for the site, and the nature of debates taking place within it. Our findings show that while this blog opens an unprecedented opportunity for Cubans to engage in relatively unrestricted political dialogue, its users tend to favour expressive participation and antagonistic exchanges over the rational deliberations associated with traditional conceptualizations of the notion of the public sphere. Reprinted by permission of Sage Publications

The article provides a description of what it is like to deal with the Cuban Office of Immigration and Aliens. The author enters the office with a sound recorder, followed by a friend who has a video recorder, to provide an official record of events at the office. She describes the paranoia of the officials who monitor all citizens, and make friends and family hostage to the actions committed by others. She explains that the record is to make it public on the internet, so others outside the country can understand what life is like in Cuba. This article was translated by MJ Porter.


In Cuba, it's called "D-Day"--that hypothetical future date on which the Fidel Castro regime falls. D-Day is a date long-awaited by broad sectors of the population, the Cuban diaspora, media outlets around the world, and foreign correspondents based on the island, who want to be there to report the story firsthand. However, given government controls and the lack of laws that protect freedom of the press, reporting on any story on the island, let alone D-Day, is complicated. In Cuba, there are at least four species of journalists: foreign correspondents based on the island, official journalists, independent journalists, and citizen journalists. Each occupies a unique niche in Cuba's journalism ecosystem, and each faces a slightly different set of challenges. Here, Sanchez examines how Cuba's network of independent and citizen journalists keeps the country informed.

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Since the early 1990s, Tania Bruguera has produced a range of art works interrogating the media's role in the organisation of the Cuban Revolution. In 1993, she began publishing her own
newspaper, Memoria de la postguerra (Memory of the Postwar). In 2009, for the Tenth Havana Biennial, she staged one minute of free speech. Both works produced intense public debate and government censure. Bruguera's interrogations of the ways in which the Cuban government has controlled information and banned freedom of expression since the revolutionary events of January 1959 pose a question that is now at the centre of much contemporary art and its criticism: what is the difference between representing politics and acting politically? If Bruguera's move is paradigmatic, it also, this essay argues, developed in the context of the Revolution's negotiation of artistic practice. Exploring Bruguera's practice in the context of a long history of the negotiation between art and politics in Cuba, 'Tania Bruguera: Between History' historicises Bruguera's practice, insisting that 'political acts' and calls for democracy are not the same everywhere. (Author abstract)

Seror, A. C., & Juan Miguel Fach Arteaga. (2000). Telecommunications technology transfer and the development of institutional infrastructure: The case of cuba. Telecommunications Policy, 24(3), 203-221. The objective of this study is to describe the institutional infrastructure for the adaptation and transfer of telecommunications and other information technologies in Cuba. The origins and evolution of Cuban science and technology policy are reviewed. Institutional and managerial aspects of the Cuban telecommunications infrastructure are identified and suggestions are formulated for future telecommunications policy research on regional integration.

