Abstracts

Abstracts are organized in alphabetical order by author. Contact information of the author is provided. The bottom of the page shows the Panel in which the paper will be presented. The abstracts remain in the form they were presented to the program chairs.
“Scope and Strategy of Sea Migration in the Caribbean, Mediterranean and Oceania”

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Abstract
This study looks at the post-1995 sea migration of Cubans, Haitians and Dominicans and then compares state strategies for managing the flow of seafarers in the Caribbean with similar situations in the Mediterranean and Oceania. It argues that the sudden surges of Caribbean Sea migration that involved over 200,000 persons in 1980 and the early 1990s were just one aspect of a migratory pattern. Since 1980, another 115,000 persons have been interdicted by the United States Coast Guard in a steady flow outside of the surge periods. This study examines changes in policy and practice directed at the latter group since 1995 and analyzes the Caribbean Sea as a contested space where politics, borders, rights and humanitarian emergency converge. Using the lens of formal, practical and popular geopolitics, the Caribbean phenomenon is compared to similar cases in the Mediterranean where two streams of voyagers set out from the Magreb and the horn of Africa and in Oceania where people move by sea from Indonesia to Australia.

Panel # 5F. Environmental Challenges from Micro to the Macro
“Traduciendo el nordeste brasileño: colaboraciones y reflexiones mexicanas-brasileñas en 0 Quinze de Rachel de Queiroz”

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Abstract
0 Quinze, novela publicada en 1930, es una de las grandes obras literarias brasileñas del siglo XX. A través de esta novela, Rachel de Queiroz, la primera mujer en ingresar a la Academia Brasileira de Letras, plasma la catástrofe social y natural producida por la sequía de 1915 en el nordeste del Brasil. La trama de la novela gira alrededor de la lucha por la supervivencia de Chico Bento y su familia y la historia romántica entre Conceição y Vicente en el estado de Ceará. A pesar de la popularidad de varias novelas sobre el nordeste y sus autores en México (Jorge Amado, Graciliano Ramos y Guimaraes Rosa), Rachel de Queiroz y su novela han tenido poca difusión en este país. Esta ponencia propone analizar el proceso colaborativo y cultural entre traductores para introducir 0 Quinze en la nación mexicana. Aunque esta novela es considerada como un emblemático ejemplo de la novela regionalista brasileña, el diálogo intercultural, a través de la traducción, posibilita la reconstitución de 0 Quinze como un texto literario de temáticas sociales transnacionales y de vigencia actual.
“Risky Business: The Fire Insurance Industry in Late Nineteenth-Century Mexico City”

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Abstract
Intense industrialization and urbanization during the reign of Porfirio Díaz (1876-1910) exacerbated the presence of disasters, such as urban fires, in Mexico City. Poorly constructed buildings in densely populated areas created optimal environments for fires to ignite, spread, and destroy the built environment. The growth of the city, and the dangers that came with it, altered the relationships between people and their physical environment. Disgruntled citizenry began to demand that municipal authorities provide them with the public services necessary to combat the daily risk of fire. When municipal officials could not do enough to fix the fire problem, insurance companies, primarily from the United States, stepped in. By tapping into an emerging market of fearful Mexico City residents, insurance agents profited from the risk of fire. Insurance representatives, playing on the fears of fire, promised security against lost investments. They saw fire as an opportunity to sell peace of mind in the face of catastrophe. Real experiences with fire hazards or collective memories of massive destruction shaped the population’s attitudes about future danger. Insurance companies reinforced fears of uncertainty, loss, and death by telling clients that their lives were inherently vulnerable and could suffer complete demise at any moment. By purchasing insurance, people attempted to predict and prepare for emergencies, refusing to leave anything up to chance. In an era when people exchanged ideas on an international scale and when science and technology promised to improve social life, scientifically calculated insurance policies with corresponding maps offered to bring these ideals to Mexico City.
“Re-examining Military-Civil Relations in Cold War Mexico”

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Abstract
Mexico proved to be Latin America’s major outlier during the worst years of the Cold War. While the majority of the nations in the region fell under military dictatorships that used anti-communism to justify brutal repression, Mexico instead experienced uninterrupted single-party rule under the authoritarian but comparatively mild Institutional Revolutionary Party, or PRI. Scholars have long assumed that this anomaly was the result of the process of political consolidation that occurred in the decades following the 1910 Revolution. According to their argument, the armed forces had, by 1940, become a disciplined and apolitical interest group, unlike their more politically motivated counterparts across the region. The idea of a subservient military was convenient for political leaders, who boasted of the nation’s political evolution. Yet recent research has suggested that the de-politicization of the military in the 1920s-1940s was more uneven and incomplete than previously supposed. Moreover, scholars have uncovered various political conflicts in the Cold War, ranging from indigenous relocation to rural counter-insurgency, in which the military played an active part. Rumors even swirled at various points about the possibility of military intervention. For these reasons, I propose that the topic of military-civil relations in the second half of the twentieth century deserves renewed historiographical attention.
“Rusofilia en Cuba: una mirada a través de la obra de cinco artistas plásticos”

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Abstract
Entre el 2011 y el 2013, un grupo de cinco pintores cubanos ha realizado tres exposiciones colectivas dedicadas al tema de las huellas soviéticas en la cultura cubana. Alain Martínez, Juan Karlos Echevarría, Camilo Villalvilla, Rolando Quintero y Jorge Sanfiel presentaron sus trabajos de manera conjunta por vez primera en Da Kantzá, en noviembre del 2011, en Cienfuegos y luego en La bota rusa, en junio del 2013, en La Habana). A fines del 2013, los cuatro primeros artistas, junto a Luis A.P. Copperi, presentaron sus obras en Cienfuegos, en la expo titulada Carne rusa. En esta ponencia propongo centrarme en las obras de estos pintores para ofrecer una lectura de la influencia de la cultura soviético/rusa en la producción cultural cubana, sobre todo a partir del fin del imperio soviético. La innegable persistencia de una poética de lo ruso en el imaginario creativo de muchos artistas y escritores cubanos, ha permitido que lo soviético/ruso haya sido resemantizado y reapropiado con significaciones diversas para la construcción de nuevas propuestas culturales. Los artistas plásticos que nos ocupan hoy, sin ser los únicos que han abordado el tema, sí lo han hecho de manera colectiva y sistemática, por lo que su propuesta estética es doblemente interesante. Desde miradas nostálgicas, irónicas y hasta burlonas, estos artistas -pertenecientes a lo que en otros espacios he propuesto llamar “comunidad sentimental soviético-cubana” constatan el hondo calado que tuvieron las tres décadas de permanencia soviética en territorio cubano y de cómo la estética rusa hizo parte de la educación sentimental de al menos dos generaciones de cubanos. Del mismo modo en que, hace casi un siglo, en el Brasil de 1928, Osvaldo de Andrade proponía una estética antropófaga, mediante una “absorción del enemigo sacro, para transformarlo en totem”, lo soviético es digerido y procesado por la cultura cubana para atribuirle nuevos significados. Así, mediante la absorción y reinterpretación de lo soviético: su iconografía, su estética, su poética, la cultura cubana se desovietiza al proponer un nuevo producto cultural que no es ya soviético.
“Orlando Luis Pardo Lazo and the Ethics of Precariousness: Parody in *Boring Home*”

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**Abstract**

My ongoing research interest into the use of suggestive language by the Cuban short story writer, Orlando Luis Pardo Lazo, has led me to link his work to Nicholas Bourriaud’s aesthetics of wandering. In this study I continue looking for those formal characteristics that allow safe cover for a dissident writer expressing politically dangerous ideas. More specifically, I am comparing those narratives that show convergence with various texts, including some well-known narratives in the Cuban and Latin American canon. The resulting narrative contrasts serve to parody some of the basic tenants of Cuban Revolutionary society and to invite critical reflection among his readers.

In order to carry out this plan, I will compare four short stories included in the collection *Boring Home*, which despite its linguistic gymnastics, still was banned at the last minute from the 2009 Havana Book Fair. Thus, I will compare Pardo Lazo’s *Isla a mediodía* with Julio Cortázar *Isla al mediodía*, Pardo Lazo’s short story *Boring Home* with Guillermo Rosales’s novel by the same name (but later renamed as *Casa de los náufragos*), Pardo Lazo’s *Historia portátil de la literatura cubana* with Tomás Gutiérrez Alea’s film *Fresa y chocolate*, and finally Pardo Lazo’s *Tabula hiperiódica de los elementos* with the Periodic Table of Elements.

*Boring Home* is a subversive language exercise designed to question the underpinnings of Cuban society, to expose inefficiency and repression in the search of a free society.
"Utopian Visions: Puerto Rican Social Utopias in the Global Context"

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Abstract
This paper explores the imagining of social utopias in late nineteenth and early twentieth century Puerto Rican novels, and places them in the context of global Socialist movements of the era. The paper specifically treats the ways in which Socialist organization was shown to cure both society and the individual of what were seen to be social, moral, mental, physical and hygienic problems.
“La normalidad de un abecedario: Sobre la temática gay en la nueva ensayística de Luis Rafael Sánchez”

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Abstract
Luis Rafael Sánchez es conocido mayormente por dos novelas y por varias obras de teatro. Sánchez es un autor parco que publica muy esporádicamente, aunque escribe constantemente. Curiosamente, durante los últimos años ha publicado varios libros de ensayos donde recoge textos periodísticos donde ha ido abordando la temática gay. El propósito de esta ponencia es rastrear el desarrollo de este tema en la toda obra de Sánchez con el propósito de ver la relación entre su ensayística y su narrativa. Descubrimos que en ambos textos, narrativa y ensayo, Sánchez crea contexto ambiguo donde presenta, paradójicamente, de manera efectiva una visión positiva de este tema en el contexto de la cultura latinoamericana.

Panel #3A. Gender and History in Hispanic Caribbean
“Community-Based Conservation: A Small-scale Model that Extends beyond Belize’s Borders”

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Abstract

Significant conservation challenges in Belize include the absence of a research culture and infrastructure to support in-country scholarship. Historically, foreign scientists have conducted research on flora and fauna while locals participate as guides or field hands. Much of the research carried out is unavailable to community stakeholders, leaving local conservation practitioners without data to make sound, science-based management decisions. Community members remain largely unaware of and unconcerned by conservation efforts because they do not equate conservation with income generation and a secure livelihood. The result is a dearth in long-term studies and disconnect between conservation initiatives and the local people. BFREE and UNC Wilmington have sought to address these challenges by offering Parabiologist training to local people from buffer-zone villages surrounding the Bladen Nature Reserve protected area, and within close proximity to the BFREE field station. Thirteen trainees have graduated from this program and three individuals are currently in training. Three graduates are employed by BFREE and are now highly trained avian field technicians dedicated to their work and to providing environmental education to their communities. These technicians are considered avian and conservation experts in their country and are receiving opportunities and recognition abroad. Their success is shifting the existing paradigm and serves as a model for other countries.
“Soldiers of the Pinochet Generation: initial training and lived experience, 1930-1945”

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Abstract
This paper examines a group of Chilean officers who entered their respective military academies in the nineteen thirties and forties. It demonstrates the significance of certain events and experiences for this cohort such as the anti-military civilian backlash following General Carlos Ibáñez’ s abrupt departure from power in July 1931 and the massive naval mutiny two months later, both of which deeply marked young cadets in the army and navy. Decades later the convulsive 1930s lingered in the memory of military leaders who resolved to preserve the chain of command during moments of national crisis and prevent chaotic political transitions. In the thirties and forties the “Pinochet Generation” also watched the world descend into war. While stationed in Berlin studying radio communications Admiral Ismael Huerta witnessed Kristallnacht (1938). In April 1944, at the age of 29, future navy commander in chief José Merino volunteered to serve aboard the USS Raleigh. Over the next year and a half he saw combat and contracted malaria. I argue that it is impossible to understand the Chilean military’s behavior from 1970 to 1990 without a sound appreciation of the lived experience and professional formation of these soldiers during their earliest years in uniform.
“Pictures of a Portrait: Mimesis and Diegesis in Junot Díaz’s “The Sun, the Moon, the Stars”

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Abstract
Postcolonial literatures tend to conjure critical discussions of representation. How does the narrator construct the so-called other, and how does the narrator come to be constructed? Through the collisions and fugues of this narrative battle between the “you,” and the “me,” what constitutes the emerging intertext?

Junot Díaz’s This Is How You Lose Her continues to call to readers’ attention the question that resides in his Drown and The Brief Wondrous Life of Oscar Wao: the question of Yunior’s narrative reliability. He begins by saying, “I’m not a bad guy. I know how that sounds—defensive, unscrupulous—but it’s true. I’m like everybody else: weak, full of mistakes, but basically good. Magdalena disagrees though. She considers me a typical Dominican man: a sucio, an asshole” (Díaz 3). This opening passage calls to readers’ attention the propensity for the following passages of the text to consist of just as much subjectivity. The narrative voice’s self-perception varies from the way in which Magdalena perceives him. Her perception, however, is still something that the narrator perceives and creates for readers. These types of narratological questions exist throughout “The Sun, the Moon, the Stars,” regarding, in addition to Magda, Yunior’s representation of his native Santo Domingo. This presentation will explore the way in which Yunior, through constructing characters and places supposedly outside of him, integrates himself in the narration as both a self-righteous and self-loathing narrator.
“Reflections of Cervantes in Alejo Carpentier's Concierto barroco”

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Abstract

In my presentation I discuss Concierto barroco as the Suma teológica of Carpentier's work, since he described it as such, being that it contains all of the "mecanismos del barroquismo." In the text, Carpentier pays direct homage to Cervantes, actually having his characters quote from the “Retablo de las maravillas” episode in the Quijote. Consequently, I analyze the influence of Cervantes and Don Quijote in Concierto barroco as a reflection or technique that Carpentier uses relative to its baroqueness.
“From Memorial Site to Text: Villa Grimaldi, *El Palacio de la Risa*, Villa and the Dynamics of Space”

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Abstract

The former concentration camp Villa Grimaldi is one of dozens of memorial sites in Chile that stand as highly visible reminders of the brutal Pinochet years when kidnapping and torture were commonplace techniques that the state employed to intimidate the nation and subdue resistance. As one of Chile’s oldest memorial sites from the Pinochet era, the Parque por la Paz Villa Grimaldi powerfully reminds visitors of the importance to preserve historical memory of an era fraught with terror and elemental struggle (Gómez-Barris 32). Perhaps more than almost any other memorial site in Chile today, with the possible exception of Santiago’s General Cemetery, Villa Grimaldi has captured the imagination of the general population, as Macarena Gómez-Barris has shown through her recent (and ongoing) work on “witness citizenship” (29). Villa Grimaldi has also provided subject matter to Chilean artists and writers, as well as to committed social and political activists, as one of the most emblematic of all Chilean historical memory sites that bear witness to how communities recall such atrocities in order to honor the victims and resist future instances of state-sanctioned violence.

Two Chilean writers whose works focus on Villa Grimaldi are Germán Marín (*El palacio de la risa*, 1995) and Guillermo Calderón (*Villa*, 2012). Both authors explore the historical and psychological impact that this site has had on Chilean consciousness, though in different ways and through distinct genres. *El palacio de la risa* is a novel that traces Villa Grimaldi’s history as a rural mansion, a nightclub, a concentration camp, and the first stages of its transformation into a peace park. *Villa* is a one-act play that dramatizes an imagined process that was followed to determine what type of memorial site Villa Grimaldi would eventually become. Both works tell the story through characters that in one way or another had connections with Villa Grimaldi prior to its ultimate conversion into one of Chile’s most prominent memorial sites. Although the general arc of the works differs somewhat, they nevertheless share a literal and figurative common ground by focusing on the emotional and psychological impact that Villa Grimaldi had and continues to have as a setting of torture and murder. The novel and play function to illustrate how the memory of past systematized torture weighs heavily on a nation’s consciousness and how a community might respond to this past in an appropriate, non-vindictive manner. Hence, the creation of the Parque por la Paz Villa Grimaldi in the space once reserved by DINA for torture of people deemed enemies of the state. The literary responses to Villa Grimaldi assume a sort of second-ordered stance with regard to the dictatorship. They appraise the history of Villa Grimaldi, a site that more directly connects to the lives and experiences of the people whose internment there was marked by unfathomable violence often leading to death. The two writers directly confront the nation’s psychological struggle to understand the massive upheaval and transformation of the state from democracy to dictatorship back to democracy as seen through Villa Grimaldi’s radical metamorphoses. This paper will deal with how each text...
explores how the historically-contested space of Villa Grimaldi has been interpreted in a democratic, open society concerned with memorializing every aspect of its recent past.
“No Victory Yet: Continued Insecurity in Ciudad Juárez’s New Era of Tranquility”

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Abstract
In Ciudad Juárez, Mexico, authorities have declared that they have successfully restored peace and tranquility to the city after the period of violence that began in 2008. Despite significant drops in physical violence, especially homicide, the citizens of Juarez do not necessarily feel secure. Distrust in authorities and real or perceived corruption in political and police bodies continue to contribute to an environment of apprehension and a generalized sense of a lack of justice. This aspect of continued insecurity became evident in the murder of Max Romero and his family in their home on November 16, 2013. Within days, police arrested Jesús Daniel Mendoza and Edgar Uriel Luján as the alleged perpetrators, igniting protests and allegations of arbitrary arrest, planting of evidence, and torture. These allegations cast doubt on the state’s claims that justice is being served and create the perception of a different kind of insecurity in which not only do violent events occur, but also innocent people are accused while the guilty go free. This paper uses a close examination of this case to explore the larger theme of the contradictions in Juárez’s new era of “tranquility.” Based on observations and interviews carried out in Juárez during the early phase of the case (which is still ongoing at this time), this paper argues that the lack of confidence in authority is a different kind of insecurity that precludes the declaration of victory in Juárez’s struggle for peace.
“Rethinking Democratic Governance: State-building, Autonomy, and Accountability in Correa’s Ecuador”

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Abstract
Studies of state formation tend to be historical in nature, neglecting contemporary state-building processes. Those studies that do focus on problems of contemporary state building tend to focus on extreme cases (e.g., Afghanistan, Somalia, Haiti). This paper explores the challenges of state building and democratic governance through a case study of a developing world state (Ecuador), which faces many common governance challenges but is far from a “failed state.” Based on historical research and 52 in-depth interviews with Ecuadorian political, economic, and civil society leaders, I examine state-building efforts in the areas of economic and tax policy, state-society relations, and the formation and performance of President Rafael Correa’s political party, Alianza País. At a general level, I argue that in order to theorize state-building in the 21st century we must understand the contradictory relationship between the concentration of power needed to construct sturdy state institutions and the dispersal of and constraints on state power dictated by the norms and practice of liberal democracy.
La “in”corporación del sujeto femenino en la obra de Imbert Brugal

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Abstract
Poeta, abogada, crítico, personaje de la televisión, Carmen Imbert Brugal se distingue también como una narradora de monumental envergadura dentro del panorama de la literatura dominicana contemporánea. Imbert Brugal tiene tres novelas escritas, además de poesía, ensayos críticos y estudios sociales. Se suma a todo esto una colección de cuentos. En Distinguida Señora, Volver al frío, y Sueños de salitre se destaca la genial aproximación y representación de la cultura dominicana contemporánea de Imbert Brugal. Se trata de una cultura que sufre colectivamente de la enfermedad del post-trauma después de las consecuentes dictaduras de Trujillo y Balaguer y del neo-colonialismo perdurado bajo el poder de los Estados Unidos.

