

00:00:00,000 --> 00:00:03,380

Hi everybody. Thank you for coming today.

00:00:04,000 --> 00:00:08,399

We appreciate your participation and presence here.

00:00:11,619 --> 00:00:22,719

I'm an anthropologist and I've visited and done field research in Cuba since the summer of 2000

00:00:22,719 --> 00:00:33,459

and part of my research is documenting everyday life, Cuban culture and history through in-depth

00:00:33,459 --> 00:00:38,380

analysis, interviews, participant observation, and also in photographs.

00:00:38,619 --> 00:00:46,119

It seems that I have amassed thousands of photographs at this point and so making them part

00:00:46,119 --> 00:00:55,439

of my actual research has become a task that I'm enjoying organizing and so on and so forth.

00:01:01,080 --> 00:01:09,279

This semester I'm teaching a course in visual anthropology and I'm teaching my students and

00:01:09,279 --> 00:01:14,980

sharing with my students how to do ethnography and also include visual aspects of it.

00:01:15,440 --> 00:01:21,720

And just to define what visual anthropology is, it's part of a multidisciplinary field that

00:01:21,720 --> 00:01:27,699

joins arts, humanities, and social sciences and it communicates our findings through words but

00:01:27,699 --> 00:01:32,819

not just through words, through photography, film, art, music, and other expressive forms.

00:01:32,819 --> 00:01:42,099

So it blends many different things together to form the basis for how we represent culture.

00:01:43,220 --> 00:01:50,419

It is part of arts and humanities but it's also grounded in anthropological field work and what

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I mean by that is a traditional anthropological field work, interviewing, field notes, staying

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with a group of people an extended period of time, and participating and observing different aspects of culture.

00:02:05,040 --> 00:02:09,800

So the end result is that we somehow represent culture.

00:02:09,960 --> 00:02:16,639

I need to explain to people in the United States, most people who haven't been to Cuba before,

00:02:17,020 --> 00:02:25,279

what Cuba is like, what is life like, what do the people do, how is the day structured, what

00:02:25,279 --> 00:02:28,160

are values, beliefs, norms, and so on and so forth.

00:02:28,580 --> 00:02:34,300

And I found that having visual representations are extremely helpful in trying to do that.

00:02:35,940 --> 00:02:43,460

Visual representations can give people a different kind of information, a different kind of

00:02:43,460 --> 00:02:46,460

knowing, that written text can't.

00:02:47,039 --> 00:02:58,699

And so there's been a kind of, I don't know the word, the word escapes me, but a kind of uneasy

00:02:58,699 --> 00:03:01,440

relationship between art and anthropology.

00:03:01,679 --> 00:03:07,179

So there have been some studies that have been very successful and accepted in the field, but

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many anthropologists are really just for the strict traditional way of

doing ethnography and

00:03:14,460 --> 00:03:17,240  
the written word is most important.

00:03:17,979 --> 00:03:23,460  
And I agree with that to some extent, but I also agree that  
photography and other forms of visual

00:03:23,460 --> 00:03:27,619  
material need to be included, especially with all the changes with  
technology that we've had

00:03:27,619 --> 00:03:32,320  
in recent years, and how people exchange information in that way.

00:03:32,360 --> 00:03:38,600  
So now we have so many different ways of communicating with each other  
that I think that it's

00:03:38,600 --> 00:03:44,500  
important to have them and to use them in various ways, in many  
different ways that you can.

00:03:45,080 --> 00:03:48,240  
So my point of view is to put them to good use.

00:03:48,899 --> 00:03:55,039  
Most people have visual materials when they do some kind of research,  
especially when they do

00:03:55,039 --> 00:04:02,539  
anthropological research, and it can be used in various forms.

00:04:02,539 --> 00:04:09,720  
So I found myself, since 2008, doing photo exhibits, and I don't plan  
to be a photographer or

00:04:09,720 --> 00:04:17,299  
an artist, but I have found that that's a way that I can communicate  
what Cuba is like, to explain

00:04:17,299 --> 00:04:25,679  
to people on a more informal, one-to-one level, different aspects of  
Cuban culture, and I could

00:04:25,679 --> 00:04:27,279  
explain that to a general audience.

00:04:27,279 --> 00:04:33,200

I've used these exhibits where my classroom met in the exhibit space, and we discussed it.

00:04:33,279 --> 00:04:44,179

So there are a great many different things that you can do with photos, and it's very helpful for students to understand.

