Many challenges traverse today the ample field of Latin American Studies, both in the United States and abroad. While Latin American societies face the need to reinsert themselves within the global system, the pressures of local and regional processes rapidly modify the political, economic and cultural profile of countries that are just entering their third millennium of national existence. More than ever, the differences between independence and emancipation, post-coloniality and neocolonialism are relevant issues for intellectual and political debate. Many Latin American countries have by now democratically established leftist political regimes that promise to embark them in processes oriented toward the goals of social justice, fair distribution of wealth and defense of national sovereignty. However, national and international negotiations often interpose insurmountable obstacles that delay if not completely annul the momentum for change. At the same time, Latin America continues to constitute one of the more exciting and promising scenarios in the world, and it would be fair to say that even the shattering effects of violence, the impact of natural disasters, and the devastating consequences of neoliberal policies on national economies, do not completely efface the manifestation of economic and cultural growth in countries that continuously explore forms of participation and innovation in the political arena.

These are the issues that Latin American Studies has at the core of its curricular and intellectual agenda. Washington University in St. Louis is already nationally and internationally recognized as a vibrant space for academic research and cutting-edge pedagogical and professional activities. During the academic year, the Latin American Colloquium offers a platform for the discussion of works-in-progress presented by faculty and graduate students working on Latin American topics in various departments. Our Film Series offers faculty and students the opportunity to learn about the latest films produced in Latin America, and to discuss them in connection to the topics studied in courses and seminars at different academic levels. These activities effectively connect students to the Latin American cultural production and current events, aesthetic orientations and ideological debates. Finally, a series of speakers invited to WashU by various departments and/or by LAS organized exciting presentations on historical, literary and cultural subjects on campus. In particular, under the title of Reading Emotions. Interdisciplinary Approaches to the Study of Affect, the III South by Midwest International Conference in Latin American Cultural Studies held at WashU in April 7-8, 2011 gathered more than twenty national and international scholars who elaborated on the role of passion, feeling and emotion in the configuration of collective identity and in the representation of social conflict in Latin American literature and culture. The topic of affect and the strategies utilized in fiction, film, political discourse, music, etc. for the representation of emotion were analyzed from transdisciplinary perspectives with the active participation of faculty and students from this and other neighboring institutions. While enjoying these opportunities to learn and experience Latin American culture in St. Louis, our students continue to take advantage of our Summer Institutes, Focus Programs and semesters abroad. LAS constitutes, then, a growing and exciting field of inquiry that allows students to enrich their learning experience and to enhance their knowledge of the world with the understanding of cultures that exist not only in close proximity to the United States, but are also disseminated within this country, as an integral part of the American society.
In the final decades of the eighteenth century, Spanish administrators in colonial Mexico began devising new ways of combating the effects of disease epidemics that periodically ravaged the population. Early projects were makeshift and included the implementation of clumsy cordons sanitaires and isolation of smallpox victims in crude hospitals. In response to protest and the rise of immunization, these ad hoc efforts quickly yielded to more sophisticated programs of disease management: in a 1797 smallpox epidemic, inoculation came into widespread use in Mexico City for the first time, followed by vaccination in 1804, when a global expedition sponsored by the Spanish Crown introduced the practice far beyond the viceregal capital.

To say the least, Mexico's first vaccine "clinics" were a sight to see. The practice made early inroads with Mexico City's upper classes, who insisted on home visits by a personal physician because hospitals were too dreadful for their children. Some of the expeditions and sub-expeditions dispatched to rural Mexico were disruptive, forcing parish priests and governors to pursue families who had taken to the hills, condemning as they left town the vaccinator and his lancet as worse than the plague itself. After these and other delays, however, demonstrations were performed, after which villagers began lining up before the parish church or the municipal building to turn over their own children – provided the experiment had been a success. As priests, shamans, and other local healers learned the technique, the healthy subjects envisioned by enlightened Bourbon reformers came into being over the course of years and decades, and in some places only after the Spanish Empire had collapsed. Far from imperfect and never easy, the feat was nevertheless impressive.

