

# nexo

A stylized illustration of a person, possibly a scholar or a figure of authority, wearing a white robe and a mask that covers the eyes and nose. The person is holding a large scroll over their shoulder. The background features a stylized map of Latin America in shades of brown and purple, with orange arrows indicating movement or flow. The word "nexo" is written in a large, white, sans-serif font in the upper left corner.

Center for Latin American and Caribbean Studies at New York University  
2014 – 2016

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## nexo

Nexo embodies the Center's mission to serve as a nexus, a network of people and information, a meeting place where knowledge and understanding are created and exchanged.

Cover image by Anthony Louis-Jeune (a.k.a. Aton), a Haitian visual artist and creator of the first Haitian comic-book super hero, Djatawo. The cover depicts Djatawo, whose stories have been published in Haitian Creole, French and English. Aton presented his artwork at CLACS in Fall 2015.

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# Director's Note



Saludos,  
In 2014, CLACS was awarded a Title VI National Resource Grant and a Foreign Language and Area Studies grant. These awards

affirm CLACS's contributions to area studies and language training and its longstanding commitment to public outreach and scholarship. This issue of Nexo documents key projects and accomplishments of the first two years of this four year grant. We are especially proud of the introduction of Haitian Kreyòl training as part of a newly formed Indigenous and Diasporic Language Consortium between NYU, Columbia University, and Lehman College.

Because 2016 marks the 50th anniversary of CLACS's founding, I have been reading the work of CLACS's founder, the formidable Kalman Silvert, a field-building, engaged scholar of enormous influence both in and beyond the academy. One passage in his *Man's Power* (1970) caught my attention. In it, Silvert proposes two elements necessary to intellectual work in area studies: competence and empathy. Empathy is not,

he stressed, a mere sentiment of sympathy or special interest in the lives of others. Rather, it is a concerted practice "to be sensitive to the worlds of others, to permit one's own world to be influenced by others, and to affect others in determinate and deliberate ways" (36). Empathy is, in other words, a foundational methodology for area studies.

Through our strong orientation to engaged scholarship, our work at CLACS has been guided by this same conviction. In 2016 we hosted a historic meeting of all of the key social actors of the 1991 peace process in El Salvador to reflect together on why and how peace prevailed. Bringing together former military, guerrilla, government, and diplomatic members, our goal went beyond a historical interest in El Salvador's difficult past. The public conversation between former combatants and adversaries offered insight into the work of empathy now as much as then in the ongoing process of peace.

In this same spirit, we invite you to join CLACS in the years to come — as a student, scholar, or interested public. Our doors are open.

Jill Lane,  
Director at CLACS

## Bon Voyage, Amalia

With pride, and some sadness, we bid farewell this summer to our Assistant Director Amalia Córdova. Amalia will be transitioning to a great career as Curator of Latino Digital Media at the Smithsonian. Over the last three years, her work has significantly impacted the scope of CLACS' vision and she has inspired many students with her mentorship.

As a film scholar and one of the foremost authorities on indigenous cinema in the country, her vision and advocacy gave

strength to our programming. She fostered community and institutional relations, and brought a comprehensive focus on the affairs of indigenous people in our continent. Amalia

will be greatly missed, and her legacy and contributions to CLACS will remain. We wish you all the best!



# 50 Years of CLACS

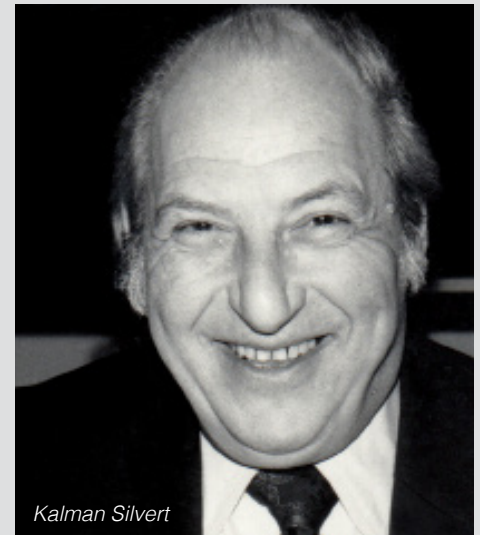
In 2016-17, CLACS celebrates 50 years since its founding. I have been thinking about the legacy of Kalman Silvert, the founding director of CLACS and a towering presence in the formation of Latin American Studies. Silvert spent the last years of his life in New York City, working simultaneously as professor of politics at NYU and as senior program adviser to the office of Latin America and the Caribbean at the Ford Foundation. Just as we do, Silvert prized the opportunity to undertake area studies in the “purposeful disorder” of New York City, marked by “the serendipitous emergence of varied ways of looking at the world.” Kalman Silvert died unexpectedly of a heart attack in 1976, at age 55.

The picture that emerges from remembrances is a gregarious, erudite man with passion for building intellectual institutions and fields; a man of strong integrity devoted to the larger cause of democracy; a man of loyalties and commitment who spent his final years—as one eulogist writes—“running a one-man rescue service for persecuted intellectuals from Chile, Argentina, Uruguay, and elsewhere ... keeping open house... for stray academics from any land who yearned for a respite of *amistad* and asylum.” His impact on the field was formidable, and our work here at NYU is stamped by his vision.

Silvert championed activist scholarship—one that lent the most careful, rigorous social science methods to an abiding desire to “repair the world.” He named himself an engaged scholar: “By ‘engaged’ I mean that I am personally concerned about the course of social events; by ‘scholar’ I mean that I attempt not only to use objective procedures, but also to take care that the specific questions I ask are theoretically determined and not the fruit of passion.” Through his long association with the Ford Foundation, Silvert worked to strengthen social science institutions across Latin America and build Latin American Studies as a discipline in the US and Europe. As the Cold War set in, his efforts

to promote sound understandings of Latin American societies were sorely challenged by increased US military intervention and rising authoritarianism in the region. Silvert was especially incensed by the 1965 counterinsurgency “Project Camelot” based at American University and funded by the US Army, which aimed to conduct a large scale study of Latin American “revolutionary” behaviors with the aim of learning how best to eradicate them. The Project’s first study of Chile ended prematurely with Chilean accusations of American duplicity and espionage. His 1965 “American Academic Ethics and Social Research Abroad” excoriated both the participating scholars of Project Camelot and the US academy for “ethical incomprehension, cavalier attitudes, and tolerance of ignorance”; the essay remains a powerful manifesto for Latin American Studies at the crossroads of politics and the academy.

The lessons of Camelot guided Silvert’s work in New York. He was founding Director of NYU’s Ibero-American Language and Area Center (IALAC, later CLACS) funded by Title VI of the National Defense Education Act (NDEA), and directed a corresponding graduate program. Also in 1966 Silvert became founding director of the Latin American Studies Association (LASA), an organization that, 50 years later, boasts more than 12,000 members from across the hemisphere. He influenced policy makers, university administrators, and broader publics through his work on the Council of Foreign Relations, the Social Science Research Council, the American Council on Learned Societies, and the Center for Inter-American Relations. Through the latter he participated in the Linowitz Commission, whose 1974 report had significant impact in policy circles, including within the Carter Administration. The report concluded with recommendations whose wisdom is no less relevant today: “The approach we suggest is based on the proposition that the United States cannot neglect, exploit, or patronize its hemispheric



Kalman Silvert

neighbors. [...] the nations of the region are not homogenous. [...] They are not, and need not be, replicas of our country, nor do they require our tutelage.”

