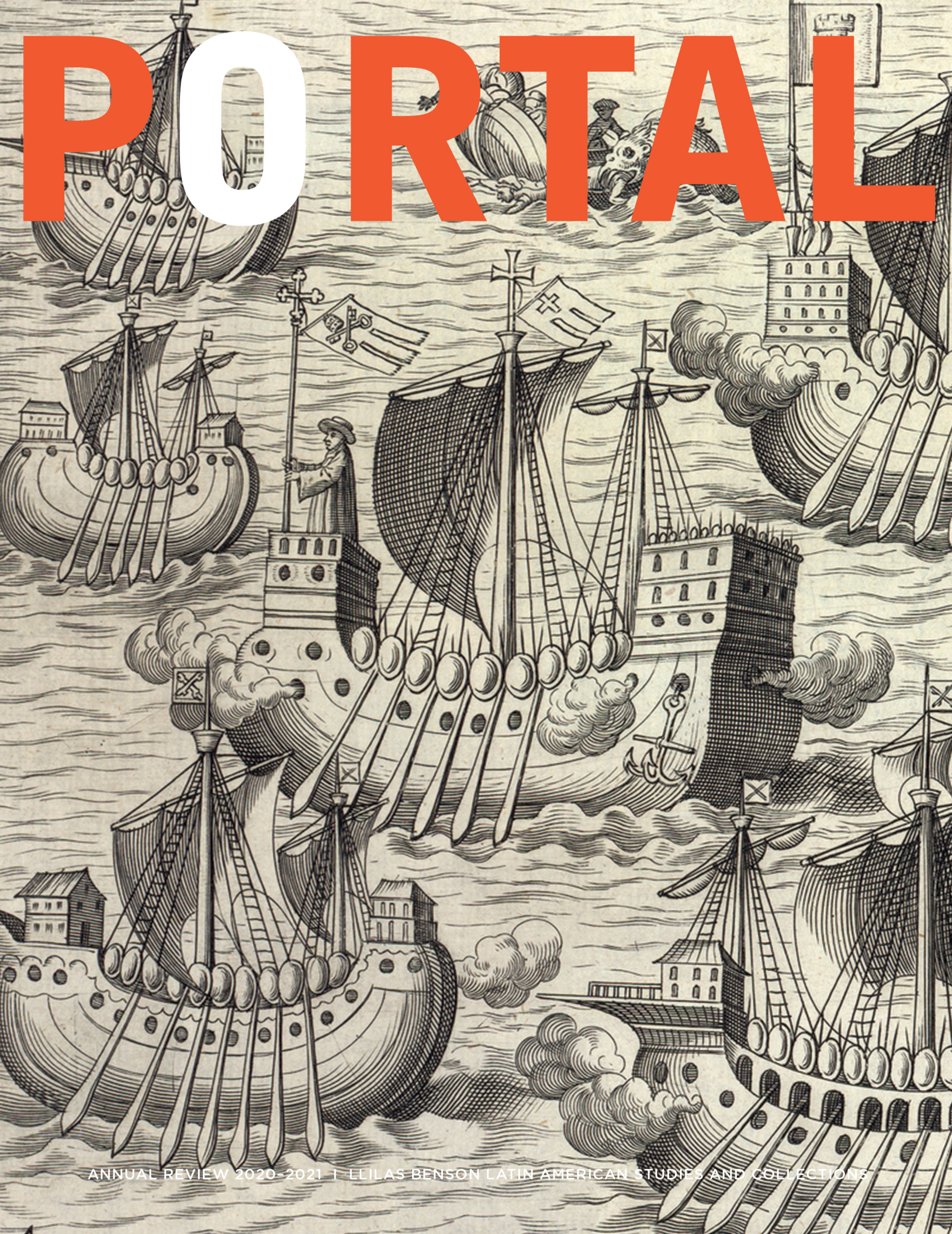


# PORTAL





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LLILAS BENSON LATIN AMERICAN STUDIES AND COLLECTIONS | THE UNIVERSITY OF TEXAS AT AUSTIN



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LLILAS Benson Latin American Studies and Collections is a partnership of the Teresa Lozano Long Institute of Latin American Studies (LLILAS) and the Nettie Lee Benson Latin American Collection. Our mission is to deepen mutual understanding across the Americas through research, teaching, collections, outreach, and scholarly exchange. Find out more at [lilasbenson.utexas.edu](http://lilasbenson.utexas.edu).

Read *Portal* online at [lilasbensonmagazine.org](http://lilasbensonmagazine.org).





## TO THE READER

**O**N FRIDAY, MARCH 13, 2020, The University of Texas at Austin announced that it was canceling classes and closing the campus due to community spread of COVID-19. From that day forward, members of the LLILAS Benson community began to figure out how we would live, work, support our loved ones, shop for necessities, exercise, survive during the pandemic. We were not alone. You were doing the same. At this writing, many places in the world are worse off than Austin, Texas, and many people continue to face fear, uncertainty, loss, and illness, not to mention precarious social and political realities that only intensified during the ongoing global health crisis.

The months since March 2020 have been a balancing act for us all. Some have struggled with isolation; others have had no space of their own. All of us have faced disappointments large and small. In our best moments, the students, staff, and faculty at LLILAS Benson have been resilient, pulling together and improvising when needed.