La obra novelística de Imbert Brugal mantiene un hilo conductor que subraya la soledad y la sobrevivencia del individuo dentro de una sociedad que no lo quiere y que no lo comprende. En el caso de Distinguida Señora se trata de una protagonista no identificada que se defiende de la soledad apoderándose de su sexualidad. En un mundo machista, tradicional, bajo un régimen dictatorial, la Distinguida seña del título de la novela logra cierto nivel de sobrevivencia mediante el uso de su cuerpo según ella misma, y no otros, lo determina. Volver al frío protagoniza a un hombre/niño (porque figuran los dos) llamado David Winter Junior. David nace con su soledad ya que es un niño no deseado. Su soledad es aumentada por la diáspora, (se cría en New Jersey), por la muerte de su madre, y por la falta de cariño y aceptación de su padre. Sueños de salitre es una novela con cuatro protagonistas cuyas suertes chocan. La soledad de cada uno de éstos va definida por la total indiferencia de la post-modernidad de una sociedad que de por sí parece haber abandonado su norte moral. Los protagonistas en Sueños de salitre asumen una postura de indiferencia y definen su razón de ser en la simple sobrevivencia para sucumbir finalmente en la comprensión de que se necesita al otro. En esta última de las tres novelas hasta ahora publicadas, aparecen el humor y la ironía como recursos literarios además de un vocabulario riquísimo, con una retórica tirando a lo barroco que hasta ahora no se ha visto en la obra de Imbert Brugal. También se observa que a pesar suyo, la visión de mundo de la autora permite vislumbrar cierto optimismo.

En este trabajo voy a demostrar que la perspectiva de Imbert Brugal para con la mujer es bastante negativa mediante un estudio de las tres novelas mencionadas arriba. Ya que el cuerpo femenino se entiende como metáfora de la nación está claro que Imbert Brugal vincula la evolución de la mujer dominica del sistema del mundo pos-colonial con el país mismo en términos socio histórico. Al colocar el destino y la identidad del país en el cuerpo de una mujer, Imbert Brugal propone una revolución en la imagen de cómo se perciben tanto el destino como la identidad del país.

Panel #3A. Gender and History in Hispanic Caribbean
"Views from the Vatican: New Perspectives on Church and State in Revolutionary Mexico, 1917-1930"

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Abstract  
Based on previously unexplored documents from the Vatican's Segretaria dello Stato, our paper examines the Vatican's position toward revolutionary nationalism, the rise of labor movement, and the struggle for land reform in Mexico following the Constitution of 1917. We will pay special attention to the position of the papal delegate in Mexico City as well as the viewpoints of the archbishops, and particularly those of Mexico City, Guadalajara, and Morelia.

Panel #1C. Revolutionary Mexico
“Ricardo Bell’s Legacy and Historical Memory in Postrevolutionary Mexico”

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Abstract
Ricardo Bell, the famous British-born clown who performed throughout the Republic from the early 1880s until the Revolution, was the most recognizable individual of late-Porfirian Mexico. He also became an icon and disseminator of a popular national identity. Bell’s fans ranged from President Porfirio Díaz to the working classes. His remarkable costumes, musical abilities, equestrian skills, monologues, physical humour, and riotous albures in his adopted language made him a fixture of Mexican popular culture, referenced by nearly all strata of Mexican society. Friend and well-known poet Juan de Dios Peza summed up Bell’s importance and hybrid identity when he described the clown as “More popular than pulque.”

While my second book will place Bell in his historical, cultural, and transnational context, this presentation will focus on his legacy, in particular the way his historical memory was shaped and employed in Mexico for decades after his death in 1911. This presentation will integrate the story of his family after their return to Mexico in 1917 and their place in the Mexican vaudeville and cinema industries with the way in which Mexicans from across the political and social spectrum remembered Bell and used his memory for both commercial and political purposes. Sources for this presentation will include the Bell Family Archive at Texas Christian University, newspapers, magazines, memoirs, and web sites.
“The Hypothetical Homeland: Hijuelos as Protagonist in Thoughts Without Cigarettes”

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Abstract

Nostalgia permeates Oscar Hijuelos’s fiction. The “messy mood” (499), to use Maja Horn’s designation, is somewhat standard fare for Hijuelos (1951-2013), whose fictional protagonists often struggle to remember Cuba, long to return, and for whom the Cuba of old is a haunting reminder of the dreariness of exile. Many readers probably assume that Hijuelos’s fictive nostalgia is borne out of his own Cuban-American experience. But what happens when Hijuelos is his own protagonist? This study takes as its focus the ways in which Hijuelos builds his recent memoir, Thoughts Without Cigarettes (2011), upon the nostalgic currents that steer his fiction. Of particular interest to me is Hijuelos’s insistence on ordering his memoir around a romanticized projection of Cuba which in turn reveals how little he remembers about it. The biographical tale is imbued with fuzziness and features a registry of expressions that constantly alert the memoir reader to admissions or even confessions of embellishment and artistic license. Thus Thoughts Without Cigarettes brings to light the deep gaps in Hijuelos’s memories of Cuba and posits his and his family’s experience with Cuba in hypothetical, conjectural terms. I read the memoir’s first chapter, notably titled “When I Was Still Cuban,” like a profound declaration of Hijuelos’s own search for Cuba, an emotive journey through his ancestral past in which he projects supposed conversations between his youthful parents, imagines his father’s thoughts as he traveled to New York for the first time, tries to recall details about the cast of Cubans in his neighborhood, and, all the while, exposes with tremendous honesty his loss of Cuban identity.
“Hemingway and Cuban Crime Fiction: Leonardo Padura’s Adiós, Hemingway and Michael Atkinson’s Hemingway Deadlights”

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Abstract

Ernest Hemingway as a public and literary figure maintains an important connection to Cuba more than half a century after leaving the island in July, 1960. This association exists not only in the places that recall the life of the American author in Cuba—such as his Finca Vigía residence on the outskirts of Havana and his two favorite watering holes, the Floridita Bar and La Bodeguita del Medio—but also in recent Cuban and American fiction. For example, there are two mystery novels that recall Hemingway’s life in pre-Revolutionary Havana, Adiós, Hemingway (2001) by Cuban novelist Leonardo Padura Fuentes and Hemingway Deadlights (2009) by the American Michael J. Atkinson. This study examines how each novelist imagines Hemingway in Cuba, and how they use crime fiction to place the writer in two very different versions of the same country. While Padura’s protagonist, retired detective Mario Conde, endeavors to understand Hemingway’s relationship to Cuba as he unravels the mystery of a 1950’s cadaver found on the Finca Vigía property, Atkinson’s Hemingway character—who personally investigates the murder of a friend who was smuggling weapons from Key West to Castro’s rebel army—only has contact with a simplified, tourist’s version of Havana. The Cuban and the American novelists thus write about the same place and the same author as literary character, but end up presenting radically dissimilar views of Hemingway and of pre-Revolutionary Cuba in these two books.

Panel #4A. Dissidence and Mystery in Contemporary Cuban Writing
“A Troubled South American Economic Integration Scheme (the Andean Community): Can a Combination of Diplomacy and Market Forces Guarantee its Long Term Success?”

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Abstract
The long course of this little known and rather unstudied regional integration scheme merits greater examination. The Andean Community (subsequently abbreviated to AC) has had a rocky 44-year history. A few examples of these challenges are: some of the countries have been at war, their economic model was drastically reshaped due the Latin American Debt Crisis of 1980’s, the region has become a major exporter of illicit drugs with wide-ranging effects on external and intra-pact trade, China’s cheap exports may be weakening industrialization, and past military as well as current intransigent populist regimes have raised tensions among pact members. Besides a historical treatment, the AP’s course will be studied using two broad but complementary approaches. The first approach will consist of the analysis of major treaties and diplomatic initiatives by the US and the EU towards the AC. Specifically, diplomatic initiatives taken by the United States and the European Union, the AC’s major external trading partners, toward the pact will be described and contrasted in terms of their contribution to the AC’s economic integration. Then, the AC’s growth in intra-regional trade will be measured and compared to similar economic integration schemes. Economic literature on the effects on AC members of EU and US the trade policies will also be amply examined. Drug eradication programs and its effects on AC intra-regional trade will be examined in particular. Finally, the study’s conclusions, among other things, may demonstrate the relative importance of diplomatic initiatives and economic forces in promoting economic integration.
“La ciudad intervenida: reconfiguraciones del espacio exílico por los narradores del Mariel”

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Abstract
En mi trabajo analizo cómo la narrativa de Reinaldo Arenas, Carlos Victoria y Guillermo Rosales, autores de la generación del Mariel, resuelve textualmente problemáticas afines al hecho diaspórico: las relaciones con el pasado y con la geografía en que está inscrito, la fragmentación del sujeto entre el espacio de la memoria y el de la experiencia –aquí versus allá– y las reterritorializaciones de un nuevo entorno cultural dominante, el país de destino, activadas por la nostalgia. Asumo estos textos literarios como prácticas culturales diaspóricas que rediseñan dos ciudades de la comunidad cubana en el exilio: Miami y Nueva York. Para ello me apoyo, entre otras perspectivas teóricas, del concepto de Arjun Appadurai de “translocalidades” para hablar de focos interétnicos al margen del control del Estado.
“Latino Immigrants’ Healthcare Choices and Economic Rationales: An Exploratory Analysis of a South Floridian Immigrant Community”

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Abstract
Studies show that the majority of Latino immigrants are not using U.S. healthcare systems though the reasons for this are not exactly clear. While most sociological research finds that this is due to either structural barriers, such as lack of health insurance and lack of English proficiency, or cultural preferences towards native healthcare systems, such as immigrants; lack of trust in American doctors and medication, their preferences for the personalized attention they receive from Latino doctors, family influences, and lack of strong social networks and social isolation, the actual causal logic underlying this orientation requires further explanation. In order to address this issue, the author conducted a qualitative, exploratory study of the healthcare preferences of a sample of first generation immigrants in South Florida, a geographic area known for its vast Latino population living in urban areas and where Spanish is widely spoken among medical staff. The author finds that in the area where cultural barriers, a causal factor influencing Latino immigrants’ decision, the central intervening aspect underlying the healthcare decision of this population is a cost-benefit analysis of using healthcare in the United States vs. their native country. Women who have health insurance and more knowledge about local medical facilities and procedures are more likely to use U.S. healthcare, provided the cost does not exceed the price in their native country (e.g., dental care), while women who do not have health insurance opt for transnational healthcare practices.

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Abstract  
Mixed-member electoral systems became a popular choice for “electoral engineers” in the 1990s. Countries as diverse as Venezuela, Hungary, Lesotho, and Italy adopted the system. The assumption was that introducing single-member districts (SMDs) in countries that used list proportional representation electoral systems would introduce “constituency” oriented legislators who could be more easily held accountable to voters. Bolivia’s experience, however, suggests some problems with mixed-member systems applied to new democracies with significant regional cleavages. One key difference with other countries that adopted mixed-member systems is that Bolivia had a highly volatile multiparty system. Prior work has suggested that the introduction of SMDs was associated with increased seat volatility, the rise of “outsider” politicians, and a drift towards “regionalization” of politics. This paper explores some of the associated problems identified with the adoption of a mixed-member electoral system in Bolivia. It does so through a candidate-level analysis looking demographic differences between winners and losers, particularly with regard to prior political experience, partisanship, occupation, gender, and “localness” (using biographical data to determine if candidates were born or educated or otherwise have established ties in the electoral district). The paper hypothesizes that SMD candidates with strong local ties are advantaged over candidates with strong party loyalty and/or prior political experience. Further, the paper hypothesizes that in the context of highly fragmented electorates, SMD contests privilege well organized minorities. If so, this suggests that mixed-member electoral systems that adopt SMD constituency elections may not be an appropriate for countries with volatile multiparty systems.
“La derechización de algunos intelectuales revolucionarios mexicanos”

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Abstract
Se analizará el pensamiento de intelectuales progresistas como Luis Cabrera y José Vasconcelos, quienes a partir del cardenismo (1934-1940) fueron adoptando posturas conservadoras frente a las reformas sociales de este gobierno. La pesquisa se hará a partir de sus escritos periodísticos y, sus memorias, en el caso de Vasconcelos, a fin de documentar las raíces de su ruptura con la familia revolucionaria agrupada en el PNR y hacer explícito las razones de su viraje ideológico frente a lo que se consideraba como “revolucionario”.

Panel #1C. Revolutionary Mexico
Abstract
The talented and ambitious Liberal Belisario Porras (1856-1942), a native of the Panamanian province of Las Tablas, entered politics early and paid his dues, in military service, exile, and at one point the loss of his nationality. So when he emerged as the natural candidate for president of his young nation in 1912, it seemed the culmination of his life’s trajectory. The previous presidents had been hapless, mortally ill, or unacceptable to the United States, so Porras’s emergence as a sole candidate presaged a constructive 4-year term.
Porras’s first term saw a number of consolidations and advancements in nation-building (the country had only become independent in 1903). He pressed on the United States to improve the terms under which the colossus built the canal and later established regular operations. He oversaw construction of water and sewage systems in the capital, a number of schools, many roads, and telegraph lines. In the western province of Chiriqui he let a contract for a railroad that would transport bananas to the port of Armuelles. Still a number of irritants stirred animosity between Porras and U.S. authorities.
In 1916 Porras stepped down and took up the job of minister in Washington (called the “stage upon which future presidents were auditioned”), where he pressed for improved treatment for the nation vis-à-vis the recently inaugurated Panama Canal. His ministry was cut short by the death of the sitting president, so he returned and was chosen interim president for the remainder of the term. In 1920 he won election for another 4-year term. His influence finally waned when his hand-picked successor, neophyte Rodolfo Chairi (1924-28), kicked off the traces and got rid of most of Porras’s appointees. A coup in 1930 definitively ended Porras’s long and productive time as head of state. Panama emerged in the 1920s as a well-organized and efficient nation.
“Las ciudades como escenarios de un peregrinaje distópico en Sopa de Caracol, una novela de Arturo Arias”

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Abstract
En esta ponencia analizaré Sopa de Caracol, la penúltima novela del autor guatemalteco Arturo Arias. En dicha obra el autor hace una exploración crítica de la experiencia vivida por algunos militantes de la izquierda guatemalteca dentro y fuera del país y de la frustración del sueño utópico guerrillero. En esta obra varias ciudades del "primer" y "tercer" mundo se convierten en escenarios y espacios ambientales y culturales en los que la actividad guerrillera se sitúa y es afectada por diversas condiciones. Mi propósito es analizar a partir del interaccionismo simbólico como estos espacios citadinos propulsan, cohíben o influyen en la actuación, la conducta y la identidad de los personajes, y como estas ciudades se convierten en escenarios diversos y psicológicamente influyentes en la experimentación y/o manifestación de la violencia política, la conspiración y la actividad insurgente, el exilio y la marginación, el libertinaje y la sensualidad.
“Abolition and its Malcontents: The Sale of a Freed Slave in Piura, Peru”

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Abstract
This paper analyzes an 1855 court case brought against a Piuran aristocrat for knowingly selling a former slave under the pretext that she was the legal owner. The former owner denied any knowledge of her slave’s freedom and was pressed for documentation of ownership. Remarkably, neither the prosecuting attorney nor the defense mentioned the national President Ramón Castilla’s decree made half a year prior to the transaction effectively abolishing the institution of slavery in Peru. Indeed, the absences as well as the content of the legal battle between Seminario and Dias reveal a great deal about a local reality in contrast to national legal and economic authority. How could a former slave not be aware of her freed status? The court case that ensued between October 1855 and February 1856 in Piura offers a window to understand the social conditions in northern Peru’s transition from slavery to wage-labor economy. This case suggests that the social attitudes toward Afro-descended Peruvians and even the status of slave itself did not quickly change with this decree. Mariana Raygada’s lack of knowledge of her own freedom only begins to explain her continued status as a slave, as this paper will show. What other factors allowed slavery to continue after its abolition? How representative of Afro-Peruvian post-abolition social realities is this case? This paper aims to answer these questions by examining the local versus the national context, analyzing the language of the case, and discussing the theoretical challenges of historical silence.
“De Europa y la provincia mexicana hacia la Ciudad de México: desplazamiento y marginación en La clase media (1859) de Juan Díaz Covarrubias”