Today we are beneficiaries of Silvert’s abiding vision for the field, and of the former directors who have built on that legacy. CLACS continues as a Title VI National Resource Center and is a recipient of a Foreign Language and Area Studies grant, now funded under the Higher Education Act of 1965. Activist scholarship is a core principle and guides our graduate program curriculum and the extensive programs we sponsor every year, including conferences, lectures, roundtables, film screenings, artist talks, workshops and more. Students have realized that principle in their own engaged scholarship during and beyond the program—from creating the first US based Quechua language radio and TV station, or creating the Latin American News Dispatch, a much-needed online English language news source. The CLACS MA program is centered around student-designed field research, which we believe—like Professor Silvert before us—is a necessary complement to the theoretical and methodological tools honed in graduate education. From its beginnings in 1966, CLACS has grown to include over 100 affiliated faculty members from across the university who represent NYU’s strong presence in the national and international field. We hope our current work and accomplishments would make Dr. Silvert proud.

-Jill Lane



# Research from Nicaragua to Colombia

With support from the Title VI NRC program and the Tinker Foundation, CLACS awards annual summer research and language study grants to affiliated faculty and graduate students investigating issues related to the region. In the following pages, researchers reflect on their work.

## Local Innovation in a Global Market: Chocolate and High Quality Development in the Dominican Republic

**Gustavo Setrini** is an Assistant Professor in the Food Studies department at NYU.

Chocolate, coffee, and tea are daily reminders of the colonial histories that link the Global South and North. Trade in these tropical commodities remains an important source of export earnings for former colonies and of livelihoods for smallholder farmers. Universal consumer demand for these products in the US and Europe also makes these products a key focus of the food industry.

In recent years, the notions of quality that inform consumer choice have shifted as the industrial food system has come under increasing critique. For a product like chocolate, this has meant the growth of companies specializing in single-origin, environmentally and socially responsible, and fine-flavor chocolates. Consumer interest in these products has opened up new dimensions of quality-based competition among the giants of the chocolate industry. But what does this mean for exporting countries and for cacao farmers? Under what circumstances can exporting countries take advantage of these shifts?

With support from CLACS, Rebecca Taylor-Roseman, an MA student in food



*Solar drying of Cacao in the Dominican Republic*

*Photo credit: Rebecca Taylor-Roseman*

studies, and I spent three weeks in the Dominican Republic to investigate this question. We conducted interviews with representatives of government agencies, cacao exporters, and cacao farmers, and we toured cacao processing and chocolate manufacturing facilities.

Until the late 1990s, the Dominican Republic had a reputation for low-quality cacao and its exports were penalized with low prices in international markets. Today,

the Dominican Republic is a leading supplier of high-quality, certified-organic and Fairtrade cacao.

How did this change happen? Among the key agents of this upgrading were the same domestic, family-owned export companies that, for generations, had presided over low-quality, low-cost, and low-investment industry. Foreign buyers played at most a supporting role, and efforts by powerful companies, such as



Hershey, to improve quality in the 1980s had failed. Yet, in the course of the last decades, traditional Dominican exporters have become agents of innovation and progress. One such exporter has “decommodified” its cacao by developing proprietary fermentation recipes that customize its supply to the specific flavor attributes most valued by individual clients.

The driving force for this transformation was collective action among small-scale cacao farmers. The creation of a small farmer cooperative, the Confederación Nacional de Cacaocultores Dominicanos (National Confederation of Dominican Cacao Producers—CONACADO), with assistance from the Deutsche Gesellschaft für Technische Zusammenarbeit (German Agency for Technical Cooperation—GTZ), allowed small farmers to invest in the infrastructure and management capacities necessary to ferment and export high-quality cacao beans. These capacities allowed the cooperative to connect on preferential terms with a growing set of foreign buyers seeking high-quality cacao, and to pay higher prices to its members for raw cacao. As CONACADO began to compete for suppliers and clients with traditional exporters, it spurred a process of nationwide quality upgrading through the dissemination of improved fermentation practices, transforming the Dominican Republic into a premium quality exporter. The higher export value of Dominican cacao, when combined with increased internal competition for smallholder cacao suppliers, has made Dominican cacao farmers among the best paid in the industry.

In the end, the story of quality upgrading in the Dominican Republic reinforces the conclusions I have drawn from other research on agriculture and development in Latin America: that local institutions, specifically small farmer organizations, play a pivotal role in bringing about local development, even as food systems become progressively global in scale.

## Class and Color Blindness in Mexican Consumer Segmentation

**Marcel Rosa-Salas** is a doctoral candidate in *Sociocultural Anthropology* at NYU.

With support from a CLACS grant, in the summer of 2015 I undertook research on consumer segmentation and its relation to race in Mexico. The Mexican market’s approach to consumer segmentation is organized around *niveles socioeconómicos*, or official “socio-economic levels,” that give a letter grade to the different strata of classes. Whereas most consumer segmentation models in the United States rely explicitly include conceptions of race, several global ad agencies use class status instead. What distinguishes class-based consumer segmentation in Mexico is the particular social, cultural, economic and political dynamics that maintain a staunch commitment to color-blindness. This commitment impacts how this socioeconomic stratification is understood

as well as the way it is discussed by marketers in Mexico.

Class status is a key factor shaping everyday life in Mexico. As one marketer stated, “Mexico has world class billionaires and world class poor people.” Strategies for creating advertising campaigns are largely based on the price point of what is being sold. One advertising executive explained how access to credit impacts Mexican versus American marketing practices. Unlike poor Americans, poor Mexicans generally do not have access to credit cards and loans and therefore do not have the chance to consume goods outside their income bracket. Only recently have some larger department stores begun to provide extended layaway plans to low income consumers.

What I remain most interested in from my research was what went unsaid by the marketers, especially as it related to my original interest, race and ethnicity in consumer segmentation. When I asked my interlocutors about the relationship between race and class in Mexico, I was



Imagen proyecto  
Redireccionando



Imagen Actual

Michael López Murillo, *Redireccionando*, digital edit of milk cartons, 2013

Source: <http://www.mexicoalterno.com/site/dc/tma/579#Vz8wnZMrJQN>



consistently met with replies that race or ethnicity does not figure prominently as an identity category in the country. As argued by Christina Sue in *Land of the Cosmic Race*, contemporary race politics in Mexico have been in large part shaped by a post-Revolution national ideology that “exalt[s] Mexico’s mestizo (mixed-race) population, declare[s] Mexico free from racism, and erase[s] blackness from the image of the Mexican nation” (2). It is especially telling that Mexico’s national statistics organization, the INEGI (an important data source for consumer research), does not collect data on race and ethnicity. By contrast, multicultural marketing exists in the United States because race and ethnic categorizations figure much more explicitly in how people self identify and are identified by governmental institutions like the census.