Shaffer, K. R. (2009). Havana hub: Cuban anarchism, radical media and the trans-caribbean anarchist network, 1902-1915. Caribbean Studies, 37(2), 45-81. Rooted in theories of radical media and social movements, this article explores the role of the Havana-based weekly anarchist newspaper ¡Tierra! in forging both a Cuban-wide and larger Caribbean-wide anarchist network from 1902-1915. Between 1898 and 1915, Cuban anarchists published no fewer than 15 newspapers, but ¡Tierra! was the longest-lived and most widely distributed. Besides distributing news and propaganda to workers in small towns, cities and mining communities across Cuba, these workers became key correspondents back to the Havana readership. Consequently, the paper became a crucial venue for readers across Cuba to communicate with one another and share tales of repression, compare conditions, and heighten awareness of the complexities of the island-wide struggle. In addition, a review of the newspaper finances reveals that the rural readership regularly provided between 35 and 60% of the urban paper's income. Also, the paper played a larger role as the journalistic hub for anarchists throughout the Caribbean. In particular, anarchist correspondents from Florida, Puerto Rico and the Panama Canal Zone contributed money and analyses about the status of the movements in those lands, providing readers throughout the distribution areas a means to compare their situations and develop a larger international consciousness. (English) ABSTRACT FROM AUTHOR; Basado en las teorías de medios de comunicación radicales y los movimientos sociales, este artículo explora el papel de ¡Tierra! -un periódico semanal anarquista de La Habana- para forjar una red anarquista a través de Cuba y el Caribe desde 1902-1915. Entre 1898 y 1915, los anarquistas cubanos publicaron no menos de 15 periódicos, pero ¡Tierra! fue publicado más que los otros y fue más ampliamente distribuido. Además de distribuir noticias y propaganda a los trabajadores en pueblos, pequeñas ciudades y las comunidades mineras en Cuba, estos trabajadores se convirtieron en corresponsales importantes para los lectores de La Habana. En consecuencia, el periódico se convirtió en una herramienta fundamental para los lectores a través de Cuba para comunicarse entre sí y compartir historias de represión, comparar condiciones y concienciar sobre las complejidades de la lucha en toda la isla. Además, un examen de las finanzas del periódico
revela que los lectores rurales proporcionaban regularmente entre 35 y 60% de los ingresos del periódico urbano. También, ¡Tierra! tenía un papel más grande como el centro periodístico para anarquistas en todo el Caribe. En particular, corresponsales anarquistas de la Florida, Puerto Rico y la zona del canal de Panamá contribuyeron con dinero y análisis sobre el estado de los movimientos en esas tierras. Éstos ayudaron a los lectores a través de las áreas de distribución para comparar su situación y desarrollar una mayor conciencia internacional.


It appears that U.S. media would have four main framing or filter options available for dealing with Cuba in the post-Cold War era (Entman, 1991; Gamson, 1989; Iyengar, 1991). First, they could retain the Cold War frame of conflict and confrontation toward both Cuba and Castro without noticeable change. Second, they could depart radically from the earlier frame, presenting a positive, "forgive and forget" image, characterizing Cuba as an emerging nation and [Fidel Castro] as a misguided, but nevertheless honourable, leader. Third, they could separate the image of Cuba from that of the man who has dominated its politics for the past 40 years. Cuba could be presented in either a positive or negative fashion, while Castro could be presented in the opposite direction. Presenting Cuba and Cubans as a country and a people in need of liberation from a demented, power-hungry dictator who has lost touch with world developments is probably the most likely scenario for the third option. Fourth, as suggested by the change in The New York Times' treatment of Castro beginning in 1988, we could see an increased coupling of Fidel Castro's leadership with the progressively severe problems faced by Cuba in the post-Cold War period. This frame would result in the image of the country and its leader in fact coming closer together. Each of these options offer a "reality" that U.S. media can choose, independent of the facts of the situation. Each version of reality could serve as a possible framework for presenting facts regarding Cuba as events occurred over the period of the study. Perhaps there is a fifth filter more relevant for Canadian media. This would frame Cuba as a relatively unimportant, small country which, having lost its Cold War status, is no longer considered to be particularly newsworthy, hence coverage would drop off. This study compares U.S. and Canadian television news treatment of Cuba during a critical period of transition from one world order to another. As noted above, Canadian foreign policy toward Cuba had diverged considerably from that of the United States (Baranyi, 1985; Gorham, 1991; Haglund, 1987; Rochlin, 1988). Most notably, Canada never recognized the U.S.-imposed economic embargo of the island and continued to carry on diplomatic and trade relationships with Cuba. Pierre Trudeau, Canadian Prime Minister for most of the period 1968 to 1984, developed a warm personal relationship with Fidel Castro, and in 1976 the Trudeau family made a highly visible visit to Cuba. Canadian foreign policy differences with the United States made Canada wary of entry into the Organization of American States, which finally occurred in 1990, because successive Canadian governments feared that membership would either lead to conflict with the U.S. over Latin American policy (Cuba in particular) or could create circumstances in which Canada might be perceived as a foreign policy handmaiden to the United States. In any event, one would expect that coverage of Cuba in the Canadian mass media would have less of an ideological basis than would be the case in the United States. The events marking the end of the Cold War in 1989 and 1990 appear to have heightened media interest in Cuban affairs, especially when [Mikhail Gorbachev] visited the island and Cuban troops came home from Angola. Interest in the misfortunes besetting the Cuban economy and the enduring dictatorial behaviour of the Cuban government continued throughout the study period but, by 1992, media interest in Cuba had declined to just over a third of the 1989 peak. It is also apparent that the evaluations of Cuba and its leader were not altered in any fundamental way by the demise of Communism in its Soviet/Russian military ally and economic benefactor. Cuba, its political system, its economic system, and its long-time leader were portrayed negatively at the beginning, in the middle, and at the end of this critical transition period in world order. Even though Cuba no longer posed a strategic threat, the Communist political system was seen to remain a bane for its people. Moreover, these findings hold true for television news reportage in both Canada and the United States, although Canadian media did not choose to dwell
on the subject to the extent the American media did. In summary, while the Cold War may have ended, its demise is not apparent from an examination of North American television news coverage of Cuba. Thus, of the possible frames which we indicated might be used by media in reporting on Cuban stories, the "conflict and confrontation" frame is most evident, while there is no evidence of the "forgive and forget" frame. Also, analysis of the positive descriptors used with respect to Cuba reveals there is little language which suggests an attempt to orchestrate a "good people/bad leader" scenario.

