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# LA PRÁCTICA DE LA RESTITUCIÓN EN EL CORAZÓN DE LA INVESTIGACIÓN EN ANTROPOLOGÍA

Charles-Édouard de Suremain (CIESAS/IRD)  
& Élodie Razy (ULiège)

*Conferencia REDMIFA*

*El Colegio de San Luis, A.C. – Viernes 14 de marzo 2019*

# ALGUNAS FALLAS EN LA RESTITUCIÓN

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sur le plateau kabaya*



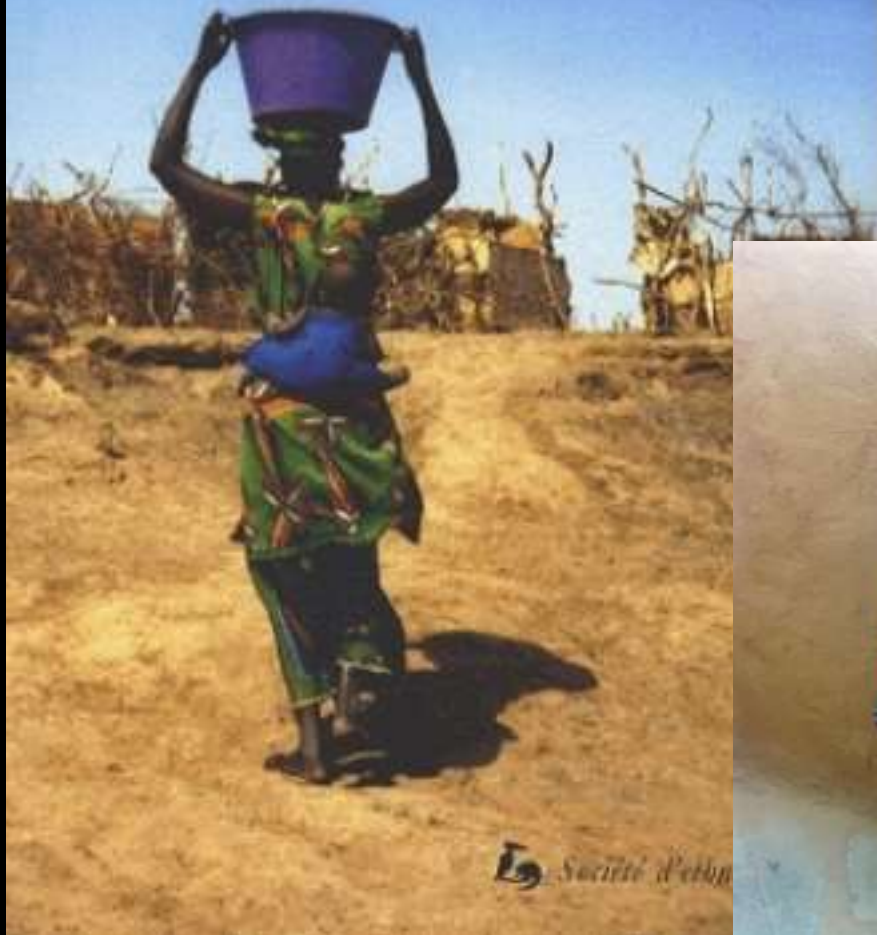
RECHERCHES OUBANGUIENNES 5



# *Naître et devenir*

ANTHROPOLOGIE DE LA PETITE ENFANCE  
EN PAYS SONINKÉ (MALI)

par  
ÉLODIE RAZY



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# CONDICIONES, MÉTODOS Y HERRAMIENTAS PARA UNA “RESTITUCIÓN REIVINDICADA”