00:04:47,839 --> 00:04:57,779

And also with these photographs, they can be put into archives, and people can use them for

00:04:57,779 --> 00:05:05,679

future research, so that 50, 20, 100 years from now, somebody may need some photographs of that

00:05:05,679 --> 00:05:14,160

time and of that era, and that can tell various kinds of information that can be used for future research as well.

00:05:14,160 --> 00:05:18,459

So archiving those materials becomes increasingly important.

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I'm actually working with the Joyner Library to do such things, and my visual anthropology class as well.

00:05:27,839 --> 00:05:33,380

Their exhibits that they are doing this semester are going to be archived in a visual collection.

00:05:37,940 --> 00:05:41,260

And keeping a visual record is part of the process.

00:05:41,260 --> 00:05:47,380

It helps to contextualize participants in their everyday lives, and images give a lasting impression

00:05:47,380 --> 00:05:49,959

in ways that written word cannot.

00:05:50,299 --> 00:05:53,140

So the first picture that I have here is just an example.

00:05:53,640 --> 00:05:57,899

It's a balcony in Havana, and it's just as the sun is setting.

00:05:58,640 --> 00:06:07,959

There's tropical plants on the edge of the balcony, clothes that are hanging out on the clothesline,

00:06:08,959 --> 00:06:12,239  
and balconies are very important in Cuban society.

00:06:14,100 --> 00:06:16,579  
And balconies are a place of congregation.

00:06:17,420 --> 00:06:19,540  
They're a place of exchanging information.

00:06:20,100 --> 00:06:25,380  
They're a place of gossip and, you know, seeing what's going on in the neighborhood.

00:06:25,980 --> 00:06:39,559  
People yell from balconies, so yelling and greeting is a typical form of communication, being loud, being boisterous, laughing.

00:06:40,700 --> 00:06:41,899  
And you can hear sounds.

00:06:42,440 --> 00:06:47,720  
Cuba, in the buildings, is very open, so there isn't glass or screens or shades.

00:06:48,279 --> 00:06:57,399  
The windows are blind so that everybody can hear one another, for better or for worse.

00:06:57,399 --> 00:07:07,660  
And the four channels that they have on television, people can hear the novellas at night piping through the buildings.

00:07:09,500 --> 00:07:14,119  
And people say, oh, did you see the novella last night?

00:07:14,140 --> 00:07:15,459  
Or, oh, did you see the movie?

00:07:15,579 --> 00:07:19,440  
Because there's one movie that shows that everybody watches.

00:07:19,440 --> 00:07:27,260  
So this balcony, to me, represents the openness and connections that people have.

00:07:27,579 --> 00:07:33,859  
People don't really feel isolated in Cuba because always somebody is around and there's always somebody to talk to.

00:07:35,239 --> 00:07:43,239

And so I realize that coming here, coming back after I visit Cuba, or after I've lived in Cuba,

00:07:43,260 --> 00:07:46,019  
it's difficult to explain to people what it's like.

00:07:46,019 --> 00:07:50,820  
And we've forgotten our past relationships with them, when things were so much more fluid between

00:07:50,820 --> 00:07:56,119  
our two countries, and when people would come to Miami for the weekend or go to Havana for the

00:07:56,119 --> 00:07:59,959  
weekend, and it was part of just our daily consciousness.

00:08:00,519 --> 00:08:09,940  
And so I thought about images and what people see and how they react to them and what is part of their collective consciousness.

00:08:09,940 --> 00:08:16,399  
And these are the pictures that I come up with when I do Googles of Cuba.

00:08:16,660 --> 00:08:24,920  
And these are the images that dominate popular media and all kinds of different things.

00:08:25,079 --> 00:08:34,760  
And I notice that we hear a lot of things between governments, and it really isn't a representation at all of people.

00:08:35,619 --> 00:08:42,400  
The Cuban people have essentially disappeared off the scene of our popular media.

00:08:42,780 --> 00:08:51,239  
So what we have are images that are misinformation or that distort the truth or are very one-sided

00:08:51,239 --> 00:08:56,919  
or are from a particular perspective with a particular agenda.

00:08:57,440 --> 00:09:02,739  
And I'm really not here to talk about politics, but I do want to mention about the struggles

00:09:02,739 --> 00:09:07,719  
between our two countries and our two governments and how that affects

the way that people view

00:09:07,719 --> 00:09:09,659  
Cuba and what it's like today.