A transition seems to be occurring in the U.S. press coverage of Cuba, as can be seen by examining its treatment of the Cuban boat people crisis of 1994. Press coverage not only helps socialize people into worldviews that promote ruling elite interests, but also offers those elites a public forum for resolving their own differences. This article notes the U.S. corporate sector and its media are increasing their support for kinder methods of ending Cuban socialism.

This article looks at the business prospects for Canadian firms resulting from a gradual easing of US economic sanctions against Cuba. In the short term, the status quo on the embargo will mean little change for Canadian commercial interests. In the medium term, the removal of certain embargo provisions like the travel ban should provide a fertile ground for trade and investment. In the long term, once the whole embargo is finally lifted, Canadian companies should have the same competitive advantages in Cuba they already enjoy in Latin America, and especially in the Caribbean region. In general, traders will suffer more than investors from fierce US competition, but there should be growing opportunities in many business areas. Aggressive credit policies, innovative ways to acquire a greater knowledge of the Cuban market, and supply-chain integration are among the key strategies that must be developed to overcome challenges and fully exploit these opportunities. [PUBLICATION ABSTRACT]

Cuba, like Vietnam, became a symbol of resistance against the Evil Empire for the whole world. Ninety miles from Florida and representing everything that capitalism is not, it has shone like a beacon in the dark night. But, more important, it has become a laboratory for Third World attempts to break imperialist chains, and in that lessons abound. The author thinks that the most important lessons that Cuba can teach the people are these: First, socialism in one country cannot exist. Second, it is important to pass along the values to each generation. Unfortunately, at this time it seems that the US media are gaining influence among Cuban youth. The Internet is real, and its lessons are no less false than those of other media but attract the young nevertheless. This is the challenge at the cultural level that the leadership faces.

