

PORTAL



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A MESSAGE FROM THE DIRECTOR



Bryan R. Roberts, Director
Teresa Lozano Long Institute of
Latin American Studies

The present academic year is my last as Director, and on September 1 I will be succeeded by Prof. Charles Hale of the Department of Anthropology.

The present academic year is my last as Director, and on September 1 I will be succeeded by Prof. Charles Hale of the Department of Anthropology. Charlie Hale was appointed after a national search, which, as a side benefit, brought some distinguished Latin Americanists to campus. The year also was notable for the continuation of our efforts to develop academic relationships with Cuba through a conference on energy and trade issues and through arranging for Rafael Hernandez, the editor of the Cuban social sciences and humanities quarterly *Temas*, to spend the fall semester of 2009 with us at the institute as a Visiting Professor. A new initiative is that of developing relationships with China to promote Latin American studies. Jonathan Brown, LLILAS Associate Director, coordinated with Beijing University to organize a visit by LLILAS faculty together with colleagues from the Colegio de México. The delegation was led by the Dean of the College of Liberal Arts, Randy Diehl, and included six LLILAS affiliate faculty including myself. The two-day conference at Beijing University featured papers on the history and sociology of Latin America, international relations between China and the Americas, and Internet access to source material on Latin America. Benjamin Narváez's article in this issue focuses on the ties between China and Latin America (see p. 16). We also visited three other universities, China Agricultural University in Beijing and Shanghai and Fudan Universities in Shanghai. The latter is the alma mater of our Director of LANIC, Ning Ling.

The annual Lozano Long Conference this year was on *Contested Modernities*, which featured the distinguished Portuguese lawyer and sociologist Boaventura de Sousa Santos as the keynote speaker. Jossianna Arroyo provides a reflective commentary on the issues raised by the conference concerning new and resurgent identities among previously ignored populations (see p. 36). Another major conference focused on *The Origins, Implementation, and Spread of Conditional Cash Transfer Programs in Latin America*. These programs seek to combat poverty by using monetary transfers to encourage children to stay in school and families to engage in preventative health care. The best known examples are Oportunidades in Mexico and Bolsa Familia in Brazil. The conference brought together the initiators of these programs, President Ernesto Zedillo of Mexico and Senator Cristovam Buarque of Brazil, along with government officials from both countries who have had lead roles in implementing the programs and academics from the U.S. and Latin America. President Zedillo's keynote address combined a focus on the details of the Progres/Oportunidades program and an analysis of the challenges to social policy in an era of economic globalization. James Lindsay's interview with Dr. Zedillo is featured in this issue (see p. 5).

The research clusters that were begun last year in the institute were important in developing workshop and conference agendas. The Afro-descendant, Indigenous, and Human Rights clusters combined to develop a series of seminars and were central to the planning of the *Contested*

Modernities conference. The Social Policy cluster provided the chair of the *Conditional Cash Transfers* conference committee, Joe Potter, and its other members. A new cluster on Migration has been active and has planned a major conference for fall 2009 on *Migration in an Era of Restriction*, which will be cosponsored by the Center for European Studies and the Center for Russian, East European and Eurasian Studies. The conference will look comparatively at migration policies and practices in the U.S., Latin America, Europe, and Russia. Nestor Rodriguez, its organizer, reflects on the “Age of Migration” in this issue (see p. 8).

A major event in the institute’s history was the gift by the Universidad Veracruzana of an exact replica of *El Rey*, an Olmec head located in the university’s museum in Jalapa, as described by Anabella Coronado Ruiz in this issue (p. 30). The head is of the same stone and dimensions as the original and now “signs” the institute, as this cover of *Portal* indicates. The installation of the head in November was marked by a ceremony attended by the governor of the state of Veracruz, the rector of the Universidad Veracruzana, and President Powers and Provost Leslie of UT. The Mexican Center and Texas State University, San Marcos, organized a conference on the Olmec as the origins of ancient Mexican civilization. In addition, Miguel Alemán Velasco, former governor of Veracruz, attended the ceremony and gave a talk on the new challenges facing Mexico, the subject of an interview with the governor by Renata Keller in this issue (p. 24).

In June of this year, LLILAS helped the President’s Office organize a series of events in Brazil to mark UT’s commitment to developing stronger relationships with Brazil through partnerships with government, academia, and the private sector. President Powers hosted two large receptions in Rio and in Brasília, with the Brasília reception marking the signing of an agreement between UT and the Instituto Brasiliense de Direito Público in Brasília. The President’s initiative coincided with the Latin American Studies Congress in Rio, which attracted more than 6,000 participants, half from Latin America, and included eight members of the LLILAS staff.

As a final note, I would like to express my thanks to the staff of LLILAS for their hard work, commitment, and professionalism. I have been lucky to work with such a talented group of people who make it possible to utilize fully the resources that we have at UT to further Latin American studies. Our affiliated faculty has been a considerable source of support, giving willingly of their time to help run the institute and its programs. And despite the crisis, this year has been an exceptionally good one for recruiting Latin American specialists throughout the university. I also have been fortunate to receive considerable support from the university administration and particularly from that of the College of Liberal Arts. Talking with colleagues elsewhere, it is clear that we are receiving unusually strong support for Latin American studies from the UT administration. Last, I would like to thank the members of our new Advisory Council for their energy and initiative in suggesting ways forward to meet our program goals. It has been an especial privilege to work with Joe and Teresa Long, who despite their many other commitments remain very active in promoting the institute. Looking back, these have been an interesting and rewarding three years, although I also look forward to giving more time to research, writing, and teaching.



Bryan R. Roberts, Director
Teresa Lozano Long Institute of Latin American Studies

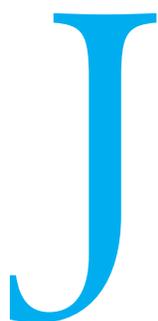
After serving first as Interim Director and then Director, Dr. Roberts is returning to the Department of Sociology and the Population Research Center at UT. He will be succeeded at LLILAS by Dr. Charles R. Hale, Professor of Anthropology at UT and former President of LASA, who becomes the new Director in September 2009.



Charles R. Hale

The Challenges of Globalization: An Interview with Ernesto Zedillo

by JAMES M. LINDSAY



JAMES M. LINDSAY IS former Director of UT's Strauss Center for International Security and Law and Tom Slick Chair for International Affairs at the LBJ School of Public Affairs. Dr. Lindsay interviewed former president of Mexico Ernesto Zedillo on April 17, 2009, during his attendance at the LLILAS-sponsored conference

The Origins, Implementation, and Spread of Conditional Cash Transfer Programs in Latin America.

JL: President Zedillo, thank you very much for agreeing to sit down with us. I'd like to talk to you a little about globalization. The argument for

globalization has been that the growing interconnectedness of nations and societies would make us all more prosperous. There was a lot of enthusiasm for globalization in the 1990s. In recent months we've discovered that globalization has a downside as well as an upside. With the recent international financial crisis, people are discovering that it not only can make us better off, but also worse off. Much like during the Great Depression, we're seeing a number of countries raising trade barriers, trying to find ways to insulate themselves from the international economy.

So, are we witnessing a temporary reversal in globalization or something much more significant?

EZ: Well, I think that's a great question, and of course there is always a risk that this could signal the beginning of a serious reversal of globalization. It has happened before in history. We had a golden age of globalization in the late nineteenth century and early twentieth century, and then with the outbreak of the First World War, and even more significantly after the war with the Great Depression, we saw a practically

total destruction of the globalization that had been achieved before. So, I have never shared the opinion of some authors who say that this time around will be different, since this globalization, they say, is driven purely by technological factors. [They say] it is impossible to destroy technology and to reverse globalization. I believe, and I have written about this for some time, that globalization was essentially a political construction, an explicit decision by governments to lower trade and investment barriers, and of course we have fantastic instruments like the Internet and other modern means of communication and transportation to ease the development of globalization. But if countries become protective, defensive, isolationist, they will destroy globalization, and I think that will be dramatic, because we will be giving up a fantastic opportunity to continue lifting people out of poverty. I think, yes, we are seeing a downside of increasing integration, although we must say that financial crises have happened before, even when economies tended to be more closed. So it is not inherent to globalization to have financial crises. You can still have financial crisis in individual, anarchic, autarchic countries. Now we feel it more intensely because financial systems have become more integrated, but I think there are also lessons in another respect, in the sense that to the extent that we become more integrated, we also need to be more coordinated. We also need to accept that if we want to have the benefits of globalization, we also need to be willing to give up a little bit of our sovereignty in order to coordinate and to cooperate with others. And I think the crisis that we are going through is not so much a failure of the market, but a failure of government—for failing to regulate adequately, for failing to coordinate with others, and to act decisively when it became evident that it was necessary to act.

JL: How do we bring about that cooperation among countries? Looking at the international scene right now, countries have different interests. As you certainly know, having been the president of a country, you are almost always involved in two sets of negotiations at once—you're involved with negotiations with other countries, trying to find places where your interests overlap, but you're also involved in discussions with people in your own country about what direction your country should take. So how in this much-more-complex world, where what happens in America or China or Brazil can have effects around the globe, do you get that kind of cooperation, that you quite rightly point out as being essential to sustaining globalization?



Dr. James M. Lindsay and former Mexican president Ernesto Zedillo

EZ: Well, I think you need leadership. You need political leaders to speak to the people and to explain that international cooperation actually is in the national interest; that it is true that when you cooperate internationally, you give up some sovereignty, but that in the medium and long-term, your own country is going to have strategic and material benefits from that cooperation. The problem is that if the politicians spend their time blaming others for their own mistakes, or particularly other countries, they create a public opinion that goes against international cooperation. So that is why I say that you need leadership to explain to people that actual international cooperation is good for your own sake, something that hasn't happened over the last few years. I think it is very suggestive that at the end of the Second World War, relatively speaking, the United States was a much more powerful country than it is today, because it was producing almost half of the global

GDP. And overwhelmingly, from a military point of view, it was more powerful than it is today, and yet, those people—first Roosevelt, and then Truman and other American leaders—were key in creating multilateral institutions for international cooperation, in which, in one way or another, the U.S. was giving up some sovereignty—exactly at the time when it was by far a more powerful country, in relative terms, than it is today. I think this is a very good example of why, when you have the enlightenment and the vision, it is possible to do it.

JL: So do we need new international institutions to handle globalization, or do we just need to improve existing ones?

EZ: Well, it depends on the topic. You tell me, “Well, what about peace and security?” Well,

I think we need to have a better United Nations, certainly a more effective security council. We need an instrument for financial stability—we need to empower the International Monetary Fund, but maybe there are some areas in which we lack institutions, for example, in the field of the environment, we do not really have a global agency that can coordinate international efforts. So evidently, in that area we have a vacancy. So I would say it depends on the issues.

JL: So do you think the focus should be on global institutions or regional institutions?

EZ: Well, I think you need both. I think you should follow, to the extent possible, the subsidiarity principle: those problems that can be solved at the local level should be solved at the local level. Those problems

that can be solved at the regional level should be solved regionally. But there are some problems, such as climate change, that cannot be solved regionally or locally or nationally, so you need a global solution.

JL: If I may, I want to go back to the question you pointed out about the national trust, speaking to the domestic public about the positives in globalization. As you know, even during the 1990s when globalization enjoyed a certain cachet, there were a number of critics. We saw that most notably in Seattle in 1999 with the meeting of the WTO. You coined the term “globalaphobics” to describe people who opposed globalization. Certainly here in the United States now with the economy going into recession there is a lot more resentment or concern, maybe even fear, about being part of the international economy. How do you make the case that, at the end of the day, globalization is in the best interest of the economy?

EZ: Well, I think that you have to analyze the outcomes, and you have to explain the outcomes to the people. Of course you have to start by recognizing that in the market economy, it is not true that every time, everywhere, everybody wins. Sometimes somewhere somebody loses, right? And then it becomes a political and social question whether you support or compensate the losers. And more frequently than not, governments fail to support those losers, who from a social and political point of view should be compensated and supported in order to play on a level playing field. I think this has to be recognized. But then you have to move ahead and recognize that there are many people, including in the United States, who have enormous benefits, from trade, from international investment, from globalization, and are totally unaware that they are beneficiaries of globalization. They are never told, and they never mobilize. They do not know how severely threatened they are by protectionism; how much the goods they buy in their Walmart depend on globalization; how much their local jobs, in a way, depend on globalization. Yet, some interest groups are able to mobilize people who feel or believe they have been affected by globalization, and they tend to have more influence than the passive beneficiaries of globalization. SO you come back to the problem of leadership. A leader has to be evenhanded—you have to listen to the opponents of globalization, but you also have to talk to the beneficiaries of globalization, who are the majority, and you have to make them speak out and to make the case vis-à-vis the opponents.

JL: Let me ask you one final question. Globalization is likely to remain a major issue, not just here in the United States but around the world. What role can universities play in helping enrich the public debate over globalization?

EZ: Well, I think educating better in those issues—not only teaching them the pure theory of international trade or a purely neoclassical approach to economics, I think you also have to present the case of the critics, to do research on the arguments of both sides, and engage the students in the debate, and to force them to engage in this debate in a careful, rigorous, intellectual way, not merely to adopt political positions without first analyzing the facts and the ideas.

JL: Mr. President, thank you very much. ☀

BENSON LIBRARY ACQUIRES HORMAN PAPERS

In September 2008, UT's Benson Latin American Collection, in collaboration with the Bernard and Audre Rapoport Center for Human Rights and Justice of the UT Law School, acquired the Joyce Horman and Edmund Horman Papers. The acquisition is part of the UT Libraries and Rapoport Center's efforts to expand the archiving of documents at the University of Texas on human rights abuses worldwide.

The collection is named for the wife and father of Charles Horman, a Harvard-educated American writer and filmmaker killed during the Pinochet coup in September 1973, and documents their attempts to uncover what happened to Charles when he went missing during the first days of the coup. When his body was found a month later, they continued to seek information on the circumstances of his death. Ultimately, they learned he had been abducted, tortured, and murdered at the start of the coup, which ended the democratically elected government of socialist Salvador Allende. The events surrounding his death are documented in the 1978 Thomas Hauser book *The Execution of Charles Horman* and dramatized in the 1982 Costa-Gavras film *Missing*.

The archive includes documents from the *Joyce Horman v. Henry Kissinger* lawsuit, correspondence between Edmund Horman and government officials, and copies of declassified documents the family obtained through the Freedom of Information Act. In 1999, a previously heavily redacted State Department memo was released regarding the role of U.S. intelligence in Horman's death. It admitted that, at the very least, the U.S. provided information that motivated his murder by the government of Chile; at worst, U.S. intelligence knew that the government of Chile saw Horman as a threat and did nothing to prevent his murder.

The acquisition of the papers was commemorated with a human rights panel in the Benson Rare Books Room on September 12, 2008, and included, among others, Peter Kornbluh of the National Security Archive, Ariel Dulitzky of the Rapoport Center, Chilean human rights psychologist Elizabeth Kornfeld, and Joyce Horman. The archive, which provides researchers with valuable primary material on U.S. Cold War policy in Latin America, will continue to grow with additions by Joyce Horman. Edmund Horman died in 1993 at the age of 87.

For more information on the Horman Papers, visit <http://www.lib.utexas.edu/taro/utlac/00271/lac-00271.html> or contact Benson archivist Christian Kelleher at <kelleher@mail.utexas.edu>.

Latin American Developments in the “Age of Migration”

by NESTOR RODRIGUEZ

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LARGE-SCALE WORLDWIDE MIGRATION since the late twentieth century has been referred to as constituting an “Age of Migration” (Castles and Miller 2008). Movements of populations across Europe, Asia, and Africa make up major parts of the

migratory experience in the Age of Migration, but so does Latin American migration to the United States. Indeed, as the recipient of the largest number of international migrants—with the majority of these migrants coming from Latin American countries—the United States emerges as the prototypical destination case in the Age of Migration.

The migration to North America of millions of Latin Americans since the late twentieth century has produced many impacts for Latin American sending communities. This article is not the forum to give a full accounting of these effects (which would require a multi-volume effort), but it is an opportunity to consider some salient developments. From the perspective of migrant households and local communities, these developments include the spatial expansion abroad of household survival strategies, a historic movement northward of indigenous populations, and the emergence of new and problematic community conditions produced by massive deportations from the United States.

These developments have brought social change to Latin American communities experiencing emigration to North America. But what is less clear is that the social change represents social development in a manner that lifts more than the migrant households that draw on the benefits of migration for survival in their Latin American settings.

As figure 1 shows, Latin Americans constitute the largest foreign-born population in the United States, twice the size of the Asian foreign-born population, which is the second largest immigrant population in the country. Mexicans account for over half (58 percent) of the Latin American immigrants in the United States.

In the late twentieth century, social scientists began to explore a host of questions regarding the rise of immigration waves, especially as they concerned population movements from developing countries to advanced industrial societies. Some of the early research concerned the dynamics and composition of the migration patterns (Portes and Bach 1985), and subsequent studies focused on impacts in settlement areas (Chavez 1992). An ambitious study of the latter approach in the late 1980s concerned how new immigrants were changing social relations across U.S. urban areas (Bach 1993). Subsequent research turned to how migration patterns were affecting the sending communities, or how migration was creating a new level of international (“transnational”) relations among migrant households and communities of origin (Levitt 2001).

Internationalization of Households

As a growing research literature on “transnational” migration and communities demonstrates (e.g., see Levitt 2001), Latin American migration to the United States has produced strong ties between migrant settlements in the United States and sending communities in Latin America. For many Latin American communities, migrant remittances form a major resource for economic survival or a substantial part of

the resources necessary for daily consumption. This is a striking feat, given that this is an outcome of a survival strategy that originated with little or no support from governmental or intergovernmental measures and that now involves millions of migrant households. By most recent accounts, migrant labor remittances to Latin America reached \$69.2 billion in 2008 (Inter-American Development Bank 2009). In Mexico, migrant remittances have supported local community projects, and even stimulated the development of federal, state, and local matching funds in some cases (Thompson 2005). But money is only one form of the many migrant remittances that arrive in Latin American communities from the United States. Others arrive in cultural forms (music, styles of dress, etc.), bringing many Latin American communities into the symbolic interactional sphere of U.S. society (while at the same time bringing some U.S. communities closer to Latin American cultures).

Yet, it is important to recognize the source of the “transnational” image. While “transnational” refers to social ties that extend across nation-state boundaries, and thus across two national cultural settings, what originally was conceived as transnationalism was actually a stretching across borders of the *national*. That is to say, the origins of international social relations established by first-generation immigrants to households and communities back home were very much a product of their original Latin American culture. It was the internationalization of their national background—the taking of their national culture abroad. Regardless of how it is conceived, the fact remains that large numbers of working-class and peasant communities in Mexico, Central America, and other Latin American areas now have extended their spatial base of household survival and social reproduction abroad into North America, and many have done so autonomously, with little or no state support.

Northward Trek of Indigenous Populations

One of the most striking developments of the Latin American migratory currents to North America in the Age of Migration is the presence of indigenous migrants. These include a large number of different populations with pre-Columbian origins that emigrate from Mexico, Central America, the Andean region, and other Latin American areas. Among the

indigenous groups that have attracted research attention in the United States have been the Mixtecs from Mexico (Kearney 1996), Maya from Guatemala (Loucky and Moore 2000), and Quichua-speaking migrants from Ecuador (Kyle 2000). No doubt, many other indigenous migrant populations remain little explored or even unknown to researchers, such as the Náhuatl-speaking migrants who have settled in Houston. In addition, there is the case of the Garifuna migrant population from the Caribbean coast of Central America that has settled across various U.S. cities. Of mixed indigenous and African origin, the Garifuna trace their roots to the Caribbean slave trade in the 1600s in the island of Saint Vincent.