Our scholarly programs adapted quickly to presenting events online, welcoming audiences whose attendance was unimpeded by geography. Teaching and attending classes also took place online. At the same time, archivists and other library staff adapted to part-time onsite work in order to serve Benson patrons and proceed with important operations. More often than not, special projects and grant-funded work continued as well, with adaptations. Forced to cancel a week of workshops with archival partners, LLILAS Benson's digital initiatives team instead spent hours creating videos and training manuals in order to offer the workshops via Zoom, in two languages, over the course of five weeks.

COVID-19 arrived in time for the kickoff of the Benson's centennial year, requiring us to reimagine ways to promote this milestone. Our attention has turned even more toward digital exhibits, online events, and virtual rare materials showings, all strategies that we will continue to employ post-pandemic, even as we look forward welcoming guests in person. We have been fortunate to count on the support of the Benson Centennial Committee, as well as the Advisory Councils of LLILAS Benson and UT Libraries, the members of which were determined to march forward with centennial fundraising, with auspicious results. In March, we concluded the most successful 40 Hours for the Forty Acres campaign in the history of LLILAS Benson, boosting the Benson Centennial Endowment. As we move into the Benson's second century, we look forward to celebrating with our community in the newly renovated Ann Hartness Reading Room, slated to open in early spring 2022.

The LLILAS graduation ceremony was conducted via Zoom on May 19, yet felt strangely intimate. Together with families of some of the graduates, we celebrated students' achievements amid adversity. Among the graduates were six new PhDs—Davi Pereira Jr., an Afro-descendant *quilombola* from Brazil; Ana Braconnier and Adriana Linares Palma from Guatemala; Rony Castillo Guity, an Afro-descendant Garífuna educator from Honduras; Yoalli Rodríguez Aguilera from Mexico; and Angela Tapia Arce, a Quechua scholar from Peru. Ricardo Velasco (PhD 2020) and Nohely Guzmán Narvaez were recognized, respectively, for outstanding dissertation and master's thesis, and Héctor Domínguez Ruvalcaba (Spanish and Portuguese) was honored by students as outstanding professor.

This year's *Portal* is our second pandemic issue, and it, too, is a reflection of the need to adapt and also to innovate. We are pleased to offer outstanding and thoughtful work by Latin Americanist faculty and students, as well as an interview with beloved alumnus Dr. Manuel Galaviz. We continue to focus on the Benson and its centennial with an article and a series of stunning archival images from LLILAS Benson online exhibitions. We are also excited to publish, for the first time, creative writing and poetry by students in Spanish, and to introduce some of the Indigenous scholars who will be working with the Indigenous Languages Initiative.

The beginning of the new academic year is always a time of great promise. We are anxious to return to campus together and especially thrilled to welcome the new LLILAS director, Dr. Adela Pineda Franco.

Our return is also bittersweet as we mourn two dear friends, benefactor and philanthropist Dr. Teresa Lozano Long, and librarian and Latin Americanist scholar Dr. David Block, each of whom had a profound impact on LLILAS Benson and far beyond.

As we celebrate our community's enormous goodwill and efforts to adapt, we acknowledge that this has been a time of loss and loneliness. It has not been "normal," and none of us will ever be the same. We collectively wish you, reader, a safe and healthy year ahead.

Nuestros afectuosos saludos,

Javier Auyero, Director, LLILAS Benson  
Melissa Guy, Director, Benson Latin American Collection  
Susanna Sharpe, Editor



# Dr. Teresa Lozano Long

by SUSANNA SHARPE

**B**ELOVED PHILANTHROPIST AND EDUCATOR Dr. Teresa Lozano Long passed away peacefully on March 21, 2021, with Joe R. Long, her loving husband of 63 years, holding her hand. She was 92.

Teresa Lozano Long was born July 20, 1928, in Premont, Texas, and grew up there on her parents' dairy farm. She graduated from high school as valedictorian at age 16, and went on to earn bachelor's, master's, and doctoral degrees from The University of Texas at Austin. She would become the first Mexican American woman to earn a doctorate in health and physical education from the university.

After earning her master's degree, she moved to Alice, Texas, where she taught physical education at the junior high school for several years. It was there that she met fellow teacher Joe Long, whom she married in 1958. Joe earned his JD from the University of Texas School of Law that same year.

## A Passionate Philanthropist

A devoted and financially successful couple, the Longs dedicated a significant part of their wealth to causes about which they were passionate: education, healthcare, the arts, and equal access for underserved communities. In 1999, they established the Long Foundation to support education and the arts in the Austin metropolitan area, as well as initiatives for Hispanic/Latino youth. Over the years, the foundation has expanded its giving to include a wide array of educational and cultural institutions in Texas.

Teresa Lozano Long received numerous high-profile honors for her philanthropy and vision. In 2018, she and Joe received the Santa Rita Award, the highest honor bestowed by the University of Texas



System Board of Regents. In November 2019, Dr. Long accepted the National Humanities Medal in a White House ceremony.