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Abstract
Este trabajo estudia la metáfora del viaje (hacia la Ciudad de México) como un desplazamiento hacia el desamparo social, político y económico de un sublime sector de la endeble clase media proveniente de la provincia en México en vísperas de la Reforma juarista. El estudio profundiza en dicha metáfora con sus varias connotaciones tanto físicas como políticas y culturales contrastando las circunstancias de la clase media con el sector que Díaz Covarrubias identifica como rezago de “aristocracia” colonial, el cual después de la Independencia había degradado en una oligarquía de ambiciones y reclamos de privilegios de su clase. Los protagonistas de la clase media son Román y Gabriel, el uno médico y el otro pasante de abogado, quienes por ser de provincia y no contar con relaciones ni recursos en la Ciudad de México viven en ésta a la sombra de los valores y el poder de la acaudalada aristocracia capitalina. A diferencia de dicha “¡Aristocracia arlequín!” que defiende y se sostiene como tal en base a su apariencia, intereses materiales y preferencias por lo europeo, estos jóvenes sostienen su martirizante realidad (su “viaje” en detrimento de su estado emocional y material) con la moral muy en alto y la fe inquebrantable en que habrán de venir tiempos mejores para individuos como ellos dedicados al trabajo, el honor de la verdad, de las ciencias y las leyes disponibles al progreso de la comunidad. Díaz Covarrubias preveía la honorabilidad de la profesión de estos jóvenes—pobres pero honrados—como la base de su ideal. Era ésta la expresión literaria de una reforma sociopolítica cuyo autor se perfilaba, a la vez que visionario, como redentor de este nuevo sector y modelo influyente de sociabilidad del que él también se sentía parte, esto es, la burguesía liberal que habría de establecerse en el poder una vez restaurada la República en 1867.
“From Limbo to Nationhood: Carnival Esthetics, Hybrid Spaces and Ear Lovelace’s Nationalist Discourse”

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Abstract

This paper looks the foundation of ethnic tensions as well as the dynamics of resolving the fragmentation of the Trinidadian national space in Earl Lovelace’s The Dragon Can’t Dance, Salt, and Is Just a Movie. Scholars commonly view that ethnic tensions between Afro-Trinidadians and Indo-Trinidadians impede the establishment of a stronger Trinidadian nation. Yet, there is a misrepresentation of the roots of the tensions between these diasporic groups, which produces inappropriate discourses on the negotiation of the multi-ethnic Trinidadian national space. Some scholars conceive the tensions as a result of the Trinidadians’ and Indo-Trinidadians’ rejection of each other’s identity in reference to the ideals of Western identity. Others view that the tensions stemming from competition over resource control, and political leadership. These scholars in fact overlook the colonial “divide” and “rule policies” as the foundation of ethnic tensions in Trinidad. I argue that Lovelace, through his novels, sees the nature of the indenture system as the fundamental factor of ethnic mistrust and divisions in Trinidad. The indenture system reinforced the historical negation of humanity to Afro-Trinidadians, and although it affected the Indo-Trinidadians’ humanity to a lesser extent, permitted them to aspire economic prosperity. Lovelace, as I argue, therefore conceives culture as the space where the humanity of both Afro-Trinidadians and Indo-Trinidadians can be restored and ethnic tensions contained. Carnival is the cultural space where Lovelace envisions the restoration of the fragmentation of the Trinidadian national space. Carnival, however, will only be a potential for national unity if it is inscribed in a political agenda.
“Billy Clarke, ‘The Champion of Central America’: An African American Fighter and Promoter in 1890s Guatemala”

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Abstract
Beginning in the late 1880s, spurred by the promise of employment building an inter-oceanic railroad, African Americans began to journey to the Central American republic of Guatemala. Many believed that this relocation would take them to a place where Jim Crow racism was not the predominant and limiting factor it was in the southern United States. For at least one man, railroad work was not the only lure to the region. By the mid-1890s Guatemala had attracted the black athlete and promoter, Billy A. Clarke. While William Schell and William Beezley have written sparingly about Mr. Clarke’s career as a boxer and sports promoter in late 1890s Porfirian Mexico, we know now that Clarke visited Guatemala first. While there, with his sometime partner and sometime rival, the boxer Rod Lewis, also an African American, Clarke managed not only to operate a gymnasium in which he taught the “Art of Pugilism,” staged several prize fights, and for a time, captured the imagination of the capital’s elite. Guatemala was ruled by first president, and later, dictator, General Jose Maria Reina Barrios during those years. A globalizer enamored with European architecture and North American technology and modernization, the environment fostered by Reina Barrios in the mid-1890s not only drew railroad workers but also numerous other outsiders promising to bring the outside world to the highland capital of Guatemala City. Into this setting came Billy A. Clarke, drawn by the same baseline possibilities of solid work and less Jim Crow as his African American railroad compatriots but with the additional promise that his individual skills as a fighter and promoter might reap even bigger rewards. The story of Clark in Guatemala is one of race and the creation of identity through careful self-promotion. Banking on a combination image of the exotic and powerful African and the North American armed with “know-how” and scientific fighting skills, Clarke became a Guatemala City celebrity and was eventually known as the “Champion of Central America."
“La Argentina del realismo trágico: pedagogía y adolescencia en La República de Trapalanda de Marco Denevi”

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Abstract
El trabajo intenta articular un espacio de reflexión crítica que haga visible las causas de las desdichas de la historia argentina, especialmente a partir del primer golpe militar en el año 1930, de acuerdo al análisis de los procedimientos discursivos abordados por Marco Denevi (1922-1998) en su obra La República de Trapalanda (1989). Hasta el golpe militar del 6 de septiembre de 1930, la clase hegemónica —la burguesía agropecuaria de la pampa húmeda— fue capaz de llevar adelante un programa coherente y audaz de modernización basado en un proyecto con matices liberales, positivistas y conservadores. El dominio de ese polo hegemónico transformó a un país atrasado, postergado y periférico en una de las naciones con un desarrollo económico sin precedentes, hecho que, por sus ribetes excepcionales y singulares, despertó la admiración de no pocos países. Lo cual podría atribuirsele la calificación de realismo mágico a esos años de creencia en el progreso indefinido entre 1870 a 1930. El “milagro argentino”, la predestinación a la grandeza” o “Dios es argentino” configuran un itinerario alegórico compartido por todas clases sociales. Podría afirmarse que esa Argentina heroica dio paso a la Argentina trágica a partir de la década del 30.
“La búsqueda de la expresión personal y nacional en *Ghosts of cité soleil* y *Viva Cuba libre: Rap is war*”

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**Abstract**

Una de las primeras bandas de rap que impulsó la crítica de las plataformas sociales fue el grupo estadounidense “Grandmaster Flash and the Furious Five” por el lanzamiento de *The message* en 1982, el cual trata las experiencias de angustia y tristeza del hombre ante las barreras sociales y económicas. En este trabajo pretendo analizar cómo grupos de haitianos y cubanos fueron inspirados por el rap estadounidense para crear sus propias interpretaciones del espacio urbano y rural y así criticar la situación política, económica y social en sus países de origen. Este estudio se centra en la representación del discurso crítico del rap como espacio social de resistencia en *Ghosts of cité soleil* y *Viva Cuba libre: Rap is war*. Utilizaré como base teórica principalmente los postulados sobre la noción del espacio, su utilización y representación de los teóricos Henri Lefebvre, Edward Soja y David Harvey.
"La historia y la ficción en la narrativa de Pedro Peix"

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Abstract
Una lectura de *El amor es el placer de la maldad*, una colección de la obra narrativa del autor dominicano Pedro Peix, el hilo temático que une su narrativa. En sus colecciones de cuentos, el autor se enfrenta a la historia dominicana de las primeras décadas del siglo veinte y el caos de su luchas caudillistas. Juan Bosch en *Camino real*, su primera colección de cuentos, examina el mismo período y Peix, se enfrenta al reto de este modelo y lo supera, gracias a su uso de las técnicas literarias del Boom y el post-Boom, así como una problematización de la relación entre la ficción y la historia. En este trabajo me concentraré especialmente en su narración “Los despojos del cóndor,” en la cual se observa en forma particularmente aguda la tensión entre estas dos formas de representación.
“Florida Overseas: La Florida del Inca in Early Modern France”

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Abstract

The Inca Garcilaso de la Vega’s La Florida del Inca (1605) rewrites several eyewitness accounts of Hernando de Soto’s expedition through the Caribbean and the southeastern United States in a variety of discursive registers. Garcilaso’s stories of confrontations and alliances between native, Spanish and French people can be situated in relation to multiple literary and historiographic traditions. My paper analyzes aspects of Pierre Richelet’s translation of this work, Histoire de la Floride ou Relation de ce qui s’est passé au voyage de Ferdinand de Soto, pour la conquête de ce pays… (1670), and its subsequent editions (1709 – 1785) to examine the significance of the stories in early modern France.

The first part of my paper discusses the material and visual particularities of each edition and situates them in relation to the cultural and economic factors that led to their printing and reprinting. The second part analyzes their changing paratexts, or supplementary materials included in different editions, to understand how the translator and publishers of Histoire de la Floride imagined and attempted to influence the work’s readers. The last part of my paper compares an episode from the Spanish language text to the same one from the French language text to interrogate the different conventions Garcilaso and Richelet use when narrating a conflict between French and Spanish sailors. Asking how Richelet’s translation shaped early modern French visions of the Americas also raises questions about the geographical imaginaries that inform contemporary scholarship on Latin America.
“Translating concepts of race in ‘Nuestra America’”

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Abstract
José Marti’s landmark essay “Nuestra America” has become a canonical piece not only in Spanish American literature courses but also in Latin American Studies, American Studies, and United States literature classes. Because the essay is now read and studied extensively in English, it is important to see how key concepts are conveyed through translation. This paper studies five different translations into English of “Nuestra America and analyzes how they differ in expressing Marti’s ideas about race and ethnic identification. The translations, in some cases, offer markedly different interpretations of Marti’s message. How, then, is a reader to know what Marti intended? The paper concludes with contextual information that provides a framework for understanding both the text and the translations.
“‘Fiery’ Foods and Restaurants as Institutions: Mexican Immigration and Foodways in New Orleans from 1920-1940s”

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Abstract
Rarely in discussions of New Orleans’ mythic gastronomic reputation is the historical and global role of Mexican cuisine. Since Hurricane Katrina in 2005, a surge of Central American and Mexican food vendors popped up throughout the city to satisfy the cravings of Latino reconstruction workers. While many scholars cite this post-Katrina influx of these workers as the pivotal turning point that introduced New Orleans to Latin flavors, this paper challenges that paradigm. Rather than emerging as a new gastronomic phenomenon in post-Katrina New Orleans, this research contends that by the mid-twentieth century the presence of Central American and Mexican food vendors had already been established within the social fabric of the city. However, the Eurocentric culinary obsession and the racialized discourse rampant during that time period diluted the cultural importance of these food establishments. Drawing from city directories and from *Times Picayune* and *La Voz Latina* newspapers, this paper specifically explores the historical presence of these Mexican food vendors in New Orleans from 1920-1940s. By analyzing the silence within the scholarship on these Mexican foodways in a city historically obsessed with its food, this research is twofold. First, it argues that the role of these food establishments is oftentimes overlooked by scholars in that they failed to acknowledge that these spaces served as key venues for collective activity and as cultural showcases for Latino migrants. Second, this research contends that the struggles faced by vendors during this time parallel the contemporary obstacles encountered by Mexican food vendors.
"The Poetic Spaces and Places of Alberto Blanco's *La hora y la neblina*"

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**Abstract**

This presentation will rely on Michel de Certeau's theories of space and place to examine poems in the collection *La hora y la neblina* by the contemporary Mexican poet Alberto Blanco (1951-). In *The Practice of Everyday Life*, Certeau presents his distinct conception of the differences between "spaces" and "places." For Certeau, a *place* is the order in which "elements are distributed in relationships of coexistence;" it is an "instantaneous configuration of positions" (117). *Spaces*, on the other hand, contain another, more dynamic, dimension: "A *space* exists when one takes into consideration vectors of direction, velocities, and time variables. Thus space is composed of intersections of mobile elements. It is, in a sense, actuated by the ensemble of movements deployed within it" (117).

This presentation will explore how Alberto Blanco exploits these definitions to create dynamic texts that ask complex questions about our perception of the relationships between objects, time, and movement. Blanco's poems of the past twenty years call explicit attention to the sources they mine for inspiration (dreams, the visual arts, American rock and roll, landscapes, other poets, scenes from everyday life) but the poetic spaces in which these supposed source texts exist is often much more complex than we might at first imagine.
“The Last of the Mohicans in Spanish: A Racialized Dialogue”

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Abstract
My paper explores the influence of North American James Fenimore Cooper’s 1826 Last of the Mohicans on nineteenth-century Latin American race thinking by analyzing two 1832 Spanish translations of the work, Vicente Pagasartundua’s Ultimo de los mohicanos and J.M.P.’s Ultimo mohicano. While Concha Meléndez, Cynthia Steele, and Doris Sommer, among others, have recognized the importance of Cooper’s novel to the development of romanticism, indianismo, and foundational romance in nineteenth-century Latin America, little attention has been paid to the ways in which the region’s writers of the time might have accessed Cooper’s text, which most of them only could have encountered in translation. Negotiating the divergences between the British colonial racial hierarchy and the somewhat different realities of the Hispanic target culture, Pagasartundua and J.M.P., through their modifications to the source text, point to the importance of Cooper’s racialized vision of New-World society for the reception of his work in nineteenth-century Spanish America. Meanwhile, the efforts to make the North American story fit the very different ethnographic vocabulary of Latin America suggests the racialized tensions that arose as the newly formed Spanish American republics looked north for models in an effort to break with the Hispanic colonial past. These tensions surface not only in Pagasartundua and J.M.P.’s translations of Cooper’s physical descriptions of his mixed-race characters, but in the uses that Latin American writers --such as the Argentine Eduarda Mansilla de Garcia (1860) and Ecuadorian Juan Leon Mera (1877)-- make of those figures in their adaptations of Cooper’s novel.
“People-to-People Tourism and the Private Sector in Cuba”

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Abstract

Tourism is a central dimension of globalization, offering a useful lens to study questions of identity, heritage, and commoditization. As tourists visit “othered” destinations, boundaries of identity and nationality are both maintained and threatened by the constant flow of people and images across these boundaries. Tourism has been touted as a route to economic sustainability and both national and local prosperity. In the case of Cuba, the creation of the tourism industry helped the Cuban nation survive the economic crisis known as the “Special Period” which was spurred by the fall of the Soviet Union and tourism has since emerged as a leading industry in Cuba. While there are restrictions on US travel to Cuba, in 2011 President Barack Obama decided to ease these restrictions for Americans travelling on educational People-to-People licenses, making American tourists the 3rd largest nationality of tourists to the island. There is a lack of research on the interpersonal outcomes of the short-term tours to Cuba for Americans. As tourists view floorshows at the Tropicana, visit the Bay of Pigs museum, or sip a mojito from the rooftop of the Parque Central hotel, it is often easy to forget the importance of tourism in Cuba’s development plan and the disconnect between the tourist circuit and the daily Cuban experience. In this paper I will reflect on my experiences as an academic director in Cuba for Tulane University and as a site coordinator, tour leader, and “tour expert” for Insight Cuba and National Geographic People-to-People educational tours. This paper will critically analyze the cataclysmic changes in Cuban society brought on by the new guidelines for the private market in Cuba (whose first draft was written in 2010) at the same moment that People-to-People tours are also increasing. This paper will conclude that private “cuentapropistas” (private workers) are capitalizing on the expansion of the People-to-People industry, whose interactions had previously been regulated solely by the Cuban State.
“Remembering and Forgetting in Alegría’s Stories for Children”

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Abstract
One of Alegría’s predominant themes in her work for adults emphasizes the political and social need to remember, especially those events that official history attempts to erase. Alegría’s message in her three stories for children published in Tres cuentos (1958), seems paradoxically to undermine that subtext for adults. The three stories include “El niño que buscaba ayer,” which was reprinted in 1995 for the EnCuento series, a fairly recent Mexican attempt to join famous Spanish speaking authors with world famous artists in a literary series dedicated to children. The second story “La historia del sauce inconforme” was translated into English by Darwin J. Flakoll, Alegría’s husband and collaborator, and published in a volume of Children’s Literature in 1985. The last story, “Bení” has virtually disappeared; it has neither been reprinted nor translated nor mentioned at all in the critical literature. All three stories question why one should remember; what can be known through memory; why one should forget; what can be known about the present in isolation from the past. Her children’s stories when compared to her work for adults elicit still more questions. Should adults try to remember what, as children, they have forgotten? Is remembering too painful to ask of children? Can identity effectively be established if there is no memory of the past self? Most important, however, the subtext of Alegría’s fiction for children appears to put her young readers in a double bind by suggesting that they should somehow both remember and forget simultaneously. This study looks at the problem of mixed messages and conflicting expectations in Alegría’s stories for children in an attempt to understand her epistemological views regarding the conscious and unconscious acts of remembering and forgetting.
“Droughts, Defaults, and Miracles: The Impact of External Shocks on the Domestic Politics of Argentina and Australia, 1870-1913”

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Abstract
The twentieth-century development trajectory of Argentina is generally described as a puzzle. Ranking as one of the world’s richest countries (in per capita terms) on the eve of World War One, the country entered a long period of relative economic decline after 1945 and famously collapsed in the early 2000s. It is thus surprising to realize that Argentina was frequently and favorably compared to other regions of recent settlement, like Australia and Canada. Although their experiences are the subject of comparisons for other time periods and themes, this paper focuses on the impact of external variables on domestic politics in Argentina and Australia between 1870 and 1913. Like Australia, Argentina was rich in natural resources, attracted large numbers of European immigrants, received substantial inflows of European capital (mainly British), and was heavily reliant on commodity exports for its development. Yet their experiences were profoundly marked by external shocks during the 1890s. Although not clearly evident at the time their responses would result in significantly important differences in the long run. I will argue that it was not a single intervening factor but a variety of factors (history, climate, resource endowments, institutions, economic ideas, population distribution, etc.) that explain these divergent responses.
“Reconfiguración del banquete neobarroco en 'Un loco dentre del baño' por Ena Lucía Portela”

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Abstract
Se propone un análisis del sonado cuento "Un loco dentro del baño" por la notada escritora cubana Ena Lucía Portela como una apropiación crítica de la estética neobarroca de escritores excluidos del canon literario cubano durante la época soviética (Reinaldo Arenas, Severo Sarduy y, sobre todo, Virgilio Piñero) por árbitros de la literatura cubana (i.e., Cintio Vitier). El análisis se enfocará en la reconfiguración carnavalesca del tropo neobarroco del banquete en el cuento. Sugeriré que el cuento de Portela se lea en parte como respuesta crítica a formas en que la literatura neobarroca cubana de los años sesenta se conmemoró como signo de reconciliación cultural durante los años noventa, e.g., la recuperación optimista del banquete lezamiano en el cuento "El lobo, el bosque y el hombre nuevo" por Senel Paz y en la versión filmica _Fresa y chocolate_ por Tomás Gutiérrez Alea.
“Laborious dedication”: Good Governance and Agrarian Development in Revolutionary Mexico City

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Abstract
The 1912 Lake Texcoco Public Works Project was a government sponsored scheme designed to dry the majority of the lake to improve rural agricultural productivity and sanitary management in Mexico City. The plan promised to modernize the urban water utilities and alter the lake’s abject waters into a productive agricultural zone. Instead, the life of the project was threatened by the revolution and several engineering mishaps at the site during 1913 to 1917. Despite an insubordinate lead engineer, President Francisco I. Madero’s assassination, Victoriano Huerta’s coup d’état, and Venustiano Carranza’s provisional government, the project continued to persevere through these four years without a stable cabinet based on the institutional power of the Caja de Préstamos para Obras de Irrigación y Fomento de la Agricultura (Lending Institution for Irrigation Works and Agricultural Development).
This paper explores that the transparent economic and techno-political actions taken by the Caja during 1915-1917 provided enough stability for the project to endure turbulent times. Despite previous historical narratives generalizing the Caja as a corrupted agency, this microhistorical case analysis reevaluates and challenges previous claims by demonstrating that the administration, maintenance, and operation of the Lake Texcoco scheme followed and promoted sound practice. Madero’s reforms caused the centralization of power to the Caja over the 1912 project, providing several organizational and policy measures to counteract issues with water access and agricultural land development through the Caja. The Caja’s ability to govern the project demonstrated that key nation-building efforts could withstand local and national crises through good governance.