As I would stand on the street corner with my Amnesty badge and pen in hand, people raised Cuba with me often, but few were worried about [Castro] forcing kids to go to school. Many mentioned the American prison camp for Muslims in Guantanamo. Here Amnesty has raised the issue fairly clearly, enough that when I worked in the affluent districts [such as Vancouver's West End] people got mad at "me" for it. Yet the language used by Amnesty is still viciously problematic. Addressing
Cuba, the AI campaigns "demand" this and "call for pressure" that. With the United States, you are asked to "urge the government," to "get your senator to strongly suggest" or hope for "reconsideration" from the President himself as to the "implications." All one has to do is go to the 2002 Amnesty report on the state of human rights to see the glaring difference in language employed in the two cases of the U.S. and of Cuba. Though a former Nobel Peace Prize winner, Amnesty does not stand as neutral as they would like us to think. Handing out flyers, getting people to an alternate screening and doing a petition drive against AI censorship at a function loaded with AI supporters and members was extremely eye-opening. I had yet to realize how people—especially those who already knew the film—felt about Amnesty's claims that the film "wasn't about human rights," was going to "cause violence in Venezuela" or was "too political." It was and remains extremely instructive that the individuals who had seen the documentary were the ones who took the least amount of convincing about the importance and human rights nature of the film. Derrick O'Keefe was, along with myself, told that the films were not being shown on orders from Ottawa. Strangely enough, in the days right before the film screened, Don Wright (the director of the film festival, and the regional coordinator for AI British Columbia/Yukon) stated on Democracy Now! of Pacifica Radio: "I think I needed to clarify that the decision to include the film and then to not include the film was very much a local decision...." 3 Yet he stated to myself and O'Keefe that he wouldn't reinstate the film "... because I don't want to lose my job" and that Amnesty's Canadian Head Office had ordered the film "pulled." The first night Wright spoke of some concerns about the film, and had also stated on Pacifica two days prior that "This one [film] clearly was far more polarized and presented a particular perspective that moved well beyond what we normally look for in a film for our festival," 4 but eventually settled on blaming Amnesty Canada and Amnesty International in general. This was a real demonstration of how far one has to go to defend a lie, whereas the truth is easy to remember and stick to, if one can defend it. The final "official" reason that Amnesty International has settled upon is that the film was pulled not for content issues, but because the Venezuelan rightists who support or participated in the coup (and recent continuing efforts to overthrow the constitutional government) had threatened AI Venezuela with "some degree of threat to their physical safety." 5 This story, one of AI silenced on human rights concerns after threats from human rights violators, seems perhaps even more far-fetched when one considers the flip-flopping all over the place for AI—and who they have stood up to in the past. If this were really the case, then AI would be utterly doomed. How long will it take for "thugs" from China or the Sudan to corner some AI supporters and help change their politics? Perhaps "threats" against Amnesty International to stop supporting human rights in states on the official enemies list of the Empire is like pushing an open door. In any of these "explanations," there is never an excuse that befits a truly independent and impartial organization. It demonstrated, once again, where AI will line up when a "third position" that is "above politics" is impossible. It fits a clear pattern, one that people can no longer in good conscience ignore.


This review of Piero Gleijeses' monumental historical text, Conflicting Missions: Havana, Washington and Africa, 1959-1976, and Jihan El-Tahri's award-winning documentary, Cuba: An African Odyssey, not only examines the strengths and weaknesses of these powerful complementary texts regarding Cuban internationalism in Africa but also provides pedagogical guidance for their use in teaching about the Cold War in Africa. These texts demonstrate how central Africa was to the history of the period and provide a means for educators to undermine students' preconceived notions of the power of the West, African insignificance, and the major actors in the Cold War. This review offers suggestions for how instructors might use the two media
to stimulate students' critical thinking about such broad historical and political themes as race and culture, imperialism and anticolonialism, nationalism, revolution, and nation building foundational to the discourse. Additionally, it suggests other resources-books, newspaper articles, and primary documents-that might also be used when examining this tumultuous historical moment. [Reprinted by permission of Sage Publications Inc., copyright holder.]

Recent innovations in digital technologies have exponentially increased the opportunities for collaborative ethnographic filmmaking between anthropologists and our interlocutors. In this article, I focus on a relatively unexplored aspect of these emergent forms of collaboration: the unruiness of circulation in the digital age. I draw on long-standing anthropological debates about controlling the dissemination of taboo cultural motifs to consider how the rapid and promiscuous circulation of digital images and video intensifies these concerns. Reflecting on my experience of collaborative video production with Cuban sex workers and the subsequent unauthorized circulation of these politicized images outside of Cuba, I show how an inability to control distribution presents pressing concerns regarding consent for a growing cadre of anthropologists working in digital mediums. Reprinted by permission of the American Anthropological Association and the University of California Press

Stusser, R. J., Kriel, R. L., Dickey, R. A., & Krach, L. E. (2004). How the internet could help cuba more in health research. BMJ: British Medical Journal (International Edition), 328(7449), 1209-1209. Presents the personal view of the authors on how the Internet could help Cuba in health research. Belief that the Internet could reduce the brain drain from Cuba but substituting collaboration between countries over competition between countries; How despite poor political relations with the U.S. and restrictions on trade and travel, the Cubans have built a strong biomedical research system which resulted in the first effective vaccine against meningitis B in 1986; Proposal of the creation of online research networks involving researchers from the U.S. and Cuba to be modelled on similar networks that exist in North America, the European Union and Japan; How both communities would benefit; Contention that the proposal would allow Cubans to participate openly at the highest level of research.