Lozano Long's dedication to community giving was a lifelong passion. Her parents set a strong example by "always helping the community," she recalled in a 2004 interview. "People would come to our home at all hours of the day to seek advice from my father." Education was intrinsic in that focus. "My parents instilled in me to give back to the community. If I was educated, I could give back," Lozano Long said. "One reason my husband and I are so interested in giving scholarships is because we know what education can do."

## Transforming the Institute of Latin American Studies

In 2001, the Longs pledged an endowment of \$10 million to the world-renowned Institute of Latin American Studies at UT Austin, which led to its renaming as the Teresa Lozano Long Institute of Latin American Studies, also known by its acronym, LLILAS. The institute's name was significant to Dr. Lozano Long in two respects: the inclusion of her maiden name, Lozano, announced its ties to her own heritage, and the inclusion of her first name made clear that the institute was named for a woman.

The Longs' gift has enabled numerous initiatives, faculty positions, and sources of student funding, among them visiting professorships that bring distinguished scholars from Latin America to teach on the Forty Acres; funding for international research; and endowments to support both undergraduate and graduate students.

"Dr. Long's legacy and impact on students cannot be overstated," said Javier Auyero, director of LLILAS Benson Latin American Studies and Collections, and Joe R. and Teresa Lozano Long Professor in Latin American Sociology. "The Longs' unwavering support for LLILAS graduate students, in particular, has enabled attendance in our program by some of the most promising and highly qualified students in the Americas, including Indigenous and Afro-descendant scholars."

"The legacy of Teresa Lozano Long has been through her financial support of Latin American people in graduate education and research," said Juan Tiney Chirix of Guatemala, a doctoral student in Latin American Studies who earned his master's at LLILAS. "I feel so grateful to be part of her legacy because it has opened spaces for me as an Indigenous student, making me believe that my knowledge is valuable in academia."

Appreciation of Teresa Lozano Long's work echoes across the university. "Dr. Lozano Long embodied the very ideals of a UT education and its potential to transform lives and better our communities," affirmed Ann Huff Stevens, dean of the



College of Liberal Arts. “The College of Liberal Arts is honored to carry forward her legacy through the Teresa Lozano Long Institute of Latin American Studies, a program which, through the generous support and direct engagement of Dr. Long and her husband Joe, has provided deep support to students, strengthened Latin American Studies at UT, and reshaped how our world views and engages with Latin America on a global scale.”

In 2011, LLILAS joined forces with the Nettie Lee Benson Latin American Collection to establish an official partnership, LLILAS Benson Latin American Studies and Collections. During the period of transition for these two venerable but previously separate units of the university, the Longs provided essential leadership on the LLILAS Benson Advisory Council.

“Teresa Lozano Long has been a steadfast advocate and fierce supporter of the Benson Latin American Collection and its collaborative partnership with the Teresa Lozano Long Institute of Latin American Studies,” said Vice Provost and Director of the University of Texas Libraries Lorraine J. Haricombe. “The opportunities created by her generous support of and concern for Latin American initiatives have had enormous impact for students, faculty, and researchers at the university, and for Latin American scholarship worldwide.”

“With the passing of Terry Lozano Long, LLILAS Benson has lost its biggest champion, and she will forever be missed,” offered Melissa Guy, director of the Benson Collection. “She cared deeply about our mission, and we are committed to continuing the work she so generously supported: empowering students from under-represented backgrounds and bridging barriers across the Americas.”

### A Life That Made a Difference

To work closely with Teresa Lozano Long over the course of years was to be in the presence of a positive woman who made generosity her life’s work, and who strove to realize her vision of a better world.

“Terry Long lived a rich and meaningful life,” said Professor Virginia Garrard, director of LLILAS Benson during 2016–2020. “She loved the world deeply, and in turn, she was deeply loved. She and her husband Joe were generous philanthropists not just by virtue of their wealth but from their hearts. As an advocate of opportunity for young people—especially those with talent and drive who needed a chance—she has helped others give back: young women and Mexican Americans; aspiring musicians and artists; underrepresented students in higher education; future doctors and medical personnel desiring to work with underserved populations. Terry and Joe Long’s legacy will live on in a generation of young professionals who have been the beneficiaries of their vision and generosity.”

“This is truly the passing of a giant,” wrote Dee Smith, chair of the LLILAS Benson Advisory Council. “Not only was it a privilege to work with Terry Long over the past eight years and to support what she and Joe made possible by their generosity to LLILAS Benson, it was indeed a great pleasure to do so. One of the remarkable things about her was that she was unfailingly cheerful and optimistic; she



radiated gratitude wherever she went—gratitude just to be alive. This is really worth emulating.”

For Myra Leo Atkins, past chair of the LLILAS Benson Advisory Council, Teresa Lozano Long was a mentor and close friend. “Her passion for education and philanthropy was always foremost on her mind,” said Leo Atkins. “She encouraged so many Latinas to pursue our dreams and make a difference in the world. Through their generosity, the Longs have not only modeled love of community but the need to be of service to one another. That legacy makes us a better society—one that will inspire generations to come. I will deeply miss my friend.”