00:09:12,260 --> 00:09:24,539  
And so my research in Cuba, again, is to conduct anthropological research, but in a very subtle

00:09:24,539 --> 00:09:33,080  
way or with great care, because really the way that we think about anthropology here in the

00:09:33,080 --> 00:09:38,140  
United States, there really hasn't been any kind of anthropological research conducted since

00:09:38,140 --> 00:09:41,619  
the 1950s by American anthropologists.

00:09:41,820 --> 00:09:48,799  
Other anthropologists in other countries have gotten permission, but with contingencies and with approval.

00:09:49,400 --> 00:09:56,799  
And so this picture here is one of the images from Santeria, and it basically means what the

00:09:56,799 --> 00:10:00,059  
eye sees, the tongue does not speak.

00:10:00,900 --> 00:10:05,679  
And so that's kind of my way of approaching anthropological research in Cuba, because I have

00:10:05,679 --> 00:10:13,799  
to be sensitive to the things that I report and the things that I report and how I'm representing

00:10:13,799 --> 00:10:18,219  
it given the climate between our two countries.

00:10:18,400 --> 00:10:24,099  
And just asking people to share their experiences and opinions with me, I have to be careful

00:10:24,099 --> 00:10:30,960  
about how much information I'm going to share and what exactly it is that I'm going to represent.

00:10:31,580 --> 00:10:35,580

And in some ways, pictures can be more sensitive than the actual text.

00:10:36,039 --> 00:10:41,940

So in both medium, I have to be careful about what I report.

00:10:42,539 --> 00:10:47,280

But I think that in a way, you can say a lot with pictures without really saying anything.

00:10:47,780 --> 00:10:50,979

So oftentimes I feel like I'm not really going on the record.

00:10:50,979 --> 00:10:55,280

People can look and see for themselves and judge for themselves and come away with at least

00:10:55,280 --> 00:11:04,020

some kind of a feeling or an idea, and I haven't really said anything definitely.

00:11:05,979 --> 00:11:11,840

So the pictures that I have that I'm going to be showing you are between, I've taken between

00:11:11,840 --> 00:11:21,739

2007 and 2012, and they're part of the interview process and just part of documenting everyday life on the street.

00:11:22,039 --> 00:11:27,960

So some people are people who I've interviewed in great detail.

00:11:28,840 --> 00:11:36,900

Some are just people that I've interviewed briefly, and some are just shots of people going about their day.

00:11:39,119 --> 00:11:47,299

And so, as I said before, pictures can be a witness and can be a source of reliable data, and

00:11:47,299 --> 00:11:53,599

it taps into the curiosity that we have with one another, our two countries, and hopefully the

00:11:53,599 --> 00:11:59,599

pictures open up some kind of dialogue or at least represent different images that people are accustomed to seeing.

00:12:03,900 --> 00:12:11,119

There are many different ways that you can represent people and



culture and ideas, and so portraits

00:12:11,119 --> 00:12:15,179

are one thing that become part of the ethnographic process.

00:12:17,880 --> 00:12:25,960

And people will actually post for you and give you information and let you into their houses,

00:12:25,960 --> 00:12:30,219

and they want to be known.

00:12:30,320 --> 00:12:31,900

They want their stories to be told.

00:12:32,080 --> 00:12:37,340

And this is a little bit different than the typical traditional anthropological research where

00:12:37,340 --> 00:12:46,659

we have to make sure that names are kept anonymous and identities are kept hidden, and so on and so forth.

00:12:46,700 --> 00:12:52,640

But there are some people who are part of my research project that actually want to be named and photographed.

00:12:53,559 --> 00:12:57,840

So portraits become an important part of the documentation process.

00:13:01,080 --> 00:13:08,039

And then also, the ethnographer starts to become part of the documentation process.

00:13:08,039 --> 00:13:15,280

So that they actually want you to be included in the picture, and they want you to be a part

00:13:15,280 --> 00:13:22,659

of it, and they want you to be a part of that community and that sharing and that exchanging of information and ideas.

00:13:23,460 --> 00:13:35,400

And then an important part of my research is documenting the structure of the day and how basically everything works.

00:13:35,400 --> 00:13:42,780

So most of how the day is structured is structured by the larger socioeconomic system.

00:13:43,580 --> 00:13:49,840

And the Cuban Revolution is something that's thought of in Cuba as not a static event that happened

00:13:49,840 --> 00:13:55,419

in 1959, but it's a process of the larger Cuban social project.

00:13:55,859 --> 00:14:02,539

So they say that we're in the 54th year of the revolution, 54th year of making revolution.

00:14:02,539 --> 00:14:12,140

And there's banners and billboards and murals that depict that all throughout the island.

