



## "Lady Frijoles": las caravanas centroamericanas y el poder de la hipervisibilidad de la migración indocumentada [

2020

text (article)

Analítica

Since at least 2011, Central American migrants and their allies in Mexico have staged caravans, combining humanitarian accompaniment with protest, protecting individuals from harm while demanding their rights be respected while in Mexican territory. In 2018 and 2019, this phenomenon took a new dimension, as tens of thousands of mostly Honduran migrants organized themselves into caravans, starting from Central America for the first time. As two anthropologists who have been present in many caravans over the last decade, we explore the nature of caravans as protest, while identifying the limitations to that process. We focus on the unapologetic hypervisibility of the caravan and the demand to not only be allowed to pass through Mexican territory but to be treated with dignity. "Lady frijol" became the symbol of this demand, rejecting donated food, bullied as "ungrateful" by Mexican media, and then celebrated when she turned up in the United States. We argue that this kind of in-your-face demand of a right to exist as one wishes and move through space without seeking permission has coalesced in the form of the migrant caravan and, in doing so, had real impact on public discourse and politics. We also recognize, however, that the short-term impacts are limited and even negative, as caravaners face repression and criminalization, deportation of Central Americans continues unabated, and borders are being further militarized as a response. Still, in the face of this, Hondurans continue to migrate, proudly defiant, in caravans

Since at least 2011, Central American migrants and their allies in Mexico have staged caravans, combining humanitarian accompaniment with protest, protecting individuals from harm while demanding their rights be respected while in Mexican territory. In 2018 and 2019, this phenomenon took a new dimension, as tens of thousands of mostly Honduran migrants organized themselves into caravans, starting from Central America for the first time. As two anthropologists who have been present in many caravans over the last decade, we explore the nature of caravans as protest, while identifying the limitations to that process. We focus on the unapologetic hypervisibility of the caravan and the demand to not only be allowed to pass through Mexican territory but to be treated with dignity. "Lady frijol" became the symbol of this demand, rejecting donated food, bullied as "ungrateful" by Mexican media, and then celebrated when she turned up in the United States. We argue that this kind of in-your-face demand of a right to exist as one wishes and move through space without seeking permission has coalesced in the form of the migrant caravan and, in doing so, had real impact on public discourse and politics. We also recognize, however, that the short-term impacts are limited and even negative, as caravaners face repression and criminalization, deportation of Central Americans continues unabated, and borders are being further militarized as a response. Still, in the face of this, Hondurans continue to migrate, proudly defiant, in caravans

**Título:** "Lady Frijoles": las caravanas centroamericanas y el poder de la hipervisibilidad de la migración indocumentada electronic resource]

**Editorial:** 2020

**Tipo Audiovisual:** Caravanas migración indocumentada hipervisibilidad acción colectiva resistencia Caravans undocumented migration hypervisibility collective action resistance

**Documento fuente:** EntreDiversidades: Revista de Ciencias Sociales y Humanidades, ISSN 2007-7902, Vol. 7, Nº. 1, 14, 2020 (Ejemplar dedicado a: Enero-Junio), pags. 37-61

**Nota general:** application/pdf

**Restricciones de acceso:** Open access content. Open access content star

**Condiciones de uso y reproducción:** LICENCIA DE USO: Los documentos a texto completo incluidos en Dialnet son de acceso libre y propiedad de sus autores y/o editores. Por tanto, cualquier acto de reproducción, distribución, comunicación pública y/o transformación total o parcial requiere el consentimiento expreso y escrito de aquéllos. Cualquier enlace al texto completo de estos documentos deberá hacerse a través de la URL oficial de éstos en Dialnet. Más información: <https://dialnet.unirioja.es/info/derechosOAI> | INTELLECTUAL PROPERTY RIGHTS STATEMENT: Full text documents hosted by Dialnet are protected by copyright and/or related rights. This digital object is accessible without charge, but its use is subject to the licensing conditions set by its authors or editors. Unless expressly stated otherwise in the licensing conditions, you are free to linking, browsing, printing and making a copy for your own personal purposes. All other acts of reproduction and communication to the public are subject to the licensing conditions expressed by editors and authors and require consent from them. Any link to this document should be made using its official URL in Dialnet. More info: <https://dialnet.unirioja.es/info/derechosOAI>

**Lengua:** Spanish

**Enlace a fuente de información:** EntreDiversidades: Revista de Ciencias Sociales y Humanidades, ISSN 2007-7902, Vol. 7, Nº. 1, 14, 2020 (Ejemplar dedicado a: Enero-Junio), pags. 37-61

---

## Baratz Innovación Documental

- Gran Vía, 59 28013 Madrid
- (+34) 91 456 03 60
- [informa@baratz.es](mailto:informa@baratz.es)