All of us at LLILAS Benson extend our heartfelt thoughts to our friend Joe Long, and to the many loved ones Teresa Lozano Long leaves behind. 🌟

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*Memorial contributions can be made to Austin Soundwaves, AVANCE-Austin, or the Texas Interscholastic League Foundation, all organizations created to help young people achieve their fullest potential.*



# The *Art* of Storytelling

**A**MONG OUR AMAZING STUDENTS, there is a generalized need to tell stories. Stories about their research, or about personal experiences during their time in the field. Sometimes, students have told me, they meet people whose lives they find compelling, whose presence during fieldwork was inspirational and moving, even if these individuals are not significant to their research. In those instances, students want to shed the skin of the analyst or social scientist and become storytellers. Here, the goal is neither to solve a research question nor to raise a theoretical point. The goal is to share the trace of a personal mark that someone left on them during their fieldwork. This is the case of Fátima Valdivia and the story of Lola.

The Spanish Creative Writing Initiative was established with the goal of helping students to become storytellers, of providing tools so that they might share experiences that take place beyond the boundaries of their work as researchers and academics. During the year of COVID, with the support of LLILAS Benson and the Department of Spanish and Portuguese, we invited two authors to conduct writing workshops. Mexican journalist/author Daniela Rea conducted one during the fall of 2020, and Argentine writer Gabriela Cabezón Cámara conducted one in spring 2021; each lasted three weeks. During weekly meetings, students confronted the need to overcome the individual challenge of writing a story and lived that challenge as a collective. The invited authors led our students in translating their experiences into fabulous stories. Fátima's piece is a wonderful example of the rich dynamics of our creative writing workshops. Its publication here stands as a celebration of our language, and a recognition of the work of all who participated in the workshops and discovered that they, too, can be creative writers.

— Gabriela Polit Dueñas, Professor, Department of Spanish and Portuguese  
Coordinator, Spanish Creative Writing Initiative



# Las Botas de la Lola

by FÁTIMA VALDIVIA

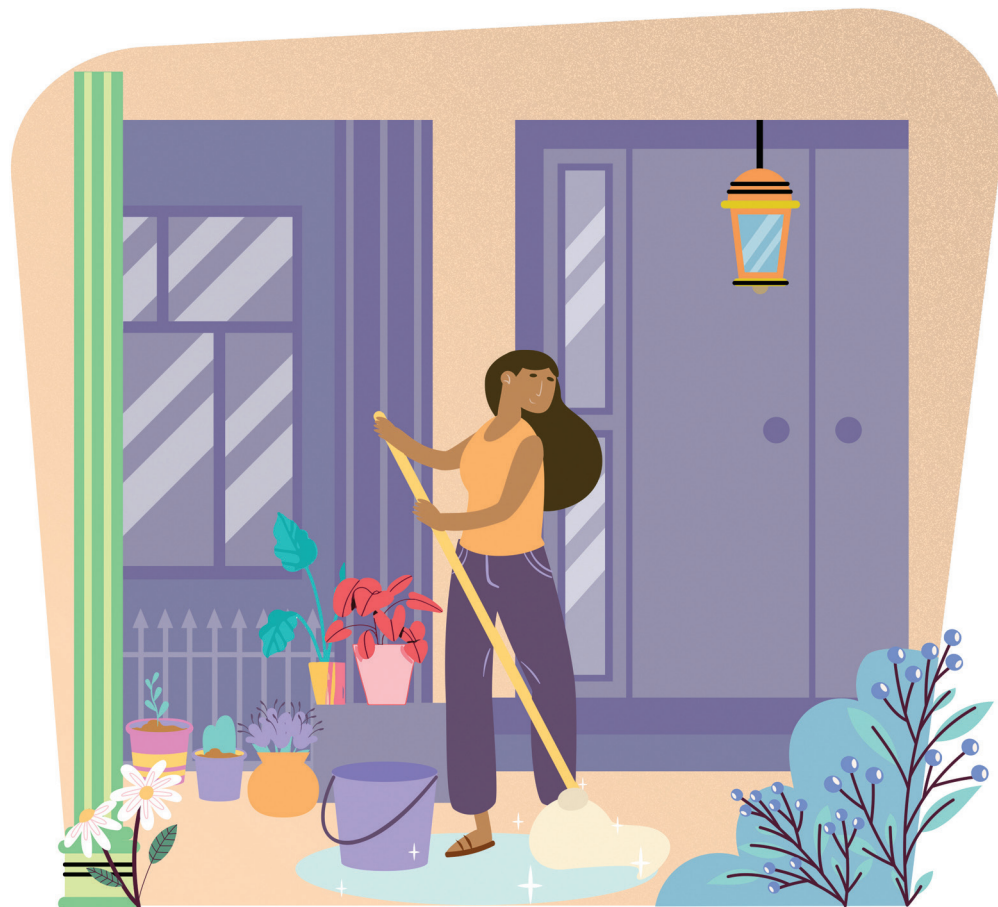
“GRAN BAILE DE LOS TIGRES del Norte”, anunciaban las estaciones de radio y los posters pegados en las calles de la ciudad de Oaxaca. Esta sería mi primera vez en un concierto en vivo y mi primera vez usando mis botas vaqueras. A media tarde comencé a alistarme para el tan esperado evento. Abrí la puerta del clóset, tomé unos pantalones de mezclilla, una camisa de franela a cuadros, y una caja grande donde las guardaba.