Impressive because, after all, this was still the ancien régime, when medicine was largely ineffective and few controlled tests were at hand to persuade a population of the efficacy of a new and radical discovery in therapeutics. It was an age when illiterate peasants would hardly have been predisposed to digest the statistical grammar of enlightened science, often wielded with aplomb by the literati in Mexico City. (Even today, with the benefit of historical perspective, hundreds of medical studies in peer-reviewed journals, and far higher literacy rates, immunization remains controversial in many parts of the United States.) As I sat in archives wondering at hundreds of registers with the names, ages, and ethnicity of immunized children, the mystery grew. Why, without any prior experience with immunization, and with so many reasons to be suspicious, had parents allowed their children to be vaccinated? Many administrators responsible for public health at the time had thrown up their hands in despair as they insisted on the impossibility of vaccination, gesturing toward the rough terrain of the countryside, the "many and diverse languages" spoken there, and what they took to be the rustic nature and conservative tendencies of the Indian population. Why was the reality so often otherwise?

Posing this question led me to pursue the ways enlightened science was performed at a number of sites, including periodicals, promotional pamphlets, sermons, churches, and urban barrios. In the eighteenth and nineteenth administrators faced a practical problem of translation: how to translate medical techniques and learning to new places and into other, non-scientific vernaculars and epistemologies. This process required the efforts of numerous priests, parents, administrators, and indigenous healers, in addition to university-trained physicians and natural scientists. No surprise either that it relied on the print revolution, which made instructions and histories of the practice more available. At the same time, however, word of mouth accompanied the proliferation of written words as people discussed what it was this new learning meant for them. Sermons were harnessed to this project, along with the entire ceremonial complex of church and state. It was not uncommon for members of a vaccinating expedition to be feted with music and fireworks displays outside the parish church, or greeted by hymns of thanksgiving inside.

While enlightened principles of individuality and equality underlay enlightened programs in preventive medicine, implementation paradoxically reaffirmed social differences, bolstered corporate identities (including the Catholic Church), and relied on the expertise of laypeople, among them mothers and Indian healers. In other words, local knowledge remained relevant and, as many letrados understood, indispensable.
The need to make new converts to the recently enshrined religion of modern medicine meant that people inevitably had to look forward and backward at once. Scientists learned to speak in multiple tongues as they translated statistics into a vernacular of miracles and divine agency. Enlightened projects conceived in peninsula and colonial capital cities imploded under collaborative local efforts. This understudied period of intense modernization in medicine offers a terrain over which to explore the fascinating ways lettered cities and a largely illiterate countryside came into contact, how contemporaries perceived and understood disease and health, and how they distinguished "good" from "bad" medicine. Change was never straightforward, leading in some instances to rebellions against pushy priests or disrespectful physicians, in others to rumors as people tried to make sense of an unfamiliar practice, and in still others to the deliberation of village elders who, after meeting, politely but firmly requested another pushy priests or disrespectful physicians, in others to rumors as people tried to make sense of an unfamiliar practice, and in still others to the deliberation of village elders who, after meeting, politely but firmly requested another

**Past Activities**

**Thursday, April 7**

9:00AM - 11:30AM Session 4

**MASCULINIDAD, AFECTO, FICCIÓN**

Cristina Wilcke, University of Pennsylvania (Chair); "Masculinity, Disease, and Modernity: The Life of Hipolito Anzures"; Ana Peluffo, Universidad de Chile; "The Affect of Masculinity in Childhood: Gender and Class"

**Rajula Femenía, University of A Coruña**

"La batalla de los afectos y las emociones"

**KEYNOTE SPEAKER:** Professor Roger Bartra, University of Barcelona

**11:30AM - 12:45PM**

KEYNOTE ADDRESS: "El discurso amoroso en los 60: de la 'gran tradición' a la 'anarquía emocional'"

**Carla Reber, Washington University in St. Louis**

"Affect in the experience of cinema and affective politics"

**10:00AM - 12:00PM Session 5**

**AFECTIVIDAD, GLOBALIDAD Y POLÍTICA**

**PRESENTER:** Prof. Roger Bartra, University of Barcelona

**4:00PM - 7:00PM**

**LITERARY READING**

**PROFESSOR:** Licia Fiol-Matta, University of Richmond

"The Politics of Sentimentality, and Affect in Mid-Twentieth-Century Bolero"

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**Friday, April 8**

9:00AM - 11:30AM Session 6

**EJEMPLOS DE LA LITERATURA Y EL CINE**

**PRESENTER:** Prof. Roger Bartra, University of Barcelona

**3:00PM - 5:00PM Session 5**

**COFFEE BREAK**

**6:00PM - 7:30PM**

**LITERARY READING**

**PROFESSOR:** Licia Fiol-Matta, University of Richmond

"The Politics of Sentimentality, and Affect in Mid-Twentieth-Century Bolero"