The advertisements I saw near my apartment and plastered throughout metro demonstrated these differences. I saw almost exclusively white, light, or fair skinned models in ads, and virtually no dark skinned or indigenous looking models. In no way

did these advertisements match the panoply of skin tones and ethnic markers I saw while walking down Mexico City’s streets.

## Occupy Macondo: Interpretations of Land Reform in Caribbean Colombia

**Camila Osorio** is a CLACS alumna currently working as a journalist in New York City.

Colombia is said to be near the end of a 50-year armed conflict. The country’s government negotiated in Cuba a peace agreement with the Revolutionary Armed Forces of Colombia (FARC), the oldest left wing guerrilla group in the country. The first accord of this peace negotiation promises a land reform once the guerrillas demobilize. Prior to this negotiation, the Government passed new legislation in 2012, a Land Restitution Law, which allows displaced peasants to reclaim their lost land. The country has 6.4 million internal refugees, most of them displaced peasant families that abandoned their homes and crops given the

intensity of the conflict between guerrillas, the government, and paramilitary groups. Activists, scholars and a wide number of state bureaucrats agree on the fact that Colombia’s history of war is directly related to Colombia’s history of dispossession. And they are hopeful that solving the land question will end a long history of violence in the country.

With the support of CLACS, I traveled in 2015 to two areas of Caribbean Colombia to analyze how three social actors interpret this critical juncture: displaced peasants, bureaucrats, and landowners. After 53 interviews and ethnographic work, it was clear the Land Restitution Law was received with skepticism. Cattle ranchers complain that the Law is affecting their economic interests, but not as much as the international banana conglomerates that financed paramilitary groups. They wonder if, as a local elite, they are being treated unfairly in comparison to national and international elites. National business elites, on the other hand, try to impose their own definition of who constitutes a real campesino. “There were not real campesinos in the region,” was



*A campesino walks on contested land in the Caribbean Colombia.*



a typical response I got.

They either call peasants “guerrilla fighters” or they refuse to recognize a middle class peasant as a “legitimate” campesino. They do not oppose the land restitution publicly, but believe that it should be understood as a process in which campesinos become businessmen. The peasant movements, on the other hand, are also defending their interpretation of what it means to be a campesino. For them, the definition is linked to their modes of production. “A peasant is measured by his form of production, so we need to keep our roots, our native seeds,” said one. They do not see the Land Restitution process as promoting traditional seeds (like yam or plantain); instead they associate the reform with unsustainable modes of production (like the cultivation of teak or bananas). Some peasants do not believe that the state will defend their economic interests, so they have begun to occupy land without state support. The bureaucrats behind the law, on the other hand, are equally divided: some believe land restitution requires a holistic approach, but others believe the process should restrict itself to giving back the land without promoting a particular form of production.

All of this is happening despite the fact that President Juan Manuel Santos has said the economic model is not under discussion during the peace negotiations, and the Law is not supposed to be promoting any particular form of production. How this debate continues will depend on whether Colombia solves once and for all the land question that has caused 50-years of violence.

## Chinese Investment in Miskito Communities in Nicaragua

**Raul Rodriguez Arancibia** is a CLACS alumnus and a PhD student in Anthropology at Rutgers.

In 2005, a group of Mexican entrepreneurs arrived in the indigenous village of Tuapí, a small Miskito community in the Atlantic region of Nicaragua. There they



*Harvested jellyfish bagged at the beach and ready for processing*

*Photo credit: Indi Samarajiva*

built facilities that were used to exploit the ocean stock of cannonball jellyfish, a sea creature until then unknown and now priceless. Destroyed by Hurricane Felix in 2007 and rebuilt by Chinese entrepreneurs in 2009, this area continues to be used for purchasing, processing, and packaging cannonball jellyfish which are then shipped to Asian markets. The exploitation of jellyfish in Nicaragua has intensified, from 451 pounds harvested in 2007 to 28,476 pounds in 2014. In addition to the Chinese management, the process relies on local labor, thereby inserting the Miskito people in a global production chain.

In the summer of 2015, I was awarded a FLAS fellowship to learn the Miskito language through the University of Kansas summer course “Language and Culture in Nicaragua.” In addition to language study, I spent time learning about the Miskito and Kriol peoples of the Autonomous Regions of the Atlantic, and about the non-indigenous Nicaraguan people. As a student from Bolivia with an indigenous background, this experience gave me the opportunity to share and listen to the experiences of fellow indigenous peoples. Over the course of these months, I came to understand how a Chinese-run factory, which buys and packages seasonal maritime resources, reshapes everyday life for one segment of the Miskito population,

while also revealing failures in their current political system. This insight became the basis of my Fall 2015 MA thesis project, entitled “They Come Looking on Our Side: Indigenous Autonomy and Chinese Investment Among Miskito People of Nicaragua’s Caribbean Coast.”

My thesis discusses the limits of indigenous autonomy in the context of the arrival of foreign investment and the establishment of a new model of a “neo-enclave economy” in the Nicaraguan state. For the Miskito people, the arrival of the jellyfish market has shaped their participation in the global food market as caterers to Chinese demand. In analyzing the process of negotiation with foreign entrepreneurs, my MA project explains the weaknesses of indigenous autonomy in protecting local resources and the region’s inhabitants. I argue that the regime of Indigenous Autonomy in Nicaragua — which emerged as the outcome of long-term territorial struggles by indigenous people on the Atlantic coast, as well as difficult negotiations with the Sandinista revolutionary government in the 1980s — today offers what I call “apparent autonomy.” This is illustrated by the limited protection provided to indigenous communities in the current relationship with the multinational Chinese firm involved in the jellyfish factories and markets.

# Events and Outreach

As part of its outreach strategy, CLACS hosts extensive public programming, from film screenings to academic lectures, teach-ins to multi-day conferences.



Bolivian Vice President Álvaro García Linera and Consul General Jessica Jordan

## Álvaro García Linera, Vice President of the Plurinational State of Bolivia Visits CLACS December 2014

In the fall of 2014, CLACS hosted Álvaro García Linera, vice president of the Plurinational State of Bolivia, for a presentation on “Building Bolivia’s Political Progress Over 10 Years,” followed by discussion with Jorge Castañeda, Global Distinguished Professor at NYU and former Foreign Minister of Mexico. The event was graciously co-sponsored by the Bolivian Consul General in New York, Jessica Jordan Burton.

García Linera has been vice president to Evo Morales, Bolivia’s first indigenous president, since 2006. A mathematician and sociologist, García Linera emerged as one of Bolivia’s leading intellectuals in the late 1990s after spending five years in prison for his leadership role in the Ejército Guerrillero Tupac Katari (Tupac Katari Guerrilla Army-EGTK), which rejected Che Guevara’s foco theory in favor of mass insurrection. He

is author of numerous books, including *Identidad boliviana: nación, mestizaje y plurinacionalidad* (Bolivian Identity: Nation, Mestizaje, and Plurinationality, 2014), *Plebeian Power: Collective Action and Indigenous, Working-Class and Popular Identities in Bolivia* (2014), and *Geopolítica de la Amazonía: poder hacendal-patrimonial y acumulación capitalista* (Geopolitics of the Amazon: Landed-Hereditary Power and Capitalist Accumulation, 2012).