Destapé la caja y admiré las botas. ¡Realmente me gustaban! Eran unas botas café claro a media pantorrilla, con una punta ligeramente estrecha y cuadrada. Estaban hechas de piel suave y firme, adornada por bordados abstractos que apenas se distinguían. Eran unas botas discretas, pero para mí representaban la identidad norteña. Mientras las admiraba recordé mis días como voluntaria en la sierra Tarahumara. Recordé a Lola. La vi ahí, afuera de su casa, manipulando con determinación una escoba y derramando el agua de un balde para limpiar su pórtico. Se me apretó el corazón.

Lola era una mujer joven, alrededor de los treinta años, delgada y morena. Vivía en una de las casas grandes de la comunidad. Yo llegué a este lugar en el 2009 para trabajar un año como voluntaria de la parroquia. “Pásele a tomar un café”, era su clásico saludo. Así me gritaba cada vez que me veía pasar por las mañanas para tomar la ruta, mientras ella limpiaba. “No puedo Lola, me va a dejar el camión”, fue siempre mi respuesta. Lo cierto es que no quería tener relación con ella. No era que Lola me cayera mal, ella siempre me pareció muy amable y, en el fondo, me hubiera gustado conocerla. El problema era su marido.

Lola estaba casada con Pedro, un hombre mestizo de tez clara, que le doblaba la edad. Mi trabajo en la comunidad consistía en asesorar a la población rarámuri en sus problemas legales, muchos

de los cuales tenían que ver con el territorio y protección de los bienes naturales. En esta labor era común interactuar con las autoridades ejidales, todos ellos varones. Varias personas acudían a mí quejándose por lo que consideraban malos manejos en la administración del ejido y por la actitud abusiva de algunos administradores, entre ellos Pedro. Yo misma me sentía intimidada al tener contacto con él. Percibía de inmediato que ser mujer y joven—yo tenía 25 años entonces—jugaba en mi contra. Las pocas interacciones que tuvimos fueron ocasión para recibir de su parte miradas incómodas y comentarios racistas en relación con la población rarámuri. “Qué bueno que usted viene a ayudar a los tarahumaritos, ellos no saben nada, no son como uno que es gente de razón”, era uno de sus clásicos comentarios. En lo posible prefería evitar cualquier tipo de cercanía con él.





Ser mujer joven, soltera y fuereña en estos espacios es complejo. Siempre tuve que estar atenta a mi comportamiento y apariencia. Cualquier cosa podía ser interpretada como una provocación. Tenía que cuidar cómo vestir, con quién conversar, dónde y por cuánto tiempo. Tenía que moderar mi carácter, “trata de no sonreír demasiado, porque esto puede confundir a los hombres”, fue una de las primeras recomendaciones. Mi trabajo como abogada hacía complicadas muchas de estas tareas. La mayoría de las autoridades locales son hombres, y la interacción con ellos es inevitable. Para cuidarme, otra de las voluntarias de mayor edad solía acompañarme en cada ocasión que tenía que buscarlos en privado, “te acompaño para que no te vean sola”, me decía. Aun así, para algunas de las mujeres casadas mi presencia representaba una amenaza, y para algunos de los hombres una oportunidad, independientemente de su edad y estado civil. Ser blanco de insinuaciones y acosos era lo común. Poco a poco fui aprendiendo que, en este contexto marcado por las relaciones interraciales, las jerarquías masculinas y el tráfico de drogas, el respeto hacia una mujer depende de si está o no bajo la tutela de un hombre, y del poder social que dicho hombre detenta. No es lo mismo estar bajo la “protección” de un hombre rarámuri que de un hombre mestizo. En mi caso, lo único que me daba relativo respaldo era mi asociación con la iglesia.

Pasados algunos meses de mi llegada a la comunidad se celebró una boda. Toda la población fue invitada, incluida yo. Esa fue

la primera vez que participé en un evento de esta naturaleza y la primera vez que interactué socialmente con los hombres de la comunidad. Una fiesta era el evento en el que mis vulnerabilidades eran más obvias. Ahí se podían dar interacciones (no deseadas) difíciles, muchas de ellas motivadas por el alto consumo de alcohol. Insistencias para bailar, acercamientos incómodos y violentos al bailar, miradas lascivas, piropos. Preferí resguardarme entre el círculo de señoras. Ese fue el espacio para coincidir con Lola y tener una pequeña conversación, más allá de los saludos matutinos. “Qué bonitas botas” le dije en cuanto la vi, como una manera de iniciar conversación. Ella de inmediato respondió tratando de quitárselas. “Pruébeselas, ¿de qué número calza usted? Seguro que sí le quedan”. Su respuesta me sorprendió, y como pude la convencí de que no se las quitara. “No Lola, por favor no te las quites. Se ve que son pequeñas y yo calzo del cuatro y medio, para nada me van a quedar”. Ella sonrió y unos minutos después se levantó de la silla para bailar con Pedro. La fiesta siguió su curso hasta la madrugada.