Swartz, N. (2004). Cuba restricts citizens' web access. Information Management Journal, 38(2), 8. In Cuba, citizens can send and receive e-mail and surf a Cuban intranet, but they are barred from accessing the World Wide Web. President Fidel Castro's government says restricting access to the Internet is necessary in poor developing countries where the telecommunications infrastructure is insufficient. Critics maintain that Cuba has repressed Internet access to stop the free flow of information and stifle dissent in the communist-run nation. In December 2003, the Cuban government began a crackdown on unauthorized Internet usage, ordering the state telephone monopoly ETEC-SA to stop illegal access.

Sweig, J. E., & Bustamante, M. J. (2013). Cuba after communism: The economic reforms that are transforming the island. Foreign Affairs, 92(4), 101-114. At first glance, Cuba's basic political and economic structures appear as durable as the midcentury American cars still roaming its streets. The Communist Party remains in power, the state dominates the economy, and murals depicting the face of the long-dead revolutionary Che Guevara still appear on city walls. Actualization of the Cuban social and economic model, the Communist Party's preferred euphemism, oversells the degree of ideological cohesion while smoothing over the
implications for society and politics. A new migration law, taking effect this year, provides a telling example of Cuba's ongoing reforms. Until recently, the Cuban government required its citizens to request official permission before traveling abroad, and doctors, scientists, athletes, and other professionals faced additional obstacles. Deeper commercial ties, moreover, could have repercussions beyond the economic realm, giving internal reformers more leeway and increasing support on the island for greater economic and political liberalization.

The estimated 200 to 300 Cubans who don't work for official media and call themselves independent journalists send dozens of daily reports to news portals based abroad. They regularly scoop the official media on sensitive topics such as corruption, prostitution, and cholera outbreaks. Their uncensored news reports are passed hand-to-hand on flash drives, CDs, DVDs, and smartphone memory cards, much as samizdat publications were circulated in the Soviet bloc. Today independent journalists, whose movement started some 25 years ago largely to denounce human rights abuses, focus more on standard news fare, such as the country's low wages and high prices. Cuba is a country with one of the lowest Internet penetration rates in the hemisphere and a usually efficient system of controlling the flow of information to both domestic and foreign audiences. Here, Tamayo examines the risky business of being a journalist in Cuba.

Introduction: Based on the Political Economy of Communication, the theoretical axis that analyzes the media's economic and political performance in the process of capital accumulation, as well as the state and social organizations, it is evident the reconfiguration of the public sphere in response to the cyberspaces advances and its potentialities. The blogosphere is among them and presents significant impact in countries worldwide, regardless of their political regime. Objective: to identify the webpage key points, such as the systematic update, languages and geographical outreach; to study the available editorial and themes from January 1st to March 31st, 2012, as a citizen practice based on the analysis of the contente. Methodology: To analyze the Cuban blogs as discussion spaces to citizenship (re)conquest. Due to its international impact, this article considers the Yoani Sanchez page as the main study object, which is entitled Generation Y (GY) and central object of study for its international repercussions. Results: The results confirm GY as a genuine space for criticizing the Cuban reality and as an alternative for civil rights claiming, expression freedom and exchange of ideas. Conclusion: Originating from Cuba and other nations, comments and commentators can/should be the object of study for deepening the knowledge about the blog in question. Adapted from the source document.