Panel # 1C. Revolutionary Mexico
“American Treasure in the Political Economy of Western Europe, 1503-1818”

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Abstract
This paper examines the impact of American treasure, particularly silver, upon the nation-states of Western Europe—and upon the world at large—from 1503, when precious metals from the New World started reaching Spain, to the early nineteenth century, when paper currency and other non-bullion media of exchange had supplanted metallic money as the preferred vehicle of economic exchange. The year 1818 is significant because that was the first time that the Chinese exported significant amounts of silver to pay for foreign commodities.

The paper argues that because silver from Peruvian and Mexican mines doubled, even tripled, the European money supply over the period covered, American treasure played a significant role in speeding nation-state consolidation in Western Europe generally and in Holland and England particularly. Owing to the fact that American silver was the chief token of exchange in the European nations’ trade with Asia this precious metal figuratively paved the commercial sea road between West and East, permitting Western European nations, most notably Great Britain, to project power into Asia. Whether in the form of Spanish “pieces of eight,” or in ingot form, most American silver ultimately flowed to China. It reached the Celestial Empire both from the west and from the east (via the Acapulco-Manila route). Hence silver extracted from American mines played a pivotal role in making the world the “globalized” place that it is today.
“That Almost Foreign Tyranny”: Politics in Yucatán during the 1960s

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Abstract
By the 1960s, Yucatán’s long history of troubled relations with the Mexican central government was very old news. The state differs ethnically and linguistically from most of Mexico; its economy, based on the export of henequen from the mid-nineteenth century, was historically oriented more toward the United States and the Caribbean than toward Mexico proper; and its geographical isolation from the center was such that it was not connected by road to Mexico City until 1960. The state had several times sought to separate from Mexico, most recently in 1917. The U.S. consular agent noted that Yucatecans tended to view Mexico as “that almost foreign tyranny.”

The efforts by the Institutional Revolutionary Party (PRI) to centralize power encountered a curious set of obstacles in Yucatán. Many Yucatecans found it easy to blame the federal government’s policies for the steady decline of the state’s major industry, the production and export of henequen fiber. They also tended to fault the central government for a host of other problems, from corruption to the high cost of drinking water. Strident opposition to the PRI arose during the 1960s, largely among the urban middle class and rural poor. The National Action Party (PAN), benefitting greatly from PRI corruption and incompetence, made tremendous strides, capturing the Mérida municipal government in 1967 and mounting a strong gubernatorial campaign in 1969.

This presentation will look at the various methods the PRI used to prevent a PAN takeover of Yucatán, examining in the process how the complex ways in which ethnicity, economics, culture and gender played into the tortuous relationship between center and periphery.
“What’s the Plural of Jesus? Indigenous Hero Twins and Fractured Logics”

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Abstract
Hero twins are pervasive across the Americas in indigenous narratives; and their centrality, especially in myths of origin, gives these narratives a distinctive character respective to traditional Western myths of origin. However, this duality rarely seems necessary in terms of the narrative situations they enable. In general the hero twins act in concert and provide little narrative contrast in terms of their motivations or the repercussions for their actions. For example, the fact that the hero role in the Maya K’iche’ Popol Wuj is played by twins rather than by a single hero for the most part does not seem to provide an obvious narrative benefit. Therefore, I argue that hero twins function in indigenous narratives primarily to fracture logics and not to drive the narrative line. I start with a comparison of the famous hero twins in the Popol Wuj and the Navajo Diné Bahane’. Then I look at the decidedly non-heroic twin-like characters in Luis de Lión’s Time Commences in Xibalbá to begin to answer the following questions: How do these “twins” simultaneously renew and fracture indigenous logics? How has indigenous literature used this and other fractured logics to fight its way out of the magic realist box? How does Xibalbá challenge current notions of authenticity by both drawing from and rupturing the continuity of classic indigenous literatures? What part have alternative logics played in achieving indigenous political agency in contemporary Guatemala and Chiapas?
“Nexus of Rivalry: Recent Developments in Nicaragua's Aspirations for a Transoceanic Canal”

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Abstract

I am submitting this proposal in response to the Call for Papers for the 2014 Annual Meeting of the Southeastern Council of Latin American Studies. In my presentation, I will discuss Nicaragua’s aspirations for the construction of a canal with an emphasis on the recent negotiation of an agreement between Nicaragua and China.

As one might expect, this topic affords the opportunity to analyze the impact such a canal, if completed, would have on the political influence of the United States throughout the region. In so doing, however, we can also examine the comparative bellicose response of the United States to the intentions of Iran and Venezuela to finance the construction of a canal earlier in the 21st century as compared to the relative silence of the United States in response to China’s negotiations. As the 2010 “Google Maps” invasion of Costa Rica by Nicaragua and disputes between Colombia and Nicaragua over expanded maritime boundaries in the past year have further shown, the potential addition of a new canal has already resonated across several other sectors of Inter-American relations.

Aside from the consideration of political influence and territorial rights in the region, though, I will also examine changes in China’s Foreign Direct Investment strategies in Latin America, the astounding growth in the impact of dollar value and volume of trade between China and the nations of Latin America, and the implications of ongoing developments in China’s relationship with these nations on the evolution of trading blocs and agreements that are currently under negotiation, such as the Trans-Pacific Strategic Economic Partnership.
“The Impact of Taxes and Social Spending on Inequality and Poverty in Argentina, Bolivia, Mexico, Peru and Uruguay: An Overview”

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Abstract
How much redistribution and poverty reduction is being accomplished in Latin America through social spending, subsidies, and taxes? Standard fiscal incidence analyses applied to Argentina, Bolivia, Brazil, Mexico, Peru, and Uruguay using a comparable methodology yields the following results. Direct taxes and cash transfers reduce inequality and poverty by nontrivial amounts in Argentina, Brazil, and Uruguay but less so in Bolivia, Mexico, and Peru. While direct taxes are progressive, the redistributive impact is small because direct taxes as a share of GDP are generally low. Cash transfers are quite progressive in absolute terms, except in Bolivia where programs are not targeted to the poor. In Bolivia and Brazil, indirect taxes more than offset the poverty-reducing impact of cash transfers. When one includes the in-kind transfers in education and health, valued at government costs, they reduce inequality in all countries by considerably more than cash transfers, reflecting their relative size.

Panel # 4C. The Impact of External Shocks, Mobility, Taxes and Aid
“Agroecology in Latin America: Food Production That Liberates”

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Abstract
This paper investigates the plausibility of alternatives to the present system of global capitalism and globalization. A key issue of contention between activists, reformers, and status-quo defenders on the issue of global capitalism’s viability is agricultural production. Literature in political science, agrarian studies, and globalization studies weigh in on the viability of feeding a growing world population in an era of volatility in the availability and affordability of food. One method, the cooperative or fair trade movement, calls for the creation of consumption incentives communicated through labeling. The other is agroecology. Agroecology is a form of agricultural production that refuses the use of chemical inputs such as fertilizers and pesticides. Next, it emphasizes the use of multi-crop and animal production on the same farm and on a small-scale to permit all parts of production to be used inter-dependently to reduce input costs and improve soil quality replenishment. Research shows that populations can produce more food using these methods and the degree of food sovereignty in a country can be higher to the extent that these methods are used. This paper argues that agroecology is a method of production that through its praxis can lead to new forms of consciousness, while fair trade falls short in this respect. The reason is that agroecology depends on the utilization of local knowledge to develop its specific implementation on any particular farm, in the tradition of Paolo Freire. In addition, the use of agroecological methods rids producers of the need for external inputs and decreases food dependence.
“Reconciling tradition and modernity: The 1960 inauguration of the Museu de Arte Moderna da Bahia”

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Abstract
The self-conscious, fraught search for development and the struggles over the right to determine the meaning and content of “progress,” “modernity,” and brasilidade were defining features of Brazil’s twentieth century. This interdisciplinary panel brings together scholarship that examines the positions of key cultural and political figures on these questions during a pivotal period. In particular, the papers focus on the debates and dialogues between artists, politicians, public intellectuals, educators and technocrats over the place of social groups such as women, workers, the middle class, and Afro-Brazilians in Brazil and the role, if any, such groups should play in state-led development plans. The authors emphasize the contested nature of what it meant to be Brazilian and modern, while highlighting the sources and continuity of conservative discourses underpinning developmentalism that stretched beyond 1964 into the period of military rule in Brazil.
“Revisiting *Limpieza de Sangre*: Old African Christians in the Iberian Atlantic (1500-1640)”

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Abstract
This panel focuses on legal cultures in the Spanish Empire. Collectively, our papers explore the intersection of legal practice and social realities in the Spanish Empire. First, through an investigation of *divorcio* cases from seventeenth-century Lima, Alex Wisnoski demonstrates how witnesses from marginalized groups, especially slaves, proved to be vital witnesses in criticizing abusive, neglectful and unfaithful husbands. Second, Adrian Masters examines the formation of a legal practice among Indians and mestizos in sixteenth-century. Focusing on their petitions for inclusion into religious office, Adrian traces how these lobbies emerged and functioned, and how Indians and mestizos ultimately overcame the Spanish Crown's anti-Indian and anti-mestizo policies by winning over the Vatican. Chloe Ireton demonstrates that hundreds of free black men and women gained royal licenses to travel from Seville to the New World in the sixteenth and early seventeenth century. Chloe explores how free blacks successfully argued at the House of the Trade that they were Royal Vassals, examining the legal culture that evolved between free blacks and Royal Officials. In particular, Chloe examines how legal definitions of religious lineage were defined locally by interrogating disputes that erupted over the legal status of free blacks who died in New World but lived in Old World. Masaki Sato focuses on colonial authorities’ legal schemes against indigenous people in the mid-seventeenth century at the corregimiento of Conchucos. He shows how ecclesiastical and secular legal practices were combined to perpetuate injustices.
“New Pathways in Latin America’s Relations with Caribbean Community (Caricom) States: Challenges and Opportunities”

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Abstract
Since the beginning of the 21st century, small states of the Caribbean have witnessed the emergence of several new integration efforts in Latin America which have led to increasing levels of engagement. From Belize in the North, with its increasing involvement with the Central American Integration System (SICA) to St. Lucia's recent entry to the Bolivarian Alliance for Our America (ALBA) as well as the continuing involvement of Guyana and Suriname in The Union of South American Nations (UNASUR) and the addition of CARICOM's representative in the coordination of the Community of Latin American and Caribbean States (CELAC), the pace of collaboration has developed. Indeed, the reconfigurations in the hemispheric political and economic environment have also influenced new networks which are now being embraced by both state and non-state actors and new areas of interest and collaboration including the environment, security and border integration, among other issues of mutual concern have emerged. However, there still remain some significant gaps and challenges in the coordination of the interaction between the Caribbean and Latin America and this paper seeks to assess the contemporary state of the relations, especially in the wake of the establishment of CELAC and to review the challenges and successes in the context of a changing hemispheric political and socio-economic environment.
“Grandmothers, Land, and Corn: The Maya Woman in the Work of Calixta Gabriel Xiquín”

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Abstract
Calixta Gabriel Xiquín, writer/poet and Kaqchikel Maya spiritual guide, desires to immortalize on paper and in our hearts and minds the history of Guatemala, the cultural identity of the Maya, and the role of women in Maya culture, history, and worldview. In her books, Tejiendo los sucesos en el tiempo (2002) and La cosmovisión maya y las mujeres: aportes desde el punto de vista de una ajq’ij (guía espiritual) kaqchikel (2008), Gabriel Xiquín tells us that “being a woman, indigenous, and poor condemns one to exclusion” (2008), but at the same time she says, “Native woman, in your hands rests Mother Earth and in you resides hope” (2002). She boldly faces the powers of ethnic and gender discrimination and oppression, while at the same time celebrating her community’s heritage and the role of women in both the spiritual and material realms. This presentation will look closely at several of Gabriel Xiquín’s poems and explore the role of women within her worldview. She demands that the world pay attention to the needs and contributions of Maya women and their right to land, corn, and grandmothers – a place and purpose, physical and spiritual sustenance, and a historical legacy.
“Spaces of Insurgency: the New Man Goes to the Jungle”

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Abstract
In “Socialism and Man in Cuba”, Ernesto Guevara noted that the guerrillero, in order to become the New Man, had to completely eradicate any vestiges of bourgeois origin and sensibility. This, he further suggested, was to be achieved through the individual’s complete submission to a conscious process of education that would instate in him the attitudes and habits necessary for the construction of society’s new material foundations. Yet, Guevara never fully articulated what this educational process actually entailed; nor did he address how exactly was the New Man supposed to be born out of the old. Drawing from testimonial narratives written by Central American guerrilla leaders Mario Payeras and Omar Cabezas about their experience in the jungle, I will argue in this paper that the remote, inaccessible areas chosen by guerrilla organizations to start the armed struggle—spaces of insurgency such as the Sierra Maestra in Cuba, the Guatemalan Ixcan or the Cordillera Isabela in Nicaragua—were constructed in the insurgent imaginary as mythic spaces whose function—beyond strategic reasons—was precisely to cure guerrilleros from their bourgeois maladies, allegedly enabling thereby the birth of the New Man. Even if this aspiration ultimately failed, in large part because of the guerrilleros’ own reproduction of the very discourses the New Man was supposed to leave behind, I will nonetheless argue that their conceptualization of these spaces of insurgency not only questioned persistent capitalist/economicist notions of space and time, but also the very conditions of possibility for capitalist accumulation.
“Changing Tides in Intellectual Exile: The Case of the Spanish Republican Exiles in Mexico City, a Gendered Perspective”

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Abstract
Scholars have long studied the literature and activities of Spanish exiles in Mexico City following the Spanish Civil War, 1936-1939. However, the existing historical analyses lack a gendered approach that would help expand our understanding of how exiled Spanish men and women wrote and felt about Mexico—which is significant considering the Soviet Union was the only other country that actively supported the Spanish Republican effort. In the initial years after the exiles’ arrival to Mexico, the writings by both male and female intellectuals demonstrate a common language that expresses similar feelings in the initial years of refuge, evidencing a unified voice of gratitude and hope among exiles in Mexico City. When compared with the literature produced by Spanish exiles in later years, which shows increasing differences in male and female perspectives, the earlier works reveal a unique and unified perspective regarding the sociopolitical climate in Mexico. Later works evidence a divergence in views towards Mexico among exiled intellectuals, and women’s writings and art particularly expose the way foreign women felt in a country that progressive politics were still at odds with a socially conservative culture towards gender roles. This paper argues that the traumatic experience of civil war and exile, along with a collective belief that they would return to Spain, temporarily muted Spanish women’s ideas about gender equality in Mexico that would surface in later works.
“Memory and the Nationalist Imagination in Cuba: Race and Diaspora in History and the Public Sphere”

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Abstract
In 2012 Cuba commemorated the centennial of the 1912 uprising of the “Indenrnt Party of Color.” The recognition of a “race question” on the island reached new heights both in the production of historical research and in public discourse, through film, print media, blogs, colloquia, pedagogy (“educadores populares”), grass-roots independent organizing (the “Red de afrodescendientes”), and international forums that received echo in Cuba (throughout Latin America and in the United States, where African-American intellectuals engaged in a heated exchange with Cuban activists and scholars). This paper will take the long view of how these shifts in political and epistemological approaches to race and racism affect historical interpretation, particularly the canon of independence-era republicanism and the patriotic rituals of nationalist memory that sustain its myths and omissions. It will also propose that the representation of Cuban identity that emerges from scholarly and political debates on the island is altering past discourse of both “Caribbeanness” and “blackness,” as well the language in which authorities and non-governmental protagonists in the conversation express their agendas. Diaspora, in particular, is a controversial concept in the context of official codes of nationalism and sovereignty. Finally, I will discuss the ways in which this controversy has accompanied the incipient formation of independent spaces of dissent and grass-roots empowerment in ways that cannot be fully comprehended through the lens of “pro- vs. anti.-“ analyses of the Cuban revolution and its post-Cold War transition.
“Comparing Discursive Frameworks: The use of Language in the Vieques Class Action Lawsuit”

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Abstract
This paper aims to address the question, how does the discourse surrounding the framing of the right to land, health and environmental concerns, and neocolonial territorial and military policies in Vieques, Puerto Rico vary between the languages used by the US Government versus the grassroots opposition within the Sanchez vs. United States of America class action lawsuit? The lawsuit, which spanned from 2007-2012, was brought against the United States by a collection of 7,125 individuals and estates from the community of Vieques seeking financial compensation for ‘widespread injuries and permanent damage’ caused by the operation of the Atlantix Fleet Weapons Training Facility (AFWTF) by the United States Navy on the island of Vieques. In this paper, I analyze the language used within legal briefings from both sides of the conflict as well as letters and congressional hearings and explore how each party’s use of syntax and semiotics attempts to build ‘strategic frames’ to bolster their argument for or against the Navy’s presence on Vieques. I use a qualitative critical discourse analysis methodology to argue that the language used by the two different groups will display inherent disparities in power and issues of neocolonial global environmental and health inequalities. I found that the Vieques residents frame their claims using discourses of failure to warn, environmental and health consequences and failure to remediate land, while the United States counterframes these claims using discourse of public policy imperatives and sovereign immunity.
“Colonial Spanish methodologies to reshape non-European urban sites and insert their urban culture: Two distinctive examples”

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Abstract  
I am an architect and do independent research on Spanish selection of many Amerindian urban centers in the sixteenth century, redefining them with urban geometry and architecture typically interwoven with non-European components. The objective was implanting their urban philosophy, *p**olítica* *h**umana*. They were planned to be sustainable images of the new faith and culture, and generate *r**epública* *s**ociable*. Contradictions included exploitive Spanish feudalism; frequent marginalization of Amerindians. Forced *c**ongregación* resettlement programs often greatly reduced Amerindian populations.