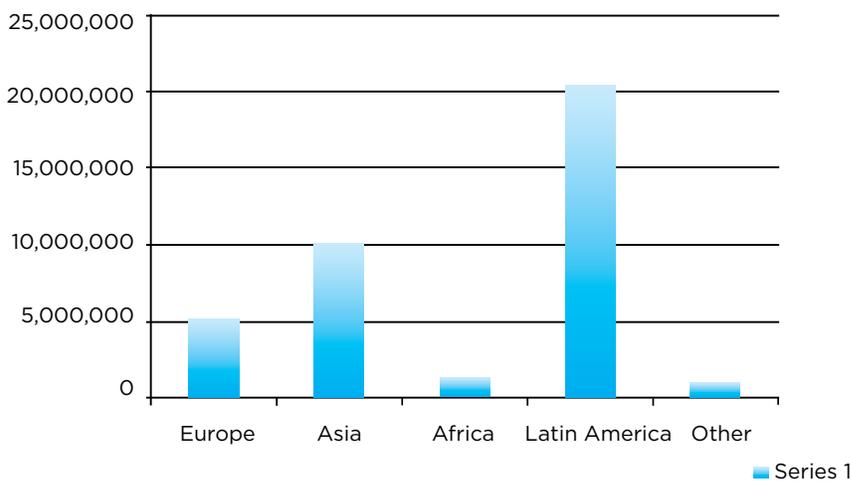
Indigenous migration to North America is prominent for several reasons. One reason is simply that it is historic, especially as it concerns indigenous populations south of the U.S.-Mexico borderlands. These are populations that have survived over thousands of years, and only in the late twentieth century developed salient migration patterns into North America. It is likely that members of these populations trickled north in earlier eras, or maybe even in the earlier twentieth century, but the magnitude and distance of the present indigenous migration has not been reported previously in the modern era.

A second reason for the prominence of the present indigenous migration from Latin

America to North America is that it represents a sociohistorical timeline apart from the large flow of mestizo migrants. Present influxes to North America of Latin American mestizos are occurring along the timeline of modernity launched in the early modern phase in the sixteenth century, which witnessed the beginning of European penetration in the Americas. The present migration of indigenous migrants to North America, however, is but the most recent phase in anthropological timelines that have seen a variety of socio-spatial developments and experiences that pre-date the modern era (Carmack 1981). This can lead to different perceptions about the significance of the migration. The experience of Latin American mestizo migration is very much about crossing nation-state borders, but for the indigenous the migratory experience includes historical eras when nation-state borders did not exist or when they were not as pronounced.

Visits to the western highland department of Totonicapán in Guatemala, which is a sending area for many Maya who migrate to North America, find that elderly Maya in the region consider the current pattern of northward migration by youth in the department to be but the most recent experience of long distance travel for economic gain. The elderly talk about when the ancestors of the present migrants traveled by horse and mule teams to trade handicraft products in other parts of Central America. Similar

Figure 1. Origins of 38.1 Million Immigrants in U.S. Estimates, 2007



to the present migrants, the ancestral traders left the area for lengthy intervals.

We may not uncover the sociohistorical meaning of present-day migration to North America for indigenous migrants because little research has been done in this regard from the perspective of indigenous concepts. Recent published research indicates, however, that some Maya turn to indigenous religious rituals to draw spiritual protection for the trek north (Hagan 2008).

Massive Deportations

The Age of Migration has not been a period of open ports and borders through which migrants can easily pass. While a record number of migrants are on the march across world regions, many restrictions have been erected to control the movement of people, especially as the Age of Migration went into full swing in the 1990s. In the United States several legislative measures have been adopted to gain greater control of international migration. One measure in particular, the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) signed into law in 1996, has had far-reaching effects in Latin American communities (Rodriguez and Hagan 2004).

IIRIRA has many measures to increase control of immigration, particularly as it concerns so-called deportable aliens. In addition to advancing the construction of physical barriers at the

southern border and increasing the number of Border Patrol agents, the law provides measures to increase the apprehension, detention, and deportation of migrants who are considered “deportable,” especially under the new regulations. These new measures include increasing the list of offenses for which non-citizen immigrants can be deported under the somewhat nebulous category of “aggravated felonies,” making these offenses retroactive without limit, promoting the involvement of local police in immigration enforcement, and limiting the power of immigration judges to make discretionary decisions in deportation cases.

Deportations from the United States rose dramatically after the enactment of IIRIRA. As figure 2 demonstrates, the number of deportations increased more than sixfold, from about 50,000 per year before the enactment of IIRIRA to more than 300,000 for fiscal year 2007. Mexican and Central American immigrants made up about 90 percent of 319,382 deportees in 2007, with Mexico alone making up 65 percent (U.S. Department of Homeland Security 2008, table 37). As figure 3 demonstrates, the three Central American countries with the largest numbers of deportations underwent a doubling or almost tripling of the number of deportees (“returnees” as they are called in these countries) they received from 2000 to 2007.

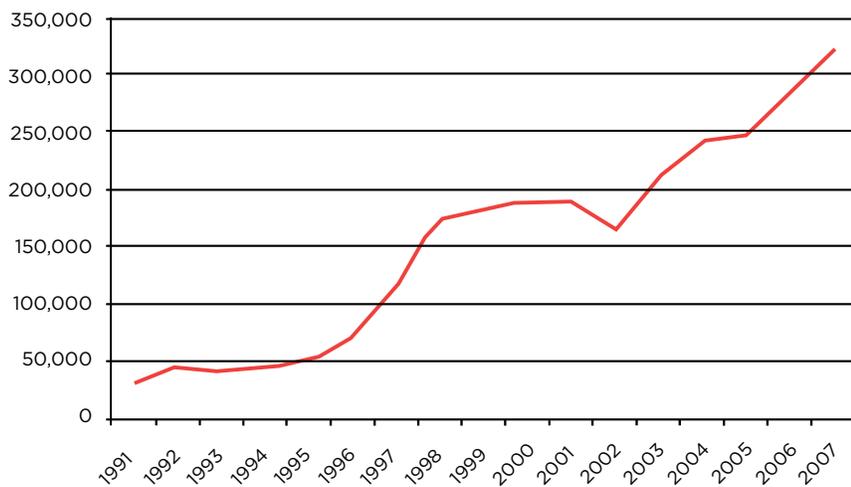
Survey research on deported migrants conducted in El Salvador indicates that depor-

tations produce several negative impacts for the migrants and the country (Hagan, Eschbach, and Rodriguez 2008). Deportations terminate the ability of deported migrants to send remittances to family households. In other words, thousands of poor families in El Salvador lose a critical economic survival strategy. From this perspective, and considering the widespread use of migrant remittances for economic survival in Mexico and Central American countries (especially El Salvador, Guatemala, and Honduras), IIRIRA is a serious threat for the economic welfare of millions of Latin Americans. The threat is not just for the families of recent unauthorized migrants, but also for the Latin American families of migrants who had lived in the United States for more than ten years with legal status. About a third of the Salvadoran sample of three hundred deportees had lived in the United States for more than ten years, and two-thirds of these had been in the United States legally.

Another negative impact of massive U.S. deportations to Latin American communities is that the migrant removals add to unemployment. Many of the Latin American communities to which migrants are deported have limited economic opportunities, which is why the deportees emigrated in the first place. The arrival annually of thousands of deported migrants only adds to the number of unemployed workers looking for work. In some ways, the returnees face the greatest challenges to finding work because they are sometimes labeled as deviants and undesirable, making potential employers hesitant to hire them. Reacting to the hype of U.S. officials that deportations rid the United States of dangerous elements, Salvadoran newspapers, for example, have characterized returning deportees as criminals. One news media theme is to emphasize the gang connections of deportees (e.g., see *El Diario de Hoy* 2006).

Although the majority of deportees to Central American countries are repatriated for immigration violations, and not for having committed crimes, a number of deported migrants have gang affiliations, especially as some law enforcement forces used deportations to combat gangs in the United States (O’Conner 2000). In El Salvador, Guatemala, and Honduras, U.S. deportations have fueled the rapid growth of gangs, adding another layer of social problems that community institutions in these generally poor societies have to address.

Figure 2. U.S. Annual Deportations 1991–2007



Source: U.S. Department of Homeland Security (2008)

Accompanying this social impact are the large numbers of Mexican, Central American, and other Latin American migrant families who daily live lives of fear and anxiety about the future of their binational households. Survey research in 2008 found that 72 percent of foreign-born Latinos and 35 percent of U.S.-born Latinos worry “some” or “a lot” about deportations (Lopez and Minushkin 2008). These are not baseless concerns, since growing numbers of Latin Americans are deported annually.

Conclusion

The Age of Migration has produced new developments across Latin American sending communities of migrants to North America. Migrant remittances have supported large numbers of Latin American households, indigenous populations have undertaken the trek northward in historic proportions, and massive U.S. deportations have produced new challenges for communities in Latin American countries. While these developments represent social change, it is not clear that the overall end result amounts to sustainable social development for the Latin American region.

In some Mexican cases, migrant remittances have supported projects that benefit whole communities, especially as governments provide matching support. But this is not the prevailing outcome across the many Latin American communities from which Latin Americans migrate to North America. A migration-related development that does seem to be shared in common in many of these communities is the uncertainty produced by massive U.S. deportations as families are separated and deportees plan to remigrate to the United States. Adding to this uncertainty, the deaths of hundreds of unauthorized Latin American migrants at the U.S.-Mexico border annually (Eschbach et al. 1999) bring into focus the human cost paid by the migrants. The true net outcome of Latin American migration to North America in the Age of Migration remains to be calculated.

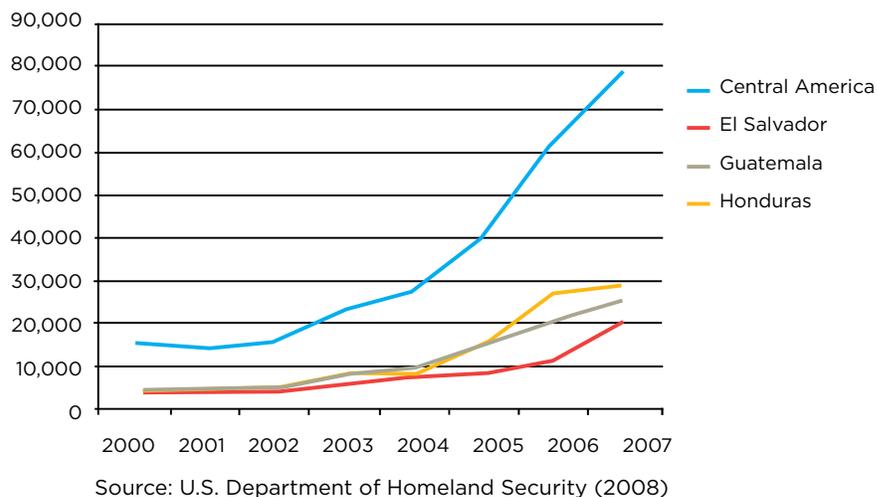
Nestor Rodriguez is Professor of Sociology at the University of Texas at Austin.

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Figure 3. U.S. Deportations to Central America 2000–2007



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VIJAI PATCHINEELAM: A WORK IN PROCESS

by KANITRA FLETCHER

BORN IN NITEROI TO AN INDIAN GEO-chemist father and Bahian oceanographer mother, Rio-based artist Vijai Patchineelam expresses a concern for process and experimentation that reveals a scientific influence in his artistic practice. His artworks have an inventive quality, as though he stumbles upon materials and cleverly perceives and tests their artistic utility. However, the focus of his artwork is less on the medium than how it is utilized to create meta-paintings, works that transcend the canvas and offer the viewer uncommon ways to behold artistic theory and practice.

Vijai's unique awareness is particularly evident in *Moonwalk*, a photographic series from 2007. The images consecutively depict the gradual buildup of paint on the floor of an art studio. As a friend walked to and from a paint can, Vijai captured the drips that fell from his brush. The customarily unnoticed accumulation of paint on the floor is an intrinsic aspect of painting. Nevertheless, in *Moonwalk*, the drips are the moments in between intended actions that record the process, indicating effort, temporality, labor, action, and chance. By focusing on this byproduct of painting, Vijai innovatively broadens and challenges the viewer's understanding of *artwork*.

I was made privy to another side of Vijai's artistic practice when I visited his studio "pod" at Creative Research Laboratory in December 2008. During his three-month residency, sponsored by the Iberê Camargo Foundation and the Blanton Museum of Art, Vijai worked on a series of bold, unrefined black and white paintings on watercolor

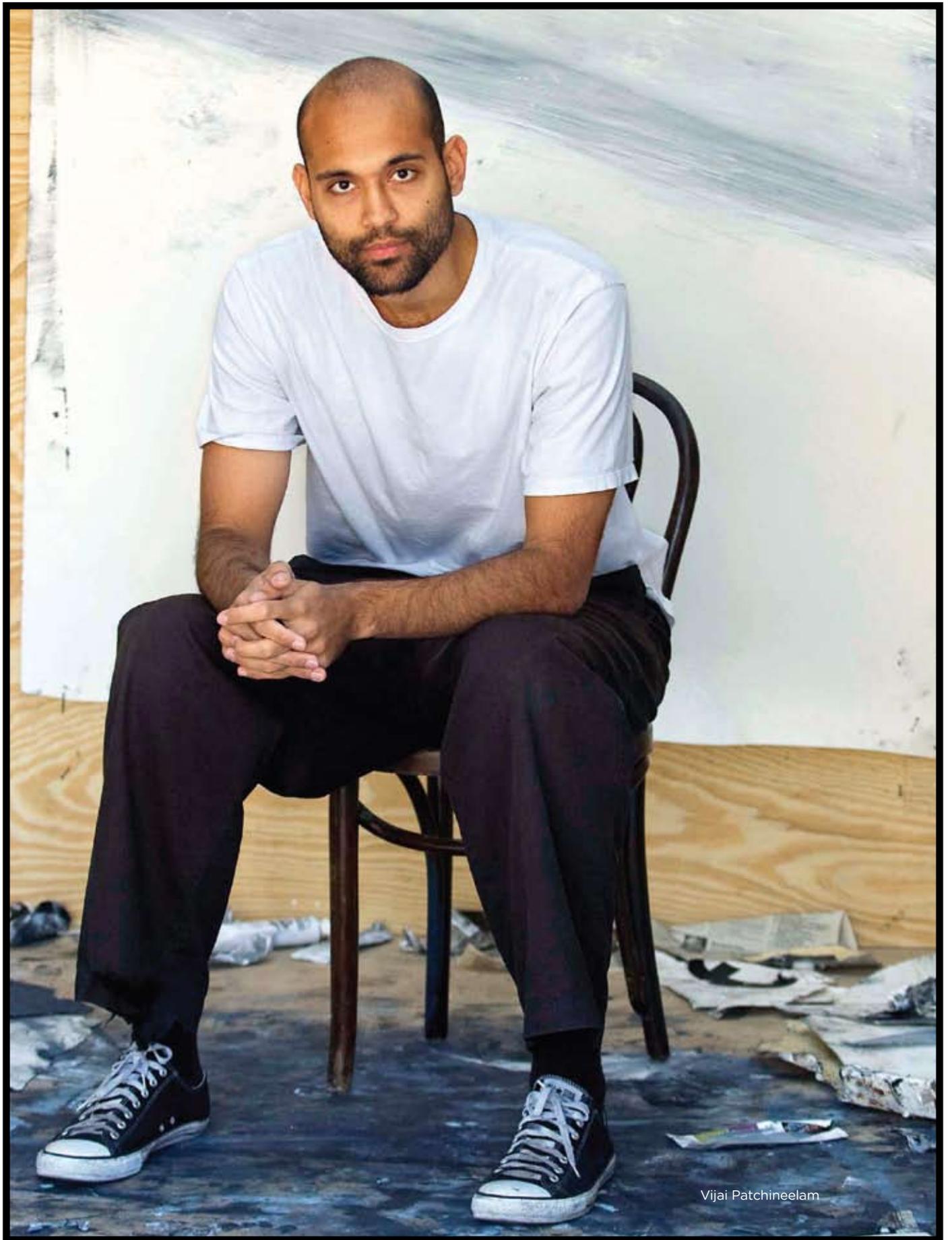
paper. While simple in terms of composition and palette, the quantity and formal repetition of the works revealed his concentrated exertion, as it is through the act of painting that Vijai generates ideas for future artworks. Akin to videos of Bruce Nauman pacing and playing in his studio, these physical records of mental labor epitomize Vijai's artistic practice as a "work in process."

WHEN YOU TALK
ABOUT PROCESS,
IT'S VERY IMPORTANT.
IT'S LIKE INTEGRITY OR
HONESTY WHEN YOU'RE
WORKING. THINGS
HAPPEN BY CHANCE,
AND YOU CAN'T REALLY
CONTROL THINGS.

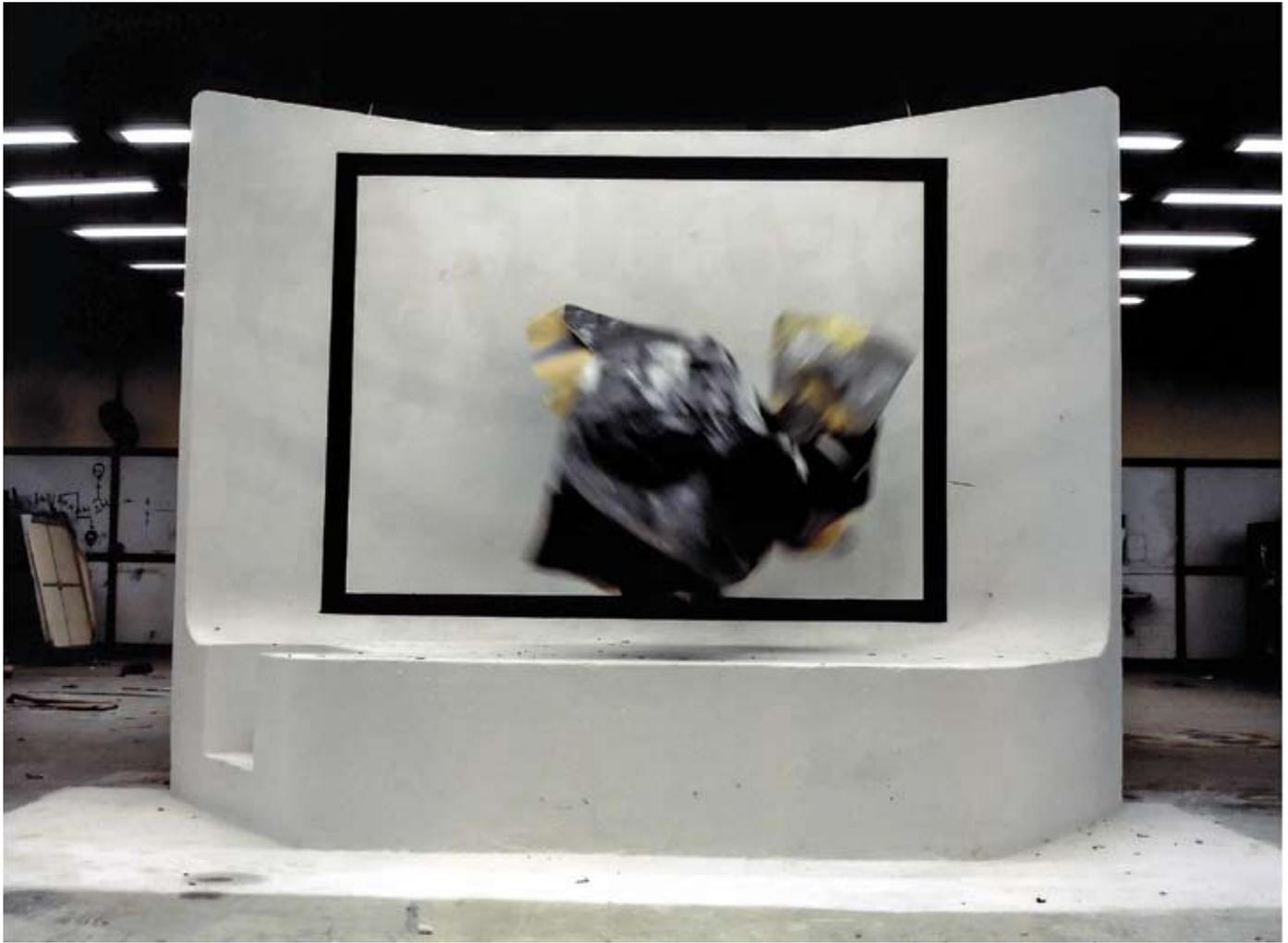
KF: When did you decide to pursue an artistic career, and why? Was it something you always knew you wanted to do? I know that you have a degree in industrial design, so were you making art on the side?