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This event has been produced by the School of Arts and Sciences, International and Area Studies, the Center for the Humanities and the Department of Romance Languages and Literatures.
The Summer Study Abroad Program in Ecuador took place from May 22 to July 3, 2010. The ten students participating in the program this summer lived with host families in Quito and attended classes at the Universidad San Francisco de Quito in the valley of Cumbayá. As is the case each year, one of the classes that they took was Andean Culture, which focused on the history and culture of the Andean region, including pre-Incan up to present-day Quechua-speaking societies. The other class an interactive Spanish conversation course with focus on contemporary issues in Ecuador, which included interviews with Ecuadorians on a variety of regional, linguistic, and political issues in Ecuador.

The program included two full-day excursions, one 2-day trip, and an afternoon outing as a group to Mitad del Mundo. The first full-day excursion was a city tour of Quito, including the historical center of the city and the Panecillo (a location that provides an excellent overall view of the city). The second full-day excursion was a trip to the volcano Cotopaxi, where students had an opportunity to walk up to the first refugio if they wanted, and to the Hacienda San Augustín, where students were able to have lunch in an Incan-built structure that subsequently became a Spanish monastery and is now an hacienda.

The two-day trip included a visit to the world-famous indigenous handicraft market in Otavalo, an intriguing visit to a refuge for a variety of birds of prey, including condors, near Otavalo, and an overnight stay in a quaint hotel just north of Quito where the students had an opportunity to participate in the preparation of a traditional dinner cooked with hot stones in the ground. Additionally, one afternoon the students took a bus from the Universidad to San Francisco to Mitad del Mundo, a location that traverses the equatorial line that allowed students to explore physical phenomena related to being at latitude 0o.

During the four-day final weekend of the program, many students availed themselves of an optional 4-day trip to the University of San Francisco’s biodiversity station at Tiputini, which is located in a remote area of the Ecuadorian Amazon and was referred to as “the most remarkable place” by biodiversity expert and National Geographic journalist Virgina Morell. As was the case last summer, classes were scheduled in a manner that would allow for students interested in doing so to take part in this ecological adventure.

The program provided students with unique opportunities to improve their fluency and knowledge of Spanish, to make new friends and immerse themselves in Ecuadorian life as part of the overall homestay experience, to improve their understanding Ecuador culture and Andean Culture in general, and to explore the vast biodiversity and natural beauty for which Ecuador is known.
Founded in 2006, the Washington University Summer Program in Puebla took place from May 26th through July 10th, 2010. Ten WU students attended the program at the Universidad Iberoamericana, one of the top Mexican private universities. Located two hours east of Mexico City, Puebla is one of Mexico’s colonial jewels, a city that encompasses some of the masterpieces of Latin American baroque—such as its Cathedral and the Chapel of the Rosary. Puebla is a modern city of two and a half million people and boasts the largest pre-Columbian structure on the American continent. Puebla not only enjoys one of the lowest crime rates for a city of its size in North America, but also the amenities expected from an up-and-coming urban center: malls, restaurants, movie theaters, cultural attractions, and tourist attractions are all close the Universidad Iberoamericana.

The ten WU students who traveled to Puebla last summer enjoyed all of these amenities and more, all while completing academically-stimulating coursework. Perhaps the finest feature of the program was the “home-stay” setting. All students were placed with Poblano families who welcomed them as members of the family. Students had the special occasion to experience Mexican family life up close as they continued to hone their language skills. The program at the Universidad Iberoamericana offered several tracks: 1) a track for those interested in pursuing a career in medicine, 2) a humanities track, and 3) a language development track. Students who had completed Spanish 308 at WU participated in the medical or humanities track, while the language development track was open to students at the elementary and intermediate levels of proficiency as they continued to refine their language skills. Students on the medical track had the unique opportunity to take Public Health, taught completely in Spanish by a Mexican physician. This exciting course included weekly field trips to hospitals, clinics, medical schools, food banks, and other medical facilities. Students on the medical and humanities tracks also enrolled in courses alongside Mexican students, which provided a unique, challenging, and fun educational experience. Given the wide variety of summer courses available at the Universidad Iberoamericana, students were allowed to complete coursework in a variety of different fields, including Education, Psychology, Anthropology, Nutrition, and more. Given the high quality of the academic work that students completed in Puebla, students received 6 credits toward their Latin American Studies or Spanish majors/minors upon return to WU. Advanced students had the opportunity to complete internships with local non-profit organizations and businesses. One participant completed an innovative internship in which he served as an apprentice teacher of English in the Centro de Lenguas at the Universidad Iberoamericana. Apart from the academic setting, students enjoyed WU-sponsored excursions to exciting locales, such as México City, Teotihuacán, Oaxaca, and downtown Puebla. In addition to these WU-sponsored trips, some students made independent trips to Taxco, Cuernavaca, and Veracruz. Several group meals, shopping trips, and karaoke nights rounded out an exhilarating summer of language development.
Racial democracy, mestizaje, “O canto das três raças” — Latin Americanists are familiar with these expressions that in one way or another celebrate the sometimes racial and sometimes cultural — or both — mixture of the “founding races” of Latin American nations: blacks, Indians, and whites. (We won’t get into Asian immigration here, which adds a fascinating complexity to this discussion.) Most of the time scholars treat these ideas as a “mask” devised by the ruling elite to exclude people of African and indigenous descent from full social participation under the guise of national unity.