Una semana más tarde Lola llamó a mi puerta, lo que me sorprendió muchísimo ya que nunca me había visitado. “Vengo a traerle esto”. Me extendió los brazos entregándome una gran caja cuadrada. “Le dije a Pedro que a usted le habían gustado mis botas, y él luego me dijo: pues hay que comprarle unas, porque esa licenciada es muy buena con nuestra gente”. No supe qué hacer. ¿Por qué Pedro quería regalarme unas botas? ¡Apenas y me

conocía! Pese a mi insistencia, esta vez no pude convencer a Lola de no dejármelas o de cobrármelas. Las acepté culpable. Quizás este era el primer acto de compra de conciencia. “Ya te compraron con unas botas”, solía bromear el sacerdote luego de que le conté lo sucedido.

Poco más de un año después de mi llegada a la comunidad, mi voluntariado llegó a su fin y tuve que trasladarme a otra localidad para trabajar. Nunca volví a conversar con Lola ni me puse las botas. Unos meses después, Lola y Pedro fueron asesinados en la entrada de su casa. “Una cruz de madera de la más corriente” cantaba el grupo norteño que acompañó su último adiós. Una gran cantidad de gente se reunió para despedirlos. Yo también fui a decirles adiós. Permanecí de pie en aquel patio de la casa, observando la despedida sin preguntar qué había pasado. Pensaba en Lola, en sus últimos momentos, sin hacer conciencia del todo de nuestros encuentros.

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“Gran baile de los Tigres del Norte”.

Dos años después decidí usar las botas por primera vez. Durante todo ese tiempo representaron grandes contradicciones en mi vida. Por un lado, los retos implícitos en mi trabajo al ser una mujer mestiza trabajando con la población indígena en la sierra Tarahumara. Las botas vaqueras en este contexto representan la identidad



mestiza, principalmente la masculina. Cuando un hombre tarámuri las utiliza, la gente suele decir que se “achabochó,” o sea, que se está haciendo “chabochi”, mestizo. Yo no quería representar ese universo simbólico. Era difícil verme como una mujer mestiza con oportunidades, entre ellas la posibilidad de usar unas botas vaqueras.

Las botas también representaban mi no pertenencia a la región Tarahumara y me asociaban con una identidad nortea mestiza. Una identidad a la que me sentía atraída por su historia y su franqueza, pero que, como mujer nacida y criada en el centro del país, me era ajena. Usarlas me hacía sentir una impostora y quizás, una vendida, ya que me las había comprado un hombre que encarnaba los diferentes poderes contra los que yo luchaba en la región, el abuso hacia las mujeres y hacia las poblaciones indígenas.

Finalmente, las botas también representaban las dificultades que limitaban mi desempeño profesional, me hacían vulnerable, y me impedían conectar con mujeres como Lola por el riesgo de ponerme en el radar de sus maridos. Esas botas me hacían pensar en todos los cafés que no acepté compartir con ella por temor, por prejuicio. Me enfrentaron al hecho de que yo permití que su relación con un hombre abusivo decidiera por mí, sin reparar en que quizás era su única opción para tener un lugar de respeto en la comunidad. Me delataron como cómplice del silenciamiento y aislamiento de las mujeres cuya relación de pareja se convierte en un estigma que les roba la oportunidad de escucha. La conexión breve con la vida de Lola me empujó a revisar cómo este contexto que naturaliza y silencia las relaciones violentas y abusivas entre hombres y mujeres, y entre mestizos e indígenas, influyen en mi labor como investigadora y defensora de derechos humanos. No sólo limitándola sino incluso dándome un lugar privilegiado en distintos momentos.

Esa noche de baile decidí romper el hechizo. Sujeté las botas y con fuerza introduje mis pies en ellas. Me sentí muy bien. Me sentí valiente y digna de una buena noche de baile. Cuatro horas de empujones en una explanada polvorienta fueron el resultado. Unos meses después regalé mis botas a una hermana nortea, alguien que en ese momento pensé, se las merecía más que yo. Ahora las echo de menos. Después de once años de trabajo en la región Tarahumara sé que yo también soy una mujer del norte. Lo sé no solamente porque Lola me compartió esa identidad tan suya a través de las botas, sino porque en la sierra Tarahumara se forjó una gran parte de lo que soy ahora. Ahí maduré mi alianza con las luchas por los territorios indígenas, y crecí como defensora de derechos humanos. Ahí fui duramente cuestionada y me transformé.

A fuerza de trabajo, celebración y respeto a lo diferente, aprendí a amar esa tierra, y ahí encontré el sentido de vivir, servir y sonreír con plenitud. ✨

*Fátima Valdivia is a Mexican lawyer and social anthropologist specialized in Indigenous rights. Her doctoral project at LLILAS analyzes how gender, race, and colonialism are used by drug traffickers in Mexico's Tarahumara region as a means of controlling the Indigenous population. The narrative published here is part of Valdivia's reflection on her trajectory in the Tarahumara region, and its writing was motivated and facilitated in the creative writing workshop organized by Dr. Gabriela Polit.*

*Erika Castillo Licea is a graphic designer and photographer from Mexico City. Her work can be found at erk.mx.*







# Indigenous Languages Thrive at UT Austin

## Quechua, Nahuatl, and K'iche'

by SUSANNA SHARPE

**T**HE INDIGENOUS LANGUAGES INITIATIVE (ILI), established in 2013, builds on LILAS Benson's longstanding commitment to fomenting and supporting the study of Indigenous languages and cultures. The primary goal of ILI is threefold: (1) provide high-quality courses taught by native speakers of Indigenous languages; (2) produce online open-educational resources for Indigenous language learning; and (3) promote the study of the one-of-a-kind Indigenous language materials from the Benson Rare Books Collection and AILLA (Archive of the Indigenous Languages of Latin America).