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# LA RESTITUCIÓN COMO UNA NECESIDAD DEONTOLÓGICA

BESTSELLING AUTHOR OF *A SEPARATE REALITY* AND  
*JOURNEY TO IXTLAN*

# CARLOS CASTANEDA

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—Deepak Chopra



THE TEACHINGS OF DON JUAN  
A YAQUI WAY OF KNOWLEDGE

40TH ANNIVERSARY EDITION

INCLUDES A COMMENTARY BY THE AUTHOR

Shakespeare  
on the bush



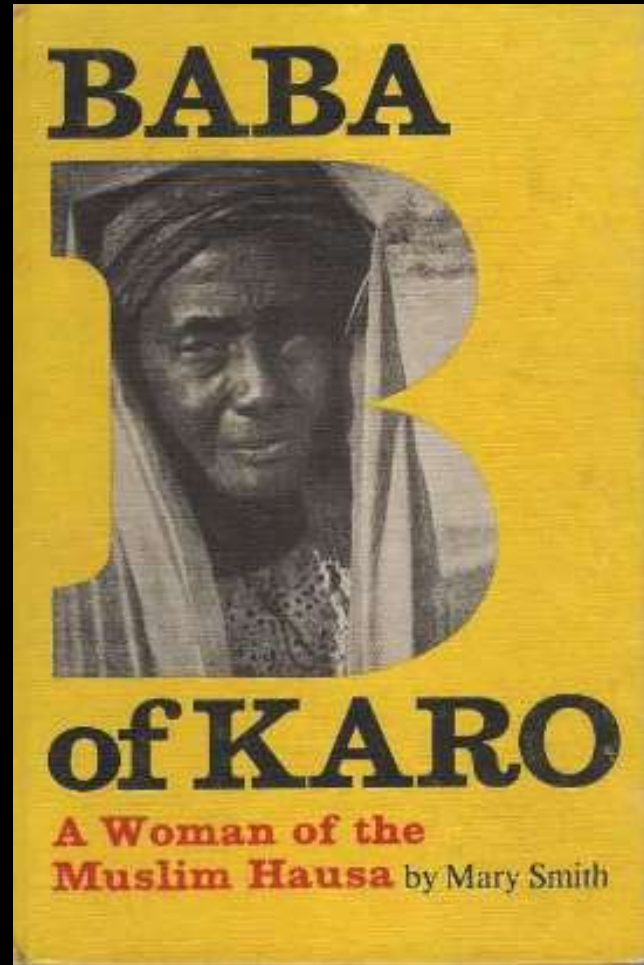
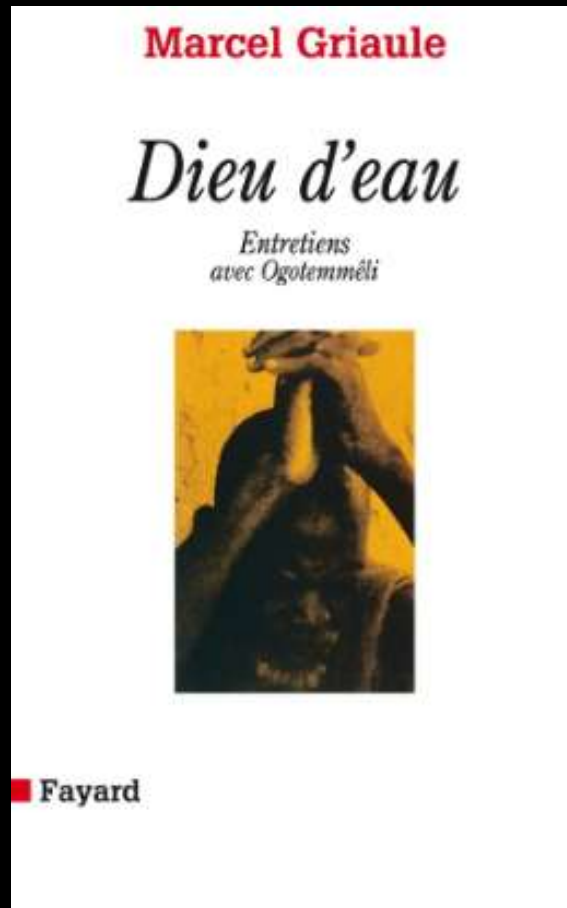
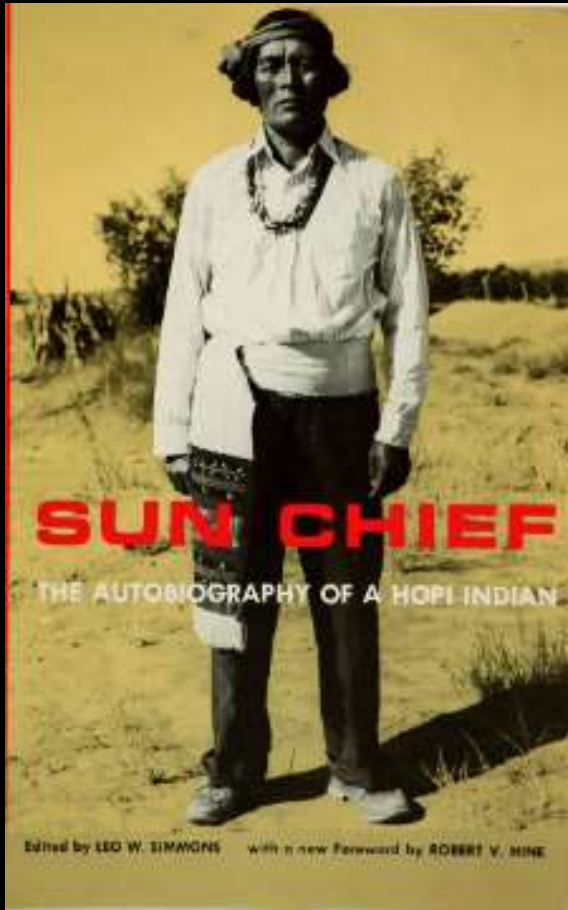