00:14:13,119 --> 00:14:19,280

And Cuba is probably one of the most non-commercial places that anybody can ever visit in the world.

00:14:19,780 --> 00:14:32,159

And so billboards are actually used for ideas, ideological ideas, and reinforcing togetherness.

00:14:35,299 --> 00:14:45,359

And this picture here is a, it just looks to me like a happy city, with tree lines, buildings, houses.

00:14:45,900 --> 00:14:53,539

Over here is the symbol for the Committee for the Defense of the Revolution, which are organizations

00:14:53,539 --> 00:15:00,900

that are in every city and every town and every neighborhood and every building that are, I'm

00:15:00,900 --> 00:15:04,340

not going to get into this, but that are helped to unify Cuba.

00:15:05,419 --> 00:15:15,599

And also the flag, the palm tree, and the Cuban flag, which are five Cubans who are being detained

00:15:15,599 --> 00:15:19,780

here in the United States, maybe not before.

00:15:21,479 --> 00:15:32,559

I like this billboard because this is a park, an amusement park, that people most go to on Sunday afternoons with their families.

00:15:33,340 --> 00:15:39,400

And I say, well, there's no park that's named after Lenin, and there's no theater that's named

00:15:39,400 --> 00:15:41,239  
after Marx in the United States.

00:15:44,880 --> 00:15:46,880  
So I really like that one.

00:15:46,880 --> 00:15:53,760  
And then there are also billboards and sculptures and monuments dedicated to revolutionary figures.

00:15:54,580 --> 00:16:09,020  
And some people either love or hate Fidel Castro or love or hate Che Guevara, and they bring about deep emotional reactions.

00:16:09,619 --> 00:16:17,760  
On the island in Miami, probably wherever you go in the world, but one of my favorite revolutionary

00:16:17,760 --> 00:16:23,880  
heroes is Celia Sanchez, and she fought in the Sierra Maestra.

00:16:25,299 --> 00:16:35,619  
She snuck messages back and forth with the guerrilla fighters by putting messages in the flowers

00:16:35,619 --> 00:16:36,919  
that she put in her hair.

00:16:37,820 --> 00:16:48,159  
She saved most all of the paraphernalia, clothing, everything from the revolution that are housed

00:16:48,159 --> 00:16:49,820  
in most of the museums today.

00:16:49,840 --> 00:16:52,700  
So she had many different roles in the revolution.

00:16:52,919 --> 00:17:02,500  
And so she's a great honored figure for both men and women, no matter what political point of view people have.

00:17:02,500 --> 00:17:09,079  
And the mariposa, the flower, is also the national flower of Cuba.

00:17:09,420 --> 00:17:11,739  
So she's a very important figure.

00:17:12,920 --> 00:17:20,079

So we see that we have, on a higher level, on a grander scale, in the political system that

00:17:20,079 --> 00:17:30,439

we see sculptures and billboards and banners, and then we start to go more into what does the revolution represent.

00:17:30,439 --> 00:17:39,680

And so I have many, many pictures of schools and the medical system, because those are two major

00:17:39,680 --> 00:17:46,300

promises of the revolution, that everybody would have an education and that everybody has access to medical care.

00:17:48,000 --> 00:17:58,119

So we have students in their school uniforms, high technology, advanced new buildings in the

00:17:58,119 --> 00:18:09,439

medical field, and then we move into the kind of how are things distributed.

00:18:10,160 --> 00:18:15,719

So we have health care and we have education, and now we need housing and food and so on and so forth.

00:18:16,219 --> 00:18:25,239

And this is what I guess people here would mostly say a ration card, or in Cuba they call it

00:18:25,239 --> 00:18:31,640

la libreta, and those are your free goods that you get every month, one time on the 1st and

00:18:31,640 --> 00:18:32,839

then one time on the 15th.

00:18:33,780 --> 00:18:39,880

And these numbers up here designate where you can go to pick up your goods, and then these are

00:18:39,880 --> 00:18:43,579

all of the different things that you get for each month.

00:18:43,819 --> 00:18:47,979

And a la libreta is good for a year, and then as it runs out you get a la libreta.

00:18:49,920 --> 00:18:53,780

And they're for everybody to share within your household.

00:18:53,780 --> 00:19:01,979

And so I took pictures of the inside of these bodegas, because again, least commercial place

00:19:01,979 --> 00:19:07,000

you've ever been, and limited goods.

00:19:07,599 --> 00:19:11,280

And so this is actually our bodega.