But looking back at the history of nineteenth-century Brazil and into the origins of this “three races” idea reveals something rather peculiar. The idea came into being in 1843, when the German naturalist Karl von Martius wrote an essay for a competition hosted by the Brazilian Historical and Geographic Institute addressing the theme of “how to write the history of Brazil.” The author famously proclaimed that the Brazilian population possessed a unique character that resulted from the convergence of the “three races.”

1843 was just seven years away from the cessation of the trans-Atlantic slave trade to Brazil. The future of slavery was intensely contested by slaves, slaveowners, and eventually, abolitionists, and many historians have documented the struggles of people of African descent during the nineteenth century. The astonishingly few works on the indigenous population in the same period therefore present a remarkable contrast. What we think about indigenous people in postcolonial Brazil derives mainly from literature and the fine arts, featuring a languid Indian, usually Tupi, who allegedly helped the first colonizers, gave birth to the first mestizo children and laid the groundwork for race mixture, and then died. As such, although Indians became the celebrated symbol of Brazil’s origins in a movement known as Romantic Indianism, they were simultaneously disappeared from the nation as citizens. Many of us in the twenty-first century seem content to accept that narrative. Indians, we think, are in Central America and the Andes.

What happened to Brazilian Indians after independence in 1822? As an archival historian trained primarily in slavery in Brazil and the African diaspora, at first I did not know what to make of all the material I was finding on indigenous rebellions in coastal, rural Brazil alongside those on quilombos (maroon communities) and slave uprisings as late as the 1880s. Indigenous people fighting against the conquest of their lands and forced labor in the nineteenth century did not fit into the prevailing idea of postcolonial Brazil as one defined by tensions between enslaved and free, black and white. These sources were further complicated by joyous proclamations of Brazilian statesmen celebrating the Indians’ “extinction” through acculturation and miscegenation. So were there Indians or not? And what was their relationship to slaves and settlers? I eventually discovered that indigenous people continued to be trafficked and forced into labor, sometimes to make up for the lack of black slaves, and at other times were massacred outright by settlers who saw them as obstacles to the access to “virgin” lands. Underlying the seemingly innocuous “three races” idea, then, was a violent history of conquest, expropriation, and slavery that were foundational to Brazilian nation-building, and not merely figments of a colonial past, as we have been inclined to believe.

Despite our earnest hopes, it is not clear that Indians, slaves, and maroons always joined hands — sometimes they became enemies in a fight for land and resources. But what is clear is that when we talk about the enslaved and freedpeople’s struggles for citizenship in the postcolonial period, or movements by quilombo descendants today to achieve land rights recognition, we cannot separate their stories from those of indigenous people who have endured similar experiences. To do so would be to ignore their lived experiences and to reinscribe indigenous people within the realm of national origin myths.
Faculty Updates

Romance Languages and Literatures

William Acree taught “The Argentine Experience” FOCUS course and “Print and Power in 19th-Century Latin America” in fall semester. During spring semester 2011 he will be teaching a new major seminar on “Cowboys, Literature, and American Frontiers.” Acree published the second revised edition of Jacinto Ventura de Molina: los caminos de la escritura negra en el Río de la Plata this summer (Iberoamericana). He was awarded a Fulbright Scholar grant for 2010/2011 for archival research in Uruguay. The project explores the making of a theater-going public through the study of the creole circus (spectacles consisting of acrobatic stunts, musical interludes, and—the main attraction—short plays with ruffian characters). At the AHA conference in January Acree will participate in a roundtable on state & nation formation in the 19th-century Río de la Plata.