VP: When I was kid, I used to draw. I was a pretty good drawer. And I used to paint. But after high school I took the test, like the SAT. In Brazil, we also have a test to get into college, but it's much harder [than the SAT]. By that time, I wanted to do industrial design because I wanted to draw basketball shoes [laughs]. I wanted to design. And the first year, I was a little frustrated because I didn't like the professors at the school I was in. So by the second year, I was really into graphic design. And I started working for a fashion

magazine and fashion brand. So I was doing pretty well. But then I got bored after a few years because [fashion] just keeps repeating itself. But meanwhile, I met these friends in my school, UFRJ [Universidade Federal do Rio de Janeiro]. They have a studio there called Pamplonão, which is this huge warehouse, it's like three basketball courts. Meanwhile, I met these friends, Gustavo Speridião and Arthur Lacerda, and all these people. And I already had painted before and



Vijai Patchineelam



Untitled (Frame Series), 2005

I kept painting through school. But I wasn't really into art at that time, I didn't study it. From [my friends], I started learning more and I saw their stuff. After about a year with them, I realized I wanted to do this, so I started pursuing it more and I started painting. Then I started getting serious and said to myself, I'm going to do this.

KF: Did you ever study art in school?

VP: No, I was in design, but in my school, design was fairly easy. I used to cut class to go to the studio. So I kind of did two courses, I was doing two things at one time. But I was more focused on painting than design. Design I did only for the diploma.

KF: What is your artistic process? How do you create your work?

VP: In school, with my friends, I started realizing I was more interested in process. At that time, I had two friends who were much older and worked with text and writing. And they were more advanced, so they had their grammar more structured. They had a style and everything was more set, so I used to question myself. I thought I needed to work on my grammar. But then I thought that's not really true. So then I figured I would paint about nothing, I'll do work about nothing. So I started painting just for painting's sake, but conscious of that. From those paintings, I started realizing that process is very important to me. And during that time I was taking a lot of photographs. So I started using photography. I also did this project, *Whitetrash*. I painted the whole trash lot at my school with whitewash.

KF: And what did the school say?

VP: They were ok. In Brazil ... you need permission, but it takes up so much time, we just go ahead without it. We painted all the trash—the school was renovating, so there was lots of trash. I went there one afternoon with these big brushes, I wanted to do a large format painting. I was still thinking about painting, but I wanted to get beyond the canvas. So I did that, and then I did a *Frame* series. I threw some objects down and photographed them. I put this black frame on the back wall of a concrete white stage, and then I threw some objects in front of it, and I had my camera on slow speed. So I got these blurs [that look like brushstrokes or a painted image in the photographs], so I was trying to paint with objects.... And then for the last three years, I have been using just photography. I was doing all this stuff with objects and doing actions with my friends that I photographed, but I always painted. I try to keep painting because

all the ideas come from painting. Painting is more solitary.

KF: So you get ideas while you are painting. Do you consider these paintings here [in his studio at CRL] for display, or are they a part of the process to create something else off canvas?

VP: I paint just for me right now. I don't know, maybe I'll do a show. But I don't think I will because I don't think they are good enough. But that's just my opinion. It's just for me, it's like sketching for me. So in these paintings I'm not really interested in the painting itself. It's kind of like just mixing paint. That's why I keep it simple.

KF: It's a very limited color palette. Do you ever use other colors?

VP: No, only black and white. And they are a little like action paintings.

KF: Right. I can see the brushstrokes, everything that happened while making the pieces. In a sense, you can see the process.

VP: I would like people to see the effort. That's why I keep it as simple as I can. I'm painting as a task. I like the wear and tear of the paper that happens. And the paper tears are what happens in between. What happens in between is what interests me more, the things that the paintings go through. I could be very neat, but I'm not.

KF: So whatever happens on the way to completing the piece is a part of the piece.

VP: Yeah, I like it. If it happens, I go with it. I don't try to mask it or erase it. It's not very honest. If I don't like something, any changes I make are very evident. When you talk about process, it's very important. It's like integrity or honesty when you're working. Things happen by chance, and you can't really control things. There are certain ethics and dogmas that I have when I'm working.

KF: How much of a role does Brazil play in your art?

VP: Brazil is a very rough country. Everything is hard. Like my school ... it was shit. The bathrooms didn't have water, stuff like that. We had fleas in the studio, and rats. So it was very hard,

and our materials were very expensive. I couldn't paint like this [he points to the paintings in his studio]. I wouldn't have money for this paint. I started working with the office dividers [cubicle walls found in the trash] because I didn't have money to buy canvas. And then I started using photography because it's cheaper. So I can do as much as I want. Brazil influenced me in that way, the way to get things done. Take those limitations that you have, physical or financial, and from there try to bring out something. To paint with good paper, good paint, that's more

of an imposition from galleries and professors, the art world. I started realizing that's not my reality in Brazil. I had to work because I needed to work. I wanted to work as much as I could. So I had to find ways to work through that. That's how Brazil influences me.

Kanitra Fletcher is a master's student in the Latin American Studies program, with a concentration in art history. She also works for Landmarks, the public art program of the University of Texas at Austin. 🌟



Moonwalk, 2007



A photo with the late Chairman Mao Zedong at the Gate of the Forbidden City, located at the edge of Tiananmen Square. During the massive rallies of the Cultural Revolution, Chairman Mao greeted his parading partisans from atop this ancient gate. Back row, left to right: Bryan Roberts, Benjamin Narváez, Randy Diehl, Jonathan Brown, Lynore Brown. Front row, left to right: He Congzhi, Mary Diehl, and Huang Ying.

REINVIGORATING OLD TIES: China and Latin America in



C

CHINA HAS HAD important connections with the region of Latin America for centuries, but the relationship between them has strengthened in recent years

as China has begun to take its seat as a world power, economically, politically, and militarily. China and some countries of Latin America have shown marked economic development and both have begun to look across the Pacific once again in hopes of sustaining and increasing this growth. The ties between China and Latin America will become deeper over the course of the next several decades. This relationship, however, has not been free of obstacles.

China and Latin America have interacted in significant ways dating back to the middle of the sixteenth century. Christopher Columbus left Spain in 1492 in search of the Far East, but instead stumbled upon the Americas. Spanish ships began crossing the Pacific soon after this “discovery,” directly linking China and the New World. The year 1565 marked the first Manila Galleon voyage, which brought Asian goods from the Philippines back to the Spanish colony of New Spain (Mexico). What developed in the aftermath of this initial voyage was a dynamic system of trade that linked Spain (and Europe), its American colonies, and Asia. Spanish merchants sent New World silver to the Philippines in exchange for spices, silks, porcelains, and other luxury

goods. These goods, many of which originated in China, made their way back to the port of Acapulco in colonial Mexico. Some of these goods stayed in the Americas, while merchants sent many of them across the Atlantic back to Spain. An estimated one-third of all silver produced in colonial Mexico and Peru made its way to China and the rest of the Far East under this arrangement. The official Manila galleons lasted until the early nineteenth century when most of Spanish America erupted in struggles for independence.

TRADE VOLUME
BETWEEN CHINA AND
LATIN AMERICA AND
THE CARIBBEAN IN 1990
REACHED 1.8 BILLION U.S.
DOLLARS AND CLIMBED
TO 12.5 BILLION IN 2000.
BY 2007, THAT FIGURE
EXCEEDED 100 BILLION.

Trade continued between China and the new Latin American countries, but a new factor began to shape this relationship beginning in the 1850s: migration. As a response to war and famine, more than one million Chinese began leaving their homeland for different parts of the world during the middle of the nineteenth century. Many of these emigrants headed to South-

east Asia, Australia, and the United States, but several hundred thousand also made their way to Latin America. Cuba and Peru became the focal points of this early migratory movement, with approximately 125,000 arriving in Cuba and another 100,000 in Peru. The Chinese who went to these two places went as indentured laborers and worked under harsh conditions on sugar plantations and in other industries. Chinese immigration in Cuba and Peru essentially halted in 1874 due to international concern that this form of labor migration represented slavery. Yet, freer Chinese immigration

the Twenty-First Century

by BENJAMIN N. NARVÁEZ

UT HOLDS SYMPOSIUM IN CHINA

In March 2009, eight UT administrators and professors traveled to China to open up academic communications with four universities located in Beijing and Shanghai. Dean Randy Diehl of the College of Liberal Arts led the delegation, accompanied by Bryan Roberts and Jonathan Brown, Director and Associate Director of LLILAS.

On March 17 and 18, Peking University (PKU) and UT Austin convened the international symposium *China and Latin America in the Global Age*, with sessions devoted to history, sociology, and China's trade in the region.

UT faculty and staff presenting conference papers included Bryan Roberts, Jonathan Brown, Madeline Hsu, Nestor Rodriguez, Seth Garfield, Ning Lin, and Benjamin Narváez. Dean Diehl initiated the symposium with a talk on the internationalization of higher education at UT Austin, highlighting its training of foreign students. Also participating were three professors from the Colegio de México: Ana Covarrubias, Gerardo Esquivel, and Patricio Solis. A wide number of Chinese universities and academies were represented among faculty presenters.

The delegation also visited the campuses of China Agricultural University (CAU) in Beijing, and Shanghai University (USH) and Fudan University in Shanghai to discuss areas of collaboration, including expansion of existing research collaboration in migration patterns. LLILAS also will be welcoming Chinese student Chen Yu to our graduate program in fall 2009.

continued throughout the region during the latter half of the nineteenth century and throughout the twentieth. Soon Mexico, Panama, Brazil, and other countries boasted noticeable Chinese populations. Many of these immigrants worked on the railroads and then settled in larger cities and established small businesses, thereby creating Latin America's various Chinatowns. Chinese immigrants faced much hardship and discrimination, but eventually became an integral part of society throughout Latin America without losing their Chinese identity. Chinese immigration continues to this day, reinvigorating Chinatowns and the maintenance of Chinese culture throughout Latin America.

In the last twenty years, however, what has taken center stage once again in this relationship is the issue of trade. Trade volume between China and Latin America and the Caribbean in 1990 reached 1.8 billion U.S. dollars and climbed to 12.5 billion in 2000. By 2007, that figure exceeded 100 billion. China has become critical to economic development in a number of Latin American countries. China's hunger for natural resources and foodstuffs appears to be boundless, and countries such as Brazil, Peru, and Venezuela have much to offer. China now turns to Brazil for iron, oil, gas and soybeans, to Venezuela for oil, and to Peru for copper and fish products. In exchange for these commodities, Latin American countries receive manufactured goods from China and much-needed hard currency. Latin American countries have signed new trade deals with

China to cement this relationship in the last several years. In February 2009, China and Brazil signed an agreement ensuring China that it would receive 100,000 to 160,000 barrels of oil a day in exchange for financing Petrobras (Brazil's state-owned oil company) with 10 billion dollars in loans so it could develop new oil and natural gas reserves along the Brazilian coast. Based on agreements of this sort, it should come as no surprise that as of May 2009 China became Brazil's number one trading partner instead of the United States. In April, Peru also finalized a free trade agreement (FTA) with China, making it the first Latin American country to reach such an agreement.

Ties between Cuba and China also have expanded recently. With the fall of the Soviet Union, Cuba lost its most important ally and trading partner. An expanding tourism industry has helped Cuba since then, but the Cuban government continues to look for new foreign trade opportunities in the face of the U.S. embargo. Despite rocky relations between the two countries during much of the Cold War, Cuban and Chinese leaders have been holding up the two countries' revolutionary pasts as a reason for cooperation. The Chinese recently invested 500 million dollars in developing Cuba's nickel mines and are now the top importers of the island's nickel and sugar. The replacement of Cuba's *camellos* (semi-drawn trailer buses) with 3,000 new Chinese buses in 2008 is a more visible sign of this budding relationship. Overall, China is now Cuba's second most important trading partner after



Peking University and UT faculty assemble for the opening ceremony of the China and Latin America conference. Because of the national prominence of the faculty and students at Peking University of Beijing, the conference also attracted researchers from government think tanks and Latin Americanists from several other Chinese universities.



China's rising trade with Latin America passes through the port city of Shanghai, whose financial district mixes the twentieth-century Pudong Shangri-La hotel with futuristic skyscrapers. The UT delegation met with faculty and administrators of two universities located in Shanghai: Fudan University and Shanghai University.

Venezuela. Cuba clearly needs China more than the other way around, but China is able to demonstrate solidarity with the communist world by encouraging this relationship.

By no means has Latin America become China's main trading partner, but both sides of the Pacific are finding themselves increasingly in need of each other. With the Chinese economy expected to continue impressive growth, trade between Latin America and China is bound to grow significantly in the coming decades. Chinese economic growth reached unprecedented levels during the last ten years. In 2008, largely due to the global economic crisis that began that year, Chinese GDP slipped below double digits for the first time in seven years, dropping from the previous year's 13 percent to 9 percent (still a remarkable figure). The Chinese economy, like nearly all economies throughout the world, will continue to slow down during the next year or so, but with the size of the country's population, its resources, and industrial potential, the Chinese will continue to be central players in the world economy. This is good news for Latin America because, as China becomes an increasingly important industrial power in the world, it will continue to turn to Latin America to meet some of its needs. Thus, it should come as no surprise that Chinese leaders have been visiting Latin American nations more and

more, and vice versa, in hopes of establishing better diplomatic relations and promoting trade. Within the past several years, Chinese President Hu Jintao has visited Brazil, Argentina, Chile, Peru, Cuba, and Costa Rica.

Future relations and trade between China and the countries of Latin America will not be entirely smooth. The fear of Chinese manufactured goods wiping out industries in Latin America has held back this relationship to a degree. Mexico has voiced the biggest opposition to Chinese economic expansion in the Americas. The United States is the most important trading partner for both Mexico and China, meaning that Mexico sees increased trade between China and the U.S. as a direct threat to its economic well-being. These fears help explain why Mexico has charged China with dumping violations before the World Trade Organization. Some in the United States also have voiced concern that Chinese expansion into Latin America will hurt American economic and national security interests (China also has established military ties in the region). The issue of Taiwan poses a final barrier to increased trade and partnership in parts of Latin America. China competes economically with Taiwan and wants Taiwan isolated and brought back under Chinese control, so the government in Beijing sees any country supporting Taiwan (mostly Central American

countries) as being in conflict with Chinese national interests. Costa Rica's decision in 2007 to recognize the PRC instead of Taiwan was an important step in improving China's relationship with Central America.

The Chinese insist that their relationship with Latin America is mutually beneficial, and many in Latin America and the rest of the world agree. They may be right as long as Latin America does not become too dependent on trading certain commodities to China at the expense of pursuing sustainable economic development. The challenge for Latin American nations is to take advantage of what China is offering without repeating the economic dependency of the past. The fact that China has been cultivating relationships with governments across the political spectrum suggests that China's agenda in Latin America is economic, and should calm those who fear that China is ideologically motivated and is promoting anti-American governments and movements. Finally, in order to advance the relationship between China and Latin America, both parties would be wise to highlight Latin America's Chinese communities, which provide a natural link between both places.

Benjamin N. Narváez is in the Ph.D. program in the Department of History at the University of Texas at Austin. ✨

Graduate Education and the Practice of Human Rights

by MATTHEW WOOTEN

W

WE SPENT THE DAY DRIVING FAR FROM the nearest city, pushing through muddy passes and crossing wide rivers to meet with representatives from communities throughout the Vale do Ribeira, the coastal valley region just south of São

Paulo, Brazil. These Afro-descendant *quilombo* communities had tied their livelihoods to their territory for three and four centuries, since forming autonomous settlements as escaped slaves. Although these communities' territorial and cultural rights are protected by Brazil's constitution and international law, the traditional use of their lands has come into conflict with the development of oil palm plantations, open-pit mining projects, the construction of hydroelectric dams, and public land use.

Before a meeting of representatives throughout the region, we spoke for hours with community leaders about their struggles for land rights. But why were we there? What role did five graduate students have in addressing the rights abuses facing some of Latin America's most marginalized communities?

Like many of my peers at LLILAS, I began my graduate education at UT Austin because I was already asking these types of questions—and had hopes of developing a deeper knowledge, a better sense of practice, and more useful tools for engaging social justice issues across the Americas. During the past two years, much of my graduate work has been dedicated to an interdisciplinary approach to human rights. While carrying out both practical and theoretical work, my fellow

graduate students and I have been asked to question the very premises, practice, and study of human rights law and activism.

I briefly reflect here on the significance of the human rights dialogue taking place at the University of Texas—on what it means for the graduate students who take part in it and for the practice of human rights more generally.

Human Rights as Praxis

Within the intellectual communities I have been exposed to, the people involved in “human rights” have been the most dedicated to engaging in self-critique. Lodged between concrete social justice problems and an attempt at their remedy, many involved in international human rights hold a constant internal conversation attuned to constructing more effective forms of advocacy and overcoming the limitations of the academy in resolving injustices. UT Austin offers a unique space for collaboration between departments and styles of scholarship, bringing together students and scholars in law, anthropology, literature, policy, and political science to find common language for advocacy and research.

Through the Rapoport Center for Human Rights and Justice and the Human Rights Clinic at the UT School of Law, I was given an opportunity to share in this space, helping to coordinate the center's work on Afro-descendant collective land rights in Brazil and Ecuador, uncover pressing issues of environmental and health rights in Argentina, write legal briefs for the trial of Alberto Fujimori, and work on issues of racial

discrimination and community rights for a number of cases before the Inter-American Commission and Court on Human Rights.

Within our academic work, we had been given a space where our work felt more tangible. With my fellow students, I saw our reports on Afro-descendant collective land rights used by scholars throughout the world, felt a sense of accomplishment when our work was cited in the decision against Alberto Fujimori, asked difficult questions in tense conversations with top government officials in Argentina, and listened to the hearings on labor rights in the Guatemalan agricultural sector rights before the Inter-American Commission. At the same time, we often grappled with our sense of separation from communities we were “working with,” obstacles to constructing solidarity-based relationships, language barriers, and an awareness of global power hierarchies represented by our position. What are the limitations of human rights law? How can we improve our strategies for advocacy? Where do we go from here?

Involvement with these types of projects revealed how a critical engagement with human rights issues—both immediate and theoretical—could serve as a launching pad for more effective human rights advocacy. Instead of something abstract or exotic, our work represented the reality of long hours, the difficulties of forging partnerships with communities and activists across the hemisphere, and the dedication required to create a work product with the potential to affect the well-being of real people. Bridging the gap between the idea and practice of human rights, it turned out, took more than a sense of idealism or indignation about injustice.

The Classroom as Practice

Only a few of my peers have left these projects with the intent to pursue a career in international human rights law or scholarship. Yet, by seeing human rights as a question of praxis, about the work that takes place at the intersection of academics and advocacy, we begin to recognize this space for critical reflection as one of the valuable contributions of the human rights community. Not only have we acquired practical tools and fresh experience, but we have been given the chance to ask questions about why and how we carried out our work.

Over the past two years, those of us involved in human rights advocacy at UT have left the program with a better understanding of our roles as educators, community organizers, policymakers, farmers, and future academics. Through challenging our own frameworks for thinking about rights, many of us have found answers not only about how to turn appalling situations in the world into potentially fruitful responses framed in terms of human dignity, but also about how to understand the limitations of a discipline while using it, how to find careers in which we feel comfortable, and how to recognize the power of a conversation that seeks new forms of collaboration across disciplines and perspectives. International human rights is a practice that is strengthened as it becomes more inclusive.