This study reviews societal objectives implemented at one new city, Pátzcuaro, Michoacán, by the bishop Quiroga, then compares two different Maya sites redefined by overlays of urban design. One was Teabo, a township of Maya allies where friars fitted an ordered geometry among a grouping of massive Maya bases. There is evidence of a societal agenda, with a planned pattern of urban lots for tributary Mayas, and a variation of vernacular Maya cottages, apparent responses to the *oidor* López Medel’s strict *c**ongregación* regulations of c.1552; moderated by the societal objectives.

Teabo is contrasted with Flores, Guatemala, an actual conquest. A colonial plaza, church and fortress were superimposed over a massive Maya platform and temple pyramid. The steep island peak was platted with two perpendicular lanes, accessible for carriages, creating an image of ordered urbanism, but with no societal objectives for Mayas. I prepared a hypothetical reconstruction of the Maya platform and the Spanish fort and plaza. I compared it to the Confederación fort site in Spanish South Alabama, which reinforced data from the chronicles.
“Latin America and the Global Environment: The Management of Environmental Regimes”

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Abstract
The evolution of transnational ecosystem management has now begun to involve stable, cooperative actions across national political boundaries in Latin America. The examples examined here demonstrate the ability of environmental regimes to appropriately address ecosystem sustainability challenges created by politically fragmented spaces in Central and South America. These efforts have led to increased sharing of information, expertise, and management approaches; the strengthening of institutional relationships among scientific organizations, professional associations, governments, and NGOs; and to improving the capabilities for managing conservation efforts more effectively. The paper discusses the socio-political context of trans-boundary ecosystem management, examines international cooperation in ecosystem management implementation in the Gulf of Fonseca (El Salvador, Guatemala, Nicaragua) and in the southwest Amazon (Bolivia, Brazil, Peru). The framework provides a mechanism for comparing the structures of regional collaboration and draws attention to the strategic choices associated with their design and administration. It concludes by discussing some additional challenges and potential paradoxes that complicate decision-making involving the design and administration of ecosystem management efforts in Latin America and globally in the future.
“Space as Narrative Strategy in Reyna Grande’s *Across a Hundred Mountains*”

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Abstract  
In the novel, *Across a Hundred Mountains* (2006) geography and the use of space function as a narrative strategy. The theme of movement is present in the shift from one narrative voice to another, and as the characters migrate between Mexico and the United States. Chicano critics, such as Gloria Anzaldúa, have theorized on the impact of having a metaphorical borderlands identity, but in Grande’s novel, plot development and self-actualization center on her characters illegally and legally crossing the US/Mexico border. For the two protagonists, these crossings are essential to their desire for a just world. Juana longs for her father who disappeared after leaving for the United States. Initially the US is an imagined space, until she crosses the border illegally in order to find him. Adriana is a US woman who flees to Mexico in order to escape her family’s judgment, but there are devastating consequences in her decision to do so. While some of the plot development is predictable, the novel is noteworthy in its ability to give voice to undocumented citizens and expose the difficult experiences this community faces as a consequence of poverty and their place in the global economy. Using theories of space and power such as those proposed by David Harvey, Henri Lefebvre, Michel De Certeau, Edward Soja and Michel Foucault, this paper explores the way that space reflects the characters’ relation to power and serves as a testimonial that calls its readers to action.
“Life-Writing, género y performatividad cultural: montajes fotográficos de Nahui Olin”

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Abstract
La representatividad fotográfica que captura geografía corporal, desnudo femenino y performatividad de la artista mexicana de avanzada Carmen Mondragón (Nahui Olin 1893-1978) arma una propuesta visual estético-política y genérica de carácter disidente en el espacio urbano metropolitano mexicano, intersectándose con modelos cinemáticos hollywoodenses y europeos de lo vampiresco femenino.

Carmen Mondragón, aficionada a los valores intelectuales, creativos y científicos deja testimonio como pintora, dibujante, grabadora, pianista, poeta, ensayista, modelo de murales e inclusive caricaturista. Asume una práctica cultural de vanguardia encarnando su geografía corpórea en fotografías, murales, pinturas, dibujos, caricaturas de otros artistas reconocidos de la época y en sus propias caricaturas de principios de siglo.

Como afirma la crítica cultural Araceli Barbosa, Nahui Olin, organiza una Exposición de desnudos fotográficos en la azotea de su casa-estudio en la segunda calle de 50 de Febrero en la ciudad de México, abierta a sus invitados del 20 al 30 de Septiembre de 1927. Desde nuestra perspectiva, Nahui Olin inaugura un espacio de producción cultural antes inédito a falta de galerías de arte en la urbe mexicana, demarcando significativamente la articulación de un discurso estético del desnudo femenino en un espacio privado para un consumo visual público (“El deseo desnudo” 2009).

El diseño textual auto/bio/gráfico femenino en la fotografía mexicana de principios de siglo parecería reflejar y refractar en la relación subjetividad-lenguaje-corporeidad-discurso visual, la confrontación de la imagen de un yo femenino histórico y culturalmente impuesto, delimitado y representado. El impulso auto/bio/gráfico de Nahui Olin (Carmen Mondragón 1893-1978) en sus montajes fotográficos de desnudos realizados por Antonio Garduño durante los 20s pone en juego una multidireccionalidad de significaciones y de conformaciones codales que intentan desestabilizar registros, modelos de representación e identidades sociales cuestionando las presuposiciones desde las que se configura este sujeto en contra/dicción.

Desde el marco teórico de life-writing, género, arte y performatividad fotográfica considerando marcos conceptuales contenidos en el ensayo de Amelia Jones “Performing the Other as Self: Cindy Sherman and Laura Aguilar Pose the Subject,” en Sidonie Smith y Julia Watson, eds. Interfaces; Women/Autobiography/Image/Performance (Ann Arbor: The University of Michigan Press, 2005) 69:102, nos interesa analizar específicamente la posible intervención del sujeto auto/biográfico de Nahui Olin en su montaje fotográfico espectacular.

Posando en su desnudez en una serie de montajes fotográficos, Nahui Olin a partir de su estética de la pose culturalmente nos incitan a interrogar el concepto de agencia femenina, sujeto contestatario y performatividad cultural genérica. Su “mirada desestabilizante” desde el escenario-espectáculo de sus fotografías, parecería articular cortes fotográficos referenciales que al performativizar su cuerpo/texto interrumpen una mirada masculina cosificante re-
dramatizándose a sí misma desde el marco de las expectativas sociales, culturales y genéricas de su momento.

Este estudio tiene como objeto considerar su cuerpo-texto contexto en relación a su auto/grafía fotográfica planteándonos los quiebres de una mirada masculina al exceder y al excederse desde una mirada propia. Nahui Olín desestabiliza presupuestos de marcos representacionales de género.

Algunos de los elementos a considerar en el análisis de una muestra de fotografías de Nahui Olín tomadas por Antonio Garduño en relación a la propuesta serían:

1) Identificar aquellas marcas o cortes visuales que sedimentan o conforman el espacio performativo puesto en escena desde las propuestas y convenciones de textos visuales de los 20s (lo vampiresco hollywoodense/ europeo)

2) Desmantelar el lenguaje visual, la intencionalidad performativa y la expresión auto/biográfica del sujeto femenino en el escenario (elementos emblemáticos, figurativos, metafóricos, situacionales)

3) Considerar sustratos metanarrativos capturados en la fotografía (artefactos culturales en relación a la mirada-cuerpo-piel del texto fotográfico femenino)

4) Observar la construcción y posicionalidad del sujeto auto/biográfico en negociación con el lector visual (vidente) a partir de texturas, superficies, encuadres, planos y montaje performativo

5) Desmantelar la estética de la pose de Nahui Olín en relación a agencia femenina, autoconocimiento y autofiguración corpórea

6) Considerar el valor crítico del entorno cultural performativo de su casa-galería donde tuvo lugar la exhibición de sus desnudos en el contexto histórico-cultural y performativo de los 20s mexicanos de la urbe.

Panel # 2B. 21st Century Textualities
“From Bottom Up: Reconstructing the city of Lima after the earthquake of 1687”

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Abstract

Bringing a perspective that integrates social history with attention to issues such as the environment and the history of architecture, this project assesses how ordinary people reacted to a natural disaster and how Lima residents, from diverse social positions, ultimately became key players in the process of reconstructing the city. It evaluates the impact of the natural disaster in a period of political and economic changes and the process of rebuilding arguably an important Spanish imperial city outside the peninsula. Thus, it shows how Lima’s inhabitants were responsible for rebuilding Spanish colonialism itself.

The earthquake of 1687 created a critical conjuncture for Lima’s government and ordinary people. The city’s inhabitants were shocked, and sought the assistance of the authorities to supply their increasing demands. My project will explore the everyday responses of ordinary colonial subjects facing a disastrous event. Ordinary people were not passive subjects of the Spanish empire, but active participants in the development of the New World societies. This was obvious after the quake. Facing the destruction of their city, Lima’s residents actively rebuilt their city, in different ways. Although they were initially frightened and certainly sought assistance from the colonial system in different aspects, they soon took action in restoring their private affairs. The data I collected in the archive of the Archbishopric of Lima shows the spiritual and administrative response of some ordinary people such as nuns, priests, artisans, and journeymen.
"The Pope, the Patronato, and Indian and Mestizo Advocacy Groups in the 16th Century Spanish Atlantic"

Adrian Masters
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Abstract
This panel focuses on legal cultures in the Spanish Empire. Collectively, our papers explore the intersection of legal practice and social realities in the Spanish Empire.

First, through an investigation of divorcio cases from seventeenth-century Lima, Alex Wisnoski demonstrates how witnesses from marginalized groups, especially slaves, proved to be vital witnesses in criticizing abusive, neglectful and unfaithful husbands. Second, Adrian Masters examines the formation of a legal practice among Indians and mestizos in sixteenth-century. Focusing on their petitions for inclusion into religious office, Adrian traces how these lobbies emerged and functioned, and how Indians and mestizos ultimately overcame the Spanish Crown's anti-Indian and anti-mestizo policies by winning over the Vatican. Chloe Ireton demonstrates that hundreds of free black men and women gained royal licenses to travel from Seville to the New World in the sixteenth and early seventeenth century. Chloe explores how free blacks successfully argued at the House of the Trade that they were Royal Vassals, examining the legal culture that evolved between free blacks and Royal Officials. In particular, Chloe examines how legal definitions of religious lineage were defined locally by interrogating disputes that erupted over the legal status of free blacks who died in New World but lived in Old World. Masaki Sato focuses on colonial authorities' legal schemes against indigenous people in the mid-seventeenth century at the corregimiento of Conchucos. He shows how ecclesiastical and secular legal practices were combined to perpetuate injustices.
“Border Crossing and Community in Luis Humberto Crosthwaite’s *El gran pretender*”

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Abstract  
The work of Luis Humberto Crosthwaite is characterized by the omnipresence of the border and his native city of Tijuana, which serve not only as the setting, but also as the true protagonist of most of his literary production. Rather than presenting the reader with a stereotypical or unidimensional view of the border, Crosthwaite’s narrative is populated by a multitude of predominantly marginal voices that simultaneously inhabit, resist, and define the often chaotic and violent space of the borderlands of Northern Mexico. This study will analyze how the fragmentary structure and use of narrative voice in Crosthwaite’s text, “El gran pretender,” contributes to its dynamic representation of the border city of Tijuana and the *cholo* community, which existed at the margins of border society. This study will also explore how border crossing defines this particular community, and its significant position on not only the U.S.-Mexican border, but also on *la frontera* which both divides and joins the U.S. and Latin America.
“The Ephemeral and Symbolic Elements of Food Consumption in Aztec Ritual”

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Abstract
[Food was a predominant factor in the public ceremonies orchestrated by the Aztec state. The Aztecs had two significant calendars that organized their ritual life – the 260-day ritual calendar (tonalpohualli) and the 365-day solar calendar (xihuitl). A series of eighteen public ceremonies were connected with their agricultural cycle and the solar calendar. Called veintenas by Spanish chroniclers, these ceremonies provided a continuous annual sequence of ritual activities. Food was present in many of the veintena ceremonies, especially those celebrating fertility deities, and was often included in several ways. The most common was of course as an offering or consumed as part of a feast. However, as will be expanded on, there were also numerous other ways in which food was included in Aztec ritual. This presentation will demonstrate that food was a multifaceted element used in a variety of ways in Aztec rites and added to the ceremonies observed. For the Aztecs food was offered, consumed, gathered, used as a decorative element, used to make sculptural work, represented in sculptural work, and even transformed into a weapon or a threat. Finally, abstaining from food (or fasting) was also a purposeful activity in ritual. In comparing textual and pictorial sources it becomes evident that for the Aztecs, not only were foods transformed in ritual performances through either a physical or symbolic metamorphosis, but the rituals themselves were transformative because of the use of food.]
“Concepts and Boundaries: Corruption, Rule of Law, and Democracy in Mexico”

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Abstract
Most analysts agree that Mexican politics, despite democratization, continues to be plagued by high levels of corruption and weak rule of law. Yet these terms are often poorly defined. Some have suggested that because of its multiple uses the concept of rule of law has become meaningless. Corruption suffers similar definitional quandaries. More importantly, perhaps, it is unclear whether corruption is truly distinct from the rule of law or merely an instance of the lack of rule of law, or whether democratization encompasses a certain fundamental level of the rule of law. This paper has a twofold purpose: first to conceptually explore and develop these terms, and building on this initial step to then present and discuss the various measures of corruption and the rule of law in Mexico since 2000. The fact that these measures do not all measure the same thing highlights key differences. But the broader objective centers on an exploration of the dynamic patterns of corruption and the rule of law in Mexico during the period of democratization, and seeks to differentiate among the areas of strong versus weak rule of law, patterns of corruption and change, and, in turn, to tie these to the patterns of democratization. This preliminary exploration will set the stage for a broader, comparative study of Mexico and the U.S.
“Emisiones de sputnik lejanos: escritores cubanos en la Rusia postsoviética”

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Abstract
En los últimos diez años críticos como Jacqueline Loss y Damaris Puñales Alpízar han demostrado la persistencia hasta el presente de motivos soviéticos en la literatura y las artes plásticas cubanas. Sin embargo, esta atención crónica se ha enfocado fuertemente en los creadores residentes en Cuba o en los centros de la diáspora en Occidente. Mi ponencia representa un nuevo acercamiento, complementario al de Loss y Puñales Alpízar, que se detiene específicamente en los escritores cubanos que han habitado la Rusia postsoviética, como primer paso hacia un estudio cultural más amplio de esta comunidad de emigrados. Se analizará la obra de José Manuel Prieto—novelista residente en la URSS/Rusia 1981-1993—Vérónica Pérez Konina—cuentista y ensayista residente en la URSS/Rusia 1989-presente—y Andrés Mír—poeta y periodista residente en Rusia 2010-presente. Se verá de qué modo su tenue conexión a la lejana comunidad cubana ha sido reforzada por la emergencia de nuevos géneros digitales, y cómo los autores, tanto en obras publicadas tradicionalmente como en los varios blogs que escriben, sirven de puentes culturales entre Cuba y lo que Prieto llama “patria adoptada”. A través de una lectura cuidadosa de las obras compuestas en Rusia y otras que hacen referencia a sus experiencias rusas, propongo trazar los contornos de un nuevo corpus de la literatura cubana, la que se escribe en la Rusia postsoviética.

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Abstract
This paper will explore the lives of women of color, both real and fictional, and how their experiences have been narrativized in novels, plays, and film. During the early decades of the nineteenth century colonists debated their ties to Spain, ideas of independence, and annexation as well as the role of and dependence on slavery, thereby creating tensions within Cuban society. Slowly a consensus emerged that Cuba would be free from its European master but the issue of slavery remained contentious and fraught with anxiety as abolitionist pressures mounted. During the period women of color, both slave and free, lived and worked on plantations and in cities and pueblos all over the island. This paper will show that their presence put the tensions regarding nation and slavery in stark relief. Several works appeared that featured women of color that explored those points of stress and suggested how to navigate the troubled times. More recently Cubans have produced works that re-narrativize these earlier stories but to highlight more salient ideas to the contemporary context. This work will draw on the stories of the lives of Ursula Lambert, Cecilia Valdés, and depictions of enslaved women in several other texts to demonstrate the ways in which these stories have been mobilized with the aim of shaping national identity and historical memory.