Andrew Brown published his book Cyborgs in Latin America with Palgrave Macmillan press. He was an invited lecturer at UCLA and at the Pontificia Universidad Católica in Santiago, Chile. He has begun a new project that examines digital sampling and mashup aesthetics in contemporary Latin American narrative, with the first articles that form a part of that project appearing this year.

Stephanie Kirk is currently at work on her second book project Enclosed Worlds Endless Possibilities: Sor Juana and the Gender Politics of Culture in Colonial Mexico. She has presented work from this project at various national and international conferences including MLA and LASA, and has published articles in Estudios (Universidad Simón Bolívar, Caracas, Venezuela) and in the forthcoming volume Women’s Literacy in Early Modern Spain and the New World. Professor Kirk is also engaged in a long-term collaborative endeavor with Professor Sarah Rivett (Princeton University), “Religious Transformations in the Early Modern Americas.” The third in a series of symposia was held at the Huntington Library in November 2009, and an edited volume is currently in preparation. Professors Rivett and Kirk recently co-authored an article of the same name, published in Early American Literature.

Tabea Alexa Linhard published “Surviving the Holocaust in Sepharad: Trudi Alexy’s Story” (History & Memory) and is finishing her book Jewish Spain Today: A Mediterranean Map. A new research project involves exile and youth cultures in Mexico, Spain, and Germany in the 1930s and 1940s, specifically, the lives and works of Magda Donato, Anna Seghers, and Ruth Rewald.

Elzbieta Sklodowska concluded her second and last term as Chair of the Department of Romance Languages and Literatures (2003-2010) and stepped down as General Co-Editor for Spanish American Literature of Revista de Estudios Hispánicos, after having served in this capacity for over 10 years (1999-2010). She is currently working on a book project about Cuban literature and culture during the Special Period. Her most recent publications include “Entre lo crudo y lo cocido: la comida en la narrativa cubana reciente.” Saberes y Sabores en el Caribe y México. Eds. Rita de Maeseneer and Patrick Collard. Amsterdam-New York: Rodopi, 2010. 297-317 and “Sin embargo: la literatura cubana y su crítica en la época de la globalización.” Romance Notes celebrating its 50th anniversary with a special issue “The Survival of Literature in the Age of Globalization” (Summer 2010). She presented the following conference papers: “Double Crossings: Cuba and Haiti in the Writings of Antonio Benítez Rojo” the Centre for Comparative Studies Conference, University of Lisbon, November 2009; “Zonas de silencio: Oriente en el imaginario cubano.” Paper presented at Transit Areas-Convivencias en Centroamérica y el Caribe. International Symposium and Theory Workshop at the University of Berlin and the University of Potsdam, January 2010; “Across the Windward Passage: Three Perspectives on Cuba and Haiti” CUNY Bildner Center, March 2010. She also gave invited lectures at University of South Carolina, University of Kansas, and Webster University. Her administrative and university-wide committee appointments include: Faculty Fellow in the Office of the Provost; McDonnell International Scholars Academy Faculty Ambassador to the University of Chile; Chair of the Faculty Leadership Work Group; Co-Chair of the Global Certificate Working Group, and Member, Provost Diversity Work Group. She was honored with the inaugural Arts and Sciences Distinguished Faculty Leadership Award (September 2009) as well as the Founder’s Day Faculty Achievement Award (2009), in addition to receiving honorary membership in Sigma Delta Pi, the national collegiate Hispanic honor society.
Claire Solomon won the Special Recognition for Excellence in Mentoring, Graduate Student Senate, Washington University in St. Louis, 2010. Her article “Strange Bedfellows: Reconsidering Anti-Semitism and White Slavery in Contemporary Historical Fiction about Argentina,” Comparative Literature is forthcoming. She also has been invited by the Latin American Jewish Initiative of the Northwestern University to give a public lecture and teach a class in February of the 2011.

Selma Vital earned her Ph.D. in Luso Brazilian Literatures in 2009 at the University of Illinois at Urbana-Champaign. Her main interests include issues of race and gender representation in the fin de siècle literature in Brazil, above all focusing on Machado de Assis’s short stories and the works by Lima Barreto. She has published articles on both authors and written study guides for two of the main short stories by Machado de Assis, “O Espelho” and “Teoria do Medalhão” (Assis, Machado de. Missa do Galo e Outros Contos, Vol.1, New York: Atlantico Books, 2009).