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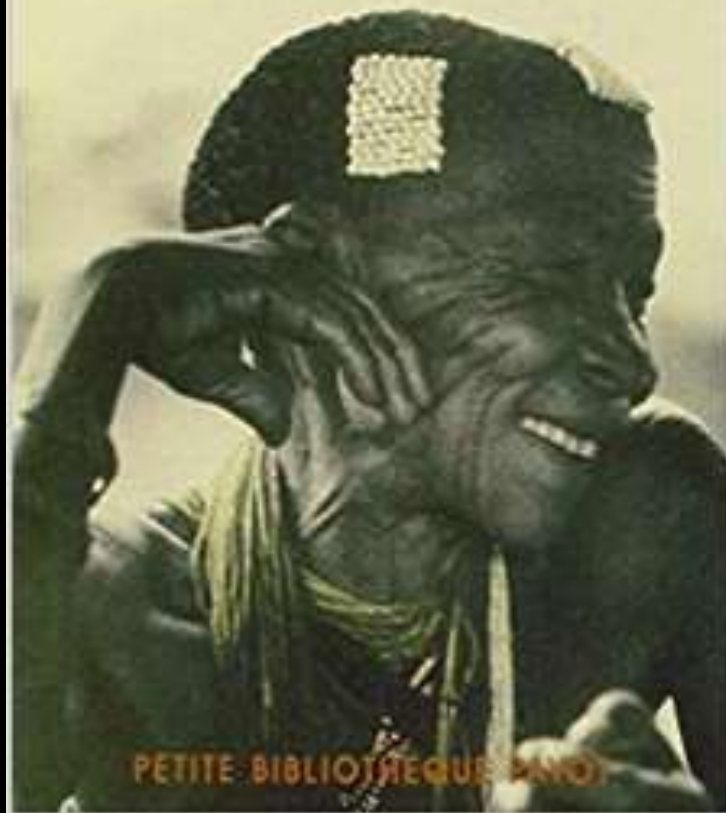
# COLABORACIÓN ÍNTIMA Y CO-FIRMA COMO “MODOS DE RESTITUCIÓN MILITANTES”