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Abstract

It is almost incomprehensible that, less than a century ago, human rights was not an international relations issue; however, in today’s society, it influences foreign policy at every level from the recent crisis in Syria to state gun laws. The last few decades of human rights policies crafted in the United States has been, I argue, heavily impacted by our nation’s relationship with Latin America. In this essay, I will focus on how U.S.-Latin American relations, particularly that demonstrated during the US-backed overthrow of Guatemalan President Jacobo Arbenz in 1954 and the ensuing civil war, shaped the evolution of human rights policy. Through use of federal documents provided in *the Foreign Relations of the United States* digital archive, reports by the Organization of American States and its subsidiary, the Inter-American Commission on Human Rights, and other secondary sources, I will link the human rights violations perpetuated by the Guatemalan crisis to the creation of policy during the last few decades.
“El Perú ante la crisis de Representación Política”

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Abstract
Desde hace más de una década, el Perú viene sufriendo una serie de conflictos sociales, algunos de los cuales tienen su fundamento en la constatación por parte de la ciudadanía de la escasa o nula representación política que ejercen los gobernantes democráticamente elegidos. Esto se traduce en un creciente descrédito del sistema democrático y del sistema de partidos políticos que en el caso de Perú es aún incipiente. Hablar de la construcción de un sistema de partidos políticos en el Perú es una paradoja si tomamos en cuenta que en su mayoría, los clásicos partidos políticos han perdido la confianza de los ciudadanos. Ante este panorama aparecieron agrupaciones políticas improvisadas (liderados por personajes cuasi-mesiánicos) cuyas promesas de bienestar, si bien inicialmente parecían estar bien encaminados, pronto revelaron su carencia de un ideario ideológico claro. Esta crisis de representación, se suma al clima de insatisfacción social que existe por el descubrimiento de una serie de actos de corrupción política por un lado, y por otro lado, la creciente inseguridad ciudadana, los cuales van creando un ambiente en el que se percibe la vulneración constante del principio de autoridad y los derechos fundamentales. Ante esta situación, los ciudadanos se cuestionan seriamente sobre la eficacia del sistema democrático como forma de gobierno. La cuestión es saber si todas estas situaciones negativas han llegado a corroer los cimientos de la democracia, y que alternativas se plantean. ¿Sería viable la reconstrucción del sistema democrático sobre nuevas bases?
“La sonrisa perversa: “Hombre con Minotauro en el pecho” de Enrique Serna.”

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Abstract
“Hombre con minotauro en el pecho” de escritor mexicano contemporáneo Enrique Serna, forma parte de la colección de relatos aparecidos en *Amores de segunda mano*, (2002) publicado por primera vez en 1994. El cuento nos narra, desde la retrospección del personaje principal, la historia que ha padecido desde niño al llevar en su pecho un tatuaje dibujado por Pablo Picasso. Cuentan los biógrafos de pintor, según el relato, que Picasso al darse cuenta de las intenciones comerciales del padre de un niño que lo aproxima en un playa en la Riviera francesa para pedirle un dibujo al pintor conociendo su afecto por los niños, este lo complace pero el dibujo lo realiza en el pecho del niño queriendo con esto, según los biógrafos del pintor, darle una lección al padre. A raíz de ese evento, el personaje con el dibujo en ele pecho sufre una vida de maltratos, confusiones y dislocaciones al otorgársele un valor artístico a la inscripción que lleva en su piel produciendo que el resto de su cuerpo se vuelva solamente el marco, el soporte del dibujo. El personaje pierde su identidad, su espacio social inclusive su condición humana para estar al servicio del consumo intelectual, académico y económico, al convertirse obra de arte viviente sujeto a interpretaciones analíticas de especialistas, objeto/sujeto de prestigio cultural y artefacto de cotización económica dentro del mercado del arte. En nuestro análisis estudiamos como a través del humor paródico y los juegos intertextuales Serna nos enfrenta a una serie de problematizaciones sobre los procesos de lectura e interpretación, la reificación y el fetichismo estético, la crítica artística, las prácticas y consumos culturales en la sociedad presente permeada por las coartadas ideológicas de la sensibilidad posmoderna.
“Globalización e imaginación post-apocalíptica en *Operación Bolívar*, de Edgar Clément”

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**Abstract**

La novela gráfica *Operación Bolívar*, publicada en 1995 por Edgar Clément (México, D.F, 1967), pone en escena el enfrentamiento entre tradiciones católicas y precolombinas en un imaginario urbano post-apocalíptico. *Operación Bolívar* es el relato de las guerras entre los nahuales, los ángeles conquistadores, y los nuevos poderes poscoloniales que luchan entre sí por el control de los mercados y de los recursos naturales, en una contienda de alcance global. El eje fundamental de la narración es la penetración norteamericana en América Latina y la implementación de una “nueva unidad continental” basada en el comercio y la distribución de drogas: en ello consiste la “Operación Bolívar”. Clément crea un ambiente urbano futurista en el que armas de alta tecnología conviven con ángeles diseccionados según el modelo anatómico de Da Vinci, para utilizar sus huesos en la producción del estupefaciente “polvo de ángel”.

Este trabajo se propone una lectura de la novela de Clément como una obra híbrida, en la que los códigos de lo fantástico y lo apocalíptico se mezclan en un *collage* visual, cuyos elementos culturales e históricos trascienden las fronteras nacionales. Se construye así una reflexión acerca de la historia, del concepto de “progreso”, de la dominación poscolonial y de la posición de América Latina en el mundo.
There is much that separates the literary works of Ana Castillo and Elena Poniatowska, a geographical border between the United States and Mexico, literary genre and mechanisms, and the primary language used in the novel. However, a striking similarity found in both of their novels is the attention these authors pay to their female subjects’ body and sexuality. In her article, Jane Lavery explains that Poniatowska’s novel *Tinísima* “involves the exploration of largely uncharted territory: female sexuality and the body, masturbation, menstruation and women enjoying sex for its own sake” (204). Likewise, when writing about Castillo, Kelli Lyon Johnson explains that this author “broadens the sense and power of border crossing to create a space for women free of economic, physical, sexual and psychological violence, while rejecting women’s traditional place/s” (40). For the purpose of this project, I will limit my study to Elena Poniatowska’s *Tinísima* and Ana Castillo’s *The Mixquiahuala Letters*. In these two novels, the authors demonstrate that their female protagonists, Tina Modotti, Teresa and Alicia, are subjected to constant objectification by male characters. However, these characters do not respond by passively accepting this treatment of their bodies. Through these female subjects Castillo and Poniatowska open a female-centered discourse concerning the female body and female sexuality. The purpose of this project is to analyze the ways in which these two authors reveal and confront the male-centered discourses of female sexuality in their novels and then proceed to open up their own female-centered discourses. I argue that Castillo and Poniatowska, despite the separation of geography and language, use their novels to represent and voice the desire found transnationally for female self-representation.
“The Water Lacuna: A Re-examination of Inka Stone”

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Abstract
The literature on Inka monuments in and around Cusco, especially, focuses almost exclusively on Inka stone; little scholarly attention has been paid to the framing and manipulation of water in conjunction with these stone monuments. This paper takes a historiographic approach, focusing on our changing understanding of the common juxtaposition of stone and water in the built and natural environment. Beginning with Colonial-era descriptions of Inka stone, this talk re-examines the scholarly focus on one medium and argues that the Inka intended many of these monuments to interact with each other and the surrounding landscape.
“Latin Americanism in the Music of Rubén Blades”

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Abstract

Listening to the music of Rubén Blades, one will notice that he is not your ordinary salsero. For example, the song “Juan González,” tells the story of a revolutionary band of guerrillas fighting somewhere in the sierras of Latin America when they are suddenly ambushed by government forces. Meanwhile, in “Plástico,” he compels Latinos to unite according to the Latin America that “Bolívar dreamt of.” Effectively, through his music, Latin Americanism—the political ideology inspired by Simón Bolívar—is deployed by Blades in order to compel Latin Americans into unity and to counter the debilitating “balkanization” that plagued the region during the Cold War. Latin America’s reduction to “republiquetas” and their subsequent weakness is exemplified through the United States’ influence in quelling Communist movements, its control over Panamá and Puerto Rico, and through the support of brutal dictators such as Chile’s Pinochet. Not only will I demonstrate Blades’ promulgation of Latin Americanism through his music and link it to the region’s socio-political conditions, but I will also “take him out” of el barrio. The brief existing literature on Blades’ music almost always limits him to this condition as a Latino immigrant in New York City. Scholars more often than not, simply view him as someone that advanced a “pan-Latino identity” and as a provider of agency. This is true, but by considering Blades and his music through that lens exclusively, we obscure the breadth of his vision: the vision of a united Latin America.
“A Case Study of Microfinance in Rural Haiti: Institutional Start-up & Microenterprise Development”

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Abstract
HAPI-Kredi, a small not-for-profit start-up microfinance institution (MFI) serving 60 microenterprises, entered into the Haitian marketplace shortly after the devastating 2010 earthquake. Microfinance generally entails the routine delivery of relatively small business loans (i.e., microcredit) to micro-entrepreneurs at market rates that are otherwise excluded from the regular banking community. Access to microfinance has been trumpeted as a key developmental tool to reduce poverty. HAPI-Kredi, with a mission to serve female entrepreneurs at the economic margins of existence, emerged as a complementary financial service to HAPI, a young NGO (established in 2006) with strong ties to the impoverished rural area of La Vallée, Haiti and the West Michigan Conference of the United Methodist Church. HAPI (Haitian Artisans for Peace International), the mother organization to HAPI-Kredi [HAPI-Credit], is mostly focused on empowering poor rural women through an artisanal cooperative in collaboration with church-sponsored initiatives from western Michigan. This paper highlights the challenges and opportunities of providing and growing microcredit in rural Haiti through a start-up MFI with two fulltime employees and a loan portfolio of $10,000 derived from church-centered charitable donations. Additionally, extensive interviews with 20 clients of HAPI-Kredi conducted in May 2013 provide business context for the demand and potential impact of microcredit in the region. This paper, through a case study, is among the first to detail the experience of microfinance in Haiti, the poorest country in the Western Hemisphere.
“Jacobo Schifter o la memoria de la exclusión”

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Abstract
Distinguido historiador y activista homosexual, Jacobo Schifter ha sido uno de los pioneros en lo que ahora serían los estudios LGBTI en América Central. Muchas de sus obras combinan la reflexión teórica con la investigación etnográfica, documentando comportamientos sexuales, actitudes y temas de identidad en poblaciones tan diversas como reclusos, travestis y prostitutas. Ocasionalmente Schifter también ha escrito novelas y una de ellas, “Quince minutos de fama”, es el sujeto de estudio de esta presentación. En dicho libro, el autor parte de sus propias experiencias de niñez para narrar lo que era crecer como gay y judío en la década de los cincuenta en Costa Rica. Utilizando teoría Queer y teoría sobre Personal Narratives o Life Writing, me interesa analizar la forma en que Schifter articula el discurso de formación (bildungsroman) desde la perspectiva de una doble exclusión: como sujeto homosexual y como sujeto judío.

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Abstract
In Mexico, journalists of Proceso magazine first used the term ‘human rights’ to denote violations in South America. Created in the fall of 1976, the political magazine was a direct outgrowth of President Luis Echeverría’s purge of the outspoken editor Julio Scherer García from Mexico’s leading newspaper Excélsior. In solidarity with Scherer, other journalists walked out in the summer of 1976 and by the fall of the same year had established a number of alternative print sources. Scherer with the support of Vicente Leñero and Father Enrique Maza created Proceso (1976), Octavio Paz Vuelta (1976), Manuel Becerra Acosta Unomásuno (1977), and Enrique Florescano Revista Nexos (1978). All of these newly created publications proved more critical of the administration and less susceptible to government censorship. Of these publications, Proceso became one of the first to utilize the international notion of human rights; nevertheless, its journalist did so only to infer to violations in South America. It was not until the late 1970s that Proceso writers associated human rights to violations committed within Mexico. The eventual appropriation of the term captures how reporters of a more independent press eventually placed Mexico’s social repression within the larger Latin American context of dictatorship and state terror. Proceso of 1970s also connotes Mexico’s gradual opening to the outside world and the crisis of the revolutionary project of corporatist representation. This work seeks to incorporate Mexico, and Latin America alike, within the growing historiography of international human rights post-1945.
“Nuevas plataformas de la narrativa iberoamericana en el siglo XXI: diálogos e hibridaciones en la era digital”

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Abstract
In this paper, I focus on early twenty-first century Ibero-American prose, its new expressions and distinctiveness mediated by contemporary digital platforms (online magazines, e-books, mobile technology, blogs, social media), as well as the inherent repercussions connected to these technological and cultural transformations. This paper has a transatlantic perspective and looks at recent texts beyond the McOndo, Crack Generation, Generation X, and Nocilla labels in order to learn not only from influences and dialogues between new and previous literary paradigms, but also from innovative ways of book publishing, manuscript distribution, marketing, and online self-promotion that destabilize the conventional roles of literary agents and editors.

Panel #2B. 21st Century Textualities
“A Devil in the Details: Depicting Mexica Rites of Kingship in a Colonial Context”

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Abstract
This paper examines the Euro-Christian image of a devil that appears on the mantle of a Mexica (or Aztec) king in an early colonial Mexican manuscript called Codex Azcatitlan. Painted by multiple tlacuiloque, or artist-scribes, in the late sixteenth or early seventeenth century, this manuscript uses pictographic images to record information about Mexica origin history, rulership, and events of the colonial period. The image of the devil appears at the beginning of the dynastic history, painted on the shoulder of Acamapichtli, the first Mexica ruler. Through an examination of elite dress and rites related to ruler investiture, this study explores how indigenous artists attempted to preserve Mexica ritual history in a colonial Christian context.

Panel #7A. Mesoamerican Art and Literature in Context
“Venezuela's Neutrality during the Great War: The Consolidation of the Gomez Dictatorship between 1914 and 1918”

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Abstract
In the horrific conflict of 1914-1918 known first as “The Great War” and later as World War I, Latin American nations were peripheral players. Only after the U.S. entered the fighting in April 1917 did eight of the twenty republics declare war. Five others broke diplomatic relations with Germany, while seven maintained strict neutrality. These diplomatic stances and even those of the two actual belligerents—Brazil and Cuba—did little to tip the balance of victory in favor of the allies and perhaps explain why historians have paid scant attention to events in Latin America related to the war. Nevertheless, it is still remarkable that Percy Alvin Martin’s classic account Latin America and the War first published in 1925 remains after nearly one hundred years the standard text on the topic. The purpose of this paper is to redress this gap in part by taking a fresh look at war’s impact between 1914 and 1918 on Venezuela, one of the neutral nations then ruled by the notorious dictator, Juan Vicente Gómez. The paper reviews developments in foreign policy and on the domestic scene in Venezuela taking into account recent revisionist research concerning this remarkable leader. It concludes that events during these critical years enabled Gómez to consolidate his control over Venezuela, thus supporting Martin’s assertion that even those nations neutral in the Great War were not immune from its effects.
“Latin American and Caribbean Dollar Diplomacy: Helping Haiti – A Counter-hegemonic Narrative in Haiti’s Media”

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Abstract
The test case of Latin America’s global economic emergence in the last decade can be found not only in how the region has reached far flung markets across the globe, but how it has rallied its resources behind one of the poorest and most stricken among its ranks, Haiti. Latin America’s humanitarian aid and development investment in Haiti since the 2010 earthquake crippled the island may have missed the headlines of major news of the disaster, but was at the forefront of coverage in the region and in Haiti on the disaster’s aftermath and the country’s current reconstruction phase. Latin America and the Caribbean has asserted itself as not just a gatekeeper and watchguard for Haiti’s interests in the international intervention of the crisis, but the region has positioned its funds to provide an alternative model to the one currently offered by Western developed countries for helping Haiti to get back on its feet. While mainstream media reports in Haiti about the U.S.-led United Nations coordinated Haiti Reconstruction Fund have been critical in its assessments of the effort by developed nations, news reports in Haiti are positive and welcoming of the Latin American effort. Latin America’s outreach to Haiti has been described as one that directly flows through the Haitian government, directly engages the Haitian people and one that allows for a more sustainable approach to Haiti’s development. Latin America’s dollar diplomacy in Haiti has provided Haitians with an alternative path forward in its efforts to rebuild, one that does not entirely edge Western developed nations out, but one that challenges the way the West has intervened economically and politically in Haiti, particularly during times of crisis.
“El imaginario historicista en Cristina García”

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Abstract
Cristina García, en su narrativa, emplea herramientas estilísticas que combinan la mirada nostálgica de la diáspora y la mirada entusiasmada del sujeto "étnico", borrando las líneas entre ambas y creando intersecciones entre la historia y estas miradas a Cuba. En su más reciente novela King of Cuba (2013), funde la ficción histórica con el recuerdo nostálgico por el país y por un tiempo pasado, quizás perdido; evocaciones elaboradas desde el exilio en EEUU y también desde el núcleo de poder cubano que crean sendos imaginarios.