00:19:15,260 --> 00:19:16,680

And then just other things.

00:19:16,800 --> 00:19:20,540

In the back there's oil that he has for cooking.

00:19:20,540 --> 00:19:23,640

You get so much rice, so much beans, so much sugar.

00:19:30,060 --> 00:19:40,339

Rice, beans, sugar, flour, oil, milk, soap, coffee. Cheese. No cheese.

00:19:41,959 --> 00:19:43,979

You have to pay for your cheese.

00:19:47,180 --> 00:19:55,459

And then here's another bodega with the listings of what they have and how much it is, if you

00:19:55,459 --> 00:19:58,560

need to pay for it, if you go over what's allotted to you for free.

00:20:00,219 --> 00:20:02,900

And then you get eggs and cheese too.

00:20:04,219 --> 00:20:05,819

And this is the supermarket.

00:20:05,959 --> 00:20:07,160

I call this Sam's Club.

00:20:10,880 --> 00:20:20,660

And the pharmacy, which mixes advanced bio-Western medicine with herbal remedies and also homeopathic remedies.

00:20:21,319 --> 00:20:24,479

So they practice a great deal of floral medicine.

00:20:25,119 --> 00:20:34,260

And each town, like each barrio, each zone in the city, has different bodegas, clinics, pharmacies,

00:20:35,839 --> 00:20:42,219

and other places to shop where everybody would need those things.

00:20:42,479 --> 00:20:46,040

So if anything were to happen, like an invasion,

00:20:49,219 --> 00:20:58,140

each area would be in a lot of ways self-sufficient and would have whatever they needed to sustain

00:20:58,140 --> 00:21:07,000

themselves for a period of time so that they would have organic farming and basically all of

00:21:07,000 --> 00:21:08,859

the daily needs taken care of.

00:21:21,400 --> 00:21:22,020

Okay.

00:21:27,400 --> 00:21:36,459

Okay. The thermometer? Oh, it's like, oh, if you need to get your temperature taken, it's three pesos per bottle.

00:21:40,579 --> 00:21:45,219

Okay. And then all of the things that I just showed you are part of the state.

00:21:45,319 --> 00:21:53,920

So this is also a state-run neighborhood cafe where you could go and all of the items that they

00:21:53,920 --> 00:21:56,619

have for sale on their menu are in national money.

00:21:57,739 --> 00:22:04,000

These are collectives so that farmers work together in cooperatives.

00:22:04,000 --> 00:22:06,380

And basically it's their own business.

00:22:06,640 --> 00:22:09,979

They give a portion to the state, but they sell all of the food that they produce.

00:22:10,579 --> 00:22:11,859  
And they're in various places.

00:22:12,500 --> 00:22:18,939  
Sometimes there's large areas where they can buy or just small basic places throughout the town.

00:22:19,239 --> 00:22:24,780  
This man with the pineapple truck, he's actually part of a large street fair where people are

00:22:24,780 --> 00:22:25,800  
selling all kinds of things.

00:22:26,900 --> 00:22:31,780  
And then here we have a wonderful table of Cuban food.

00:22:32,439 --> 00:22:38,800  
And as you can see, things can be scarce from time to time.

00:22:39,180 --> 00:22:43,680  
So it's not uncommon to hear people say things like, I've walked from one end of the city to

00:22:43,680 --> 00:22:45,280  
the other, and I can't find any potatoes.

00:22:45,619 --> 00:22:50,819  
And that's where social relationships come into play so that people are constantly borrowing

00:22:50,819 --> 00:22:55,859  
from each other or picking up extra things so that they can give to their family members or friends.

00:22:56,260 --> 00:23:00,459  
And people call each other and say, can you help me find this or help me find that?

00:23:00,459 --> 00:23:05,760  
And so there's a great deal of connectedness and sharing and helping each other out in order

00:23:05,760 --> 00:23:08,800  
to find goods or to take care of everything.

00:23:09,380 --> 00:23:16,920  
Basically they say every car owner is also a mechanic so that you really have to take care of

00:23:16,920 --> 00:23:25,739

yourself and kind of figure it out on your own or have people around you who you can ask favors of.

00:23:26,959 --> 00:23:31,939

And this next section are people who are basically entrepreneurs.

00:23:32,260 --> 00:23:37,640

And that's something that's really come about in Cuban society over this past year or so, that

00:23:37,640 --> 00:23:40,119

people have been able to start their own businesses.