For my own work at UT, I have come to understand human rights law as one of many tools in larger struggles around the issues of community, land, and environmental rights to which I hope to dedicate myself. Yet, perhaps most important, I’ve come to see human rights as a discipline and movement that must be conceived of broadly, one that must recognize our individual gifts and limitations, and one that must mean as much in communities as it does in the academy.

Matthew Wooten graduated from the University of Texas at Austin in May 2009 with an M.A. in Latin American studies, with concentrations in human rights and cultural politics. While at UT, he held a FLAS Fellowship and was a Fulbright Scholar in Argentina. To learn more about the work of the Rapoport Center and the Human Rights Clinic, visit <http://www.raoportcenter.org> and www.utexas.edu/law/academics/clinics/humanrights/ ✨

HUMAN RIGHTS STUDIES AT UT

The UT School of Law’s Bernard and Audre Rapoport Center for Human Rights and Justice is engaged in a multiyear research project on Afro-descendant land rights in Latin America. Each spring break, a delegation of professors and students travels to a different Latin American country to assess the local land rights situation. So far, Rapoport Center delegations have traveled to Colombia, Brazil, and, most recently, Ecuador. The students use the results of the trips to write academic papers as well as comprehensive reports detailing the findings of the projects and making policy recommendations to relevant governmental, intergovernmental, and nongovernmental organizations as well as policymakers.

Delegation cosponsors include the Robert S. Strauss Center for International Security and Law and the Teresa Lozano Long Institute of Latin American Studies. The delegations consist of an interdisciplinary group of students from the University of Texas’s School of Law, Teresa Lozano Long Institute of Latin American Studies, and the LBJ School of Public Affairs under the direction of Rapoport Center Director Karen Engle. (For more information, please see: http://www.utexas.edu/law/academics/centers/humanrights/projects_and_publications/afro-descendants.php)

The LLILAS master’s program offers a human rights concentration that trains students in the field of human rights by providing a multidisciplinary array of courses that consider the history, theory, rhetoric, and doctrine of human rights. The concentration features three primary threads: (1) contemporary human rights doctrine and historical development of the human rights movement; (2) the role of human rights discourse in the formation and allocation of power among various social groups; and (3) the role of human rights in the formation and political and economic development of modern Latin American states. (For more information, please see: <http://www.utexas.edu/cola/insts/llilas/masters/ma/#concentrate>)

Human Rights in Brazil from an Undergraduate Perspective

by TONY KEFFLER

T

THE ONE THING YOU NEED TO KNOW about Brazil is that if ever you go, you will get sucked in. You may not realize it at first, but along the way somewhere, and maybe after a couple of *caipirinhas*, you will quickly realize that

Brazil has intoxicated you with something more than just its national cocktail. That is exactly what happened to me when, in 2008, I spent a week in Brazil as part of a spring break delegation organized and sponsored by the UT Law School's Rapoport Center for Human Rights and Justice.

This delegation consisted of ten UT students of interdisciplinary backgrounds, all going to Brazil in order to explore the many questions and opportunities around the struggle for land title, property, and development rights of Afro-descendant Brazilians living on traditionally occupied community lands. The center's director, Karen Engle, and the director of the Human Rights Clinic, Ariel Dulitzky, led the delegation, each with a separate group of five students, one traveling north and the other heading south, in order to cover the most area possible of the expansive country in our limited amount of time.

For me, the only undergraduate in the group, the trip consisted of much more than a weeklong delegation. This was my first foray into

the world of human rights work, and meeting with many committed and experienced people in the field excited and inspired me. While sitting with the employees and advocates of such organizations as Justiça Global, Koinonia, Mariana Criola, Comissão Pro-Índio de São Paulo, and many more, I came to realize some of the successes as well as some of the recurring difficulties of human rights work. Many of the organizations we met with already operated with overcommitted calendars and portfolios filled to the brim with the causes and cases of other important human rights and environmental issues they were working to address. This, I've learned, is the nature of many human rights organizations: there is often so much work to undertake that it can overwhelm even the most energetic. In Brazil, however, I found hope in the fact that, despite this, these organizations still made time to meet with a group of inquisitive students from the United States—to answer our questions, share in the ritual of coffee, and help us understand why securing formal land title for these communities has evaded them for years. From this experience, I walked away believing that in spite of the time crunches, difficulties, and delays in furthering human rights policies, collaboration is a reason to hope. The mere presence of an equally dedicated group of people in one room made the ever-daunting task of change appear a little less so, reminding me that

if we all can manage to do at least that much, together we can accomplish a lot more.

Perhaps most of all I will remember my experience interacting with the men and women living on the very contested traditional lands that were the reason for our delegation to Brazil. During the trip, we traveled by boat and bumpy road as well as through rush-hour traffic to reach communities struggling to gain their land title. Some rural communities, like the state-recognized *quilombo* of Ivaporunduva, chose to practice agriculture to make a living, each community member with his or her own crop to sell at market. Others, however, have maintained a more community-oriented structure that focuses on collective living as a fundamental part of how they operate. Still more, urban communities like the community of Sacopa, which sits on prime real estate in the heart of Rio de Janeiro, envision a future of commercial development if they should ever receive title after having lived there for more than a hundred years. As guests, we were grateful for their hospitality and knowledge as they showed us their com-

munity, shared their thoughts and experiences on the struggle for land title, and allowed us to observe a snapshot of their daily lives. The individuals living in these communities were as diverse as the communities themselves, each with a different opinion on the state of affairs related to their community's gaining land and development autonomy. Some even refused to be considered a part of the movement to gain title, while others fervently believed that gaining formal land title was the only way they would escape the cyclical poverty that has affected their people for generations.

Experiencing Brazil like this for the first time was truly a unique experience, far beyond any typical tourist's package. Thanks in large part to the Rapoport Center, I stole a glimpse of the complexities, struggles, pleasures, and successes of Brazil that I will never forget. In my time there, I had the opportunity to meet an astonishing diversity of people, observe the functions of their government, study some of their national problems, as well as celebrate some of their national successes.

In my downtime, the little of it I found in the cracks between the rigors of the delegation, I partook of the nightlife and danced the samba in Rio, walked in rainy São Paulo alongside businessmen and towering buildings, and enjoyed the beautiful rural aspects for which the country is so well known. All of these adventures, however, I know were but a scratch on the surface of the variety of experiences shared by Brazilians every day. For me, though, this taste was more than enough to whet my appetite for more. My experiences in Brazil with the Rapoport Center opened a window to Latin America that challenged my academic knowledge with tangible first-hand experience, leaving me to weigh my own observations, research, and experiences to develop my own knowledge of the country. My time in Brazil has left me with more than a great memory and a lingering thirst to return, but a whole new idea of what it means to call oneself a Latin Americanist.

Tony Keffler is in the undergraduate program in Latin American studies. 🌟

FROM THIS EXPERIENCE, I WALKED AWAY BELIEVING THAT IN SPITE OF THE TIME CRUNCHES, DIFFICULTIES, AND DELAYS IN FURTHERING HUMAN RIGHTS POLICIES, COLLABORATION IS A REASON TO HOPE.



Left: Members of the UT Rapoport delegation meet with members of the Marambaia quilombo.



Right: A woman raises an umbrella in the community of Gamboa de Baixo on the outskirts of Salvador, Brazil, visited by the UT Rapoport delegation.

ECONOMICS AND DEMOCRACY: MIGUEL ALEMÁN

M

MIGUEL ALEMÁN VELASCO, GOVERNOR of Veracruz from 1998–2004, came to the University of Texas in November 2008 to give a talk on political and economic challenges for Mexico. He also participated in the dedication of an Olmec

sculpture donated to LLILAS by the Universidad Veracruzana (see related story, p. 30). The dedication was held in conjunction with the conference *Olmec: The Origins of Ancient Mexican Civilization* organized by the Mexican Center of LLILAS. Governor Alemán was interviewed on November 18 by Renata Keller, a Ph.D. candidate in UT's Department of History.

RK: I'd like to begin by discussing the recent worldwide economic crisis. What do you believe the Mexican government and Mexican business sector should do to minimize the effects and protect the nation's economy?

MA: Well, as a matter of fact, we just had the sixth big summit of Mexican businessmen in Monterrey four days ago. It's a three-day meeting, not only with Mexican people, but also with people from Central America and Colombia and Caribbean countries. We all have similar problems, so we like to discuss them and propose solutions. Most of the people at the summit are the heads of their own enterprises, so they have the flexibility to make their own decisions and they can act immediately. At the summit, we talked about our problems and we listened to all of our nearby neighbors, including the United States and Canada. This year, the crisis was so large that we decided to invite India, Brazil, and China as well, so it was very interesting to see what they are doing and in what ways they are suffering. We anticipated the crisis a little here, we saw a small crisis starting and we thought: "Oh this is minor, but the one that is coming is going to be a major one and very serious."

We had a similar local crisis in Mexico in 1994 and 1995. The government had to do a bailout like the United States recently has done, but on a smaller scale, and there was no money to trade, actually, in large corporations. . . . But the government created a program like the bailout here. Many people hated it, but it has served as a shield for Mexico in

this crisis because the crisis hurts us very very much—when the United States catches a cold, we get pneumonia in Mexico.

This time it has been hard for many corporations, but mainly large corporations, not the middle-level and small corporations. These were not hurt by the exchange or they were not hurt by the world market because everything was controlled somehow. In addition, the local stock market was hurt for public corporations in Mexico. Unfortunately, the ones that were also in New York were the ones that suffered more, but I think somehow most of the businessmen were ready for something like this. Some of us did not give in and start to buy, what are they called, some kind of assurance [futures]. [But those who did] are the ones who were really hurt. But what we have to do is exactly what we did in '94, we have to look for solutions, work it out for ourselves—build projects, expand, encourage more education to prepare the students for technical training in areas that are useful. We have started doing this and it's working.

RK: How do you see increased cooperation between Mexican universities and U.S. universities contributing to that effort to improve technical education? Do you see value in such an exchange?

MA: That's very important, especially when students from the United States go to Mexico and Mexican students come to the United States, because not only will you learn what you want to learn to be more active in the world economy, but also because we get to know each other better. It's incredible, but sometimes we know more about China than about the United States or Canada, and you know more about Europe than Mexico. So I think that that's what is very good, the exchange of the students for a six-month period or one year or whatever. And of course if you pursue a career it's fantastic. The university is where you really learn; after you thought you had learned something in high school or grade school, it's the university that really makes you learn. It also depends, of course, on the teachers and other factors, but it's you yourself who wants to learn, that's why it's so important. That's where you really decide your life, that moment, and know what you want to do.

AN INTERVIEW WITH VELASCO

by RENATA KELLER

RK: In your opinion, what have been the virtues and the defects of Mexico's democratic transition?

MA: I think that we have learned. I belong to the PRI; we were seventy years in power, we lost in 2000, and I think we learned from our mistakes. We also made important strides and created very important institutions that are working, so that's why we changed our three basic documents completely to reconstruct our party for the twenty-first century. And the other political parties are doing the same because the people have changed and, fortunately, the young people are getting interested in politics. This is what makes a nation grow up and look to the future; otherwise, you keep talking about history and you're looking backward instead of forward.

RK: And what do you see as the remaining challenges in the process of electoral reform?

MA: I think that we are learning very quickly about the electoral process and now we have one new institution, the Electoral Federal Institute. We know that we have a guarantee that what the party is doing and what the party is thinking will be respected. There is also the checkup they have to do on the candidates and on the votes, so you feel more at ease, more comfortable in the knowledge that the clean elections are really getting the one who won elected, even by one vote sometimes. I don't know if everybody's happy, but it's working.

RK: What challenges does Mexico's system of higher education face?

MA: Well, I would say political interests—teachers with their unions are more interested in politics than education. Private schools and high schools are more interested in making money than teaching, and the state's own schools are the only ones that are really making a big effort. I know Veracruz is doing it, with the university and all the way down, but some states and Mexico City are very difficult because of the unions.

RK: What do you think about the recent reforms to Mexico's petroleum policy?

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MA: I think that this reform was needed. It's not a very extensive reform, but I would say it's the first good step and it was taken in time, especially now. And I think it served the purpose very well for making Pemex completely a real corporation that the government owns but an autonomous, real petroleum organization.

RK: What remedies would you recommend for the increasing violence between the drug cartels and the authorities?

MA: Well, that's a very complex matter and requires a very complex answer. First, we have to realize that Mexico is a passageway. The drugs come from outside of Mexico, with the exception maybe of marijuana, some plantations of which are in Mexico. The market is mostly in Europe and the United States, the money comes from the United States, and the arms too. We have six thousand or more troops on the border and if the bad guys [drug cartels] have the money and the arms, they will get the drugs and



Mr. Alemán, LLILAS Assistant Director Marco Muñoz, Fundación Miguel Alemán official Lorenzo Lazo, and Benson Latin American Collection staff member Michael Hironymous review the original manuscript of Santa Anna's memoirs in the Benson's Rare Books and Manuscripts Reading Room.

sell them, and it never stops, so you have to fight against them. And the first one who has to do this is the government. And they are doing it, so everybody else is cooperating in order to really fight this war. We're making arrangements with the United States so that they stop selling certain weaponry in these places, like machine guns and hand grenades and bazookas, because [the drug cartels] were really armed. And also the money has to be controlled by the banks if it doesn't come in illegally. And then we have the Mexicans who want to come to United States to find a better solution to their problems, their jobs and income, so we have to solve that at home and produce more jobs, and well-paid ones. But everything, for me, is about education. If you really have good education, people will know more and make good decisions instead of just easy ones. So that's one solution.

RK: What role should the United States play in this security crisis with the drug cartels?

MA: Well, to help as they are now in terms of stopping the sale of arms and controlling more of the money that comes out of the United States into Mexico. Sometimes [the drug cartels] buy restaurants or hotels to launder the money. But I think with the intelligence of the different agencies, the U.S. can detect this easily and let us know. We are working with them now, in order to take what comes into Mexico, through Mexico, from Central and South America, even by submarines because now [the cartels] use small subs. The subs are

detected, [the U.S. intelligence agencies] let us know, and we send the navy or the army to get them. This is very effective. The other thing is going to be the Merida Plan, which is similar to what they did in Colombia. Once the Senate and the Congress agree, I think it's going to be one of the good solutions for this problem.

RK: Do you see Barack Obama's election as an opportunity for increased collaboration and reciprocity in our nations' bilateral relations?

MA: Yes, I think so, but not in a four-year term. Five years, maybe, because he's going to be very busy for the first two years in making changes in the United States and answering all the questions and promises that he received and made during his campaign. So if he doesn't do that, the people of the United States aren't going to be happy and he will not be able to help anybody. So, first come the people of the United States. In the third year, maybe he can start a plan not only for Mexico, but also for the rest of the world, and he has to start bringing back the soldiers from Iraq. And then you are in the fourth year, which could be a reelection year, so maybe in the fifth year.

RK: What specific changes would you like to see in U.S.-Mexico relations?

MA: I would like to see something organized for professional exchanges with Mexico, especially in education. How can we help each other to improve education, for instance, in my country? That would help very very much. ☀

BOURGET'S HUACA EL PUEBLO DISCOVERY

UT Archaeology Professor Steve Bourget heads the Huaca el Pueblo project, one of the most important predominantly Moche sites in the lower part of the Zaña Valley in Peru and part of the Ucupe Archaeological Complex. Bourget received a three-year grant from the National Science Foundation for the Huaca el Pueblo project to establish the first complete chronological stylistic sequence at a given site in the northern Moche region, based on changes in architectural features and material culture.

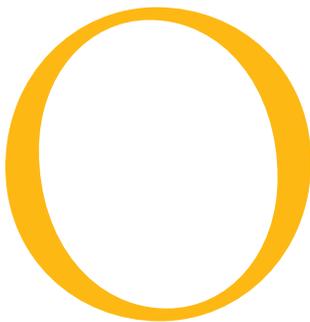
Excavations at the site in 2004, 2007, and 2008 revealed that it had been continuously occupied from the Formative Period through the Late Horizon. Following a series of earlier tomb excavations of high-status burials that provided insight into Moche political structure and social organization, a major discovery took place here in 2008.

A high-status Middle Moche tomb, christened the Lord of Ucupe by the local population, was excavated, representing the first Middle Moche period elite burial found outside Sipán. Dating to the transition from the Early to Middle Moche period, the tomb manifests both stylistic traditions. The large funerary chamber contained the bodies of three males and a female with a five-month-old fetus. In addition, a cache of extremely well preserved metallic, mostly copper, and ceramic objects was found in the main tomb. Textile fragments also found there provided a radiocarbon date of AD 340 to 540.

Bourget continued his excavations at Huaca el Pueblo with a field school during summer 2009. **For more information on the project, visit <http://www.utexas.edu/courses/arh400/quinoweb/speakers.html>**

Argentina to Texas: The Value of Exchange

by TIM R. SAMPLES



ORIGINALLY FROM Córdoba, Argentina, Daniel Ryan is now a promising doctoral candidate in UT's Department of Government. Before he had ever heard of a Longhorn, he earned a spot as a delegate in the Fundación Universitaria Rio de la Plata (FURP) program in the U.S. It was through this program that Daniel received

his introduction to Texas and learned about the university's strength in Latin American studies. When it came time to pick a doctoral program, UT was his first choice. Daniel is one of many Argentines who have come to UT as a FURP delegate through an annual program that allows young professionals from Argentina who are interested in the U.S. to take part in a month-long professional and cultural exchange.

Based in Argentina, the FURP is a nonprofit, nonpartisan organization that was founded in 1970. Each year, the FURP sends a group of young Argentine professionals with leadership potential to the U.S. to gain a greater understanding of America's political, economic, social, and cultural realities. More than a month long, the program begins in Austin and ends in Washington, D.C., with visits to Philadelphia and New York City. For the individuals in the FURP delegation, the program begins long before they set foot in the Austin-Bergstrom Airport. With a two-month evaluation process that includes an exam, a series of interviews, participation in a national seminar, presentations at a colloquium, and a final selection, each delegate has earned his or her place.

Geographic and professional diversity are important factors in selecting the group. The 2009 delegation represented nine of Argentina's twenty-three provinces and a wide range of fields. Some delegates are elected officials or political advisers; others work in journalism, academia, business, or law. The delegation also represents a broad ideological spectrum within Argentina.



The Argentine FURPS gather in front of the Texas Capitol following their meeting with the Texas Secretary of State, Hope Andrade. Tim Samples is center, in striped tie.

As our resident Argentine at LLILAS, Paola Bueché, the coordinator for visiting scholars, is invaluable to the program. Paola coordinates logistics for the group, which is no small task. In scheduling the itinerary, we strive to present a balanced and realistic spectrum of American institutions and culture. Thanks to the remarkable resources at our disposal—at LLILAS, at the university, and around Austin—the itinerary is as diverse as it is busy. The only theme common to all our activities is the generosity of our participants, the people who share their time and insights with the delegation.

A typical day for the FURP delegation in Austin begins with an early breakfast at the hotel. Before

they board the vans, they are probably asking themselves how coffee could be so bad in such a prosperous country. But soon they are arriving at LLILAS for a talk with Dr. Nicolas Shumway, Professor of Spanish Language and Literature and author of *The Invention of Argentina*, to discuss Argentine history and how it weighs on modern Argentine culture. These discussions often include an exchange of views about similar topics as they relate to U.S. culture. Meetings with Professor Shumway are memorable for many of the delegates. One of them pulled me aside after the discussion and told me that he wished someday to be “the Shumway of Argentina—an expert on all things American.”

Next, the group is hosted at the U.S. District Court by Magistrate Judge Andrew Austin. After meeting with Judge Austin, the group observes a detention hearing for a man indicted for federal drug conspiracy. Then the group hustles down Congress Avenue to visit the headquarters of the Republican Party of Texas. Once there, the group learns about GOP principles and strategy from Executive Director Eric Opiela.