She started a new research project about women’s literacy in Brazil and the implications of a rising female readership at the turn of twentieth century thanks to a David Rockefeller Center for Latin American Studies library grant, in 2009, and spent the spring of 2010 working on primary sources of the archives of Arquivo Edgar Leuenroth, at the University of Campinas (Unicamp) in Brazil.

Dr. Vital was a journalist for over a decade in Brazil, her home country. In the US she has been teaching Portuguese at all levels since 1999. At Washington University she teaches Port 101, 103, 215 (Fall) and Port 102, 104, 220 (Spring). Her teaching philosophy focuses on engaging students with the main features of Brazilian culture and life style. She created and presently coordinates a weekly conversational table open to all levels of proficiency. The meetings occur every Wednesday, from 12-1 PM at Holmes Lounge. Students, faculties, staff and community are invited to join.

Comparative Literature

Ignacio Infante is currently working on his second book manuscript tentatively entitled “Vicente Huidobro and the Transatlantic Avant-Garde,” for which he received a Getty Library Research Grant by The Getty Foundation in Los Angeles, California. Prof. Infante also received a three-year Reading Group Grant by The Center for the Humanities at Washington University as one of the co-conveners for the project “Transatlantic crossings” that explores modern transatlantic culture and literature from an interdisciplinary perspective.

RLL and Latin American Studies

Mabel Moraña published a new book titled La escritura del límite (Iberoamericana /Verso, 2010), which gathers a series of articles on literary and cultural Latin American topics, from the colonial period to the present. Resulting from the presentations and debates that took place during the II South by Midwest International Conference held at Washington University in 2009, the book she co-edited with Professor Bret Gustafson, Rethinking Intellectuals in Latin America also came out in 2010. In addition to her participation in special sessions at MLA and LASA, Prof. Moraña served as keynote speaker at the JALLA Conference in Rio de Janeiro and was invited for special presentations (lectures or seminars) by the Museo de Arte Colonial, in Bogota, Universidad Ruiz de Montoya and Organización de Estados Iberoamericanos, in Lima, Universidad de Sevilla and Universidad de Alicante, in Spain, Universidad Federal Fluminense in Rio de Janeiro, University of Chicago and UNAM, among others.

Ignacio M. Sánchez Prado won the LASA Mexico 2010 Humanities Book Award for his monograph Naciones Intelectuales. Las fundaciones de la modernidad literaria mexicana (1917-1959) (Purdue University Press, 2009) and the LASA Mexico 2010 Humanities Essay Award for his article “Claiming Liberalism. Enrique Krauze, Vuelta, Letras Libres and the reconfigurations of the Mexican intellectual class” (Mexican Studies/Estudios Mexicanos 26, 1, Winter 2010). He was elected a member of the Modern Language Association’s executive committees for the Division on Twentieth-Century Latin American Literature and the Discussion Group on Mexican Cultural and Literary Studies. He is currently concluding his manuscript Mexican Film in the Age of NAFTA.
**History**

**Yuko Miki** joins the Washington University community as a new Assistant Professor of Latin American history, coming from New York University where she completed her doctorate in June. Professor Miki’s own work focuses on Brazil and the intersections of black and indigenous lives in the nineteenth century during the process of national conquest and colonization, bringing together her training in both Latin American and African diasporic history. Her teaching interests encompass the Caribbean and Spanish America as well, from slavery, race relations, and nation-building to twentieth-century revolutions and the Cold War in Latin America. Her article on transnationalism and the African diaspora in Brazil will be published in Brazil’s *Revista Unisinos* in April 2011.

**Paul Ramírez** recently joined the Department of History as Assistant Professor. His research centers on disease outbreaks in Mexico in the late colonial and Republican eras, and specifically on the role of religious practices and institutions in the introduction of enlightened medical techniques. He is working on a book project, *Minerva’s Mexico: Enlightened Science, Religion, and the Art of Healing in Disease Epidemics*, and teaches survey courses on Latin American history as well seminars on the Spanish Conquest, popular religion, and disease and public health. Dr. Ramírez received his Ph.D from the University of California, Berkeley and holds degrees in religious studies from Harvard College and Harvard Divinity School.

**Political Science**

**Brian F. Crisp** works on the institutional mechanisms constructed to formalize state-civil society relations and their impact on interbranch relations, patterns of government spending, and development policy choices. His recent works are:


**Guillermo Rosas** has been coauthor of the *Latin American Party Systems*, Cambridge University Press, 2010, which analyzes the variety of strategies that political parties use to relate to voters.