Marjorie Shostak

## Nisa

Une vie de femme



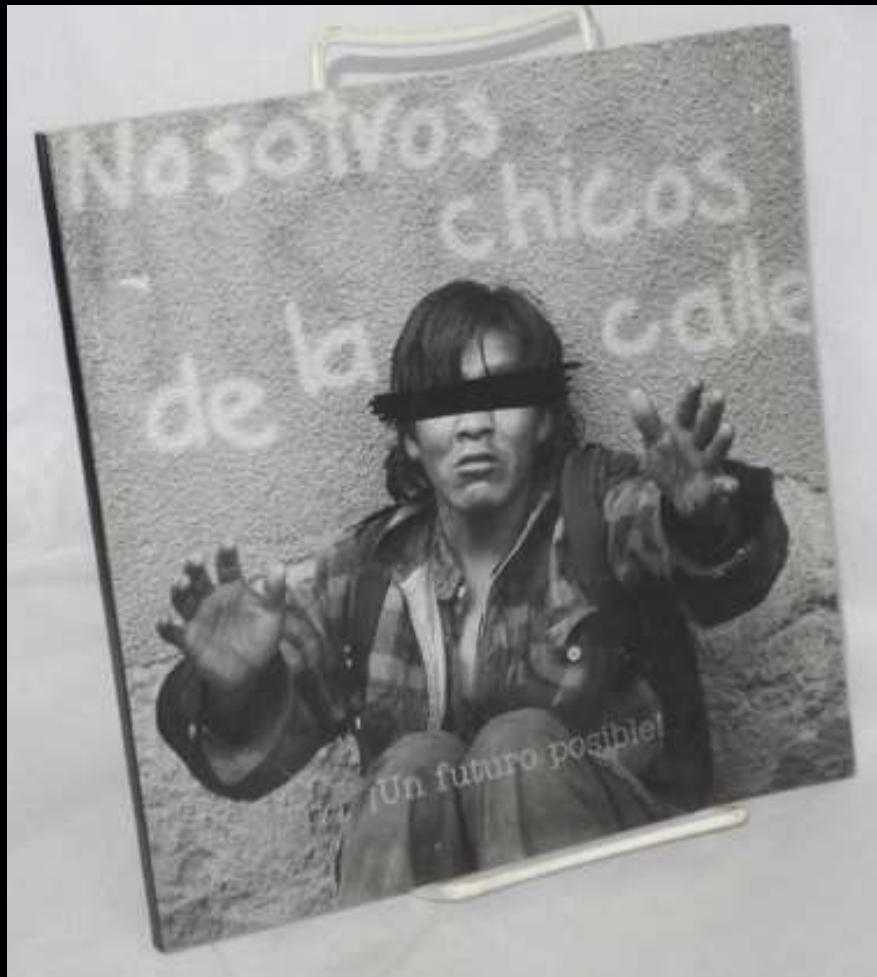
Elisabeth Burgos

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*UNE VIE ET UNE VOIX, LA RÉVOLUTION AU GUATÉMALA*

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# LA INVESTIGACIÓN PARTICIPATIVA COMO “MÉTODO IDEAL DE RESTITUCIÓN”



# ACTION and KNOWLEDGE

BREAKING THE MONOPOLY  
WITH PARTICIPATORY ACTION-RESEARCH

ORLANDO FALS-BORDA  
MOHAMMAD ANISUR RAHMAN

6



## Competing Paradigms in Qualitative Research

EGON G. GUBA  
YVONNA S. LINCOLN

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). Thousand Oaks, CA: Sage.