Back at LLILAS, the group gets a perspective on entrepreneurship in Austin from Clayton Christopher, founder of Sweet Leaf Tea, and samples the company’s products. Then we fight for a parking space near the Capitol—

MANY INTERNATIONAL PROGRAMS LIKE THIS BEGIN AND END IN WASHINGTON, D.C., OR NEW YORK CITY. THIS MAKES SENSE FOR A SHORT PROGRAM, BUT IT HIGHLIGHTS A DISTINCTIVE STRENGTH OF THE FURP PROGRAM IN THE U.S., WHICH LASTS A MONTH AND IS DIVIDED BETWEEN AUSTIN, D.C., AND PHILADELPHIA.

the legislature is in session—and meet with Representative Patrick Rose. He poses several questions to the group before discussing his vision for Democrats in Texas. Then it's back to LLILAS for coffee and an informal talk with a Marine captain about his experience in Iraq.

Cultural activities include many Austin landmarks, from the Blanton Museum of Art to the Broken Spoke, a two-step dance hall. In what was probably the group's favorite cultural event, we had a very memorable barbecue with the Brown family who hosted us at their ranch near the town of Lexington, Texas (population 1,178). The group was consistently impressed by the hospitality, openness, and interest in Argentina that they found in Texans during the program. Many of the delegates reported that their perceptions of Texans were fundamentally changed for the better during the course of the trip.

Many international programs like this begin and end in Washington, D.C., or New York City. This makes sense for a short program, but it highlights a distinctive strength of the FURP program in the U.S., which is divided between Austin, D.C., and Philadelphia. The Austin segment of the program makes up the first half of the overall itinerary.

I think Austin might just be the best place in the United States to begin this program. For one, Austin itself is a first-rate American city with friendly people and an innovative municipal government. Austin is a hub of political and cultural diversity, yet it also has a strong local identity. The spirit of innovation and entrepreneurship is also alive and well here, from technology startups to the many small businesses for which Austin is known.

Second, there is Texas. As a living example of American federalism, Texas is a vivid

illustration of the aspirations, power, and identity of one state. Texas history and politics give rise to provocative questions and debate. The Texas experience also gives the delegates a point of comparison with the other examples of American culture they find during the rest of their trip.

Third, and no less important, are the combined resources of UT and LLILAS. Visiting the premier university for Latin American studies in the U.S., with the Benson Collection and an incredible array of researchers, is a great opportunity for the delegates. Also, as a top-notch public school, UT Austin itself is a fine example of American higher education that the delegates experience from day one.

Before I was ever involved with the FURP program, I had lived in Argentina on a couple of occasions. As an undergraduate, I worked at the *Buenos Aires Herald*; a few years later, I worked at a law firm in Córdoba. So I never imagined that many of my most meaningful exchanges with Argentines would take place in Austin, Texas. But, in fact, they have. Being with the group as they discover, debate, and experience Texas, Austin, and the U.S. has been interesting and meaningful. Their observations and reactions often force me to reevaluate my understanding of my own country. At the same time, I gain insights about the way that Argentines feel and think about the U.S. and themselves.

Tim R. Samples is a dual-degree JD/MA student in law and Latin American studies. He will go to Argentina in fall 2009 for a semester in a master's program in law and economics at the Universidad Torcuato Di Tella in Buenos Aires, funded by a Teresa Lozano Long Graduate Travel Grant. ✨

LLILAS CONFERENCES

Fall 2008

Making Race, Making Health: Historical Approaches to Race, Medicine, and Public Health

Olmec: The Origins of Ancient Mexican Civilization

Spring 2009

Shared Visions for Cuba-U.S. Relations

The 2009 XXIX ILASSA Student Conference

Abriendo Brecha VI: Activist Scholarship Conference

The 2009 Lozano Long Conference: Contested Modernities: Indigenous and Afro-descendant Experiences in Latin America

Representations of Violence in Latin America

The Origins, Implementation, and Spread of Conditional Cash Transfer Programs in Latin America

Olmec

Landmark

for LLILAS

by ANABELLA CORONADO RUIZ



FOR SOME TIME NOW, people have been stopping to look at the sculpture outside Sid Richardson Hall's Unit 1. In a common reaction, they stare, pause, then walk around the enormous stone head that marks the east entrance to the UT campus. Archaeologists are no strangers to this feeling of amazement about Olmec art

and culture. This ancient civilization occupied the coastal territory of the Gulf of Mexico in what are today the states of Veracruz and Tabasco from 1500 to 400 BCE. The name Olmec, meaning "rubber people" in Nahuatl, was given by twentieth-century art historians. Scholars believe that the Mixe-Zoque indigenous people of today are Olmec descendants, and their language is related to that of their ancestors. Much of Olmec

culture is shrouded in mystery because the humid tropical climate of the Gulf lowlands has destroyed archaeological evidence and many sites still remain to be excavated. We do know that the Olmec developed a religion, iconography, and rituals that were adopted and transmuted by later civilizations such as those of the Maya and Aztec, exercising a huge influence on these cultures. Most of our knowledge about the Olmec comes from the important archaeological sites of San Lorenzo, Tres Zapotes, and La Venta. Several of the nine still-extant colossal heads come from these ancient cities. The original of the San Lorenzo Monument 1 replica now at LLILAS was discovered by famed archaeologist Matthew Stirling, who excavated it at San Lorenzo in the 1940s (Coe 1994:66). His discoveries, and those of other archaeologists in Mexico during this time, unearthed for the world the culture of the Olmec.

San Lorenzo Monument 1 is popularly known as *El Rey*, a name that underscores the belief that such heads depict Olmec rulers who are wearing ballgame paraphernalia (Coe:68). The original sculpture is considered a signature piece of pre-Columbian culture and a world-class art object that represents New World civilization.



Replica of San Lorenzo Monument 1 sits at the entrance to LLILAS. Photo by Anabella Coronado



Universidad Veracruzana President Raúl Arias, Governor of Veracruz Fidel Herrera, and UT President William Powers Jr. cut the ceremonial ribbon at the dedication ceremony for the replica of San Lorenzo Monument 1 at LLILAS.

In November 2008, thanks to close ties between LLILAS and the Universidad Veracruzana, the Mexican Center brought the replica of the iconic sculpture to UT. The Universidad Veracruzana is one of Mexico's most prominent universities and houses the acclaimed Museo de Antropología near its campus in Xalapa, Veracruz. The museum is second in Mexico only to the Museo Nacional de Antropología in Mexico City in the importance of its holdings. LLILAS commemorated the arrival of the sculpture with a dedication ceremony and a symposium on Olmec civilization that featured leading scholars from the Mexico and the U.S.

The replica that now sits at the entry to LLILAS and the Benson Latin American Collection is made of solid stone and weighs 36,000 pounds, or 18 tons. "We went up the hill and carved a monolithic block with the rough measurements for the head. It took four people to roll it down the hill," said Ignacio Pérez Solano, the Xalapa-based artist who has spent his career exploring the history of the Gulf Coast and Mesoamerica. He has sculpted numerous colossal heads in basalt for display in museums and as public art in Mexico, the U.S., and Spain.

The artist meticulously reproduced San Lorenzo Monument 1 inch

by inch, recreating the powerful lines and imposing features of the original work. Pérez Solano began creating replicas of Olmec heads under the initiative of Miguel Alemán Velasco, who as governor of Veracruz from 1998 to 2004 wanted to make Olmec culture better known beyond the borders of Mexico. Since it is often difficult for the original colossal heads to travel outside Mexico because of logistical challenges, the replicas are a way for people to learn about the Olmec who otherwise might not encounter these works of art. Reproductions of colossal heads can be found at the Smithsonian Institution in Washington, D.C., and the Field Museum in Chicago, among other locations.

The Mexican Center began organizing the transportation of the sculpture from Xalapa to Austin in January 2008. Once a proposal for art in public spaces at UT was approved, it was necessary to contact a professional team of Mexican archaeologists working at the Museo de Antropología in Xalapa. Their assistance included helping to arrange the proper paperwork with the Instituto Nacional de Antropología e Historia (INAH) to obtain the permit required to transport a full-scale archaeological replica outside Mexico. In the meantime,

another team at UT was putting together an architectural design for the base that would hold the sculpture in place outside Sid Richardson Hall. Engineers and architects had to ensure that the base could support a heavy work of solid stone over an indefinite period of time without collapsing or eroding.

The piece was loaded onto a flatbed trailer in Xalapa on October 16, 2008. After several delays at the U.S.-Mexico border, the Olmec head finally arrived on campus on October 22 and was set on its pedestal by a 150-ton crane. UT faculty, students, and staff, as well as the local press, watched in the parking lot outside the Benson Collection as the crane maneuvered the massive sculpture into position.

The dedication ceremony took place there on November 19, 2008, and featured remarks by UT President William Powers and his counterpart, Raúl Arias Lovillo of the Universidad Veracruzana. Former Governor of Veracruz Miguel Alemán Velasco and current Governor Fidel Herrera Beltrán were among others who also spoke at the event. The next day, the symposium *Olmec: The Origins of Ancient Mexican Civilization* began, the first conference held in the U.S. in more than twenty years to discuss findings in Olmec art and archaeology.

LLILAS and the Benson Collection can now more easily be identified by our striking landmark, which invites students and other visitors to learn more about the Olmec, one of Mexico's most distinctive cultural legacies. This imposing artifact symbolically depicts the greatness of the pre-Hispanic past in Mexico and is a permanent marker of the strong ties between the Mexican Center, LLILAS, and the Mexican academic world. *El Rey* is now both the welcoming and intriguing face of LLILAS, serving as a link between the past and the present, between the U.S. and Mexico.

Anabella Coronado Ruiz is a doctoral student in Maya archaeology at LLILAS and was instrumental in bringing the Olmec head to UT.

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Olmec head is installed at LLILAS. >
Photos by Anabella Coronado



THE IC² INSTITUTE: A THINK *and* DO TANK

by ELSIE L. ECHEVERRI

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DR. GEORGE KOZMETSKY (1917-2003) founded the IC² Institute at the University of Texas at Austin in 1977 when he was dean of the College of Business Administration and Graduate School of Business. A lifelong educator and businessman, he received the National Medal of Technology in 1993.

The IC² Institute is an international, multidisciplinary, “Think and Do” tank that advances the theory and practices of high-tech entrepreneurship through its world-recognized components, activities, and programs, including: Austin Technology Incubator, Global Commercialization Group, Master of Science Degree in Technology Commercialization, Bureau of Business Research, Center for Emerging Technology Commercialization, Center for Global Innovation and Entrepreneurship, Technology Business Accelerator (TECHBA), and the University Technology Enterprise Network (which facilitates globally competitive and sustainable S&T commercialization know-how in Portugal).

A Global Vision

Only twenty years ago, Austin was a traditional city of 345,000 that revolved around UT, state government, and an Air Force base. Austin has transformed itself into a leading center of high technology, and IC² programs have played a critical role in this transformation. More important, the institute offers customized and Austin-tested programs to other countries around the world, including India, Hungary, Egypt, Korea, Poland, and Portugal. This strategy is in line with Kozmetsky’s global vision:

“Technology continues to shrink the world. There is no choice other than to participate in the global community. Science and technology is too precious as a resource to be restricted from drawing the world together. That is what the twenty-first century is all about.”

Some of the IC² Institute’s programs have been carried out in Latin America.

The IC² Institute in Latin America

The institute has worked in Latin American countries like Belize in the past, but the focus in this article is on its currently active programs in other countries of the region.

The Chilean Technology Incubation and Venture Program is a partnership between the IC² Institute and the Chilean Economic Development Agency (CORFO), which assesses incubators in Santiago, Puerto Montt, Valdivia, Temuco, Concepción, Valparaíso, Antofagasta, and Talca. This program includes training for incubator managers, CORFO staff, and entrepreneurs, as well as selecting Chilean technologies for international business development.

As a member of the U.S.-Brazil Sustainability Consortium (USBSC) and the North American Sustainability, Housing, and Community Consortium (NASHCC), the institute helps facilitate international student exchanges among Canada, the United States, and Brazil.

Because of its geographical closeness, the IC² Institute has more programs in Mexico than in any other country in the region. The Program for the Development of the Northeastern Region and its links with Texas (INVITE) commercializes technologies from universities in four Mexican states: Nuevo León, Chihuahua, Coahuila, and Tamaulipas. Through TECHBA, the institute is helping Mexican technology businesses accelerate the commercialization of their products in the North American market.

Recognizing a void in understanding factors leading to the emergence of an important cluster of small high-tech firms in Monterrey, Mexico, the Bureau of Business Research interviewed these firms and policymakers and produced two publications.¹ The Bureau also has played an important role in developing terms of reference and

evaluating consultants for the Monterrey International City of Knowledge Program—Phase II in the Institute for Innovation and Technology Transfer (I²T²), a governmental entity in Nuevo León.

In a bid to strengthen ties with Latin America, the IC² Institute will locate its UT Center for Global Innovation and Entrepreneurship (CGIE) in a Monterrey, Mexico, science and technology park.

CGIE, in partnership with Mexico's CIMAV (Center of Investigation for Advanced Materials), offers a master's degree in science and technology commercialization (MSTC) in Monterrey.

The IC² Institute invites entrepreneurs and policymakers to stay at the institute as visiting scholars and maintains a network of more than 160 Global Fellows around the world—many of them from Latin America.

The institute's presence is expanding in Latin America, with a technology commercialization seminar being taught to a network of several universities in Colombia this summer.

Elsie L. Echeverri is Director of the Economic Development Program of the Bureau of Business Research at IC².

Note

1. Echeverri-Carroll, E. L. (2008), "The Growth of Knowledge-Based Small Firms in Monterrey, Mexico." *Texas Business Review*, Bureau of Business Research. Echeverri-Carroll E. L. (2009), "Las Pequeñas Empresas Basadas en el Conocimiento en Monterrey, México," *Comercio Exterior*, Vol. 52 (2): 111-115. ☀

"The IC² Institute created the technopolis model for technology transfer and entrepreneurship around the globe. The focus of the Institute is on using science and technology for wealth and job creation."

—John Butler, Director, IC² Institute

"The IC² Institute will manage UT's Center for Global Innovation and Entrepreneurship at the Innovation Technology Park in Monterrey, Mexico. The center will focus on programs such as the incubation of new companies and technologies, and educational initiatives for science and technology commercialization, all areas in which the IC² Institute has a long tradition of expertise."

—Juan Sanchez, Vice President for Research
The University of Texas at Austin



CONTESTED MODERNITIES: Decolonial Knowledges, Transamerican Perspectives

by JOSSIANA ARROYO



ON FEBRUARY 26–28, 2009, THE TERESA Lozano Long Institute of Latin American Studies at the University of Texas at Austin sponsored the conference *Contested Modernities: Indigenous and Afro-descendant Experiences in Latin America*. The co-organizers, Profs. Arturo Arias and Charles R. Hale, collaborated with an interdisciplinary committee of UT-LLILAS affiliated professors to invite a group of distinguished scholars and activists from Latin America and the Caribbean as well as the United States to have a three-day conversation on the contemporary challenges facing Afro-descendant and indigenous populations in Latin America. We asked presenters to comment on the differences and commonalities of the social claims of these two groups and if it was possible to talk about a “politics of solidarity” between them. This, in itself, was a challenging task since these groups historically have been subjected to different forms of structural racism, and as a consequence have been represented as antagonists and set against one another in Latin American, as well as U.S., colonial modernities. As we argued in our call for papers: *We seek to explore and problematize this divide, without assuming that it should be eliminated, or that it should stay in place. Rather, our guiding premise is that rigorous historical, humanistic, and social analysis of the underlying question will both energize scholarly debates, and contribute to the bridge-building of commonality and difference, from which the struggles of both peoples stand to benefit.*

The group of distinguished invited scholars—Ginetta Candelario (Sociology, Smith College), Arturo Escobar (Anthropology, University of North Carolina), Michael Hanchard (Political Science, Johns Hopkins), Aida Hernández (CIESAS, Mexico), Bettina Ngwenou (African American Studies, UC Davis), Irma Alicia Velázquez Nimatuj (Anthropology, Guatemala), and Catherine Walsh (Social and Global Studies, Universidad Andina Simón Bolívar)—as well as those who responded to the call for papers, touched upon these dialogues from different disciplinary (and post/interdisciplinary?) perspectives. Their interventions mainly focused on the following themes: (1) Postcapitalist, postliberal, and poststatist societies; (2) alternative modernizations or the end of coloniality; (3) artistic manifestations of disparate cultural experiences; (4) points of convergence and points of divergence in indigenous and Afro-descendant experiences; (5) legal and political struggles for rights and new citizenship regimes; (6) communal systems, stability, non-capitalist practices, and nonstate forms of power; (7) human rights, indigenous communities, and Afro-descendant communities; and (8) religious practices and alternative modernizations.

When we think about Afro-descendant or indigenous populations in Latin America, the Maya K’iche’ in Guatemala, the Garifuna of Honduras and Belize, the Afro-Colombians in the Chocó or Atlantic Coast, and the Miskitu and Creoles in Nicaragua come to mind as the most representative or discussed groups. Our group of scholars and activists brought their insights to bear on the struggles of these groups as well as other less

well-known cases. They touched upon the need to historicize the local as a way to define political solidarities and local-international political activism. In their welcoming remarks, Professors Arias and Hale noted the recent United Nations approval of the “Declaración de los Pueblos Indígenas” (Declaration of Indigenous Peoples) in 2007 and its impact on the constitutional changes in countries such as Ecuador and Bolivia. Also noted was a statement from the recent World Social Forum (Bélem do Pará, Brazil 2009), which makes an urgent call for political alternatives, in light of the economic crisis. The first day of the conference was dedicated to questions of governance and the role that decolonial knowledges—such as state and governance, philosophy, religion, pedagogies, languages—have had culturally and politically in these struggles. Bettina Ngweno’s paper discussed the specificities of these issues in the Cauca Valley region

in Colombia where Afro-Colombians have been struggling along with indigenous groups to address their own claims to land, communal rights, and citizenship. Arturo Escobar, Catherine Walsh, and Irma Alicia Velásquez continued this discussion, adding the importance of alternative and decolonial knowledges as spaces for the reformulation of new critical languages of thought, research, and political activism. Arturo Escobar focused on

the new poststate social movements as a response to the crisis of the neoliberal state, while Catherine Walsh analyzed Manuel Zapata Olivella’s Bantu definition of “the American muntu” to respond to colonial forms of oppression over subjects, nature, and space. Irma Alicia Velásquez, an anthropologist of Maya K’iche’ ancestry, spoke of the difficulties posed by the co-optation of indigenous and Garifuna leaders and ways these state practices affect the struggle for social and human rights in Guatemala.

The keynote speaker for the conference, Boaventura de Sousa Santos, one of the founders of the World Social Forum, commented on the challenges he faces as facilitator of dialogues with activist groups in the Social Forum and in local contexts, such as Ecuador, Bolivia, or Brazil.¹ In his keynote, de Sousa Santos, who defined himself as a “tragic optimist,” made a call for a Global-South critique of the U.S. empire consensus from above to reinvent critical theory from below and to view political practices as forms of “intercultural translation.” In times when the co-optation of Afro-descendant and indigenous leaders-activists by the neoliberal nation-state threatens forms of racial and political solidarity, he made a call to define alternative forms of

state and nonstate solidarities. A key element of these dialogues, he argued, is to seek a common language of struggle. What he defines as “intercultural translation” is much needed to challenge state neoliberal co-optation, stereotypes among groups, and the ways social power intervenes in the reformulation of new critical pedagogies. “Intercultural translation” is also needed to create intelligibility and to facilitate a dialogue between subaltern actors and their conditions.