Non-democratic regimes -- whose rule depends upon the quashing of dissent & the control of information -- are acutely concerned about unfettered societal access to the World Wide Web & e-mail. The Internet provides users with powerful means to come into contact with an expansive range of ideologies & data & to disseminate & discuss those findings. Almost without exception, non-democratic rulers have initiated rigorous efforts to counteract the ideational consequences of this new medium, but they have not acted in a uniform fashion. Differences in their legitimation strategies -- particularly whether they rely upon economic or ideological measures -- account for variations in the willingness of non-democratic rulers to allow the public to access cyberspace & use the Internet's considerable information-gathering & communication capabilities. To highlight
the dissimilar Internet strategies employed by non-democracies, the state-sanctioned surfing strategy employed in the People's Republic of China is compared with the more restrictive limited connectivity that occurs in Cuba. 22 References. Adapted from the source document.


[Taylor, Paul] (1994) documents 66 bilateral co-production treaties between 35 countries signed since 1950, with just less than half of the total involving countries in the Americas--Canada (23), Mexico (4), Cuba (1), Brazil (5), Argentina (2), and Chile (1). Three successive multilateral co-production treaties in Europe, culminating in the Council of Europe's Convention on Co-productions Fund (1994), extend the web of potential co-production partners by another 15 countries. A multilateral convention on co-productions through the Conferencia de Autoridades de Ibero-America extends treaty status to its member countries across Latin America. Bilateral and multilateral treaties tend to grant reciprocity to non-treaty countries that are recognized by treaty countries, meaning there are probably as many back doors to treaty arrangements as there are front doors. The private television sector's use of co-productions demonstrates the economic advantages of co-productions (often at the expense of cultural objectives). Commercial co-productions involving peripheral countries (Canada, Israel, Mexico, Spain, Italy) tend to follow the same formulae as the centre (U.S.), whose market they seek to enter. Witness the Hollywood knock-offs that have been produced under treaties in recent years--Destiny Ridge, Silk Stalkings, Dangerous Curves, Highlander, Forever Knight, and Sweating Bullets--to see what [Strover] (1994) cautions is the loss of national identity in the co-production process. Add to the list a number of de facto co-productions--Bay Watch, Young Indiana Jones Chronicles, Due south, and Tek Wars--and what emerges is a profile of programming that reaches profitability with minimal ratings while not aspiring to reach any cultural objectives. As The Globe and Mail Report on Business correctly concluded, the co-productions were "not exactly American but close enough to pass." That major broadcasting and production companies in treaty countries (that have been protected under the rubric of cultural industries at home) are involved in each of these co-productions should stand as a reminder that the constituent industries do not necessarily share the cultural objectives of the government that subsidizes them with public funds. It is illustrative to look at the four major positions taken during these negotiations. The United States championed the free flow of information, arguing for the removal of all protections in the cultural sector. Canada claimed a partial victory with the FTA, winning a cultural exemption that still stands under NAFTA. The exemption grandfathers in Canada's cultural policies but provides the U.S. with a "notwithstanding" clause to apply tariffs against Canada of "equal commercial effect" for any new cultural initiatives. At the GATT negotiations, France sought a cultural exclusion, which would leave national governments free to protect indigenous cultural industries in perpetuity. The Uruguay Round ended with a cultural exception, a recognition that the American and French positions could not be reconciled and would be set aside until the next round. There is a timetable for re-negotiation of cultural issues, and the protection afforded to co-production treaties is limited to 10 years (Acheson & Maule, 1994).


The role of popular music as a conduit for social & cultural change is discussed through the example of Cuba's nueva trova (NT). NT music was used to support the Cuban revolution, while in current times novisima trova (NNT) music calls for new social change in light of the collapse of the Soviet Marxist paradigm. One of the original factors in the emergence of NT music was a desire to
escape the influence of North American popular music & promote Cuban culture. In the 1990s, NT fell under increasing criticism along with the physical changes occurring in Cuba. NNT is more representative of contemporary young people & their experiences, while again facing the dilemma of being popular, yet revolutionary. The use of popular music as a forum for ideas involves questions of the audience & the source of music. Because of the form of the mass media, NNT is in danger of perpetuating conditions it seeks to change.