The commitment to employ native speakers as instructors of Indigenous languages is both a scholarly and political one. Experienced instruction by native speakers ensures that students receive the very best immersive experience in the language and culture. At the same time, it creates well-paying jobs that recognize the expertise and adequately compensate the native speaker. ILI offers professionalization

opportunities for Indigenous language instructors, such as one-on-one faculty mentorship and the organization of formal and informal networking opportunities with other Indigenous language instructors and centers across the country. We also collaborate with the instructor to co-organize the annual symposium on Indigenous language scholarship and pedagogy.

In addition to resuming in-person Nahuatl courses in fall 2021, ILI has partnered with the Center for Open Educational Resources and Language Learning (COERLL) and native-speaker curriculum developers to produce self-paced online courses for Nahuatl, K'iche', and Quechua (in progress). Links can be found on the LILAS website's Indigenous Languages Initiative page.

— Kelly McDonough, Director, Indigenous Languages Initiative





Katherin Tairo hails from the Comunidad Campesina de Qquehwar, near Sicuani (Cusco).

## QUECHUA TINKUY

### Jermani Ojeda Ludena and Katherin Patricia Tairo-Quispe

Quechua is the newest addition to ILI's offerings. Its teaching at UT Austin was enabled by the arrival of Jermani Ojeda Ludena to the PhD program at the Department of Spanish and Portuguese in 2019. Ojeda taught Quechua at UT via a virtual classroom during the 2020–21 school year. During that time, LLILAS PhD student Katherin Tairo-Quispe worked on the development of an online open-education Quechua curriculum site in her role as the graduate research assistant at ILI, work she will continue in 2021–22. (Quechua will not be taught in the 2021–22 academic year.) It was a privilege to sit down in conversation with Ojeda and Tairo on a warm Texas morning in late spring. Each of us was on Zoom; I from my home-office-cum-dining-table in Austin, Ojeda in Curahuasi, Apurimac, and Tairo in Sicuani, Cusco.

Ojeda and Tairo both grew up in homes where Runasimi was spoken. Runasimi, literally “language of people,” is the Quechua term for the language they speak. Ojeda is a native speaker. Quechua was his first language and is the language he spoke at home, growing up in the Apurimac region. Tairo is a heritage speaker. Quechua was not her first language, but it is the language she used to communicate with her grandparents. “I remember since very young that my parents spoke Quechua at home only when they wanted to hide something from us,” she recalled. In our wide-ranging conversation, I learned that there are multiple varieties of Quechua spoken in Peru (and beyond), and while some are quite mutually intelligible despite differences in vocabulary and pronunciation, others are not so much.

The first Quechua grammar was written in 1560 by Fray Domingo de Santo Tomás for the purpose of indoctrinating Indigenous Andeans in the Catholic faith. Quechua is considered an official language



Jermani Ojeda Ludena and Katherin Patricia Tairo-Quispe





Jermani Ojeda is from Curahuasi District, Abancay Province, Department of Cusco.

of Peru, along with Spanish. But Ojeda and Tairo explain that there are enormous barriers to becoming fully literate in the language. For example, it is taught to schoolchildren in rural areas, but only until the end of elementary school. In urban and semi-rural areas, Quechua is not taught in schools at all.

As a married couple, Ojeda and Tairo communicate with each other in both Quechua and Spanish. They met as undergraduate students at Universidad Nacional de San Antonio Abad in Cusco, life-changing years for them both. Below, they discuss the significance of Quechua in their lives and what it means to them to bring this Indigenous language to students at UT Austin and beyond. They pursued master's degrees at Pontificia Universidad Católica de Lima. Tairo earned an additional master's at Universidad EAFIT in Colombia. (Answers to the questions have been edited and condensed; Katherin Tairo's answers have been translated from the original Spanish.)

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**OJEDA:** I am a Quechua scholar and activist, member of a Quechua community in the Apurimac region of Peru. My research is in the field of Indigenous media, particularly among Quechua Indigenous people in the Andes of South America. I teach Quechua and Spanish language at UT. Every summer, as part of the activities of the organization Quechua Tinkuy (Quechua Encounter), I and others teach Quechua language and culture in an open-access course. In 2018 and 2019, I taught Quechua at the University of Delaware as part of the program of Foreign Language Teaching Assistant of the Fulbright Commission. My BA degree is in journalism and my MA is in public policy.<sup>1</sup>

**TAIRO:** I was born and grew up in Sicuani, Cusco, a community whose population is primarily Quechua. I had to leave my village to study communication sciences at the Universidad Nacional de San Antonio Abad in Cusco, where I was a member of the Asociación de Estudiantes Indígenas “Hatun Ñan.” I later obtained master's degrees in public policy and management of socially responsive businesses. My work experience has involved social development in Indigenous Quechua and Amazonian populations, and my academic experience is related to the study of communication, rural development, and management of social programs and projects in the Andes. Now, as a LLILAS doctoral student, I focus on Indigenous peoples, public policy, and the notion of *sumaq kausay* (well-being) in the Andes.