The second day of the conference opened with invited speaker Ginetta Candelario, who spoke of the need to historicize discourses of sovereignty and racialization in the Dominican Republic–Haiti and to understand this frontier country in the “nexus of Empires” in the Caribbean. For the Caribbean (including Francophone and Anglo Caribbean peoples), notions of triangulation—Caribbean, European (British, French, Spanish,

and Portuguese), and the United States—are still central for forming theories of racialization, race, and coloniality. For Candelario this is central to colonial histories in the region. She analyzed the role of travelers to the Dominican Republic in the nineteenth century who used indigenous representation and languages to claim sovereignty over the land. Hispaniola, first as a Spanish colony (Santo Domingo) and French colony (Saint Domingue),

and later the first black republic in the Americas (1804), also could give us access to other historical realities that started to define what it meant to be “Indian” or “black” in the Americas. The island of Hispaniola, for example, described by Silvio Torres-Saillant as “the cradle of blackness in the Americas,” was the site where the New Laws (Las Leyes Nuevas) were approved in 1542, changing the conditions of native labor and peoples and granting “humanity” under the Spanish empire encomienda system.² While some of the remaining native populations allied with the Spanish colonizers to appease or capture black maroons, other natives escaped along with black maroons into the mountains. When the French part of the island, Saint Domingue, became the richest colony in the Americas, black enslaved Africans who already were “nonhuman” were declared “property” once the laws of the Black Code (Code Noir) were instituted in 1685. After the Haitian Revolution in 1804, Haiti established new geographies of freedom for black peoples in the Americas, while producing forms of political blockage and constitutional disavowal from the United States and Europe.³ Before we can address the commonalities in the political struggles of Afro-descendant and indigenous groups, therefore, it is important to



Illustration by Manuel Mendive, courtesy of Arte del Pueblo

understand that these differences created by colonial laws have influenced the ways these populations have negotiated their claims to humanity and political representation. While indigenous populations historically had used colonial laws to negotiate their claims to land, resources, and political representation, black populations in postemancipated societies had to negotiate their right to live as human beings and to “belong” to the nation-state even in countries where modern states were defined by inclusive ideologies of racial democracy (e.g., the Spanish Caribbean, Brazil). Some of these forms of participation, such as military enlistment (*enlistarse*) to die for the fatherland, are still key elements for the definition of who is and who is not a citizen today.

Meanwhile, invited speakers Aída Hernández and Michael Hanchard discussed other forms of subjection besides race, such as gender and sexism in the indigenous movement in Mexico and Guatemala, and what it meant for blacks as well as for white Creoles to negotiate blackness under “mulatto” definitions of political power, as occurred in the Caribbean and Brazil in Hanchard’s case. What was clear after these presentations was that blackness still appeared as a condition associated with enslaved labor subjected to global systems of capital. Blackness thus appears in a contradictory model defined by modernity itself, not outside of modernity but as modern-colonial subjects. If indigenous peoples were still subjected to oppression, they at least were represented ontologically as subjects, while the status of blacks remained in the uncertain nexus of the relation between life, death, and survival. So blackness as a condition is associated with what poet Audre Lorde defines as being here when “we were never meant to survive.”⁴

On the final day of the conference, Afro-descendant and indigenous activists and scholars discussed their work in panels dedicated to a variety of topics, such as human rights, reconfiguring the state, literature, and memory and ritual or religion. Their conclusion was that, although there have been successes, there is still much work to be done in the analysis of the paradoxes imposed by colonial modernity and capital. Jerome Branche, for example, made a call in his presentation to rethink “Our America” as a decolonial paradigm to understand the native-indigenous as a spiritual and important legacy for Afro-Caribbean people and Afro-Latinos, while

we need to be critical of ethnic constitutions in countries such as Bolivia that still do not recognize their black minorities. For Branche, the work of Afro-Caribbean and Afro-Latin American intellectuals such as Frantz Fanon or Abdías do Nascimento proves that for Afro-descendants horizontal forms of solidarity have been more influential than vertical negotiations with their respective nation-states, in the fight against structural racism and forms of subjection created by global capital. In contrast, indigenous groups continue to negotiate (strategically and pragmatically) on local levels to challenge multicultural and neoliberal policies, as Virginie Laurent and Rosamel Millán propose for the specific cases of Colombia and Chile. Racial, sexual, gender, and citizenship rights work together as new media technologies and the international forum built other languages of consensus, from above and below, as Erin Amason and Light Caruyo reminded us in their respective papers on Garifuna documentaries and the role of activist Sonia Pierre in Haiti. Haitians of Dominican descent and Haitians living in the Dominican Republic who are not recognized by either country face a “stateless” or “paperless” status, a condition of noncitizenship that locates them in the realm of nonhumans. The Haitian case is an extreme example of the challenges presented by the citizen-republican models created by the Enlightenment, which were constituted on the basis of black slavery. In this sense, Afro-descendants in Latin America are still treated as nonhuman and noncitizens. While Afro-cultures and religions have become central for national discourses, structural racism denies them full citizenship (Arroyo, *Travestismos culturales*).⁵

One contradiction present in the Haitian case and on a minor scale in other countries such as Cuba or Brazil is the key role played by international solidarities and NGOs in the United States, Europe, and Canada, to establish new critical dialogues on citizenship. Thus, it is clear that these North-South dialogues have an impact on local struggles and vice versa. For Afro-descendants in postemancipation Latin American societies, humanity and citizenship are still major concerns as structural racism denies them not only resources and political representation but also the right to exist. Nevertheless, the Brazilian black movement—the largest coalition of Afro-descendant movements in South America—for example, has taken the lead in such struggles in Latin

America, making possible the recognition by President Inácio (Lula) Da Silva’s administration that structural racism is at the core of Brazilian society, and the debunking of the myth of racial democracy. The panelists on the final day discussed the successful creation and implementation of affirmative action laws in the country and the current challenges faced by these policies from demands by different sectors of Brazilian society. The Brazilian Black Movement faces special challenges regarding the co-optation of black intellectuals into state or government positions and the need for a continuous dialogue between activists and base coalitions in all sectors of society.

To conclude, the conference was a successful exchange of ideas and opened new collaborative agendas for the future. One of the biggest challenges for Afro-descendant and indigenous organizations is to adapt their languages of struggle to the current political confrontations/negotiations between neoliberalism and the Latin American new left. Discourses on sovereignty, human rights, race, migration, governance, and ownership of natural resources proposed by these social movements clash with state decision-making. What was clear from this conference is that decolonial knowledges and “intercultural translation” are related to languages, mainly the way languages of struggle build solidarities among these groups. If we are living in a transnational-hemispheric moment, it is also true that this moment connects the global Third World South with the developed First World. While it is true that this dialogue should not be an imposition of U.S. perspectives on the South, it is also important to go beyond the traditional left-right dichotomies to make it an “American” dialogue in a radical, critical sense.

For example, a trans-American approach would be useful for Latin Americanist perspectives, as they discuss and compare the status of native populations in the U.S. and African Americans, and the impact that contemporary migration from Latin America and the Caribbean has had on their local struggles. Some comments by panelists and audience members began shifting discussions toward these commonalities and differences among activist agendas and struggles across the Americas. What would happen if these links between race and ethnicity were identified as an “American” language of decolonial perspectives and forms? If migration for economic

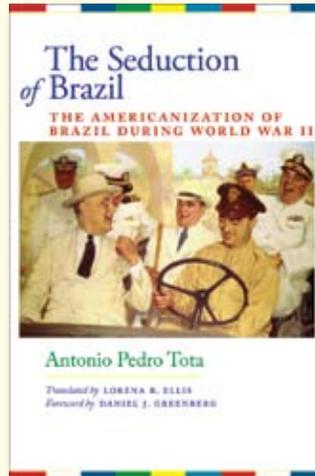
reasons and the power of transnational capital creates a subaltern status in immigrants who are mostly brown and Afro-Latino, it is clear that a new discursive “American” critique of race and racialization emerges from all these interactions, and that forms of coloniality of power remain significant referents for understanding exclusion and subjugation owing to race, gender, class, and sexuality. UT’s Teresa Lozano Long Institute of Latin American Studies, as was proved by *Contested Modernities* and as has been proven by our once-a-year collaborative-activist symposium *Abriendo Brecha*, has opened a discussion on these decolonial struggles in the twenty-first century. Inter-American and trans-American decolonial perspectives should come from critical dialogues as forms of political possibility and pragmatic solutions for an egalitarian democratic future.

Jossianna Arroyo is Associate Professor in the Department of Spanish and Portuguese and an affiliate of the Warfield Center for African and African American Studies at the University of Texas at Austin.

Notes

1. Boaventura De Souza is Professor of Sociology at the School of Economics, University of Coimbra (Portugal), Distinguished Legal Scholar at the University of Wisconsin–Madison Law School, Director of the Center for Social Studies of the University of Coimbra, and Director of the Center of Documentation on the Revolution of 1974 at the same university. He was one of the founders of the World Social Forum. Recently, he has published *Democratizing Democracy: Beyond the Liberal Democratic Canon* (2007) and *The Rise of the Global Left: The World Social Forum and Beyond* (2006).
2. Torres-Saillant, Silvio. “The Tribulations of Blackness. Stages in Dominican Racial Identity.” *Callaloo* 23.3 (2000) 1086–1111.
3. Arroyo, Jossianna. “Technologies: Transculturalizations of Race, Gender and Ethnicity in Arturo A. Schomburg’s Masonic Writings.” *Technofuturos. Critical Interventions in Latina/o Studies*. Ed by Nancy Raquel Mirabal and Agustín-Laó-Montes. Boulder: Lexington Publishers, 2008, 141–172.
4. Lorde, Audre. “A Litany for Survival.” In *The Black Unicorn*. New York: W. W. Norton & Co., 1995.
5. See Arroyo, Jossianna, *Travestismos culturales: Literatura y etnografía en Cuba y Brasil*. Pittsburgh: Iberoamericana, 2003. ☀

NEW FROM LLILAS PUBLICATIONS



The LLILAS book series, copublished with the University of Texas Press, continues to publish scholarly works for use in graduate and undergraduate courses as well as for the general public interested in Latin America. The latest title for 2009 is in the Translations from Latin America Series:

The Seduction of Brazil: The Americanization of Brazil during World War II
 by Antonio Pedro Tota
 Translated by Lorena B. Ellis
 Foreword and commentary
 by Daniel J. Greenberg

Following completion of the U.S. air base in Natal, Brazil, in 1942, U.S. airmen departing for North Africa during World War II communicated with Brazilian mechanics with a “thumbs-up” before starting their engines. This sign soon replaced the Brazilian tradition of touching the earlobe to indicate agreement, friendship, and all that was positive and good—yet another indication of the Americanization of Brazil under way during this period.

In this translation of *O Imperialismo Sedutor*, Antonio Pedro Tota considers both the Good Neighbor Policy and broader cultural influences to argue against simplistic theories of U.S. cultural imperialism and exploitation. He shows that Brazilians actively interpreted, negotiated, and reconfigured U.S. culture in a process of cultural recombination. The market, he argues, was far more important in determining the nature of this cultural exchange than state-directed propaganda efforts because Brazil already was primed to adopt and disseminate American culture within the framework of its own rapidly expanding market for mass culture. By examining the motives and strategies behind rising U.S. influence and its relationship to a simultaneous process of cultural and political centralization in Brazil, Tota shows that these processes were not contradictory, but rather mutually reinforcing.

The Seduction of Brazil brings greater sophistication to both Brazilian and American understanding of the forces at play during this period, and should appeal to historians as well as students of Latin America, culture, and communication.

Antonio Pedro Tota is Professor on the Faculdade de Ciências Sociais at the Pontifícia Universidade Católica de São Paulo. Lorena B. Ellis is Professor of German at Queensborough Community College of CUNY. Daniel J. Greenberg is Director of the Latin American Studies Program and Associate Professor of History at Pace University.

This book may be ordered through the University of Texas Press. For more information, visit <http://www.utexas.edu/utpress/> or contact LLILAS Managing Editor Virginia Hagerty at <vhagerty@mail.utexas.edu>.



A VEHICLE FOR TRANSFORMATION: AN INTERVIEW WITH ARTIST DIEGO PÉREZ GARCÍA *by* ALEXIS SALAS

DIEGO PÉREZ GARCÍA came to Austin in March 2009 for a one-month residency to develop a project with the support of the Mexican Center of LLILAS, the Department of Art and Art History, the Blanton Museum of Art, and the Mexico-Austin Artistic Exchange, a new collaborative effort to forge interdisciplinary learning and cultural exchange between the UT community and emerging international artists. Pérez García was provided with a studio space at the Creative Research Lab, which he used to create a printmaking-based work at Flatbed Press. He will return to Austin to continue work on the project in fall 2009, as well as present it at the Museo Carrillo in Mexico City. Graduate student Alexis Salas and the artist spoke about

his work via e-mail and video conversations after he completed his first stay in Austin. The following is a compilation of their conversations.

AS: Your work seems to operate on a number of levels, vacillating between the playful and the formal, the lyrical and the mechanical, fact and chance. I was particularly drawn to this in relation to how you use names in your artworks. Could you speak a bit about your works involving names, particularly those that invoke Mexican muralist Diego Rivera and the ancient American ruler Nezahualcōyotl?

DPG: Life is too tough to be too serious, but we get consumed with notions such as “time is money” or thinking that we have it all under control. So we have art to breathe, to allow us

to approach life in a simpler way. This said, I consider art to be serious—that is to say—the things that I put forth through art are things that I really mean.

The work about Diego Rivera was a very playful piece, I was trying to make fun of art seriousness, I was trying to make fun of myself, I was trying to make fun of Rivera’s supreme importance. Originally, the idea was to bring life to a completely obscure and mortuary-looking place like the Anahuacalli; to use what was intended and designed to be a painting studio as a painting studio, a place for creation, not for adoration. In the end, that is what museums seem to be: centers for adoration. At the same time, I tried to mock the idea of “artist uniqueness” through that piece, I was going to create “original pieces by Diego Riveras” and people were going to be



Chromogenic print of *La Biblioteca*

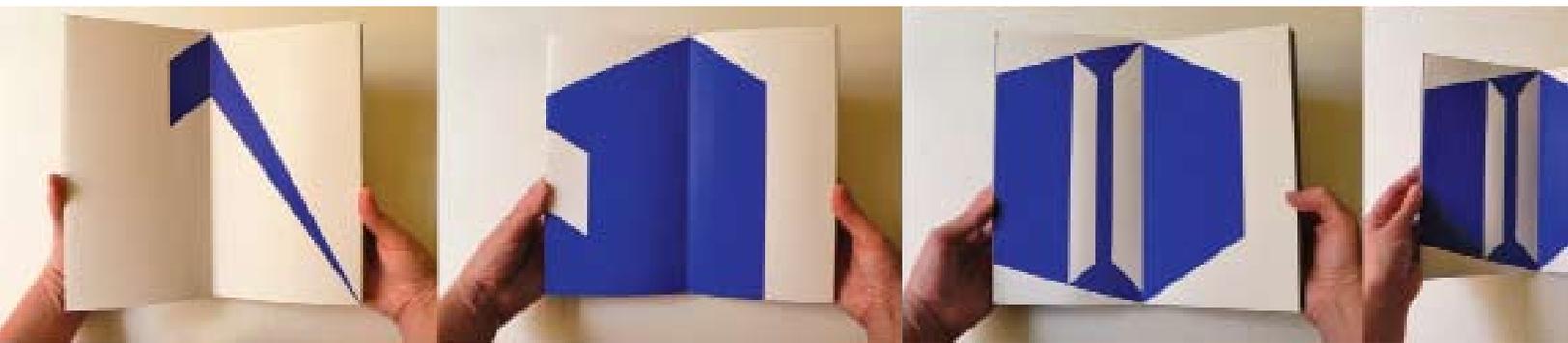
able to buy these “last works” by Diego Rivera. But when I ultimately did the piece, I didn’t want to discount the ideas of the participants in the piece, the Diego Riveras making the works. With respect to the work about Nezahualc6yotl, which is both the name of an ancient ruler of Texcoco as well as the name of the municipality Ciudad Nezahualc6yotl adjacent to Mexico City that the ruler inhabited, I was commenting on a stark discrepancy. What has happened to the Nezahualc6yotl area is quite a shame—it is run down, not taken care of, ecologically destroyed. It used to be beautiful, there was a lake, it had rich biodiversity, flora and fauna.

AS: So, are you interested in recovering, or perhaps even recuperating, paradise? You do have a work called *Esquema para una oda tropical*,

Jardineros Modulables I in which the viewer sees, through photographic documentation, a number of pots filled with soil located in a cemented area morphing into the containers of lush plants.

DPG: Yes, I would say that my work has to do with a transformation or morphing. For example, returning to *La Biblioteca de Nezahualc6yotl*, Ciudad Nezahualc6yotl is a very poor area in all senses. The people in Nezahualc6yotl don’t know who the ruler Nezahualc6yotl was. He was a prince dedicated to poetry, to the environment. Using his name in this piece is to reinforce the fact that he is unknown. Nezahualc6yotl also had an incredible library. And so I started collecting books that I find to be important works of international and Mexican literature.

I purchased these books from street vendors who had found them in the trash. Originally, the project was to put the books in the public libraries in Nezahualc6yotl, but then I realized that the problem wasn’t that there were no books in these libraries—there were plenty of books. The problem was that there were no library visitors. So there was no sense in giving the libraries more books if there were no readers. So if it was not recovering paradise, it was at least provoking a sort of nostalgia for what we have lost, a kind of protest for the dislocation of values, values with which I don’t feel identified: a major lake for a garbage dump; literature, thought for cheap mass media entertainment.... And so the transformation or the recuperation of a sort of paradise was dislocated.



Libro de sombras azul III

I ENVISION THE PUBLIC AS AN ACTIVE ONE. THE PUBLIC IS VERY IMPORTANT TO ME. THE PUBLIC IS THE END, THE RECEIVER OF THE MESSAGE. WITHOUT THE PUBLIC, ART'S TRUE SENSE IS LOST.

AS: From the photographic documentation of La Biblioteca de Nezahualcóyotl, it seems that you built a cart, furnished it with books, and then took it around the Nezahualcóyotl municipality, thus making your own mobile public library, another sort of paradise or utopia.

DPG: But I drove the cart around Nezahualcóyotl a couple of times and was looked at like a madman.

AS: Perhaps the looks could be partially attributed to the fact that you were driving a cart that, while you had turned it into a mobile library, is the kind of cart used to pick up garbage in impoverished communities in Mexico, yes? So your project was also about a sort of transformation of use or a subversion of expectation, right?

DPG: Yes, of course, I had gathered this amazing collection of books from garbage in the community. But it was in a community where there is still not an adequate garbage collection system. And so the piece serves as a sort of commentary that, in light of such inequalities, the great works of our culture will end up at the garbage dump.

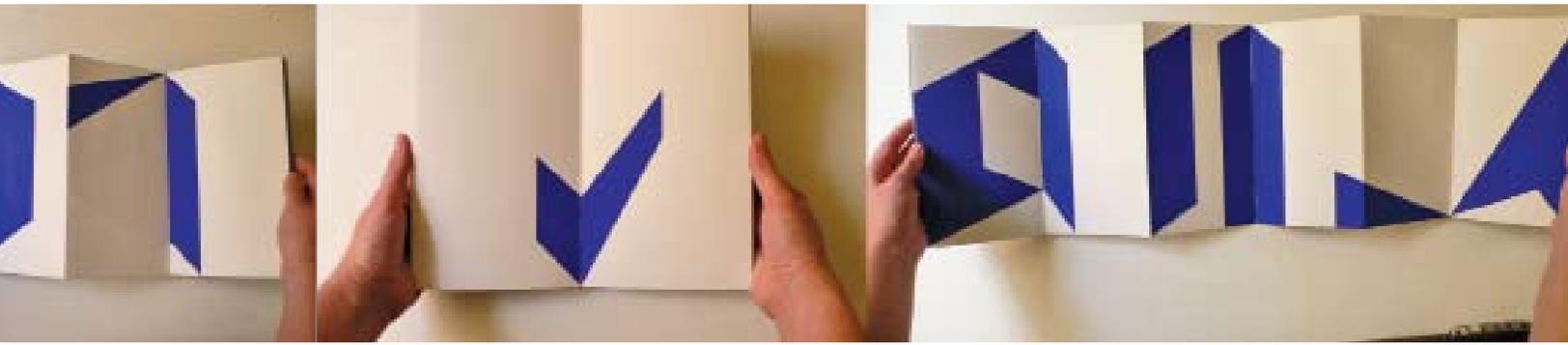
AS: As you speak, I am thinking about your relationship with the public or the user of your work, which is a complex one, as you, as an artist, have an initial expectation of the public reaction to your work. Yet, the reality of the public's reaction is sometimes quite different and thus transforms how you think of your art-making practice. I understand that in Austin you started a project that consists of inviting elementary students from Austin's east side to go to the print shop and create, by very simple means (in this case, using folded pieces of standard paper), new prints. How do you envision your public or user and how important to you is it that you accurately predict their actions?