References. A. Cole


As the authors prepared this issue of Communication Research Trends, they received No. 25 (2012) of Televizion, published by the Internationales Zentralinstitut für das Jugend- und Bildungsfersehen in Munich, addressing the topic of television as a learning environment. This yearly special English language edition of the journal offered a fortuitous coincidence that allows trends to introduce Televizion to their readers and to provide a brief summary of the work of their German colleagues. Burkhard Fuhs, Maya Gotz, Leonie Herwartz-Emden, Elke Schlote, and Angelika Speck-Hamdan examine the learning environments in children's television from a pedagogical perspective. Children in the USA, Cuba, and Argentina identified cartoons while those in Germany and the UK pointed to educational programs and documentaries. The issue of Televizion also gives the results of studies on the kinds of presenters children prefer and on the incorporation of learning into everyday life. The children preferred the multi-platform approaches and those who did so showed greater learning.


A generation of Cubans that came of age as digital social networks emerged has received international media attention for using blogs to vent their conflicts with the Cuban government. One of their primary objections is the limited access of Cuban citizens to the world wide web due to government regulations. Despite material and legal limitations to Internet use, blogs nonetheless provide unprecedented participatory spaces. One internationally recognised Cuban blogger characterised the internet as a mutilated' space because it 'has several pieces missing'. She calls for the freeing of information and expression in her 'Habeas Data' entry and seeks her personal 'liberation', the bureaucratic nomenclature for an exit permit. But not all blogs focus on the restrictions. This article considers the culture of blogging more broadly in order to understand what experiences these practices contribute to as they provide spaces of self-description, embodiment and self-management. Michel Foucault's idea of biopolitics and Joanna Zylinska's work on bioethics in new media provide a useful framework for considering the connection between politics and life as articulated in Cuban blogs. The article proposes that blogging in Cuba is a relational activity that makes possible control and freedom, and examines various blogs to determine how media practices and the self are redefined through digital social networks. ABSTRACT FROM AUTHOR]; Copyright of Journal of International Communication is the property of Routledge and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use. This abstract may be abridged. No warranty is given about the accuracy of the copy. Users should refer to the original published version of the material for the full abstract. (Copyright applies to all Abstracts.)

doi: [http://dx.doi.org/10.1177/0163443714536082](http://dx.doi.org/10.1177/0163443714536082) While a growing literature is exploring blogs and blogospheres as loci for informal political
engagement, the development of political discourse via specific framing dynamics in blogging practice has so far been overlooked. By investigating the content of 62 blogs from four different ideological streams, this study specifically focuses on the Cuban blogosphere to address the question of how political consciousness and potential for collective action may emerge in blogging practice. Findings show that (1) critical evaluations, personal narratives and traditional socialist rhetoric mix as the raw materials of an emerging online political debate; (2) this particular mix varies depending on the political leaning of the bloggers; (3) the potential for collective action is very limited mostly due to the lack of a strong agency component among critical bloggers and the still heavy presence of an outdated socialist rhetoric among state-aligned bloggers. Reprinted by permission of Sage Publications Ltd

Vidal Coy, J. L. (2010). Política power and censorship: The information relationships with the military on the coverage of the U.S. internacional armed conflicts in a century (1898-1991). Documentacion De Las Ciencias De La Informacion, 33, 209-231. The relationship between the political and military powers and the mass media in the United States has changed as quickly as during the 20th Century evolved the techniques and the press coverage of events. The military censorship began during the Secession War in the United States (1861-1865). Later on the control circle was well wide open since the Spanish-American War in Cuba and Puerto Rico (1895-1898) until it was steadily locked in the Gulf War (1991) and the aftermath of the terrorist attacks against the Trade World Center and the Pentagon (9/11/2001). What started as an open subject in the Spanish-American War -- the absence of censorship -- changed sinuously through the relations of the U.S.A. political and military powers with its own mass media. From that point, it went from the rise of propaganda in the First World War to the whole symbiosis registered in the Second World. War. Further on the evolution followed with the first recorded divisions at the end of that same World War and during the military conflict in Korea as well, originating a permanent quarrel between the media and the military and political establishments due to the Vietnam War's coverage, and ending in the new closure of the circle with the nearly total control imposed by the Pentagon on the media from the very beginning of the 1991 Gulf War against Iraq. Adapted from the source document.