00:23:40,699 --> 00:23:47,739

And so people are really branching out and looking for ways to make money and to become a little

00:23:47,739 --> 00:23:49,780

more independent and have some cash flow.

00:23:50,339 --> 00:23:52,579

And so this man sells peanuts.

00:23:53,619 --> 00:23:58,579

This man sells, I guess the best way that I could describe it are like snowballs here.

00:24:00,619 --> 00:24:05,280

Chorros, which are like fried dough with powdered sugar on top.

00:24:05,300 --> 00:24:08,619

Or you could fill them with like jelly or marmalade.

00:24:09,479 --> 00:24:14,560

This guy is selling hamburgers. He's making baskets.

00:24:14,760 --> 00:24:15,920

This man is in our building.

00:24:16,439 --> 00:24:20,359

And then we have Mario who has been a barber for like 60 years.

00:24:20,359 --> 00:24:21,760

And that's his little shop.

00:24:21,859 --> 00:24:23,479

That's the front room of his apartment.



00:24:24,660 --> 00:24:30,359

And you can get your hair cut by Mario for what? Five pesos to one?

00:24:32,180 --> 00:24:38,520

This man will fix your watch for a few pesos and he is your best option.

00:24:39,280 --> 00:24:42,239

So we're getting a little bit of marketing in there.

00:24:43,400 --> 00:24:46,060

This man makes keys and sells CDs.

00:24:46,060 --> 00:24:51,270

So we see this entrepreneurial spirit erupting in Cuba once again.

00:24:52,199 --> 00:24:58,839

And once again because sometimes people are able to do business and then the regulations change and they're not.

00:25:00,640 --> 00:25:07,699

But I think, and this is really the first time that I've ever really have said that I really

00:25:07,699 --> 00:25:09,719

think that things are changing now.

00:25:09,959 --> 00:25:12,079

You know, people have always asked me that since 2000.

00:25:12,079 --> 00:25:16,839

I've been doing many presentations and, you know, larger presentations here and there.

00:25:16,920 --> 00:25:19,439

And I've always said, no, you know, things aren't going to change.

00:25:19,800 --> 00:25:28,280

But for me, for what I've witnessed now and what the future holds, I think that things are starting to change.

00:25:28,520 --> 00:25:33,619

And that doesn't mean that things are just going to open up and Cuba is going to become capitalist tomorrow.

00:25:33,920 --> 00:25:37,619

But I do see that things are starting to shift.

00:25:43,959 --> 00:25:49,800

All right. And then part of my research now, I'm moving into another

phase of this photography.

00:25:52,439 --> 00:25:56,400

In the past, what I've done is really just document culture.

00:25:56,859 --> 00:26:03,420

And as I've gone through this, I've learned more and I've realized that there are other kind

00:26:03,420 --> 00:26:11,680

of strategies or methods that can be used that makes it more exclusive for the people who are

00:26:11,680 --> 00:26:17,099

participating in the research so that they can give you feedback.

00:26:17,780 --> 00:26:24,959

And so this next phase that I'm going to be doing is showing people, sitting with people and

00:26:24,959 --> 00:26:30,819

showing them photos and actually asking them, you know, what they see and what their ideas are

00:26:30,819 --> 00:26:32,920

and what does this represent.

00:26:33,319 --> 00:26:36,800

And a little bit I've done that, but I haven't really done it systematically.

00:26:36,800 --> 00:26:39,500

So that's really going to be the next step.

00:26:40,199 --> 00:26:48,619

And also another method or practice is photo voice, which I give people cameras.

00:26:48,800 --> 00:26:51,420

And so right now somebody in Cuba has a camera of mine.

00:26:51,640 --> 00:26:56,119

And they're documenting their daily life and kind of doing it on their own.

00:26:56,359 --> 00:27:04,319

I'm stepping aside and letting them record the things that are important to them and why they're

00:27:04,319 --> 00:27:05,880

important to them and so on and so forth.

00:27:05,880 --> 00:27:13,699

So what I was doing, but me as being an outsider and, you know, an ethnographer and a social

00:27:13,699 --> 00:27:18,660

scientist, I'm letting somebody who's just living their lives document it.

00:27:18,660 --> 00:27:26,540

And so I'm looking forward to seeing how that's going to, what's going to result from that.

00:27:26,540 --> 00:27:34,119

But I feel a lot better that it's more participatory and it's more of an interaction than me saying what things are.

00:27:35,319 --> 00:27:38,939

So I'm grateful for the people who are helping with that.

00:27:40,660 --> 00:27:44,420

And so that's pretty much where my research is headed.