DPG: I envision the public as an active one. The public is very important to me. The public is the end, the receiver of the message. Without the public, art's true sense is lost. What perhaps I am trying to point out or even change is the relationship between viewer and the art piece in order to push toward a more participatory process, a more inclusive process, one in which the public is almost the essential part of the artwork. We have to establish new relationships between artists and society. We [the artists] should not be separated anymore, as if sacred and individualistic, showing artwork

as if it were created by a divine hand.

AS: So how do these ideas about the art public relate to your relationship with printmaking?

My relationship with printmaking is the same I have with a stone I find along the way. I don't want to change that rock unless I need it to change something else. That is to say, I don't have a strong relationship, or almost no relationship, with the medium of printmaking. My departing point with the project, for working with prints, was that at this point of art history, whether it be in history in general or printmaking history, I believe that there is little to add if I were to start a project by envisioning it within a field. And even in the case that I could offer small changes in a certain technique specific to a field, then its range of action would remain in a very constrained sphere, that is, the small circuit of me, the workshop, the museum, and little else. If we want to believe that art is a vehicle for transformation, in a social or spiritual way, then we should start thinking about creating deeper effects and trying to avoid our little sacred roles as creators of beautiful objects—paintings, prints, sculpture, etc.—to be appreciated only by our own clan of art members. That is



why I asked to develop the project in Austin in the way that I did: bringing people from outside of the art circuit inside of it in order to make these ideas spread and so that art may be regarded as something other than object production.

AS: Could you tell me a bit more about the project you did in Austin?

The work with the folding paper is the project that I started in Austin but have yet to finish. It is a project that I have not finished as I chose to work with kids, and that aspect of the project has not yet been coordinated. I am going to go back in autumn to finish the piece. The piece that I created during my first stay could be considered a sort of departing essay and precursor to the project that I will make in the autumn with the kids. At Flatbed I was shown different techniques and different materials, and in response I said, well, this is very nice but it would be great to show schoolchildren this and let them make their

own art. It seemed a bit selfish to go through the process by myself, to be the isolated artist. My idea was to bring kids to the workshop to show them how artistic practice can be and to involve them in the creative process from folding a single piece of paper and putting it in a machine to getting something out at the end.

The Blanton runs a number of educational programs with local schools. I talked to the Blanton about bringing kids who would not be involved in the educational programming of the Blanton, who were essentially outside of the artistic circuit. The school that we were thinking about was located right next to Flatbed.

The project's intent is to communicate that art and beauty could be everywhere if you open yourself up to it. That is how the folding pieces came into being—very simple shapes could transform, in the end, to a very beautiful drawing, an unconscious drawing.

I tried to execute the project during my residency. But it took me a couple of weeks

to work out what I wanted to do, and then spring break came and so I was unable to work with the kids. I am supposed to go back to the school to talk about art with the kids and make drawings on recycled paper and discuss if a line could be a drawing, a folded paper could be a drawing, or not. I think that those kinds of discussions could enrich the kids' perceptions of everyday life. In the end, I did not finish what I intend to do in Austin. The whole month that I stayed there was a kind of preparation for what I am supposed to do this fall. I hope the project allows the kids to be freed from the weight or respect or distance that they feel for art that museums have instilled in them because museums are always teaching them. I hope that the project allows the kids to get closer to simple creative practice, to open up the possibility that there could be art in things; it is a simple idea that could have greater implications.

Alexis Salas is a Ph.D. student in art history at the University of Texas. ☀



Diego Riveras' last drawings



Helping Farmers in Rural Veracruz Connect to the Global Economy

by GAIL SANDERS

I

IN FALL 2008 THE MEXICAN CENTER was awarded a \$250,000 grant by USAID, the U.S. federal agency for international development, to help farmers in rural Veracruz connect to the global economy using an innovative cell

phone technology. The grant is the first awarded to develop information technology in Mexico by the USAID Higher Education for Development (HED) program, which supports partnerships between U.S. and Mexican universities on a range of development issues. The Mexican Center is working with several partners on this wide-ranging project, including the Universidad Veracruzana—one of Mexico's largest public universities, with a total enrollment of more than seventy thousand students—and the University of California, Berkeley, where faculty and students are creating ICT for marginalized communities in the developing world.

Another crucial partner is the Universidad Veracruzana Intercultural (UVI), a component institution of the Universidad Veracruzana that gives indigenous students a chance to gain a college education while they work to improve life in their communities. UVI has an enrollment of more than five hundred indigenous students, and more than 60 percent are women. The UVI program has four campuses located in the principal indigenous areas of the state of Veracruz, and is designed for students and graduates to learn how to contribute to the economic and cultural development of their communities, with an intensive hands-on, community-based approach to learning. Starting with their first semester, students spend 40 percent of their time in practical training outside the classroom in such areas as sustainable agriculture, human rights, healthcare, and preservation of indigenous languages and the arts. The Center for Sustainable Development and Productivity, an Austin-based NGO, is also a contributor to the project. The center

helps small-scale farmers throughout Latin America to organize into cooperatives, or small businesses, and trains them how to market and sell their crops successfully.

The goal of the project is to help farmers like these in Veracruz to take ownership of successful small business practices and information technology so that they can become self-sustaining. The larger goal is to ensure that indigenous communities in Mexico participate in the long-term creation of jobs that generate a living wage, improving the quality of life in their regions and reducing migration to the United States and to urban centers in Mexico.

Many small producers in Veracruz know how to cultivate their crops, but they often lack the tools that can lift them out of subsistence farming. Frequently they work on too small a scale to be profitable, they don't have access to financing, or they are unable to identify markets, whether in Veracruz, in Mexico, or internationally. Often they don't know how to navigate the world of the "coyotes," or disreputable middlemen, who buy up the farmers' goods at below-market levels only to resell them at high markups without sharing the profits with the original producers.

The first step in the project will be to help farmers organize into cooperatives that are recognized as legal entities and are eligible for tax incentives, financing, and government agricultural programs in Mexico. Marco Muñoz, Assistant Director of LLILAS and a native of Veracruz with extensive experience in rural development there, will lead the effort to identify and organize the cooperatives. Once the farmers are organized, they will receive training from the project participants on how to add value to their products and successfully market their goods. Instead of selling a commodity like vanilla beans, one of the most labor-intensive crops in the world and a plant native to Veracruz, a farmer cooperative can bottle the vanilla beans or

create a high-quality extract from them, thereby commanding a higher price for its goods. They will learn the latest packing and sanitation practices in the food import industry, and how to use microfinance networks to obtain capital to reinvest in their ventures. They also will learn the important role that skillful managers play in a successful business and will be able to draw on graduates from UVI to serve as the managers for their enterprises.

The second phase of the project focuses on building up the UVI curriculum to make the program a leader in economic development in Veracruz, and to give UVI and Universidad Veracruzana students the opportunity to study sustainable development at the University of Texas at Austin. Beginning in fall 2009, the USAID grant will provide scholarships for eight students from UV and UVI to come to UT Austin to study, either as undergraduates or master's students, taking classes that are relevant to rural development. To complement their IT work in their hometowns in Veracruz, these students will participate in a special Web technology course through LANIC, the Latin American Network Information Center at LLILAS. Students will return to Mexico with the training to become leaders in their communities and tools to make their regions economically self-sustaining.

At the same time, UT students will travel to Veracruz beginning in summer 2010 to conduct field research related to the goals of the project. Working with UVI students and faculty, students

from UT will spend six weeks in small communities near the UVI campuses where farmer cooperatives have been organized. They will live in the homes of UVI students or in small hostels and gain firsthand experience of economic and social conditions in rural Mexico.

Tying together the farmer cooperative program and the scholarship program is a new cell phone technology that allows users to capture and process data in the field. Tapan Parikh, a Professor of Information at UC Berkeley, invented a technology that effectively converts cell phones into hand-held computers that don't require a signal and are capable of recording planting times, harvest results, financing efforts, and inventory, among other uses. The cell phones do not require a signal or service, an important feature in a country as mountainous as Mexico. Farmers can upload the information they collect to a portable USB drive that is then taken to the cooperative's main office, where managers analyze the data and give their feedback to the farmers, helping them to improve their productivity or to troubleshoot harvesting or transportation problems that arise. Because the cell phone technology also can record audio and take photos, cooperatives can personalize their information for prospective buyers on their cooperative Web site, allowing produce importers and ultimately the end consumer to learn where their purchases were grown and under what conditions, and to communicate with the farmers who grew them.

Tapan Parikh first developed the technology for microfinance groups run by women in southern India. In recognition for his work there, he was awarded the MIT *Technology Review's* Humanitarian of the Year Award in 2007. Parikh works with a talented group of students who are experimenting with new ICT throughout the world. Yael Schwartzman is a student of Parikh based in Mexico City who has spent the past three years refining his technology at a coffee cooperative in Oaxaca. She will work on the ground with students and farmers in the Veracruz project to adapt the cell phone application, which she has dubbed DigitalICS, to make sure it meets local needs.

The USAID grant also provides seed money for faculty at UT, the Universidad Veracruzana, and UC Berkeley to conduct research that is related to the goals of the project, either on their own or in collaboration with colleagues at the participating institutions. The idea is to use these grants as a springboard for further funding and to foster more collaboration between the partners.

"Our challenge is to establish a model for job creation in rural Mexico, and to connect small-scale farmers to new, global technologies," Marco Muñoz says. "With these cost-effective communication technologies, we offer hope for improving livelihoods in remote communities."

Gail Sanders is the Coordinator for the Mexican Center of LLILAS. ☀



Left to right: UVI campus in Tequila, Veracruz; Student presents research on indigenous medicines at UVI. Photos by Marco Muñoz

Long-Term Preservation for Fragile Web Content: LANIC's Web Archiving Program

by KENT NORSWORTHY

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HERE'S A GROWING PROBLEM FACED by many Latin Americanist scholars: you have bookmarked a number of key Web sites in Latin America that include valuable data—it could be text, statistics, a news item, video, or comments

on a blog entry—that is related to your research. You visit the sites periodically and begin to cite some of the material in a paper you are writing; some of the sources are just references, but others have content that is integral to your analysis. You send a draft of the paper to a colleague for comments, but she writes back: “I couldn't really follow your analysis because several of the URLs you cite give me a ‘404: Page not Found’ error message.” You attempt to relocate the content by poking around on the original Web site or googling the material itself, but to no avail. The content appears to have been completely removed from the Web.

At root, the problem here is a simple one: the estimated life expectancy of a Web page is between forty-four days and two years. Content can disappear from the Web for any number of reasons, some benign, others quite malicious, but at root, the fact is most organizations that publish and host Web content have no interest in long-term preservation. Compounding the problem, the Latin American Web is typically much more volatile than the Web at large, due to technical and resource

issues, as well as to the prevailing culture of information. The ephemeral nature of content on the Web represents a problem in all domains of knowledge: from biology to art, classics to statistics, government documents to rich descriptions of daily life, researchers from any area or discipline can be confounded by this problem.

Within Latin American studies, LLLAS has taken a leading role in working on solutions to the vexing problem of disappearing Web content. Since 2003 the institute's Latin American Network Information Center (LANIC) has been involved in efforts to shape the emerging field of Web archiving, which aims to capture or take a snapshot of a live Web site and then provide for long-term preservation and public access for this captured version, regardless of subsequent changes to, or removal of, the original Web site.

LANIC's efforts in this area essentially have attempted to marshal the resources of a global leader in Web archiving, the San Francisco-based Internet Archive, to the field of Latin American studies. Since 1966 the Internet Archive—which has the lofty mission of providing universal access to human knowledge—has been building the world's largest Internet library, designed to provide permanent access for researchers, historians, and scholars to historical collections that exist in digital format. In a nutshell, the Archive seeks to transform the content of the Internet from ephemera to enduring artifact. While the Internet

Archive collects various types of digital content, including text, audio, moving images, and software, it is perhaps best known for its collection of archived Web content, with over 150 billion Web pages collected to date. The collection can be consulted on the Web through the Internet Archive's Wayback Machine at <http://www.archive.org/>

While the Wayback Machine is an invaluable tool for consulting archived Web content, and indeed it should be every researcher's first stop when confronted with the problem of Web content that has vanished, it does have some limitations as a tool for research. For one, while the collection is massive in scope, there are still many Web sites that are not included, nor is there any provision for suggesting or ordering inclusion of a site that is currently not in the collection. In addition, the Wayback Machine does not allow for full-text searching: in order to consult an archived site, you must type in the original URL.

The Internet Archive sought to address these and other limitations with the launch of their Archive-It service in 2005. Archive-It is designed to meet the needs of memory institutions—state archives and libraries, universities, historical societies, etc.—that are interested in creating and archiving their own Web collections. Archive-It allows subscribing institutions to determine exactly which Web sites they want to archive and at what frequency. The resulting collections are full-text searchable and free and open to the public via the Web. Archive-It currently has more than 850 collections built by over 70 subscribing institutions, including the Library of Congress, the Biblioteca Nacional de Chile, the U.S. Department of Energy, and numerous universities and state archives and libraries.

LANIC has been affiliated with Archive-It since its inception four years ago. LANIC's Archive-It project, which is conducted as a partnership with the UT Libraries and the Benson Latin American Collection, is focused on the Latin American Government Documents Archive (LAGDA). The LAGDA collection seeks to apply Web archiving technology to a specific collecting area: born-digital Latin American government documents.

The project grew out of a collecting challenge faced by the Benson Collection. Historically, the library had systematically collected Latin American official government documents, including annual State of the Union reports, or *Mensajes Presidenciales*, as well as annual reports that individual government ministries are required by law to produce. Traditionally, such reports were published and collected in print format. But beginning in the late 1990s, increasing numbers of Latin American government entities ceased paper publication of these official documents and reports, opting instead to publish them in digital format directly to the Web.

Initially, the Benson Library hoped to be able to link directly to these born-digital versions of the reports on the Web and to integrate those links to the existing library catalog records for these serial publications. However, they soon ran into the problem described above: namely, while creating the initial set of links was fairly straightforward, over time the number of reports remaining online at the original address declined significantly as part of the process known as "link rot." Typically, when a new annual report or State of the Union is produced and uploaded, the publishing entity deletes the previous year's version from the Web site. Critical gaps in the coverage of these reports historically provided by the Benson, in some cases stretching back to the nineteenth century, began to appear.

LAGDA was launched with a view toward plugging these gaps by providing for systematic capture of Latin American government Web sites. Benson staff identified close to three hundred key sites from eighteen countries in Latin America and the Caribbean, primarily government ministries and presidential sites, where such documents were published to the Web. Since 2005, the LAGDA project has used Archive-It to gather, four times per year, the entire contents of these Web sites. The resulting collection today totals nearly 44 million URLs, or discrete documents/files, amounting to almost four terabytes of data. Users can consult the archived sites in two different ways, both available through the LAGDA Web site at <http://lanic.utexas.edu/project/lagda/> One, they can conduct a full-text search across all contents of the archive, where the search result list consists of direct links to the archived content. Two, they can browse the archived content starting at a list of links, ordered by country, of the nearly three hundred ministries and presidencies targeted by the Benson Collection.

LANIC plays a key role in the LAGDA partnership, both coordinating overall project activities and taking lead responsibility for managing the Archive-It subscription. This includes precrawl tasks, using the application to manage the seed list and configure the Web crawl settings, as well as postcrawl tasks, such as reviewing crawl reports and applying a quality control protocol to the archived sites. LANIC staff also use the Archive-It application to manage metadata associated with each archived Web site.

A systematic review conducted by LANIC has confirmed that LAGDA contains thousands of official documents and speeches from Latin American governments that have long since disappeared from the live Web, including not only text documents, but also audio and video files. In addition to the annual reports and state of the union addresses mentioned above, these include large numbers of speeches delivered by Latin American presidents and their cabinet ministers, sectoral reports, economic indicators, survey results, and other data gathered by government entities. Another advantage LAGDA provides for researchers is that all documents and other types of Web content are preserved in their full original context, that is, the entire Web site where such documents were originally housed.

In addition to the LAGDA effort, LANIC and the UT Libraries also are using Archive-It to capture and preserve other types of Latin American Web content. Two earlier collections cover Venezuelan political discourse and Latin American political parties and elections, while a current and ongoing collection covers "Mexico 2010," a collection of Web sites launched in conjunction with Mexico's commemoration of the two hundredth anniversary of independence and one hundredth anniversary of the Mexican Revolution in the year 2010. The UT Libraries has a separate project underway using Archive-It and other tools to archive the Web sites of human rights groups from around the world, including Latin America.

We invite you to take a step back in time by visiting some of the sites archived through LAGDA at the address above. We also encourage you to help us preserve these valuable resources by sending us your feedback, including suggestions regarding other types of Latin American Web content that you think would be important to archive. <http://lanic.utexas.edu>

Kent Norsworthy is LANIC Content Director. ☀

UNEARTHING ETHNOCENTRISM IN MUSIC RESEARCH: Latin American Experiences with Ethnomusicology

by CAROLINA SANTAMARIA

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SEVERAL YEARS AGO, STILL A NAIVE Latin American first-year student of ethnomusicology in a North American university, I became aware for the first time of my odd position as a scholar caught between two different cultures. I was part of a small

group of passionate graduate students who wanted to become field researchers and music ethnographers, and our professors led our debates on topics central to the discipline, such as how a scholar approaches a different society, how the researcher communicates with people who see the world in a different way, how one tries to understand other points of view and other ways to make music. But for reasons that I didn't understand very well then, I had the feeling that there was something in those discussions that touched a special chord in my own experience. For my classmates, those concerns with cultural difference seemed remote problems, the type of issue one would have to face only at some point in the future while doing fieldwork, in a situation far removed from the classroom setting. But I was actually experiencing those problems as an international student, trying to understand American culture and how an American university worked, as well as speaking and thinking in a language that was not my own. Five years later, when I returned to Bogotá to resume my job as a professor at the Pontificia Universidad Javeriana, I had a very similar feeling. It seemed I was again speaking in another language, I suspected my colleagues didn't quite understand my point of view, and I had trouble remembering the inner workings of my former alma mater. In the end, I wasn't quite sure what I would actually do in Colombia as a North American-trained ethnomusicologist.

Of course, anybody who has lived and studied in a different country for a long period of time has experienced the same kind of "culture shock." Most people think, however, that such bewilderment occurs only on a personal level: after a while, you just get used to everyday life again and that's the end of the problem. Although one eventually resolves that kind of cultural anxiety, it does have another problematic side that is usually overlooked. The cultural shock also has an epistemological aspect: is knowledge culturally neutral and, therefore, universal? To

put it in other words, is whatever one has learned in one place applicable, understandable, and pertinent in another place? Living in this age of globalization, we like to think that knowledge and ideas, like commodities, can be produced, distributed, and used everywhere. But there are some kinds of knowledge that might be essential if you live in a tropical forest—for example, how to make fire with two sticks—but virtually useless if you live in downtown New York. So, did my training as a music researcher in a North American university prepare me to confront the problems I would have to face working in Latin America? When I went back to Colombia, I had to face the fact that ethnomusicology is not an institutionalized discipline in Colombian universities, and, consequently, few people knew or even cared about the kind of research I usually do with popular and traditional music. Certainly, even though the term ethnomusicology is almost unknown, it doesn't mean that no one studies or writes about traditional and popular music. Quite the contrary; Colombian musical expressions are so abundant and so rich that numerous researchers have studied and written extensively about them, although most of them were never trained as ethnomusicologists and only a few worked within academic institutions.