Wald, K. L. (1999). Popes, prostitutes, and prisoners. Peace Review, 11(1), 83-89. Wald asserts that the media coverage of Cuba is sadly lacking, and every effort should be made to provide better and more truthful coverage of Cuba.

Wigmore, B. (2002). Mesmeric, but he's mad. Times, 2-3. Fidel Castro's first present to his eldest daughter, Alina Fernandez, was a doll of himself, dressed in army uniform and a beard. Now, 43 years later, her anti-Castro radio broadcasts from Miami could destabilise his regime. 'Fidel has ruined Cuba', says Fernandez. 'He has slaughtered its people and bankrupted the country. And for what? I don't think even he really knows'. Interview. (Original abstract - amended)

Williamson, A. (2000). The impact of the internet on the politics of cuba. First Monday, 5(8) The full text of this electronic journal can be found at [URL: http://www.firstmonday.dk/issues/issue5_8/williamson/index.html]. Examines the dramatic growth of the Internet and looks at how this new communication paradigm has presented the government of Cuba with an opportunity to overcome the hegemony of the Western media and promote its own views on the world stage. Discusses how the Internet is being used to promote Cuba as an upmarket tourist destination, tourism now being Cuba's most valuable source of foreign
currency and, therefore, critical to its ailing economy. Cuba's telecommunications infrastructure is poor and outdated which, when combined with the severe restrictions placed on the Cuban population, makes Internet access beyond the reach of most Cuban citizens. Cuban opposition groups, based mostly in the USA, do not face these barriers and ways in which a number of these organisations are using the Internet to promote their anti-Government agendas and counter the state 'propaganda' machine are described. (Original abstract - amended)

This paper offers an empirical case study of ecotourism in the island state of Cuba. The paper attempts to gauge the success Cuba has had in establishing eco-tourist practices that could be considered sustainable, and provides analysis of the various political factors that condition this success. Using some well-known benchmarks of sustainable eco-tourist practices, the paper presents the results of numerous interviews with key informants involved with ecological tourism in Cuba, archival research and observations from on-site visits to key ecotourism projects to examine the relative success of ecotourism on the island. Concluding that Cuba has had mixed success in moving to sustainable ecotourism, the paper examines the various political constraints that will likely determine the trajectory of Cuba's ecotourism in the near and medium term.

This paper explores the role of communications technology in the U.S.-Cuban relationship. It argues that the idea that anti-government dissidents will use the Internet, cell phones, and social media to foment a popular uprising on the island, modelled after the 'Arab Spring' is flawed because it fails to take into account the uniqueness of the Cuban situation. The paper then explores how it has become possible for this idea to have gained such traction in certain discourses in the United States. In doing so, the paper considers the history of paternalism and imperial hubris that has dominated U.S. policy toward Cuba, with an emphasis on the relationship during the Castro era. The paper demonstrates that current U.S. policy rests on fallacious assumptions about Cuba, the Cuban state and the relationship between the Cuban state and the Cuban people. The belief in a 'Cuban Spring' and in the idea that the United States could engender revolution in Cuba via communications technology is part of this larger narrative. Adapted from the source document.

Wyndham, M., & Read, P. (2011). The cemetery, the state and the exiles: A study of cementerio colon, havana, and woodlawn cemetery, miami. PORTAL: Journal of Multidisciplinary International Studies, 8(1)
One of the unsuspected costs of exile is the inability to care for the family tombs for which, especially in Latin American countries, one may feel a sharp personal responsibility. The desecration of such tombs renders the pain of exile sharper still. We examine the ways in which the Cuban State has abandoned responsibility for the care of the tombs of the exiles in the island's largest cemetery, Cementerio Cristobal Colon in Havana. Many exiles hope and plan to return to resume life in their former birthland. Perhaps to show their intentions, their cemeteries in the new countries are piecemeal and temporary. Little by little it becomes apparent that their state of exile has passed from medium term to long term to permanence. In Woodlawn Cemetery, Miami, some of the exiles' dead remain in unworthy graves while the inscriptions on their tombs remind their descendants of the promise of permanent return which they never now will keep. Adapted from the source document.