00:27:44,660 --> 00:27:53,479

That's where I'm focused on, looking more at a participatory stance and taking more pictures

00:27:53,479 --> 00:27:58,339

in Cuba and going back to Cuba and always going back to Cuba every year.

00:28:00,339 --> 00:28:04,339

So thank you for listening and I'll take any questions.

00:28:04,520 --> 00:28:07,079

I think I have like five minutes left? Okay.

00:28:35,660 --> 00:28:37,060

Applause

00:28:40,060 --> 00:28:51,099

Well, I mean, I think based on just, you know, my experience and interaction that there are

00:28:51,099 --> 00:28:55,359

people from, you know, various different opinions and ideas.

00:28:55,540 --> 00:29:03,520

So you really have people who are diehard fidelistas who, you know,

are happy with what's happening.

00:29:07,079 --> 00:29:11,660

It's a group of people, maybe the older generation or something like that.

00:29:13,060 --> 00:29:20,140

I don't really know a percentage, but there's just a variety of different political ideas and

00:29:20,140 --> 00:29:23,859

viewpoints at where people want the country to go.

00:29:24,020 --> 00:29:30,599

So you have, I can't say that, you know, everybody wants, you know, that system to go.

00:29:30,780 --> 00:29:33,540

And I can't say that everybody wants that system to go completely.

00:29:33,540 --> 00:29:41,239

Because I think that over the past 50 some odd years people have really learned a great deal

00:29:41,239 --> 00:29:49,060

and have invested in their country and want certain freedoms but also want to maintain some

00:29:49,060 --> 00:29:54,500

of the accomplishments that the revolution has given.

00:29:55,060 --> 00:30:01,300

So I think, you know, there are people who are completely dissatisfied and people who want to

00:30:01,300 --> 00:30:05,599

maintain some kind of ideology and part of the system.

00:30:06,260 --> 00:30:09,459

And then there are people who are blind followers.

00:30:10,560 --> 00:30:15,959

I had raised a similar question when I was in Cuba during the summer.

00:30:17,380 --> 00:30:21,900

And you might know Dr. Humberto Moreno. Yes.

00:30:22,640 --> 00:30:25,140

I was lucky enough to get to speak with him a bit.

00:30:25,140 --> 00:30:32,040

Because I wanted to know, similar to that, you know, what is, you know, because I find some

00:30:32,040 --> 00:30:39,739

of the assumptions that, you know, the capitalist nations are making about what's going to happen

00:30:39,739 --> 00:30:41,040

in Cuba a little bit arrogant.

00:30:42,040 --> 00:30:48,140

It's like, you know, as soon as the Castro era, somebody even referred to it as the Castro episode.

00:30:48,140 --> 00:30:51,000

You know, it was fun to get right into it.

00:30:51,180 --> 00:30:57,180

But everybody was just dying to get out and run for the European, you know, African people.

00:30:57,719 --> 00:31:02,040

Well, I asked him, you know, what do the Cuban people want?

00:31:03,099 --> 00:31:09,300

And he said, I can't really tell you what they want, but they do not want anything.

00:31:09,880 --> 00:31:12,000

It was his answer, you know.

00:31:12,000 --> 00:31:21,219

And he had some very useful insights on, you know, what might have been done better in building the revolution.

00:31:22,579 --> 00:31:24,699

And he explained to me what that meant.

00:31:24,939 --> 00:31:26,680

We're in the middle of a very big revolution.

00:31:26,859 --> 00:31:30,060

Because I think the cycle of revolution was a big thing. Right.

00:31:30,300 --> 00:31:32,540

That was the season of power.

00:31:33,099 --> 00:31:36,119

Then, you know, anyway, it's just fascinating.

00:31:36,119 --> 00:31:39,859  
Yeah, so I still don't have an idea.

00:31:40,099 --> 00:31:44,520  
And he mentioned that it was a lot of the younger people who were dissatisfied.

00:31:45,920 --> 00:31:46,939  
With the state of things.

00:31:47,599 --> 00:31:49,479  
And that's, you know, really understandable.

00:31:49,800 --> 00:31:54,000  
They didn't have to grow up through a special period. Right.

00:31:54,280 --> 00:32:01,459  
Where, you know, the economy has been so depressed. Exactly. Yeah.

00:32:01,459 --> 00:32:06,260  
I would love to speak with you more. Okay. Yes.

00:32:18,819 --> 00:32:19,739  
Yes.

00:32:23,160 --> 00:32:29,099  
In the tourist area, there's always some group playing Buena Vista Social Club.