Vice President Linera discussed, among other topics, the “indianization” of the Bolivian State and the territorial redistribution of power since the election of Evo Morales.

## Quilombo do Futuro: The Contemporary Social and Cultural Resonance of Brazil’s Maroon Communities April 2015

Brazilian runaway slave communities, known as quilombos, were the subject of a two-day series at NYU and Columbia,

co-sponsored with the Consulate General of Brazil and with Columbia University’s Institute for Latin American Studies and Center for Brazilian Studies: “Quilombo do Presente” (held at Columbia) and “Quilombo do Futuro” (held at NYU). The series brought Brazilian scholars and musicians together to discuss the political, territorial, social, and cultural issues surrounding contemporary quilombo communities.

Quilombo do Futuro is the name of a 2012 album by the US-born and Brazil-based musician and DJ/producer Maga Bo. The innovative Quilombo do Futuro “offers a careful juxtaposition of raw, heavy bass with organic, instrumental and vocal subtlety,” says the producer PostWorld Industries; in the album, “coco, maculelê, samba, jongo and capoeira meet ragga and dub, hip hop and kuduro, grime and dubstep.” At CLACS, Maga Bo performed with one of the guest vocalists on the album, BNegão, leader of the hip hop band BNegão & Seletores de Frequência and 2004 winner of the Prêmio Orilaxé for best black music singer in Brazil.

Guest speaker Mariléa Andrade positioned the artists’ work in a wider social context by addressing some of the contemporary challenges and success of the quilombo movement in present-day Brazil. Since the 1988 constitution, which guaranteed permanent, non-transferable land titles to Brazilians descended from the members of runaway slave settlements, those descendants have organized to demand compliance with the law, which the state has only rarely and reluctantly enforced.

An afterparty was held at world music club Nublu, with Maga Bo and BNegão in a hybrid live set as well as DJ sets from Myk 2Melo (Cumba Mela), the Tropicalismo DJs



Juanderful (Philly) and Gregzinho (NY), and DJ Shabakano (Digital Guaracha).

For analysis of the Brazilian quilombo movement we recommend the two-part series written by CLACS alumnus and Huffington Post national reporter Roque Planas: "Brazil's 'Quilombo' Movement May Be The World's Largest Slavery Reparations Program," and "Afro-Brazilians Demand Slavery Reparations Because 'Poverty Has A Color,'" both from July and August, 2014.

### **José Antonio Aponte And His World: Writing, Painting, and Making Freedom in the African Diaspora** May 2015

Over the past fifteen years, scholars have shown a renewed interest in the political and historical legacy of José Antonio Aponte (?–1812), a free man of color, carpenter, artist, and alleged leader of

a massive anti-slavery conspiracy and rebellion in colonial Cuba in 1811–1812. Aponte was also the creator of an unusual work of art—a “book of paintings” full of historical and mythical figures, including black kings, emperors, priests, and soldiers that he showed to and discussed with fellow conspirators. Aponte’s vision of black history connected a diasporic and transatlantic past to the possibility of imagining a sovereign future for free and enslaved people of color in colonial Cuba. Although the “book of paintings” is believed to be lost, colonial Spanish officials interrogated Aponte about its contents after arresting him for organizing the rebellions, and Aponte’s sometimes elaborate, always elusive, descriptions of the book’s pages survive in the textual archival record.

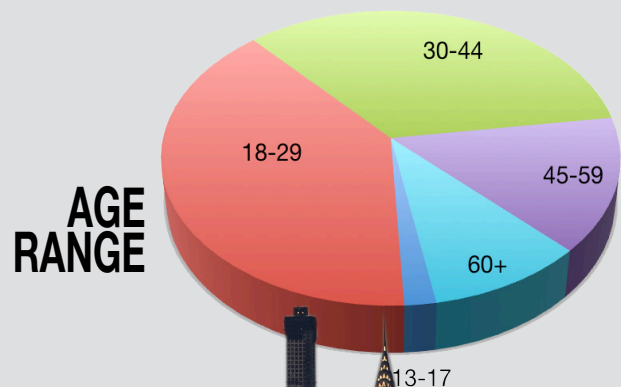
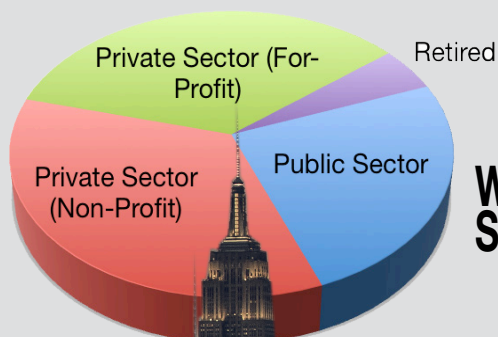
From myriad locations in the humanities, historians, anthropologists, philosophers, literary scholars, and art historians have explored the figure of Aponte as artist,

intellectual, revolutionary, and theorist. In addition to this scholarly interest, Aponte has also been re-enshrined as a national figure in contemporary Cuba, following a 2012 bicentennial that commemorated his death at the hands of colonial authorities.

Organized by Professor Ada Ferrer and Faculty Fellow Linda Rodriguez, the two-day symposium “José Antonio Aponte and His World: Writing, Painting, and Making Freedom in the African Diaspora” brought together leading scholars for an interdisciplinary dialogue on the current state of “Apontian” studies and to suggest future directions for collaborative scholarship. Participants included Sibylle Fischer (NYU CLACS/Spanish), Jorge Pavez Ojeda (U Alberto Hurtado, Chile, Sociology), Stephan Palmié (U Chicago, Anthropology), Matt Childs (U South Carolina, History), Jean-Frédéric Schaub (Ecole des hautes études en sciences sociales, France), Greg Childs (Brandeis,

# ENGAGEMENT BY THE NUMBERS

**111 Events From: 2014-2016** **4,300+ People Attended**



\*CLACS collects detailed information on attendants for select events



Dominique Serres, *The Capture of Havana, 1762: Taking the Town*, (oil on canvas)

History), Michael Gómez (NYU, History), Agnes Lugo-Ortiz (University of Chicago, Romance Languages), Carmen Ramos (Smithsonian American Art Museum), Tom Cummins (Harvard, Art and Architecture), Ivor Miller (U Calabar, Nigeria, History), Ana Lucía Araujo (Howard U, History), Jasmine Nichole Cobb (Northwestern, Communications), and David Sartorius (U Maryland, History).

The symposium engaged historical memory, the intellectual history of the enslaved, and the relationship between text, image, and politics in other settings in order to put Aponte's history in conversation with a wider world, much, indeed, as his own "book of paintings" tried to do.