**Anthropology**

**Bret Gustafson** continues research on the cultural and territorial political changes associated with the emerging relationship of energy integration between Bolivia and Brazil. Some of this research is being published in Brazil, on the new politics of regionalism; and in Bolivia, on the territorial politics of natural gas and indigenous rights. This and related research also appears in a co-edited volume, completed with Nicole Fabricant, titled *Remapping Bolivia: Resources, Territory and Indigeneity in a Plurinational State* (School of Advanced Research Press, 2011). He also continues work with the Assembly of Guarani People, an indigenous organization in southeastern Bolivia, and with various academic and governmental agencies in Bolivia. Most recently this involved participation in a national forum on “Racism in Comparative Perspective,” with presentations at several venues in La Paz, Bolivia.
Derek Pardue During Fall 2009 and Spring 2010, Professor Pardue was on sabbatical in Lisbon, Portugal, Cape Verde, and Campinas, Brazil. The following publications are from this period or forthcoming:


“Place Markers: Tracking Spatiality in Brazilian Hip Hop and Community Radio” *American Ethnologist* 38(1)

“Making Territorial Claims: Brazilian Hip Hop and the Socio-Geographical Dynamics of Periferia” *City and Society* (22)1: 48-71.

“Kriolu rap as a provocative post-colonial discourse in Lisbon.” *Luso-Brazilian Review* (under review)


“Uma Perspetiva Marginal” *Novos Estudos* (under review).

Social Work

Luis H. Zayas was honored to be with President Barack Obama when he launched his national Responsible Fatherhood Initiative. The invitation to this White House event came about as a result of his participation at the national level on issues associate with fathers and fatherhood through the National Alliance for Hispanic Families. He chairs the research committee at NAHF and serves on its executive committee.

In September, he visited the Dominican Republic as part of the survey of that nations high school youth. With Assistant Professor Juan Peña, he launched a national survey of risk behaviors among Dominican youth, the second in three years that they have conducted. They made presentations on their work on Latino youth to standing room only audience at the Universidad Autonoma de Santo Domingo. In January 2011, he will be conducting a two-week institute in Santiago, Chile in collaboration with the schools of social work and medicine of the Pontificia Universidad Catolica de Chile. Later this spring, he will be travel to five Central American countries (Belize, El Salvador, Guatemala, Honduras, and Nicaragua) and the Dominican Republic as part of an effort to establish a consortium in international research ethics training. A visit to Yantalo, Peru, is scheduled to explore collaborations in social work and public health with a community health center in that town.

He has turned some of his advocacy work into a major research project. This year he published “Protecting citizen-children safeguards our common future” in the *Journal of Health Care for the Poor and Underserved*. This coming year, he expects funding from the National Institute on Child Health and Human Development to conduct the first study ever of the effects of parental deportation of U.S.-born citizen children of undocumented Mexican immigrants. Children in the study will include those who have returned to Mexico with the deported families and those who were left behind in the care of others. As with much of the research they conduct at the Center for Latino Family Research, their intention with this study is to influence national immigration policy.


Professors Emeritus

John F.Garganigo has finished the revision of the eighth edition of *El cuento hispanico* with Ed Mullen. It should be out in the Fall 2011. He is still directing the Chile Program in Santiago where he will teach a course in January to 25 students.

Richard Walter published *Peru and the United States, 1960-1975: How Their Ambassadors Managed Foreign Relations in a Turbulent Era* (Penn State Press; May 2010). He is currently working on another book dealing with the U.S. Congress and Intervention in Latin America in the Twentieth Century, one that might ultimately boil down to a focus on the U.S. and Sandino in the 1920s and 1930s. He also has finished a first draft of a novel set in Argentina during 1945 and within the context of the rise of Peron. Although retired, He has an office on campus in Eliot 221 and is available for any assistance he can provide.
Romance Languages and Literatures

Alejandra Aguilar Dornelles earned her MA in Spanish at Washington University in 2008. Currently a PhD student, her academic and research interests include nineteenth-century Brazil, Cuba, and Colombia. She is also completing the Graduate Certificate in Women, Gender, and Sexuality Studies. For the past two years she has been focused on racial representations and the cultural contribution of Afro-Latin American subjects and communities to the development and blooming of several different nationalisms in the continent.