The absence of institutionalization in the field of ethnomusicology in the majority of Latin American universities raises very uncomfortable questions: is my own work—or the work of any ethnomusicologist trained in North American or European universities—intrinsically better than the work done by an untrained Latin American researcher who works outside the academic system? A comparison between studies carried out by scholars in the north and in the south probably would render several differences in such aspects as methodologies used, orientations and politics that inspire the research, and access to and use of resources. Most likely, the style of research and its result each would be very different, but I think there is nothing inherently better or worse in the way North American or Latin American music researchers pursue their studies. But then, why do most Latin American students who want to pursue an academic career as music researchers still have to go abroad to get their degrees? In terms of power, what does it mean to come back to the south with an academic degree granted in the north? Is an

inexperienced Ph.D. in ethnomusicology more knowledgeable about the music of a certain ethnic group than an untrained researcher who has worked with that ethnic group for years? If the answer is no—as it should be—why does a prospective Latin American student of ethnomusicology have to attend the outside school and get a degree? Why don't we just go to the field and learn how to do research from the process of doing it?

The course I was invited to teach at LILAS in fall 2008 aimed to present these kinds of thorny questions for students of musicology and ethnomusicology, especially for those with a Latin American background. In most ethnomusicology programs offered in the United States, professors and students are extremely conscious of the complexities of cultural difference involved in the relationship between the researcher and his or her informants. However, the discipline has paid little attention to the incidence of cultural difference in the horizontal relationship between scholars in the metropolis—the so-called First World—and scholars on the periphery. Only recently have members of the Society of Ethnomusicology (SEM) begun to actively recognize the existence and significance of analogous disciplinary associations outside the English-speaking world. In spite of it, I think the problem cannot be reduced to an issue of power inequalities between scholars working in different places and different languages. The main point is that the production of knowledge about music is not culturally blind: the kinds of questions you ask and the uses to which you want to put that knowledge are closely tied to your own cultural and institutional standpoint. In consequence, some research questions might be considered smart and pertinent from one point of view, but very silly from another. Moreover, the final products of research are not always the same: if you have an academic career in a university, you want to produce books and articles, but if you work in a Ministry of Culture in Latin America, you want to produce public policies.

How conscious are the students of musicology and ethnomusicology about the impact of cultural difference in the production of knowledge about music? I had the good fortune to work at LILAS with a small group of talented students from different backgrounds, most of them from Latin American countries; therefore, we were all scholars in-between two cultures. Not surprisingly, most of them had felt the

same kind of cultural shock I had once experienced as an international student, and that was the point of departure for our discussion. We began to elaborate on the point of view of the “native scholar” and debate the existence of a “local knowledge,” using ideas from Latin American postcolonial thinkers such as Walter Dignolo, Enrique Dussel, and Santiago Castro-Gómez. In addition, I tried to illustrate different options to present the outcome of music research using examples from Colombia, such as CDs produced by NGOs or independent musicians, public education programs on traditional music, and Web pages created by the Ministry of Culture. At first, the students looked at these examples with some skepticism. They tried to find evidence of scientific rigor and methodological accuracy presented in the same way they appear in the work of metropolitan ethnomusicologists. But in the end, we found that in many cases those initial misgivings were groundless. The main goal of that exercise was to think critically about local ways to produce ethnomusicological knowledge, by looking at the researcher's cultural and institutional standpoint, the purpose of the study and its possible social function, and the applied value of that knowledge—for example, in the conception of music education programs for schools in small rural towns.

I am very pleased with the outcome of that experience, although I think it was just a small step on a very long journey. Scholars in other disciplines, especially in anthropology, have been very critical of the burden of their discipline's colonial heritage, but musicologists and ethnomusicologists still have a long way to go in the deconstruction of our ethnocentric disciplinary paradigms and canons. But I am optimistic about the future of Latin American musicology—as a unitary discipline, without the limiting prefix “ethno”—because of the rising number of graduate students and young professors in the north and the south who are focused on Latin American music. In 2009, for the first time since it was founded in the 1950s, the annual conference of SEM will meet outside the United States; it is highly significant that Mexico City is the location chosen for that effort to decentralize the discipline.

Carolina Santamaria was the Tinker Visiting Professor at LILAS during fall 2008. She is Professor of Musicology at the Pontificia Universidad Javeriana in Bogotá, Colombia. ☀

TERESA LOZANO LONG ENDOWED PROFESSORSHIPS

The Teresa Lozano Long Institute of Latin American Studies endowment established three professorships in areas of discipline in Latin American studies to recognize excellence in both teaching and research in the field. Kurt Weyland with the Department of Government was honored with the first professorship as the Lozano Long Professor in Latin American Politics. His research interests focus on democratization, market reform, social policy and policy diffusion, and populism in Latin America. In his research, Dr. Weyland draws on a range of theoretical and methodological approaches, including insights from cognitive psychology.

Javier Auyero with the Department of Sociology was awarded the Lozano Long Professorship in Latin American Sociology. He is a distinguished sociological theorist and methodologist with substantial contributions to the understanding of political and social change in contemporary Latin America. His research concentrates on politics, community organization, and social movements in Argentina.

Ivan Teixeira with the Department of Spanish and Portuguese holds the Lozano Long Professorship in Latin American Literature. He is one of Latin America's major literary critics, specializing in Brazilian literature with expertise in both Portuguese and Brazilian literature from the colonial period to the twentieth century. Dr. Teixeira's publications include a widely acclaimed study of art and culture during the government of the Marquis of Pombal. (See related story on p. 50.)

Focus on the Faculty

From popular piety in Mexico to the poetics of culture in nineteenth-century Brazil to the role of images in shaping identity, the range of interests of the faculty profiled here continues to reflect the breadth of Latin American studies at the University of Texas.



Matthew Butler

The cristero war in 1920s Mexico divided the peasantry into opposing factions that were staunchly loyal to either the Catholic Church or the Revolution; it is a subject that continues to engage UT History Professor Matthew Butler. His book *Popular Piety and Political Identity in Mexico's Cristero Rebellion: Michoacán, 1927–1929* (Oxford University Press, 2004) offers a new interpretation of this civil war by showing how peasant allegiances often resulted from genuinely religious antagonisms rather than simple class or political interests.

As Butler explains, “I was attracted to the cristero uprising by the passions it still provokes and by the apparently improbable fact of a war of religion breaking out in the

twentieth-century Americas, even in a country as ‘Catholic’ as Mexico. Cristero and revolutionary peasants often were understood and denounced in terms of their respective bad faith, and at least in that sense they were alike. But as I began to work in the archives and talk to veterans in villages in Michoacán, the rebellion began to reveal its own cultural logic. Instead, I began to see campesinos on both sides as bearers of distinctive religious traditions, some of them incredibly old, which were politicized in a divisive, tragic way by the Mexican Revolution. The rebellion was caused by a failure of religious as well as political pluralism, starting at the top but reaching all the way to the grassroots. The cristero war still has something to teach us, given that religious questions are still rarely far from the news in Mexico.”

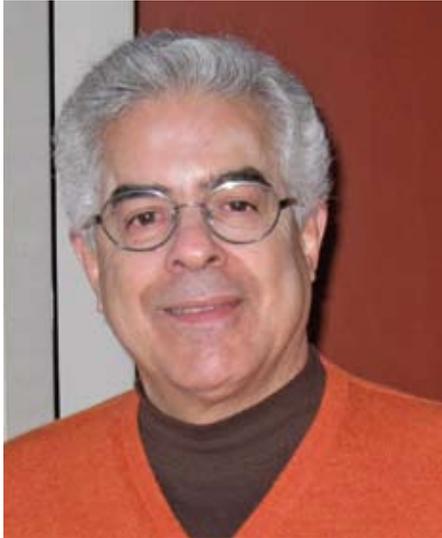
As Associate Professor of History at UT, Matthew teaches courses on the Mexican Revolution, on Church and State, and on peasant politics in Latin America. His research focuses on post-revolutionary Mexico, and he is currently writing a second manuscript on the “revolutionary” Church of Patriarch Pérez that is under pre-contract with the University of New Mexico Press. He came to the History Department from Queen’s University Belfast, Northern Ireland, in 2008. Prior to Queen’s, he was a Junior Research Fellow of Churchill College, University of Cambridge. Matthew earned his Ph.D. from the University of Bristol in 2000 and attended Cambridge on a postdoctoral award from the British Academy.

While at Queen’s University, he organized a 2005 conference that resulted in the volume *Faith and Impiety in Revolutionary Mexico* (Palgrave Macmillan, 2007), of which he is editor. When asked how he is adapting to life at the University of Texas, Matthew responds, “UT is a fabulous and enriching place to be a Mexicanist, given the treasures of the Benson Collection and the diversity of the faculty. That also means that very strong graduate students come here to do exciting research on Mexico, whether that means unearthing the roots of Mexican Protestantism or revising the legacies of Zapatismo. Our students do important, vital work that will make a real contribution to the field; and they want to engage with Mexico as both a country and an academic community—it’s a privilege to work with the inspiring students here at UT.”

Ivan Prado Teixeira

Lozano Long Professor in Latin American Literature and Professor in the Department of Spanish and Portuguese, Ivan Teixeira is a well-known Latin American literary critic and public intellectual, with a specialty in Brazilian literature. Professor Teixeira came to the University of Texas in early 2008, where he earlier had been a Visiting Professor. He previously taught at the Universidade de São Paulo, where he earned his Ph.D., and at the Anglo Vestibulares in São Paulo.

Professor Teixeira’s research is focused on the rhetorical and historical study of literature, looking for the poetics of culture in different



periods, such as the Brazilian colonial era and the nineteenth- and twentieth-century literature. He is a prolific writer, highly regarded for his many publications, and has written more than 130 articles, which include essays and reviews in refereed journals, newspapers, and magazines. Professor Teixeira also has edited eleven canonical books of Portuguese and Brazilian literature, with substantial introductions and critical notes. Among them are *Auto da Barca do Inferno* by Gil Vicente, *Música do Parnaso* by Botelho de Oliveira, *Obras Poéticas* by Basílio da Gama, and *Papéis Avulsos* by Machado de Assis. In addition, he has published three book chapters in Portugal, France, and Germany, and fourteen book chapters in Brazil. He also conceptualized and directs two series of classic texts on Brazilian and Portuguese literature, one for the University of São Paulo Press and the other for Ateliê Editorial.

His widely acclaimed study of the art and culture during the government of the Marquis of Pombal, *Mecenato Pombalino e Poesia Neoclássica*, is a prize-winning book in Brazil and the U.S. Teixeira is also the author of one of the most popular books on Brazil's greatest writer: *Apresentação de Machado de Assis*, published by Martins Fontes Company.

Professor Teixeira's courses thus far cover a wide range: Modern Literature after Brazil's Independence; Studies in Brazilian Twentieth-Century Poetry; Luso-Brazilian Civilization and Culture: Classical Letters in Colonial Brazil; Two Significant Moments in Brazilian Letters: Machado de Assis and Carlos Drummond de Andrade; and The Brazilian Short Story: A Survey.

During his time at the University of Texas, Professor Teixeira has written another book (in press) on Machado de Assis, one of his deepest and most enduring interests. The author believes it presents some unexpected revelations and a new approach to the old, but always fresh, subject. In one chapter, he undertakes a comparison between Poe's short story "The System of Dr. Tarr and Professor Fether" and Assis's "O Alienista." In another, he studies the relationship of both authors to the literary magazines of their time.

Regarding his philosophy, Professor Teixeira says, "I strongly share the view that the ideal scholar should do his or her best to keep the balance between research and teaching. I also think that undergraduate courses should be given the same attention as those on the graduate level." He adds, "As in everything that really counts in life, I believe that good teaching derives from a balance between knowledge and commitment."



Roberto Tejada

In his comprehensive study of Mexican photography, *National Camera: Photography and Mexico's Image Environment*, art historian/poet/translator Roberto Tejada shows how images have shaped identities in Mexico, the U.S., and their shared borderlands, an intersection he refers to as the shared image environment. In exploring the works of such artists as Manuel Alvarez Bravo, Edward Weston, Tina Modotti, Marius de Zayas, and Julien Levy, among others, he shows how image making reflects and interprets issues of territory, sexuality, and social and ethnic relations.

A Ph.D. of the State University of New York

at Buffalo, Tejada is Associate Professor of Art and Art History at the University of Texas. He came to UT in fall 2008 from the University of California, San Diego. Tejada was born in Los Angeles and spent more than ten years living and working in Mexico City, where he founded the journal *Mandorla: New Writing from the Americas*, focusing on advanced poetry and translation. He now coedits the journal with his colleagues Kris Dykstra (Associate Professor, Illinois State University) and Gabriel Bernal Granados (author and independent scholar, Mexico City). A widely published poet and literary translator, Tejada is author of *Mirrors for Gold* (written during his stay in Mexico), *Luis Gispert/Loud Image*, and a study of artist Celia Álvarez Muñoz for the series *A Ver: Revisioning Art History*. He also is author of *Exposition Park*, forthcoming from Wesleyan University Press.

In 2008 Tejada was granted an Arts Writers Award by the Creative Capital Andy Warhol Foundation, which supports writers whose work addresses contemporary art, "in recognition of both the financially precarious situation of arts writers and their indispensable contribution to a vital artistic culture." He previously received a National Endowment for the Arts literature award in 2007 for translation of a selection of poems by mid-century modernist Cuban writer José Lezama Lima. Tejada is currently working on a translation of the poet's posthumous collection, *Los fragmentos a su imán*, which he has rendered as *The Fragments Drawn by Charm*.

Regarding his diverse interests in art history, photography, and visual culture analysis, Tejada says, "I regard my commitment to the visual as a series of questions whose answers can't be found alone within the disciplinary margins of art history, cultural studies, or critical theory on the one hand, nor by means of my practice as a poet on the other. By finding the permeable contact points between disciplinary limits, I examine not only visual culture's various media as technological effects formative of value and knowledge, and constitutive of the modern historical record itself; I rehearse the different identities and modes of representation that other modernisms made available by way of geographical location and the accounts those places contain—a modernism high and low insofar as the different kinds of discourses that form part of what I call the image environment are as important as those designated as art." ✨

Visiting Professors for 2008–2009 at LLILAS

Bringing new perspectives and regional insights to the study of Latin America is the goal of LLILAS's Visiting Professors programs. Distinguished Latin American scholars are brought to UT to teach courses or a set of classes, sharing their expertise and facilitating the exchange of ideas.

The Joe R. and Teresa Lozano Long Annual Visiting Professorship was established as part of the Joe R. and Teresa Lozano Long Endowment and supports visiting scholars to teach at UT for one semester. Ariel Dulitzky was our Lozano Long Visiting Professor for fall 2008. He holds a law degree from the Universidad de Buenos Aires School of Law and an LL.M. from Harvard. A former professor at the Universidad de Buenos Aires and American University's Washington College of Law, Professor Dulitzky is a leading expert in the Inter-American human rights system and is currently Director of the Human Rights Clinic at the UT School of Law.

The Tinker Visiting Professor program dates back to 1973 when it was endowed by the Edward Larocque Tinker Foundation. The goal of the program has been to bring pre-eminent thinkers from Latin America and the Iberian Peninsula to provide an opportunity for U.S. scholars, students, and the general public to discover the contributions made by Latin American and Iberian scholars in a broad range of disciplines. Dr. Carolina Santamaria was the fall 2008 Tinker Visiting Professor (see related story p. 48). She holds a Ph.D. in ethnomusicology from the University of Pittsburgh and an M.A. in music from Pontificia Universidad Javeriana in Colombia. She has been the recipient of a Summer Fellowship from the Smithsonian Center for Folklife and Cultural Heritage, a Fulbright-Javeriana Scholarship for graduate studies, and the Rosa Sabater special award in harpsichord performance. Her research explores the history of a prominent national music in Colombia, the "bambuco," and the academic and popular discourses that surrounded its "sacralization" as the pre-eminent Colombian music in the 1930s and 1940s. Dr. Rafael Rojas was Tinker Visiting Professor for spring 2009. Dr. Rojas, a specialist in Cuban intellectual history, holds a Ph.D. in history from El Colegio de México as well as degrees from the Universidad de La Habana and UNAM in Mexico. He has published thirteen single-author books, among them *Cuban Intellectual History*, *Cuba mexicana: Historia de una anejiación*, and *La política de adios*. Dr. Rojas

is a professor at the Centro de Investigacion y Docencia Economicas (CIDE) in Mexico City.

LLILAS Visiting Resource Professors

The LLILAS Visiting Resource Professors (VRP) program allows for scholars to come to UT for shorter periods. Visiting Resource Professors are invited by UT Latin Americanist faculty members to lecture for one to two weeks in either undergraduate or graduate classes. The VRP program addresses three academic goals: to enhance the international community of scholars working on Latin American topics; to establish and strengthen contacts between Latin American institutions of higher learning and the University of Texas; and to allow Latin American scholars access to UT library collections and archives. For the 2008–2009 academic year, LLILAS welcomed the following Visiting Resource Professors:

FALL 2008

Marina Alonso Bolaños

Dr. Bolaños is an ethnologist and historian affiliated with the Fonoteca of Mexico's Instituto Nacional de Antropología e Historia (INAH). She specializes in issues related to indigenous peoples of Mexico, including cosmology, social organization, and territory, but her particular focus has been on musical practices.

Juan de la Rivas Sanz

Dr. de la Rivas Sanz is Professor of Planning and Urban Design at the Universidad de Valladolid, Spain, where he was previously Director of the Instituto Universitario de Urbanística. He also has taught at the Universidad de Guadalajara, the Instituto de Investigaciones Estéticas of the UNAM in México City, and the Instituto Superior Politécnico José Antonio Echeverría in Cuba.

Roberto Gargarella

Dr. Gargarella is Professor of Constitutional Theory and Political Philosophy at the Universidad de Buenos Aires and at the Universidad Torcuato Di Tella. He has published extensively in English and Spanish on constitutional and democratic law and theory, with a special focus on economic and social rights.

Fernando Groisman

Dr. Groisman is a member of the Argentinean government scientific and technical council and is attached to the Universidad Nacional General Sarmiento in Buenos Aires. He has served as President of the Asociación Argentina de Especialistas de Estudios del Trabajo and is a consultant on issues related to labor market,

income distribution, and social policy.

Elizabeth Kornfeld

Dr. Kornfeld is Chile's leading human rights psychologist and Director of the Center of Ethics at the Universidad Jesuita Alberto Hurtado in Santiago. She is author and coauthor of numerous books and articles on political reconciliation and on memory therapy of victims of human rights violations. She is a recipient of LASA's Premio Martin Diskin Award.

Covadonga Meseguer

Dr. Meseguer is a Research Professor in the Department of International Studies at CIDE-Mexico. She is regarded as one of the most outstanding analysts of the cross-national diffusion of institutional and policy innovations.

Licia Valladares

Dr. Valladares is an internationally renowned Brazilian sociologist. She was a senior researcher at the IUPERJ in Río de Janeiro and currently teaches at the University of Lille, France. She has worked extensively on urban issues and is one of the leading authorities on favelas and urban informality in Brazil.

SPRING 2009

Mônica Herz

Dr. Herz is Associate Professor at the Catholic University of Rio de Janeiro. She was the Director of the Institute of International Relations from 2004–2008 and has been President of the Brazilian Association of International Relations since 2007. Her research interests include Latin American security and Brazilian foreign policy and international relations theory.

Ana Romaniuk

Ana Romaniuk is a musicologist and ethnomusicologist based at the Conservatorio Superior de Música Manuel Falla and the Conservatorio Nacional de Música de Buenos Aires. A specialist in Argentinean folk traditions of the northwestern region, she has focused her recent work on the relationship between music, popular religiosity, and social action in indigenous communities.

Eduardo Viola

Dr. Viola is a Professor at the Institute of International Relations, University of Brasília. He has published on issues of globalization and governance, democracy and democratization in South America, environmental policy in Brazil, and global and South American politics of climate change. He is a member of the Committee on Global Environmental Change of the Brazilian Academy of Science.