## CubAngola40: Rethinking the 1975 African-Cuban War November 2015

In November of 1975, the Cuban government launched Operation Carlota, a large-scale military intervention in Angola on the eve of Angola's independence from Portugal. The Cuban military victory over US-supported South African troops was an explosive chapter of both the Cold War and of African decolonization and was unprecedented in the era of third world solidarities: Cuba was the only third world country to mount a major

military campaign in another region, and to do so successfully. Organized by doctoral candidate Rafael Cesar, the day-long symposium "CubAngola40" used the occasion of the 40 year anniversary of Operation Carlota to analyze the significance and legacies of this Cuban-African war. What is the legacy of the war's south-south internationalism? What impact has it left on racial politics in the African diaspora? How did the Bantu-based cultures shared by both Cubans and Angolans since the beginning of the slave trade shape the culture and practices of black solidarity during and after the war?

Leading scholars in the field were invited to share their answers and reflections to these and related questions. Piero Gleijeses, professor of US foreign policy at Johns Hopkins University, gave the keynote lecture on "Visions of Freedom: Castro's Foreign Policy." Professor Christabelle Peters, who is currently Leverhulme Early Career Fellow at the University of Warwick, UK, and the Angolan author and historian Adriano Mxingé spoke on "Angolan Identity and the Cuban Experience." Another panel explored "Music and Cultural Exchange During the Cuban Intervention in Angola," with the participation of Cuban musician, producer, and radio host Tony Pinelli, who went to Angola early in the Cuban military campaign as a member of the artistic brigades, playing for the Cuban and Angolan soldiers and civilians along with musicians like Silvio Rodríguez and Grupo Manguaré. In addition Ned Sublette, author of *Cuba and Its Music: From the First Drums to the Mambo* (Chicago Review Press, 2004), shared his experiences researching and recording the documentary "The Cuban Intervention in Angola." The final keynote on "Soft Power in the African Diaspora: The Case of Cuba and Angola," was delivered by Linda Heywood, professor of History and of African Diaspora and African Studies at Boston University.

O QUE É DETERMINANTE PARA A UNIDADE É A IDEOLOGIA E NÃO A GEOGRAFIA

# CUBANGOLA 40:

## RETHINKING THE 1975 AFRO-CUBAN WAR

November 6 at 10:00AM-5:00PM  
KJCC Auditorium, 55 Washington Square South

Event is free and open to the public. ID is required to enter the building. Visit [clacs.as.nyu.edu](http://clacs.as.nyu.edu) for more information.

Speakers include Piero Gleijeses, Linda Heywood, Christabelle Peters, Adriano Mxingé, Tony Pinelli, and Ned Sublette

Forty years ago, the Cuban government launched Operation Carlota, a large-scale military intervention in Angola while this African country was on the eve of its independence from Portugal. The Cuban military victory over the forces supported by the United States and South Africa represented an explosive chapter of the Cold War and African decolonization. The consequences were immediate and long-lasting, since the resulting defeat of South African troops contributed to the end of the white-supremacist regime of Apartheid. In that context, the intervention of a small Latin American country into the two main geopolitical struggles of the time was not only unique, it represented an audacious South-to-South cooperation.

NYU CENTER FOR LATIN AMERICAN AND CARIBBEAN STUDIES NYU KJCC NYU HISTORY

#cubangola40





# From War to Politics:

## An International Conference on El Salvador's Peace Process

Held in April 2016, "From War to Politics: An International Conference on El Salvador's Peace Process" was a three-day conference that brought together major participants in the peace process that ended El Salvador's 13-year brutal civil war (1979–1992). The peace process was a remarkable achievement that enabled El Salvador to transition to peaceful civilian rule. "From War to Politics" sought to reflect on the circumstances that allowed the peace process to be successful and on the legacies of that process today.

An exceptional range of actors participated, including leaders of ARENA and the Government of El Salvador during the 1980s and beyond; former members of the FMLN leadership; the UN officials who brokered the accords; former members of the U.S. Military

Assistance Group involved in directing the counter-insurgency war, and their counterparts in the Salvadoran Armed Forces (ESAF); human rights activists; and representatives, policymakers, and members of the US diplomatic corps from the Reagan, George H. W. Bush, and Clinton administrations.

In a series of roundtable discussions, participants were asked to dialogue on these key questions: How did changing Cold War dynamics shape the prospects for peace? Why was the UN able to play such a decisive role? How did battleground dynamics influence negotiating strategies? How did external actors—from the region, from the United States—shape the peace? Who or what "won" this war—and is that question still relevant?

### Participants:

**Ambassador Álvaro de Soto**, former UN under-secretary-general for political affairs

**President Armando Calderón Sol**, former president of El Salvador, founder of ARENA

**Cynthia J. Arnson**, director, Latin America Program, Woodrow Wilson International Center for Scholars; foreign policy aide in the House of Representatives during the Carter and Reagan administrations

**Facundo Guardado**, former FMLN commander (Fuerzas Populares de Liberación)

**Ambassador Francesc Vendrell**, former UN secretary-general's deputy representative in the Nicaragua peace negotiations, in the El Salvador peace process, and deputy personal representative for the Central American Peace Process

**Francisco R. R. de Sola**, President, Homarca S.A. and former president of the Salvadoran Foundation of Economic and Social Development

**General Mark Hamilton**, former commander of US MILGROUP in El Salvador; former president of the University of Alaska system

**Hugo Martínez**, minister of foreign affairs of El

Salvador, presenting a message by President of El Salvador Sánchez Cerén

**Joaquín Chávez**, assistant professor, University of Illinois at Chicago

**Jorge Castañeda**, former foreign minister of Mexico and professor, NYU

**Luis Parada**, officer in the Salvadoran army; former military attaché of the Embassy of El Salvador in Washington, DC

**Manuel Hinds**, former finance minister of El Salvador, 1979–1980, 1995–1999.

**Mirna A. Perla Jiménez**, executive director of the Commission for the Defense of Human Rights in Central America; president of the Association of Memory and Member of the Human Rights Collective Herbert Anaya

**Ambassador Peter F. Romero**, former assistant secretary of state; former head of the US mission in El Salvador (1991–1993)

**Ambassador Rubén I. Zamora**, ambassador and permanent representative of El Salvador to the United Nations; founder and vice-president of the Democratic Revolutionary Front (FDR)

**Salvador Samayoa**, former minister of education (1979), former member of the FMLN's Political-Diplomatic Commission

**Thomas R. Pickering**, former US under secretary of state for political affairs (1997–2000), former ambassador to the UN (1989–1992); former ambassador to El Salvador (1983–1985)

**William M. LeoGrande**, associate vice provost for academic affairs and professor of government, American University

### Organizers:

**Van Gosse**, professor of history, Franklin & Marshall College

**Héctor Lindo Fuentes**, professor of history and Latin American studies, Fordham

**George Vickers**, Co-Chair, Columbia Seminar on Latin America

**Barbara Weinstein**, Silver Professor of history, NYU

**Jill Lane**, director, CLACS NYU

**José Moya**, director, Institute of Latin American Studies (ILAS), Columbia

**Martiza Colón**, executive director, ILAS Columbia

**Omar A. Dauhajre**, outreach administrator, CLACS NYU

# Indigenous & Diasporic Languages

**The Indigenous & Diasporic Language Consortium is a partnership between Columbia University, New York University, and Lehman College designed to promote the teaching, learning, and study of indigenous and diasporic languages of the Americas.**

## Introducing Kreyòl

In the fall of 2016, CLACS began offering classes in Haitian Kreyòl to students enrolled at NYU, Columbia University, and Lehman College as part of the new Indigenous and Diasporic Language Consortium. At NYU Kreyòl classes enable students to learn the language, to study Haitian culture, and to build a mindful and meaningful engagement with New York's Haitian community. Worldwide, Kreyòl is spoken by approximately 10 million people, including the vast majority of those in Haiti as well as in Haitian communities across the diaspora. Some estimates put the number of Haitians and Haitian-Americans in New York at 400,000.