Lídice Alemán was born in Cuba. She completed her master’s degree in Latin American Literature at the University of Missouri-Columbia in 2007. She has published two poetry collections: Entrar descalza (2002) and Indecisiones del arquero (2003). She is currently pursuing a Ph.D. in Latin American Literature, and her interests include contemporary Afro Caribbean poetry, as well as gender and sexuality theory. In 2009, Lidice was named co-recipient of the Eva Sichel Memorial Essay prize for best critical essay in Spanish. She is also completing the Graduate Student Certificate in Women and Gender Studies.

Britta Anderson grew up in New Mexico, and received her BA in English and Spanish from Carleton College in Minnesota. Her interests include transatlantic studies, literary theory, powerful women, creative solutions to violence, and the effects of global influences on local realities. She plans to focus on gender studies and twentieth- and twenty-first-century Latin American narrative.

Julio Ariza was an assistant professor at the Universidad Nacional de Córdoba and the Universidad Siglo 21. He has been collaborating on two research projects from the Universidad Nacional de Córdoba since 2001. He has published “El mundo es tu pecera. Sobre Rapado y Nadar solo” in the collective volume Poéticas en el cine argentino: 1995-2005 (2005), and “Vivir adentro. Sobre Los años 90 de Daniel Link” in the collective volume El orden de la cultura y las formas de la metáfora (2006). He also worked on the project Escritores argentinos, which was published as a bilingual book by MALBA (Museo de Arte Latinoamericano de Buenos Aires) in 2005. In 2004, he coordinated the film festival Maldita vecindad. Tres miradas sobre Ciudad de México, sponsored by the Consulate of México in Córdoba and the Universidad Nacional de Córdoba. He won the 2003-2004 Research Award from the Universidad Nacional de Córdoba, and more recently the 2006 Mellon Dissertation Award. He taught in the 2008 Summer Program in Madrid. He is currently working on his dissertation project, which explores the new Argentinean narratives about love.

Stacy Davis is a third semester PhD student with a BA from Hollins College in English and Spanish and a MLA in English and Spanish with a comparative literature focus from the University of Richmond. She has eleven years teaching experience, most recently as a beginning and intermediate Spanish instructor at Virginia Commonwealth University. She is interested in second language acquisition and pedagogy and 19th century literature.

Irene Domingo graduated from Universidad de Zaragoza, Spain, with a B.A. in Filología Hispánica and earned her MA in Literature at Washington University, where she is currently pursuing a PhD. Her primary academic focus includes twentieth-century Peninsular and Latin American Avant-Gardes as well as their readings of Spanish Golden Age. She is also very much interested in gender studies, general linguistics and L2 acquisition and teaching.

Alex Eastman is a first year PhD student. He earned a B.A. in Communication and Spanish, as well as a certificate in Translation and Interpretation Studies from San Diego State University in 2008. In 2009-2010 he was a Fulbright English Teaching Assistant in Cali, Colombia. His academic interests include collective identity and portrayals of nation building in novels and essays, specifically focusing on nineteenth-century Latin America and Afro-Colombia.

Paul M. McNeil received his B.S. and M.A. from Brigham Young University. He is in his first year of the Ph.D. program, and his interests include contemporary and 20th-century Latin American narrative, the relationship between science and literature, science fiction, film, and television. His recently completed M.A. thesis, Representations of Remembrance, focuses on the mechanics and transmission of memory in works by Jorge Luis Borges, Ricardo Piglia, and Rodrigo Fresán.
Sara Potter recently completed her comprehensive exams and is beginning to write her thesis, titled “Disturbing Muses: Gender, Technology and Resistance in Mexican Avant-Garde Cultures.” Her research interests include twentieth- and twenty-first-century Mexican literature with a focus on technology, urban space, gender, and visual culture. In the past year, she completed a graduate certificate in Women, Gender and Sexuality Studies and taught a survey course of Hispanic cultures. She also presented at several conferences: “The (Organic) Agony and the (Virtual) Ecstasy: Amputations and Desiring Avatars in Bernardo Fernández’ Gel azul” at the XV Congress of Contemporary Mexican Literature at the University of Texas in El Paso and “Silent Nocturnes and Fertile Vacuums: Sound and Space in the Poetry of Xavier Villaurrutia” at the XVI Mexicanist Conference at the University of California in Irvine. Most recently, she organized and presented in a panel at the Latin American Studies Association Congress in Toronto, Ontario: Cuerpos políticos, cuerpos (porno)gráficos: Género, tabú y heridas en la novela mexicana.

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