Esta ponencia analizará los discursos imaginarios sobre la Isla que aparecen en King of Cuba: los formulados desde la diáspora y los que forman la visión nostálgica en la propia Isla. Asimismo, se relacionarán las técnicas de narrativa historicista que García emplea para reelaborar el devenir de la Isla con las popularizadas por otros escritores US Latinos de las Antillas hispanas.
“You’re in Brazil. You just don’t know it yet::A Grounded Theory Analysis of Brazilians in South Florida”

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Abstract
As a socially constructed way of hierarchically categorizing individuals, the social meaning and consequences of gender varies. Often thought of in terms of a biological sex dichotomy, gender is a complex concept that involves cultural definitions and expectations regarding perceived differences between the sexes. If one examines the patriarchal structure, which places the value of men above that of women, predominant in the vast majority of societies, one could easily assume that men and women experience life differently. As two social constructs, both gender and patriarchy vary cross-culturally, and this variation greatly impacts gendered migrants moving from one gendered society to another. The literature shows that the influences of gender in the migration processes are anything but subtle: they begin at the decision to migrate, end at the decision to return or permanently settle, and persist anywhere in-between. Based on the above premises, this paper seeks to gain a deeper understanding of the relationship between gender and migration, focusing on the experiences of Brazilian immigrants in the U.S. Highlighting the importance of understanding the experiences of immigrants as fluid with regards to a great variety of social factors, I argue that in order to understand the effects of gender in migration processes, one needs to look not only at how gender influences life after migration, but also at rigidity of the community from which men and women are migrating from. As immigrants do not migrate from a vacuum, the social structures from which they originate from need to be accounted for, as those also vary cross-culturally.
“‘The Serious Crime of...Corruption.' Forgery, Bribes, and Justice in Colonial Mexico (1715–1727)”

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Abstract
In this paper I analyze early modern corruption. The visita or inspection of the high court of Mexico (1715–1727) removed 13 judges from the bench and suspended 160 intermediate and lower officials, such as prison wardens, ushers, notaries, scribes, and others for misconduct. This unheard-of event casts light on competing discourses of corruption and thus allows for a better understanding of the meaning of early modern justice, the public good, and acceptable forms of gifts or “wine flagons.” The wealth of visita sources even offers insights into crimes and irregularities conducted against and by the popular classes. The inspection, although hardly studied, was the first large-scale punitive measure against forgery, bribes, extortion and other corrupt acts in the history of colonial Mexico.
“On Becoming Louverture: How a 1790 Mandate Allowed Toussaint to Seize the Role of Liberator Prophesized by Abbé Raynal in 1780”

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Abstract
This is a critical contribution to some of the most well known studies surrounding the Haitian Revolution (1791-1804) and the life of Francois-Dominique Toussaint Louverture (1743-1803). Contrary to the belief that Louverture was an invention of the Revolution, this article fashions a new understanding of the ways in which Toussaint was able to control his own destiny during the events leading up to the slave revolts of 1791 that marked the beginning of the Revolution. The new possibilities of analysis originate from a document I located in Spain's General Archive of the Indies. Giving a concrete date of January 6, 1790 for the first official use of Louverture as Toussaint’s nom de guerre, it also calls for a new understanding of Louverture’s unusual relationship with his former proprietor Louis-Pantaléon de Noé. Moreover, the document assists in understanding Louverture’s active participation in the organization of the slave revolts of 1791 and his pursuit to become the very embodiment of Abbé Raynal’s messianic vision in 1780 announcing the slaves’ need for a revolutionary leader.
“Revolutionary Remembering: Emancipating the Past from the Tyranny of Memory”

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Abstract
This paper explores the function of time and memory in Elena Garro's *Los recuerdos del provenir*. Garro's novel, set in a town under military occupation in the aftermath of the Mexican Revolution and the beginnings of the Cristero War, provides an opportunity to analyze the peculiar concern with time that runs through Latin American magical realist literature. By approaching history through the frame of memory she paints an ambiguous picture of the value the past has for our present moment. While at times history appears as strongly deterministic and works to explain and excuse present suffering, at other moments it is shattered by memory and reveals a richness of opportunities within it, a wealth of “what-could-have-been’s”. I see the concerns of characters in the novel, such as the anxieties provoked by a memory which claims a stake in our future and the question of how something new can emerge from a time that seems to be endlessly recurring, as concerns which still animate social and political thought today. I hope that an investigation of the various ways time is presented in *Recuerdos* will be a fruitful entry into thinking about what we may hope to gain by engaging with the past and at what risk we do so.
"Colonial Domination through Legal Cooperation: The Corregidor and the Cura de Doctrina in Conchucos, Viceroyalty of Peru (ca. 1648)"

Masaki Sato
University of Tokyo

Abstract
This panel focuses on legal cultures in the Spanish Empire. Collectively, our papers explore the intersection of legal practice and social realities in the Spanish Empire. First, through an investigation of divorcio cases from seventeenth-century Lima, Alex Wisnoski demonstrates how witnesses from marginalized groups, especially slaves, proved to be vital witnesses in criticizing abusive, neglectful and unfaithful husbands. Second, Adrian Masters examines the formation of a legal practice among Indians and mestizos in sixteenth-century. Focusing on their petitions for inclusion into religious office, Adrian traces how these lobbies emerged and functioned, and how Indians and mestizos ultimately overcame the Spanish Crown's anti-Indian and anti-mestizo policies by winning over the Vatican. Chloe Ireton demonstrates that hundreds of free black men and women gained royal licenses to travel from Seville to the New World in the sixteenth and early seventeenth century. Chloe explores how free blacks successfully argued at the House of the Trade that they were Royal Vassals, examining the legal culture that evolved between free blacks and Royal Officials. In particular, Chloe examines how legal definitions of religious lineage were defined locally by interrogating disputes that erupted over the legal status of free blacks who died in New World but lived in Old World. Masaki Sato focuses on colonial authorities' legal schemes against indigenous people in the mid-seventeenth century at the corregimiento of Conchucos. He shows how ecclesiastical and secular legal practices were combined to perpetuate injustices.
“God in Ilhuicac, Christ in Anahuac: Encountering the Christian Deity in Ancestral Domains”

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Abstract
I will use my own translation of a song-dance from the Cantares mexicanos to show how missionized Nahuas represent the Heavens of Dios and the earthly incarnation of Jesucristo according to a distinctively Mesoamerican cosmovision. I will refer to painted maps and migration histories to fill out my discussion of how this song text positions Christian sacred figures within an ancestral landscape that is comprised of Anahuac in the Mexican Basin, Chicomoztoc in the northern desert, and Ilhuicac, the celestial afterlife of warriors.
“Resistance, Destruction, and Re-education: Ideological Decolonization in Two Mayan Novels”

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Abstract
Before Rigoberta’s testimony emerged as a powerful force in the literary world, a small group of Guatemalan indigenous intellectuals had begun to cultivate artistic and social projects, during the 70’s and 80’s. Of this group, two novelists, Luis de Lión and Gaspar Pedro Gonzalez emerged in the intellectual world, each with a novel that would later be declared by various critics as “the first Mayan novel.” In this essay, I will be comparing these novels side by side to distinguish the unique ways in which each protested the ladino ideological domination that permeated Guatemalan society. I will argue that Gonzalez and Lión illustrate two different forms of resistance to the same problem, Lión proposing to radically overturn old ways of thinking, and the Gonzalez proposing a epistemic re-evaluation of certain ideas. I will begin by looking at current theoretical ideas about mental colonization. I will then examine how elements in the book, such as varied forms of narration, structure, and the world-views of the characters support each respective form of resistance. Finally, I will look at the usage of eroticism in Lion’s novel, and how its relationship to power and destruction distinguishes it from La Otra Cara.
“In the Name of Law and Order: The Formation of Highly Repressive Criminal Justice Systems in the Americas”

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Abstract
Modern states are characterized among other things by the existence of a comprehensive criminal justice system which has as its main function the construction and maintenance of social order and the enforcement of social control. In a democratic state the criminal justice system should respond to principles that include the fair application of the law in order to guarantee the enjoyment of human and citizenship rights by the entire adult population and the protection of rights for the non-adult population. In certain democracies, criminal justice has evolved into what this paper calls a highly repressive criminal justice system; meaning systems in which individual rights are not properly protected from state agents’ violence, and the probability for courts to redress these wrongdoings is highly dependent on the individual’s race, ethnicity, socio-economic conditions, or place of residence. This paper asks under what conditions and why these highly repressive criminal justice systems come into being. It asks this question in the context of Latin America and the United States. This study attempts to develop a typology of these systems and through a comparative historical analysis it tries to advance a theoretical model that can explain the variation in the level of repressiveness in the different countries.

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Abstract

With approximately 80 percent of its population living in cities, Latin America is the most urbanized region in the world. This intense urbanization creates an enormous housing demand that the formal housing supply has been unable to meet. For many years, governments, institutions, and populations have tried different strategies to solve this housing shortage. Between the 1950s and 1960s, the trend focused on large-scale and multi-story government-financed housing; then during the 1980s and 1990s, governments focused more on solving housing needs through the private market. Nowadays, Latin American governments continue to experiment with new strategies, including changes in the ways housing issues are articulated in their discourses. For example, adequate housing is now explicitly recognized as every citizen’s right in the constitutions of Brazil, Mexico, Ecuador and Venezuela. In this paper I am particularly interested in the social effects of the rhetoric used by the Venezuelan government in the promotion of their social housing program called Misión Vivienda. As summarized in former president Chavéz’ catchphrase, “Vivir viviendo,” rather than "Vivir muriendo" ["Live life," as opposed to a "living death"] this housing program is based on principles of sustainable social development, and its ultimate goal is to ensure an improved quality of life for all Venezuelans. Analyzing some houses recently built through Misión Vivienda, I found that some of those principles have been neglected, however; for the program’s beneficiaries, owning a house doesn’t preclude them from asserting their rights.
“Write Local, Think Global: Intercultural, bilingual education and digital technology in Venezuela”

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Abstract

Following Venezuela’s constitutional reforms of 1999, the curriculum for Venezuela’s primary and secondary schools was re-designed. The revamped curriculum focuses on the principles of intercultural and bilingual education as a means to guarantee the cultural revitalization and language preservation of nearly 3,000 of the country’s indigenous communities. The reforms have created opportunities for the design of local educational projects “from” and “for” the communities. In this paper I analyze the connections between cultural revitalization, pedagogical strategies, and the integration of digital technologies in the Wayuu and Añu schools located in the Goajira territory in Zulia State, Venezuela. In these schools, teachers, students, parents, and members of the community are working together with Zulia State University and UNICEF to prepare new learning materials focusing on their own history, culture, and knowledge. One key component in the implementation of this project has been the incorporation of digital technology. I found that combining local stories with digital technology -specifically laptop computers provided by the government - is redefining the indigenous identity and legitimizing their role in Venezuela’s historical and political landscape.
“Las experiencias de Efrén Rebolledo en el país del sol naciente”

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Abstract

Tras el éxito de los viajes de José Juan Tablada y de Enrique Gómez Carrillo por el Lejano Oriente, Japón y otras ciudades de Asia llegaron a ser no sólo el centro de atención turístico, cultural y socioeconómico para las sociedades hispanoamericanas, sino que también fue el epicentro de un gran número de obras literarias y artísticas publicadas sobre dicha región geográfica. José Juan Tablada y Enrique Gómez Carrillo a través de sus obras re-formularon según nos comenta Araceli Tinajero el “imaginario oriental modernista [que] se produjo a partir de interpretaciones basadas en un viaje real y [o literario] a través de la aproximación y apreciación de artefactos culturales” (101). Siguiendo estos lineamientos, podríamos argumentar que el nuevo viajero-escritor hispanoamericano que realizó la travesía a principios del siglo XX, lo hizo para experimentar y cautivar las nuevas experiencias que un Oriente recién abierto a Occidente podría brindar.

Para continuar y de alguna manera expandir la experiencia literaria despertada por el Lejano Oriente en los escritores hispanoamericanos, esta presentación examina el discurso modernista del escritor mexicano Efrén Rebolledo quien vivió y trabajó en Japón. Además de analizar sus experiencias, también consideraremos dos factores determinantes para el estudio de la obra de dicho autor - la cantidad de tiempo que vivió en el país que describe y su cargo diplomático como representante de México en Japón. Mi intención es comparar y contrastar las construcciones y las representaciones de los espacios, sujetos y artefactos culturales asiáticos descritos y estudiados por este escritor, con las dejadas por José Juan Tablada y Enrique Gómez Carrillo quienes fueron los que desarrollaron una nueva perspectiva y representación del paisaje social artístico y cultural japonés a fines del siglo XIX.
“Denouncing Segregation: Robert Rodriguez’s Machete”

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Abstract

The evolution of the bandit hero is much more complex involving figures such as Joaquin Murrieta and Gregorio Córtez. One of the principal questions of my paper will be to address how narco-traffickers and migrants fall within this line of argumentation. As a point of analysis, I will explore how Robert Rodríguez represents narco-trafficking within Machete (2006) and Machete Kills (2010) to demonstrate how Rodríguez reconfigures the trope of the bandit hero to address the U.S.-Mexican drug war and immigration politics. What these films expose is the complex system of segregation that is currently being referred to as Juan Crow, a term being used in reference to recent anti-immigrant legislation in the United States but that can also be applied to current drug policy.
“Voces contrahegemónicas en la narrativa contemporánea de Puerto Rico”

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Abstract
Este trabajo se enfoca en una de las autoras más destacadas hoy en Puerto Rico: Mayra Santos-Febres (1966-). Autora de poesía y narrativa, Santos-Febres ha recibido atención crítica por su planteamiento de personajes y espacios marginados que cuestionan las jerarquías del poder en El Caribe. Esta exploración de su obra estudiará dos novelas para matizar su escritura como producción cultural contrahegemónica: *Sirena Selena vestida de pena* (2000) y *Nuestra señora de la noche* (2006). Ambas obras se inscriben en un espacio de consumo neoliberal con voces contestatorias capaces de derrumbar jerarquías sexuales y económicas. En sus obras, se subraya la soberanía nacional mediante el planteamiento de la hibridez como poderosa ruptura de estructuras del poder.

Específicamente, en *Sirena Selena vestida de pena* se construye una hibridez contrahegemónica mediante el travestismo y el sujeto nómade con su protagonista adolescente travesti. La voz de sirena nacida de los ritmos caribeños se plantea dentro de un cuerpo híbrido capaz de socavar las relaciones de poder económicas no solo en Puerto Rico sino también en la República Dominicana, haciendo hincapié en su definición de la puertorriqueñidad dentro de un contexto transcaribeño. Asimismo, *Nuestra señora de la noche* rechaza las mismas jerarquías sexuales y económicas mediante una recuperación de una poderosa historia de la afropuertorriqueñidad. Al socavar el patriarcado heterosexual además de las jerarquías de raza y clase económica, la narrativa de Santos-Febres redefine las relaciones de poder entre Estados Unidos y Puerto Rico, rechazando su explotación colonial.

Panel #5A. (Re) Imagining the Caribbean (I)
“Cuando ci autor es traductor de su propia obra: Francisco Jiménez”

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Abstract
Mi presentación se basará en mi entrevista con el autor, realizada el 8 de septiembre de 2011, en Santa Clara University. El profesor Francisco Jiménez tiene una larga trayectoria como escritor de obras autobiográficas y didácticas que empezó durante sus años de estudiante del doctorado en Columbia University. El saber español e inglés, ha sido para ci profesor Jiménez una gran ventaja para la traducción de sus obras. Para él es muy importante mantener el sentido del mensaje en sus escritos ya sea cuando traduce del inglés al español o viceversa. El traducir él mismo sus obras, le asegura que ci lector recibirá ci mensaje exacto que él se propone transmitir. El prof Jiménez manifestó que otra ventaja de ser traductor de sus propias obras es que por ejemplo cuando él escribió el cuento “Cajas de cartón”, aunque lo escribió inicialmente en español, cuando lo tradujo al inglés pudo transmitir lo que él sentía sobre sus primeros años como inmigrante en este país. Lo cual hubiera sido más difícil si otra persona hubiera hecho la traducción. Sus obras: Cajas de cartón, La mariposa, El regalo de Navidad, Senderos fronterizos y Más alla de mi han sido todas traducidas por él mismo. Excepto cuando éstas han sido traducidas al japonés, chino e italiano.

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Abstract
This paper focuses on attempts at educational reform in Brazil between 1955 and 1961. I examine the ways in which students, politicians, presidents, technocrats, and pedagogical experts began to promote universities as the fulcrum for Brazil’s social and economic transformation. These multiple voices reveal the differing ways people defined “development” in mid-twentieth-century Brazil, definitions that went well beyond import-substitution industrialization (ISI) or the creation of Brasília. In the process, these early efforts to define the terms of educational reform and to tie the universities to national development laid the foundation for discursive structures that would come to define social struggles during military rule. Thus, this paper demonstrates the ways in which state-society relations developed through the discourse of development, even while it suggests that social struggles during the military regime of 1964-1985 had their origins in the democratic era of the 1950s.
“The Value of Autonomy and the Politics of Extractive Economies in Brazil’s Lower Amazon”

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Abstract
Contemporary and evolving extractive economies in Brazil’s Lower Amazon continue a centuries-long history of resource exploitation geared to meet the demands of ever-changing local, regional and global markets. For decades now, concerns have grown over the environmental and social costs of this legacy. After the 1988 Constitution, various factions of the State and civil society intervened to address what was perceived to be the “underdevelopment” of the Amazon. By the mid 1990s, new proposals and practices were established whereby traditional populations would collaborate with government conservation officials and NGOs in control and use of their land. Additionally, the new multi-cultural policies of the 1988 Constitution, specifically Article 68—the “quilombo clause”—granted quilombola communities collective land titles. These efforts were assumed to translate into both the protection of the forest and the improvement of local livelihoods. It is paradoxical, then, that resource exploitation still defines the economy, and poverty in this region remains endemic. This project scrutinizes this paradox ethnographically through a comparative study of ribeirinho and quilombola communities. I examine resource extraction among these groups as part of a broader political economy that is constituted, on the one hand, by micro-cash flows such as programs like bolsa família, and on the other, by global demand for Amazonian extractive resources, like the acai berry. My objective is to explain the interconnections between the forest commodity market, state assistance, and the global marketplace; and my principal concern is how this system reflects the perceived value of environmental resources, affects ecological sustainability and diminishes or preserves local autonomy.
“#YoSoy132: political outcomes and citizenship”

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Abstract
A student social movement, #YoSoy132 (or Iam132), posed an unexpected challenge to the Mexican political system during the 2012 electoral campaigns and unveiled how the national media monopoly is a means for social control. Drawing on interdisciplinary approach to social movements and citizenship theories, I analyze participant observation and interview data gathered during the summers of 2012 and 2013 in order to assess how youth’s role has shifted from passive to active in the practice of citizenship in contemporary Mexico City. In parallel, I draw on my research to assess the political outcomes of what was once called the Mexican Spring and its relation to the recently elected local and Federal administrations.
“Telenovela, hibridez y globalización”

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Abstract  
La telenovela es actualmente el producto cultural con más exposición y circulación en el mercado global. Como género de los medios masivos de comunicación tiene un desarrollo rápido a partir de los años 60’s aunque su gestación haya empezado con la ficción serial de periódicos a finales del siglo XIX. En el siglo XXI la telenovela se proyecta definitivamente hacia todos los continentes a la vez que transporta una imagen estereotipada de Latinoamérica. Este ha sido uno de los puntos más controversiales y criticados de las telenovelas. Sin embargo, a partir del siglo XXI se observa un cambio en los argumentos del género que incorpora temas sociales tales como derechos humanos o derechos de minorías.