00:32:30,099 --> 00:32:33,760  
But music really permeates all parts of life.

00:32:34,839 --> 00:32:40,439  
So, you know, there's music like piping through the apartment building.

00:32:40,640 --> 00:32:43,900  
Or you take a walk and you hear somebody practicing piano.

00:32:44,599 --> 00:32:48,119  
Or you pass, you know, through a park and somebody's practicing their trumpet.

00:32:48,260 --> 00:32:50,819  
And it's just kind of like normal.

00:32:50,979 --> 00:32:52,859  
There's just music everywhere all the time.

00:32:57,099 --> 00:33:02,800

It depends. I mean, people use like courtyards and parks to practice.

00:33:03,119 --> 00:33:07,060

And then on Sundays in Central Park, they have concerts.

00:33:07,500 --> 00:33:08,839

All kinds of different concerts.

00:33:09,219 --> 00:33:14,560

Different types of music for families to go and watch. And dance, of course.

00:33:20,680 --> 00:33:26,199

Other questions? All right. Well, thank you again. Oh, sorry, Jeff.

00:33:27,500 --> 00:33:30,920

You can move on if you want. No. Quickly.

00:33:32,140 --> 00:33:36,839

I really like your use of photography as a research method.

00:33:37,479 --> 00:33:41,020

I've taken lots of photos in Mexico and my field work.

00:33:41,319 --> 00:33:47,699

I'm an ethnographer as well. And also in Jamaica. And I was waiting.

00:33:48,000 --> 00:33:48,780

I've been thinking all along.

00:33:48,900 --> 00:33:53,760

I've been asking this question about how it would be different if people took the wrong pictures. Oh, yeah.

00:33:55,680 --> 00:33:58,900

I'll tell you next year. Next year.

00:34:02,060 --> 00:34:08,040

And at one point that pictures are a source of dialogue.

00:34:08,179 --> 00:34:10,500

And I really like that notion. It really inspired me.

00:34:10,560 --> 00:34:15,139

So I'm wondering what you told people to take pictures of.

00:34:15,139 --> 00:34:24,760

And how do you anticipate using that to actually engage in a kind of dialogue around people's everyday lives?

00:34:25,560 --> 00:34:30,399

Well, there's some kind of practice where it's called photo elicitation.

00:34:30,739 --> 00:34:33,760

Where you sit in a group and you talk to people.

00:34:33,820 --> 00:34:38,399

Not just the person who's taken the photo, but others in your study group.

00:34:38,439 --> 00:34:41,199

And you ask them to describe what it is and what it means to them.

00:34:41,219 --> 00:34:42,899

And if it has any special significance.

00:34:42,899 --> 00:34:47,919

And just really ask a list of open-ended questions.

00:34:48,959 --> 00:34:55,459

And something that's targeted to what you want to find out.

00:34:55,600 --> 00:34:58,199

If it's specific or if it's general.

00:34:58,379 --> 00:35:01,080

This time I left it general because it's a first trial.

00:35:01,719 --> 00:35:04,699

And then I'll see what comes up in the data.

00:35:04,939 --> 00:35:06,280

And start to look for themes.

00:35:06,679 --> 00:35:09,560

And see if there's something that I could really focus on.

00:35:09,560 --> 00:35:14,020

Do you tell people to take pictures of anything in particular? Or just say...

00:35:14,020 --> 00:35:17,080

I left it more as a day in the life.

00:35:17,580 --> 00:35:18,580

And what would you do?

00:35:18,659 --> 00:35:22,739



And what are important events that are happening that you need to record?

00:35:22,840 --> 00:35:27,260

Or what are you participating in that's important to you?

00:35:27,919 --> 00:35:34,100

And because family is such a big part of roles and obligations.

00:35:36,300 --> 00:35:40,780

Family events that are important. Family gatherings.

00:35:41,439 --> 00:35:42,760

Just other things like that.

00:35:42,879 --> 00:35:43,659

I think that's very exciting.

00:35:43,739 --> 00:35:45,760

I think it's a really interesting methodology.

00:35:46,040 --> 00:35:47,040

I've never used it before.

00:35:47,300 --> 00:35:49,419

But I've read and heard from other people who have.

00:35:49,580 --> 00:35:54,020

And I think it has a lot of potential. Thank you. Okay.

00:35:54,040 --> 00:35:58,800

I'll let you know what happens next year. Thank you.

00:36:03,120 --> 00:36:05,020

And if anybody would like to...