"I like to teach Haitian Kreyòl using a cultural lens approach, because language

is the gateway to culture, and when you speak someone's language, it's the fastest way to connect with them," says Wynnie Lamour, NYU's first instructor of Haitian Kreyòl. Linguist, educator, and language activist, Lamour is the founder and director of the Haitian Kreyòl Language Institute of New York, with which CLACS has also collaborated to host community language courses in the summers. In her classes, students watch and discuss music videos and films, taste a variety of traditional Haitian dishes, and explore sites of Haitian culture in New York. This beyond-the-textbook approach is part of Lamour's effort to "rehumanize Haiti" by "ripping out misguided notions that have been ingrained after so many years of 'postcolonial

disastrous living'" and get to a more honest and human image of Haitian culture.

Another part of the educational experience of Kreyòl at NYU has been generating content on Wikipedia through a WikiEdu project. Students in the Haitian Kreyòl classes pick topics that interest them and that are absent from the Kreyòl version of Wikipedia, and then write an article for the Wikipedia page. In this way, students both practice their language skills and contribute more information on Haiti-related topics to the internet knowledge base.

Both students and the larger community have taken advantage of Haiti-related cultural events sponsored by CLACS. Lamour has shared tastes of Haiti by

hosting "tea parties" that feature a range of Haitian teas. In the 2015–2016 academic year, CLACS hosted public events with Anthony Louis-Jeune (a.k.a. Aton), the creator of Haiti's first comic book superhero; André Eugène, founder and artist in the Port-au-Prince based collective Atiz Résistans; and with New York house and African diasporic music DJ Sabine Blaizin. Through cultural events, music, food, and formal language classes, students at CLACS are engaging with Haiti like never before.

*Wynnie Lamour converses with Ola Ronke, creator and director of the Free Black Women's Library, April, 2016.*







Since 2008, CLACS has been home to a vibrant Quechua program, offering a two-year sequence of elementary and intermediate Quechua to NYU, Columbia, and Lehman College students as part of the Indigenous and Diasporic Language Consortium. An Andean indigenous language, Quechua (Runa Simi) is the most widely spoken native American language. Its over 10 million speakers are concentrated in the Andes and are also found in communities across the world, including growing numbers of Quechua and Kichwa speakers in New York City. In addition to language classes, CLACS develops publicly available resources for language teaching and learning. Its most widely used resource is Rimasun (meaning “let’s talk”), a student-created free audio series for use in the classroom that features interviews with native Quechua- and Kichwa-speakers.

CLACS understands Quechua as a vibrant local language, in addition to a regional Latin American language, and promotes a range of outreach activities with Quechua- and Kichwa-speaking

communities in the New York metropolitan area. The student-run Runasimi Outreach Committee (ROC) organizes monthly activities to celebrate and empower Quechua language and culture. Events are held both on the NYU campus as well as at area community centers, schools, and museums. In 2014, for example, ROC collaborated with the Queens Museum in Corona, Queens, to organize a day-long Kichwa-Quechua festival at the museum attended by over 200 area residents. Every December, ROC organizes a celebratory Andean Culture Night, with local organizations presenting dance, music, and poetry from the region, to over 150 attendees. In both 2014 and 2016, CLACS presented the renowned Peruvian soprano, Silvia Falcón, to standing-room only audiences.

In 2014, then-student Charlie Uruchima (’15) co-founded Kichwa Hatari, the first Kichwa radio program in the US, aimed at reaching the Quechua/Kichwa public in the US and particularly in New York City. CLACS continues to support and collaborate with this innovative a weekly Kichwa radio program, which added a TV

program in 2016, that is “as much about revolutionizing radio airwaves as it is about cultural/linguistic empowerment and grassroots social organizing” (KichwaHatari.org).

In Spring 2015, CLACS/ROC presented the first Quechua Film Festival in New York, “May Sumak: Quichua Film Showcase,” held over three days at NYU, the Smithsonian National Museum of the American Indian, the Queens Museum, and the Jaime Lucero Mexican Studies Institute at Lehman College, CUNY. The festival included a preview of Ecuadorian director Alberto Muenala’s *Killa, Ay Taquicgu, y Yakumanta*, the first ever feature-length Kichwa film, produced with the Ecuadorian collective Runacinema. It also featured historic documentaries in Kichwa, contemporary short films by indigenous women directors, and the film *Runasimiwan Kawsay/Living Quechua*, directed by CLACS alumna Christine Mladic Janney (MA ’10). The festival also included performances by dance troupes Wawa Sumags and Ecuador Sumag Llacta, and a concert by New York-based Andean band Inkarayku.



# Welcome Back NACLA

The North American Congress on Latin America (NACLA), housed at CLACS since 2012, is thrilled to announce the relaunch of its flagship magazine “Report on the Americas” in April 2016.

For nearly fifty years, the NACLA Report has provided independent coverage on Latin America and the Caribbean, focusing on social movements, social justice, anti-colonialism, and fostering relationships of mutual respect between the United States and the region. Drawing on a vibrant community of activists, scholars, journalists, artists, and researchers, NACLA has been at the forefront of exposing US support for dictators, human rights violations, and policies that undermine security, sovereignty, and social progress in the region.

In collaboration with Routledge, the Report will again be available as a quarterly journal, with full editorial autonomy. In addition to the new Report, NACLA continues to run an active website. With the ongoing support of CLACS, NACLA co-sponsors a variety of events and provides internships and jobs for CLACS students, serving as an educational tool and community resource for progressive analysis of Latin American politics.

NACLA welcomes the leadership of a new editorial team drawn from the NYU

community. Alejandro Velasco, NYU Gallatin Professor of Latin American history and the author of *Barrio Rising: Urban Popular Politics and the Making of Modern Venezuela* (University of California Press, 2015), was appointed Executive Editor of the Report in September 2015. He is joined by Joshua Frens-String as the magazine’s managing editor. Frens-String holds a Ph.D. in Latin American History from NYU, and has previously worked at the Open Society Institute and the National Security Archive. Laura Weiss, a CLACS MA student and former Latin American Rights and Security Fellow at the Center for International Policy, is Web Editor/Editorial Assistant. NACLA plans to expand its team to facilitate programming, outreach, and publicity.