Esta presentación examina los motivos y variantes que llevaron al producto cultural conocido como telenovela a ser lo que es en la actualidad. Lejos de proponer una perspectiva histórica sobre su desarrollo, esta presentación se enfoca en las estrategias de comunicación a partir de las cuales se incorporan temas sociales y temas característicos del siglo XXI. La perspectiva histórica funciona como mera entrada al análisis de la hibridez como uno de los fundamentos básico que conforman a la telenovela. Finalmente, se busca explicar las más importantes estrategias de comunicación que la telenovela implementa pues estas develan dinámicas culturales de toda Latinoamérica que se proyectan a nivel global.

Panel #6A. Approaches to Latin American Cultural Studies
“Colombia’s Consulta Popular”

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Abstract
There is a lack of systematic study of the use of elections as nominating tools in Latin America. This paper is meant to contribute to such a process by analyzing the use (and lack of use) of the consulta popular in Colombian politics. The paper will provide a comprehensive look at the application of this mechanism in Colombia since it was first deployed in 1990. Further, the analysis will detail the effects of the system on party behavior and a direct comparison to the US primary system.
“The Dark Side of Fluidity and Mobility in the Borderlands: Black Rural Communities in Lower Amazonia, 1870-1950”

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Abstract
Current historiography emphasizes that fluidity and mobility characterize social relations on the borderlands of the Americas. This fluidity, it is often said, rendered social hierarchies and forms of coerced labor more flexible in the borderlands than at the cores of colonial empires and nation-states. In this paper I will briefly discuss the evolution of black rural communities descending from runaway and plantations slaves in Lower Amazonia (the region around the Brazilian city of Santarém) with the intent of enriching this argument and showing its dark side. I will argue that, while fluidity and mobility did allow black communities to achieve higher margins of autonomy than in the economic centers of Brazil, in the long term the fluidity and flexibility of the frontier also had bad consequences for their economic prospects.
“Aid effectiveness in Central America: the cases of Nicaragua and Honduras”

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Abstract
This research paper concentrates on the question of development aid effectiveness in Central American region, using Nicaragua and Honduras as case studies. The paper looks at two dimensions of aid effectiveness-enhancing policies – local country ownership and alignment of aid with national priorities – which have been drawn out in Paris Declaration of Aid Effectiveness of the OECD in 2005. The contradictions within the Paris Agenda have created significant problems in aid delivery both for the donors and recipient countries, as political conditionalities posed by the donors often conflict the principles of national ownership and alignment.

The paper analyzes this debate in the context of Central America, using the biggest aid recipients in the region – Nicaragua and Honduras – as country case studies. First, the paper analyzes critically the policy approaches of the donors, assessing the degree of compliance with the principles drawn out by the OECD. Second, the paper aims to determine how the donor conditionalities affect the country ownership and alignment. To determine the levels of country ownership and alignment, I analyze the aid effectiveness reports published by OECD and combine them with different policy documents from national governments and international NGOs.

The main hypothesis of the paper is that the application of OECD principles has been extremely inconsistent due to two main factors – severe institutional problems present in Central America – particularly high corruption and human rights violations – and withdrawal of many traditional European donors from the region and entrance of new donors, especially Venezuela and China.
“Vieja Manuela, Nueva Manuela: Three Decades of Framing in the Movimiento Manuela Ramos”

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Abstract
At the forefront of the women’s movement and second-wave feminist activity in Peru, the Movimiento Manuela Ramos (MMR) emerged in 1979 with a broad mission to educate women and mobilize them to incite change in society and continues to pursue that aim today. However, their precise tactics, goals, and framing have changed over the years. In this study, through examining written publications produced by the MMR in both the 1980s and 2000s, I examine the framing tactics utilized by the movement and their responses to changing international, national, and internal contexts. What does the publications’ difference in content and style say about MMR’s evolving goals and priorities? Has the MMR shifted completely away from more popular issues in favor of strictly feminist ones? Finally, if such a frame shift has occurred, what was the impact on the base of membership? I argue that the organization originally addressed a broad range of women’s issues, both practical and strategic, in order to create a heterogeneous base of support that later enabled them to incorporate women of all socioeconomic groups into a solidly feminist agenda. In this way, MMR served as a precursor to modern feminism and as an example of the impacts of professionalization on women’s movement organizations and their members. Furthermore, this study may have implications for the ways in which women conceive of basic needs, perhaps including a reconceptualization of women’s rights as basic needs.

Panel #2D. Challenges of Political Representation II
“We Are What We Eat: Orientalization of the Image of Mexico in the Early Colonial Writings”

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Abstract

The much debated term of Orientalism, originated in Edward Said’s seminal work *Orientalism* (1978), started to evolve and diversify, depending on the area to which it was applied. The *Orientalism* by Said theorized the modern process of interaction between colonial and colonized societies. In case of Latin America, the orientalist approach was exported there from the metropolis where it was successful applied during the Reconquest. The peninsular orientalism served the purpose of self-definition of the nation undergoing the process of formation. It began to serve a similar purpose in the colony.

This presentation will analyze the representation of people and lands of nowadays Mexico, portrayed through the orientalist lens. It will focus on the orientalization of their image, habits, customs, and especially food practices, often linked to the religious anthropophagy. The basis of the analysis are the chronicles of the conquest of the early period, like *Las Cartas* by Hernán Cortés, *Historia verdadera de la conquista de la Nueva España* by Bernal Díaz del Castillo, and *Historia general de las Indias* by Francisco López de Gómara. The image resulting from the application of the orientalist practices in the early colonial period led to deep segregation between the colonizer and the colonized, the pictorial representation of which can be found in the so-called *castas paintings*, originated in Mexico and banned in 1822 for their discriminatory character.
“Doctors and Torture under Military Brazil: Histories and Legacies”

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Abstract
During the Brazilian military rule (1964-1985), security forces tortured more than twenty thousand civilians suspected of “subversive conduct.” Scholars often describe the implementation of torture as the exclusive work of “infamous interrogators” belonging to counterinsurgency agencies, but they were not the sole perpetrators of abuse. A large body of medical experts played a significant role in administering and legitimizing the regime’s systematic repression. Health workers examined detainees to determine their “weak points,” monitored victims to enable prolonged coercive interrogations, and falsified medical reports to conceal evidence of extralegal executions.

My paper interweaves histories of medicine, torture and the Cold War to explore the involvement of Brazilian doctors in state-sponsored repression. Relying largely on testimonies collected in Brasil Nunca Mais and recently declassified records of the regime’s immense intelligence network, I first examine physicians’ motivations for participating in degrading treatment of “insurgents.” Then, I expound on controversies among members of the Brazilian medical community surrounding ethics and public health in the 1960s. The politicized and polarized medical sector serves as a microcosm to elucidate the sociopolitical schisms dividing society prior to, and during the military rule.

Broadening the scope of inquiry, the last part of the talk explores the efforts of Brazilian medical councils—as well as health associations in other post-authoritarian societies in the Southern Cone—to investigate and hold doctors accountable after redemocratization. Here I demonstrate how disciplinary proceedings against past complicit doctors in Latin America influenced international, and particularly North-American perceptions of medical ethics and professional codes.
“Before Femicide: Domestic Abuse and the Law in Twentieth-Century Guatemala”

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Abstract
In recent years, Guatemala, in line with international trends, has adopted several measures designed to combat domestic violence, including a highly publicized “Law against Femicide and other Forms of Violence against Women” (2008). As I reported at a SECOLAS meeting a couple of years ago, domestic violence prosecutions in Guatemala soon skyrocketed, notwithstanding the nation’s reputation as a place that grants impunity to abusers.

This year, I propose to shift my focus back in time, back before the turn-of-the-century flurry of anti-domestic-violence activity. Until recently, I argue, domestic abuse was rife in Guatemala, but almost all of it occurred beyond the state’s gaze. Only occasionally did domestic abuse cases receive official attention, generally in the form of run-of-the-mill “assault” cases filed with no fanfare in justice-of-the-peace courts. These hard-to-find cases reveal much about the legal culture of the times. For instance, they often involved incidents that occurred in public spaces, not behind closed doors, and often were initiated by male relatives on behalf of abused women.

In the final years of the twentieth century, three factors combined to increase Guatemala’s inclination and ability to combat domestic violence. First, international and national organizations, including home-grown women’s and human rights groups, raised awareness. Second, a spate of state growth dramatically increased Guatemala’s ability to penetrate the patriarchal home. Third, a culture of denunciation developed, whereby women haltingly developed the habit of going to court to vindicate their rights. These factors combined to revolutionize Guatemalan legal culture.
“Reinaldo Arenas’s Last Tales Adventures: Interweaving Autobiographical Fiction/ Fictitious Autobiography in El color del verano and Antes que anochezca”

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Abstract
After more than a decade of exploring the complicated, provocative narrative of the late Cuban homosexual, dissident writer Reinaldo Arenas (1943-1990), I have concluded that (homo-)sexual intertextuality is one of its most consistent features. Consequently, engaging his writing through that comparative lens proves to be most revealing. In my research, I explore foundational figures, texts, and genres from Western culture, particularly from the Hispanic literary and visual cannon, as re-envisioned by Arenas in his fantastical, homosexual-textual (re-)creations. This work (part of a larger study) is an exploration of the inter-/intra-textual dialogue amongst Arenas’s own works. It relies upon notions of “life writing,” autobiography, and “autofiction” for a critical apparatus. In it, I question and problematize the notions of autobiography and fiction, a notion that dominates Arenas’s narrative. While one (or many) of Arenas’s personal dopplegangers is in virtually all of his tales, as a particular point of comparison, this study looks at two of the Cuban writer’s very last works, which were in part composed and revised at the same time, Antes que anochezca (Arenas’s autobiography, 1992) and El color del verano (also published posthumously, 1991), side by side, uncovering uncanny and often unnoted similarities. While one text is supposedly fictional and the other fact, I underscore the interstices between them, finding that Arenas incessantly writes and rewrites the same own erotic adventures, usually his own, sometimes under the veil of fiction, while at others, as if they were true. As his readers, we are left uncertain; the lines between reader and writer, character and author, fact and fiction, are blurred. Additionally, I often refer to my own archival research in which I reviewed numerous letters where Arenas discusses the extreme importance of the publication of Color to him (in his view, his best work). This is of great critical relevance, as the Antes manuscript is still closed to the public.

Panel #4A. Notions of Writing and Rewriting in the Caribbean Nebaroque
"Witnessing Domestic Conflict: Critiquing Marital Masculinity through Witness Testimony in Colonial Lima"

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Abstract  
This panel focuses on legal cultures in the Spanish Empire. Collectively, our papers explore the intersection of legal practice and social realities in the Spanish Empire. First, through an investigation of divorcio cases from seventeenth-century Lima, Alex Wisnoski demonstrates how witnesses from marginalized groups, especially slaves, proved to be vital witnesses in criticizing abusive, neglectful and unfaithful husbands. Second, Adrian Masters examines the formation of a legal practice among Indians and mestizos in sixteenth-century. Focusing on their petitions for inclusion into religious office, Adrian traces how these lobbies emerged and functioned, and how Indians and mestizos ultimately overcame the Spanish Crown's anti-Indian and anti-mestizo policies by winning over the Vatican. Chloe Ireton demonstrates that hundreds of free black men and women gained royal licenses to travel from Seville to the New World in the sixteenth and early seventeenth century. Chloe explores how free blacks successfully argued at the House of the Trade that they were Royal Vassals, examining the legal culture that evolved between free blacks and Royal Officials. In particular, Chloe examines how legal definitions of religious lineage were defined locally by interrogating disputes that erupted over the legal status of free blacks who died in New World but lived in Old World. Masaki Sato focuses on colonial authorities' legal schemes against indigenous people in the mid-seventeenth century at the corregimiento of Conchucos. He shows how ecclesiastical and secular legal practices were combined to perpetuate injustices.
“Ambivalent Modernisms: Culture, Institutions and the Politics of Brasilidade in Vargas Era Brazil”

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Abstract
This paper examines Lasar Segall’s 1943 retrospective exhibition organized by the Ministry of Education and Health at the National Museum of Fine Arts. A naturalized Brazilian of Lithuanian, Jewish extraction, who had immigrated to Brazil in 1923, Segall is celebrated as one of the foundational figures in the development of Brazilian modernism. Although the exhibition was extraordinarily well attended (logging some 12,000 visitors) it is most known for a small but highly incendiary campaign against it that pitted accusations of Bolshevism, cosmopolitanism and modernism against the time-honored truisms of beauty, Catholic morality and Brazilian tradition. This paper looks at the official promotion of and objection to Segall’s work in relation to highly contested notions of citizenship under Vargas’ Estado Novo. Segall’s representations of marginality, depicted through the figures of Jewish immigrants, Afro-Brazilians and prostitutes, were alternately condemned as an affront to Brazilian patriotism and celebrated as evidence of artistic freedom. Perhaps most perplexing, criticism and support issued from within the administration. I argue that the controversies surrounding Segall’s exhibition, that pitted the progressive, reform-minded MES against the quasi-fascistic DIP (Department of Propaganda) suggest the inter-ministerial tensions and ambiguous policies of the Estado Novo in this critical historical moment.

Panel #6E. The Cultural Politics of Brazilian Modernity: Modernism, Education and Developmentalism in Brazil, 1930-1964
“Silenced Again: The (Mis)Placement of Testimonies About the Southern Cone Dictatorial Regimes”

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Abstract  
This paper re-examines the value placed on written testimonies from traumatic historical events and the possible impact they have on socio-political changes. We look at the works of Alicia Partnoy, María Sillato and Martha Montoya to evaluate their role in the recent events in Argentina and Chile regarding the “desaparecidos” of the 1970s. Resisting the established power structures led to the incarceration and torture of Partnoy and Sillato in Argentina, but it was their refusal to yield to that same power, even after exile and decades later, that promoted political change within Argentina. By contrast, Montoya’s text stands as a single testament to the first months of the Pinochet regime in Chile and has not generated the socio-political change that the Argentines accomplished. These texts have in common that they are continually jumping from two distinct fields of study, the Humanities and the Social Sciences. The first insinuates that there is a fictional component to the narratives while the second allows for non-fictional study of the same. We examine these works within the two disciplines to determine if the power of testimonial literature to affect societal changes influences its temporal (mis)placement.

Panel #1E. Voices in Action: An Interdisciplinary Approach to the Effects of Historical and Contemporary Knowledge Informing Social-Political Change
“Simón Rodríguez in Chile: The Transmission of Popular Political Ideas in Postindependence Spanish America”

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Abstract
In this paper I plan to examine in as much detail as possible Simón Rodríguez’s life and writings done in Chile in the 1830s. This paper is part of a new research project I have started that will ultimately explore the origins and early development of the concept of americanismo, which I would loosely translate as the unity of Spanish American (and later Latin American) nations. Rodríguez was a very early proponent of americanismo, an idea that appeared in his *Sociedades americanas en 1828*, which was partially published in Chile in the 1830s. In my 2011 book, *The Society of Equality*, I focused on the life and writings of a radical artisan intellectual and newspaper publisher named Santiago Ramos. After the publication of that book I learned from a Chilean scholar that Ramos was known to have been a disciple of Simón Rodríguez. This scholar had located a minute reference to this fact in a small newspaper article published in Valparaíso’s *Gaceta del Comercio* (and sent it to me). At any rate, the paper aims to investigate the link between these two extremely independent men and unusual thinkers. My hypothesis is that Ramos attended Rodríguez’s school in Valparaíso in the 1830s before moving to Santiago to become politically active in the 1840s. While I may not have the documents to prove this connection (yet) I will try to demonstrate connections and influences through a close comparison of their writings in this period.

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Abstract

Urban popular movements (movimientos urbanos populares or MUPs) won concrete gains of urban services and infrastructure improvements in Guadalajara during the 1970s and 1980s. They obtained concessions from various levels of a notoriously inaccessible Mexican government. From Luis Echeverría to President Vicente Fox (2000-2006), administrations adjusted housing policy in response to MUP demands. These movements brought about a change in political culture because they privileged the creation of experiences in which working-class members of independent groups could engage directly with public officials. The urban popular movement offered the vehicle through which women could exercise much greater political power in Mexico.

MUPs in Guadalajara were not coordinated in the pursuit of a strict and unitary agenda. They varied according to the context of the concrete needs of the particular neighborhood or area of the city they were centered in, and according to the challenges of particular moments in local and national history. They gained legitimacy as actors on the political scene by the 1980s, even though they usually had no clear political program. Scholars have rightly argued that urban popular movements were successful in exploiting the vulnerabilities and openings displayed by the political systems at certain junctures. But MUPs had an important role in cracking the façade enough to create those openings. The pressure these popular movements built over time created the conditions for shifts in the balance of power. MUPs altered relationships of power by building broad multi-class coalitions and aligning themselves with other democratic movements in popular fronts.
“Narratives of Violence in U.S.-Mexico Borderlands”

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Abstract
The condemning of the narcocorridos within the Mexican borderlands has faced a long struggle towards legitimacy within the public and private spheres. Legislation banning the tales of the narcos compasses a vast section of the border, yet these tales continue to survive. Discourses surrounding prohibition contend that these songs are perpetuating violence and illegal activities for the area. This paper pushes beyond assessing the phenomenon as songs that promote drug cartel violence. Rather, it sees them as authentic historical documents that identify changes and continuities within the cultural practices of the border societies.

I argue that the subculture of narcocorrido is part of a broader music manifestation that relies on the oral tradition of corridos as a means to negotiate relations of power, identity and citizenship. As such, I contend that they are revealing important dynamics of social, economic, and historical developments of the U.S.-Mexico border society. Given the success of these songs on both U.S. and Mexican territories, narcocorridos are expanding the cultural landscape of the border, creating a hybrid, social space that transcends cultural, socio-political, and geographical boundaries. Thus, this paper contributes to a growing body of literature that considers these songs as product of a transnational culture, in which northern Mexican identity reaffirms its resilience, in a constant interplay of resistance and adaptation to other cultures.

Panel #3B. Mexican Cultural Landscapes