IN this chapter we analyze four paradigms that currently are competing, or have until recently competed, for acceptance as the paradigm of choice in informing and guiding inquiry, especially qualitative inquiry: positivism, postpositivism, critical theory and related ideological positions, and constructivism. We acknowledge at once our own commitment to constructivism (which we earlier called "naturalistic inquiry"; Lincoln & Guba, 1985); the reader

case for a renewed interest in qualitative approaches, it became clear that the metaphysical assumptions undergirding the conventional paradigm (the "received view") must be seriously questioned. Thus the emphasis of this chapter is on paradigms, their assumptions, and the implications of those assumptions for a variety of research issues, not on the relative utility of qualitative versus quantitative methods. Nevertheless, as discussions of para-

# Children as ethnographers: Reflections on the importance of participatory research in assessing orphans' needs

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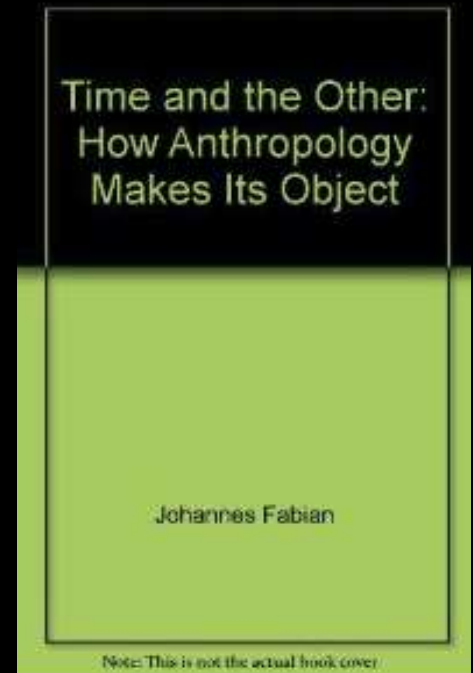
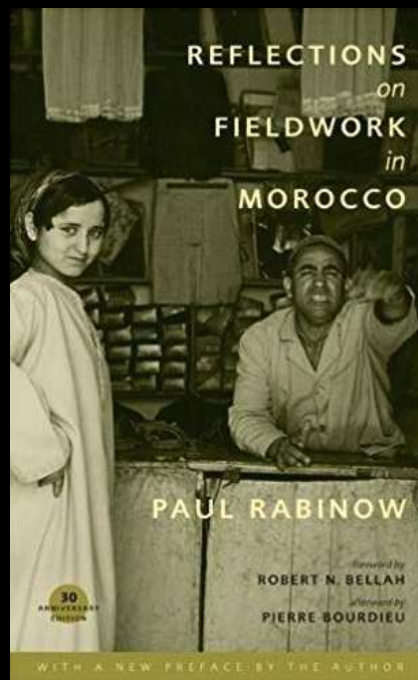
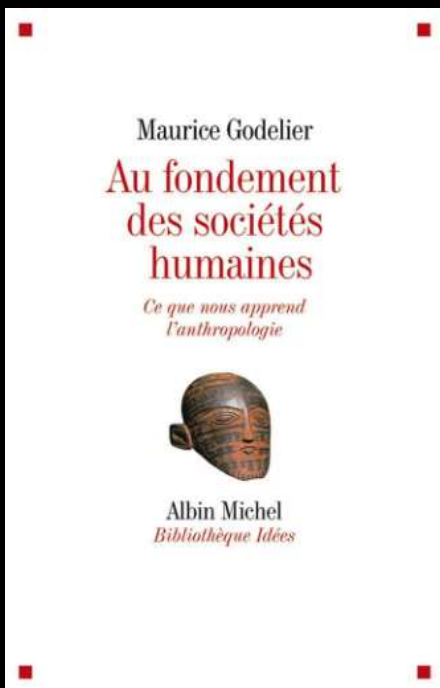
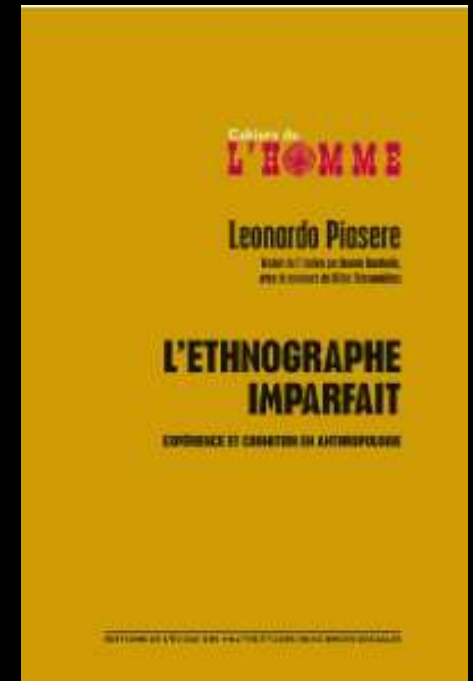
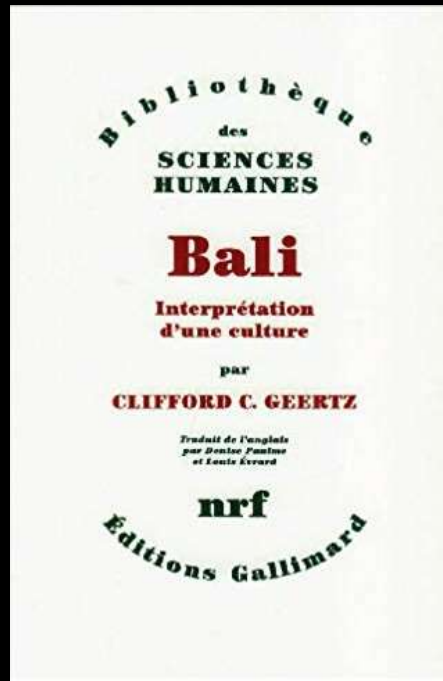
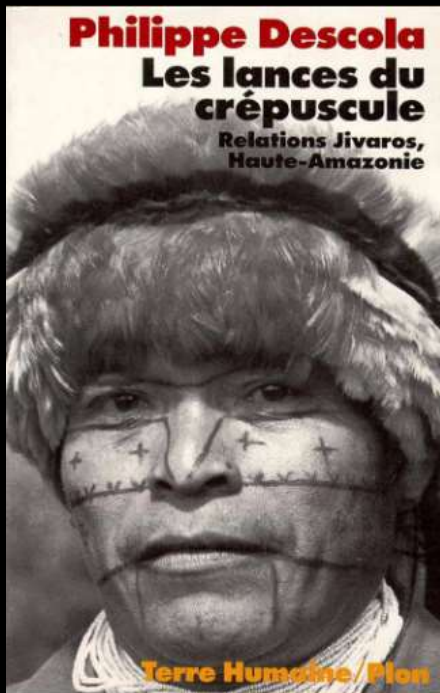
**Kristen E. Cheney**

## Abstract

Critiques of child participation within aid programming suggest that it is superficial and insubstantive for the fulfilment of children's rights. By employing former child research participants as youth research assistants, the collaborative research design developed for my research project on the survival strategies of African orphans and vulnerable children (OVC) has yielded insights with implications for policy and practice that could not be gained without the extended ethnographic inclusion of children, as both participants and researchers. In this article, I share my reflections on doing participatory ethnography with children and youth to demonstrate that ethnographic research is appropriate to the tasks of increasing both children's participation and the effectiveness of children's rights — especially when it models children's participation in its own research design. Further, I argue that involving young people in research can yield greater ownership of organizational practice and become transformative of young people and their relationships with their communities.

# LA RESTITUCIÓN COMO PROCESO INTERACTIVO E ITERATIVO

***...en la construcción de relaciones  
etnográficas***



***...en la construcción del objeto de  
investigación***

# LA RESTITUCIÓN COMO “COMPROMISO PLURAL” BAJO INFLUENCIA

*¿Quiénes son los actores de la restitución?*

*En la encrucijada de múltiples  
temporalidades*



Inauguración del Centro de Conocimientos Indígenas  
Galiwin'ku, junio de 2003 (Australia)