Future issues of the Report will continue to provide hard-hitting analysis of the region, covering the retreat of Latin America’s left, Latinx politics in the 2016 US elections, the Trans-Pacific Partnership’s impact on regional politics and economies, the environment, and more. The spring issue looks at the changing face of solidarity and activism



in Latin America and in the Latinx United States. This summer, NACLA turns its attention to the intersection of states, markets, and drugs, drawing from wide ranging analysts to examine how the drug war has facilitated private capital accumulation in the Americas.

Congratulations to NACLA, and to many more years as a leading voice in the community of scholars, writers, and activists working to bring the Americas into sharper focus in the spirit of critical inquiry, social justice, and solidarity.

## Latin American News Dispatch

The Latin America News Dispatch was founded in 2010 by a group of students from NYU’s joint Global Journalism and Latin American Studies program. After a hiatus, the site was relaunched by a group of NYU graduate students in the fall of 2014, with a redesigned website.

The site publishes original reporting and analysis by its staff and freelancers in New York and throughout Latin

America. Since its re-launch, the Dispatch has published written, visual and audio reporting from throughout the region, covering topics such as housing rights in Mexico City, tensions over mining in Nicaragua, and analysis of Colombia’s internal conflict. Its reporters have interviewed figures such as Argentine journalist Graciela Mochkofsky and Bogotá Mayor Antanas Mockus.

Its daily news briefing, “Today in Latin America,” is sent to subscribers across academia, government, non-profits, business, and the media. A podcast, Latin America Radio Dispatch, was launched in 2015. Later that year, the National Public Radio program Latino USA began hosting “Today in Latin America” and select original reporting on its website.



# K-12 Outreach

Sharing a city with the largest public school district in the country—comprised of 1.1 million students—CLACS provides high-quality resources and programs on Latin America and the Caribbean. Our K-12 film series and intensive training workshops reach hundreds of teachers each year.

“Indocumentales/Undocumentaries: the US/Mexico Interdependent Film Series” was co-founded in 2010 by CLACS and Cinema Tropical, the largest Latin American film distributor in the country, with ‘what moves you?’ a New York-based educational media producer. The Indocumentales series explores the migrant experience in new documentary film from Latin America and the United States, and engages issues of citizenship and belonging, questions of social justice,

language and identity, and the processes of migration itself. Each film is followed by a public roundtable, in which the film director, scholars, and community activists reflect on the film and the questions it raises.

In the summer of 2015, CLACS collaborated with NYU’s Kevorkian Center for Near East Studies (a fellow Title VI National Resource Center) to offer a professional development workshop accredited by the NYC Department of Education on “Islam in the Americas.” Taught by professor Aisha Khan and attended by 32 area teachers, the workshop involved lectures and films, and visits to the Metropolitan Museum of Art and to a local mosque and community center in Bay Ridge, Brooklyn.

In the summer of 2016, CLACS will offer a workshop on using documentary film to teach the history and present realities of migration, entitled “Undocumented Cinema: Teaching About Migration Through Film.” Through the works of leading filmmakers, including *The Sixth Section* (2003) by New York-based director Alex Rivera, the workshop explored issues of migration, mobility, and transnationalism. Teacher participants learned methodologies on using film in the classroom and developed lesson plans for use in their own teaching.

In addition to the film series and workshops, CLACS serves as a resource for K-12 schools by making curricular materials and the expertise of resident graduate students and professors available to educators as needed.



The dual programs in Museum Studies and Latin American studies prepare students for successful museum careers that capitalize on their interdisciplinary area studies training. Two programs are available: the MA in Latin American studies with a concentration in Museum Studies; and the dual degree in Latin American Studies with a certificate in Museum Studies. The concentration is a three-semester program; the certificate is a four-semester program with greater course and internship requirements.

Founded more than thirty years ago, the Museum Studies program at NYU provides a broad foundation in the history and theory of museums, the creation and maintenance

of exhibitions and collections, and museum administration. As a global cultural capital, New York City offers an unparalleled environment for students of museum studies to apply the theory and knowledge gained in the classroom to the “real world.” Final projects are modeled on future work in the field and include creating comprehensive exhibition proposals, grant proposals, marketing campaigns, and evaluating museum educational and community outreach programs, among many other projects. Site visits to a variety of cultural institutions complement in-class lectures, readings and coursework. A fundamental aspect of this “real world” education is

the internship, required for both the dual degree program and the concentration, through which students gain the necessary professional experience to embark in a museum career.

Recent alumni from the joint programs in Museum Studies and Latin American studies now pursue careers in curation, education, and conservation. They have received fellowships with the prestigious Latino Museum Studies Program at the Smithsonian, and have found work with the Museo del Barrio, Cinema Tropical, Museum of Chinese, the Fábrica de Arte in Havana, Cuba, and the Smithsonian Hirshorn Museum in Washington DC., among other venues.

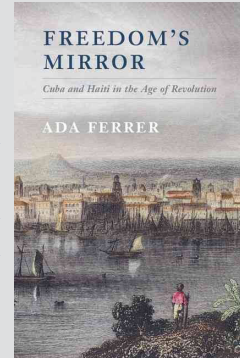
# Spotlight on Ada Ferrer



Ada Ferrer, Professor of History and Latin American & Caribbean Studies at CLACS, published her award-winning book

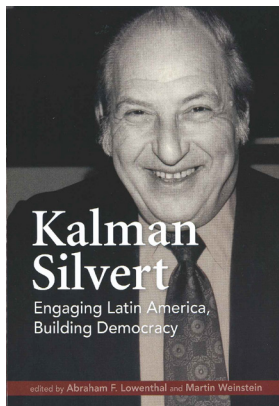
*Freedom's Mirror: Cuba and Haiti in the Age of Revolution* (Cambridge University Press) in November 2014. The book explores the complex and intertwined histories of neighboring sugar-producing islands of the Caribbean—Haiti and Cuba—at the turn of the 19th century. Two revolutions marked the moment: the revolution against slavery in Haiti leading to the foundation of the first black republic, and the so called “sugar revolution” that firmly entrenched slavery in Cuba, transforming the island from a society with slaves to a full scale slave regime

integrated into an international capitalist system. Ferrer traces the dynamics of power, influence, and circulation that interlocked the two islands on their contrasting trajectories, illustrating how, for example, Cuba’s commercial expansion benefited from the arrival of planters fleeing the war in Haiti; and how Spain’s involvement in the Haitian conflict in turn shaped Spanish and Cuban views of slavery. Following the movement of armies, slaving vessels, travellers, government documents, letters, and other texts drawn from wide ranging archival research to tell this story of two islands, Ferrer makes a decisive contribution to both Caribbean and Atlantic World studies.



*Freedom's Mirror* has been recognized widely. It was winner of the 2015 Friedrich Katz Prize in Latin American and Caribbean History, the Wesley-Logan Prize in African Diaspora History, and the James A. Rawley Prize for the History of the Atlantic Worlds before the 20th Century, all from the American Historical Association. It was also winner of the 2015 Haiti Illumination Book Prize awarded by the Haitian Studies Association, of the 2015 Marysa Navarro Best Book Award, awarded by the New England Council of Latin American Studies and the 2015 Frederick Douglass Book Prize, awarded by Yale University’s Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition.

## Faculty Publications



### Kalman Silvert

As the founding president of LASA, and the first director of NYU’s CLACS, Kalman Silvert casts a long shadow over the field of Latin American Studies. The 2016 release of *Kalman Silvert: Engaging Latin America, Building Democracy*, edited by Abraham F. Lowenthal and Martin Weinstein delves into his extraordinary career, and the way his legacy continues to shape the work of the inter-American scholarly community.

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## When Rights Ring Hollow

### Racism and Anti-Racist Horizons in the Americas

#### Red de Investigación Acción Anti-Racista en las Américas

In February 2010, CLACS launched the Working Group on Racisms in Comparative Perspective as part of a larger Americas-wide initiative to consolidate a Red de Investigación Acción Anti-Racista en las Américas (RAIAR). As a full member of this Network and in coordination with the Observatorio del Racismo en Bolivia and LLILAS at UT Austin, our Center convened a Colloquium on Contemporary Racisms in the Americas (2011), 30 Working Group sessions, and hosted a two-day workshop focused on a comparative and relational analysis of an ambitious research project spanning seven countries (Bolivia, Brazil, Guatemala, Chile, Colombia, Mexico, and the US).

Research teams were formed as part of anti-racist observatories in each country to analyze the retrenchment in Latin America and the US of a two-decade expansion of Afro-descendant and indigenous collective rights. In some cases, the end of the "multicultural turn" has been abrupt, evidenced in a dramatic reversal in the record of respect for, and implementation of, Afro-descendant and indigenous rights; in others, it has been subtler, or there was no expansion at all. The research carried out in the case studies sought to map this historical trajectory of racial formation and anti-racist mobilization in each country, and focused ethnographically on a specific example of anti-racist organizing. The following

questions guided the project: 1. How can we explain transformations, constrictions or closure in the advancement of rights and, in some cases, increasing economic disparities with respect to racialized populations? 2. What are the strategic implications of this transformation with respect to anti-racist mobilization? 3. How is structural racism produced and reproduced at the present moment, as in the paradox of "racism without race"? 4. What local, national and international strategies are currently being pursued in the Americas to address racism and racial disparities?

Preliminary results of Phase Four of this investigation were presented at LASA 2016, NYC.



# In Memoriam

## Juan Flores

### (1943–2014)

As the academic year 2014 came to a close, we learned about the sudden passing of our beloved colleague, Juan Flores, professor of Latino Studies in the Department of Social and Cultural Analysis at NYU and affiliated faculty at the Center for Latin American and Caribbean Studies. At NYU, we have been so fortunate to share in the last years of his distinguished career: he was an inspirational teacher, a tireless mentor, and a brilliant scholar.

Affable, gentle, thoughtful, and brilliant, is what will come to mind to most people when Juan's name is mentioned. Compassion and scholarly depth characterize his writing. Juan had a way of bringing people's voices into his work and letting them speak. Puerto Rican saxophonist Miguel Zeno, for one, created "Identities are Changeable," a 16-piece jazz orchestra performance that was inspired by one of Juan's seminal works on Latino/Puerto Rican identity *The Diaspora Strikes Back*.

What made Juan's work remarkable, was the depth of his sociological analysis and the wide range, never diluted, of his training and research. In Paul Vitello's obituary in the New York Times, he described his unusual academic trajectory: "His Ph.D.

was in German literature and German intellectual history, and his writing reflected that emphasis; his study of Nuyorican sociology, for example, employed Hegelian dialectics and Marxist class analysis." His research on Puerto Rican and Latino diasporas in the US as well as on Afro-Latin music and culture has built a rich legacy of scholarly work that will benefit generations of students to come.

His body of work includes *Insularismo e ideología burguesa en Antonio Pedreira* (1980); *Divided Borders: Essays on Puerto Rican Identity* (1993); *From Bomba to Hip-Hop: Puerto Rican Culture and Latino Identity* (2000); *Companion to Latino Studies* (2007); *The Diaspora Strikes Back: Caribeño Tales of Learning and Turning* (2009); *Bugalú y otros guisos: ensayos sobre culturas latinas en Estados Unidos* (2010); and *The Afro-Latino Reader* (2011). His most recent work was *Salsa Rising: New York Latin Music of the Sixties Generation* (2014).

Among his many distinctions were two Premios de la Casa Las Americas (1980 and 2009) and the Smithsonian Latino Legacy Award (2008).

We mourn his passing, and celebrate his life.



## Title VI National Resource Center

The New York City Consortium for Latin American Studies (NYC-CLAS) is a partnership between CLACS at NYU and the Institute of Latin American Studies of Columbia University, both leaders in teaching, research, and outreach activities related to the region. Since 1988, the Consortium has been designated a Title VI National Resource Center by the Department of Education and a recipient of FLAS (Foreign Language and Area

Studies) funding. In the last two years both universities have undertaken new initiatives to grow the Consortium partnership.

We share a history of close collaboration rooted in common faculty research interests, complementary academic strengths, and ease of MA and PhD student cross-registration. The Consortium sponsors Faculty Working Groups in which scholars from Columbia and NYU,

as well as other area institutions, meet regularly to collaborate and participate in dialogues on topics such as Latin American History, Political Economy, or Migration. We also jointly hosted two conferences, *Feminist Constellations* (2013) and *Politics of the Popular* (2014). Our well-established outreach programs, including K-12 teacher training and curriculum development, annually reach a public of thousands.

# About the MA Program

Located in the heart of New York City's Greenwich Village, NYU's Center for Latin American and Caribbean Studies promotes knowledge from and about Latin America and the Caribbean and fosters interdisciplinary and innovative approaches to area studies. Designated a National Resource Center by the U.S. Department of Education, CLACS hosts over 100 public events per year, including lectures, conferences, symposia, film series, music, and more. CLACS also supports the study of lesser-taught

languages and offers classes in Haitian Kreyòl and Quechua.

An MA from CLACS provides rigorous academic training, international field research experience, and professional development opportunities that prepare students to be leaders in academia or in the public and private sectors. MA students benefit from direct access to world-renowned scholars while pursuing customized degrees in a city like no other.

In addition to the MA in Latin American and Caribbean Studies, joint

degree programs are available in Global Journalism, Museum Studies, Law (MA/JD) and Library Science (MA/MSLIS).

Fellowships are available to support academic studies, language training, and summer field research. Taking advantage of NYU's longstanding relationships with key institutions in New York City, many CLACS students participate in for-credit internships. For more information about The Center for Latin American and Caribbean Studies at New York University, please visit [www.clacs.as.nyu.edu](http://www.clacs.as.nyu.edu).



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