**Please talk about how you learned Quechua as a child. Was it your first language or the language spoken in your home?**

**OJEDA:** Quechua is spoken at home, and it is my first language. My parents, grandparents, and my community use Quechua language as their primary means of communication.

**TAIRO:** I consider myself a heritage speaker of Quechua, although my parents didn't teach me Quechua at home due to the stigma and discrimination against Quechua speakers. I learned the language from my grandparents and family members. My first language was Spanish.

**Was Quechua taught in your school when you were a child?**

**OJEDA:** No, the use of the language was prohibited in my school. There is a governmental program, Educación Intercultural Bilingüe



(EBI), that teaches in Quechua during the first years of primary school, but only in some rural schools. When I studied, my school was not included within the EBI. This situation is deeply affecting to many Quechua speakers like me who do not have the opportunity to be educated in our native language.

**TAIRO:** Unfortunately, no. My elementary school education was completely in Spanish even though the majority of the students were from agricultural communities where Quechua is the primary language. The Peruvian government's public policy of bilingual intercultural education doesn't consider all of the rural schools as Quechua. This is also due to the colonial education system, which prioritizes *mestizaje*.<sup>2</sup>

*When you were growing up, how did you feel about speaking Quechua, and how was it regarded in your community? Was it a source of pride? Was it ever a source of conflict or discrimination for you?*

**OJEDA:** When I was growing up, Quechua was used only at home and in my community, not in public spaces such as schools. Still now, speaking Quechua means lack of formal education and indigeneity. For that reason, speakers avoid using it publicly. It is a source of conflict, because in my country we have systemic racism and discrimination. Now, many Quechuas like me are promoting the use of our native language in public space. Our main way is through social media and academic spaces. I feel very proud promoting and teaching my native language. Quechuas in Peru, as well as neighboring countries, are now less ashamed because our culture is part of this movement that values and supports the public use of our language.

**TAIRO:** Growing up, I mostly used Quechua to communicate with my grandparents. In my community, Quechua was the primordial means of communication. Nevertheless, my parents' generation didn't teach it to their kids out of fear that we would suffer the same discrimination that they suffered. Speaking Quechua in public still presents conflicts of exclusion and racialization, especially for Andean people.

*In your opinion, what is the significance or importance of teaching Quechua? Of teaching/learning Indigenous languages in general?*

**OJEDA:** The significance of teaching Quechua at UT and other U.S. universities is that it makes visible the language of the Indigenous Quechua people. Students in the course explore and understand better the contemporary presence of millions of Quechuas in what is currently known as South America.<sup>3</sup> It has more relevance when the opportunity to teach the language is in the hands of Indigenous people who are native speakers of Quechua.

**TAIRO:** I am currently working on the development of a Quechua curriculum as an open-access online tool, and this makes me proud. It is definitely very important since it not only makes visible Andean language and culture, but also revitalizes the language. Indigenous languages in general are being affected by a colonial

system that doesn't value Indigenous knowledge and culture; for this reason we need decolonization and revitalization of the Quechua language.

*What has the reception of your students been like?*

**OJEDA:** My students were very interested in learning about the Andes and its people. They were very motivated in learning and practicing Quechua because their academic interests are linked with Indigenous people of the Andes. Some of them have had contact with Quechua people before the class; with me, they had the opportunity to learn Quechua people's language and culture. For some, this was their first time having contact with a Quechua person as an instructor. For them, learning about Indigenous people was completely new and it changed their perspective about Quechuas and other people and cultures different from their own.

*What does it mean to you that Quechua is taught at the University of Texas?*

**OJEDA:** For me, it means an opportunity to show and teach my language and culture to students at UT, and it is important for me that, so far from my home country, I am teaching my language and culture. Quechua people historically are discriminated against in my home country. For that reason, the opportunity of teaching my language at UT means a lot to me.

**TAIRO:** The fact that Quechua is taught at UT is very important to revitalize the language. When I have the opportunity to speak with members of my community, I tell them that there are non-Quechua people in other countries who are also learning the language and are interested in learning about our culture. This surprises people and makes them want to reassess the value of what is ours.

## MA TIMOMACHTICAN NAHUATL

Eduardo de la Cruz Cruz

After a hiatus of several years, the Indigenous Languages Initiative is thrilled to announce the return of in-person classes in Nahuatl. We welcome instructor Eduardo de la Cruz Cruz, whose extensive experience includes teaching Nahuatl for Brown University, Stanford, UCLA, Yale, and the Universities of Chicago, Michigan, and Utah. De la Cruz is director of Instituto de Docencia e Investigación Etnológica de Zacatecas (IDIEZ), a nonprofit organization dedicated to teaching and research of Nahuatl language and culture. He holds a bachelor's in economics and a master's in humanistic and educational research from Universidad Autónoma de Zacatecas, where he wrote his master's thesis in his native Nahuatl. De la Cruz is the author of numerous works in Nahuatl and Spanish, and was a contributor to the first monolingual dictionary of Huastecan Nahuatl, *Tlahtolxihauhcaoyotl*, published in 2016. He is currently a doctoral candidate in the School of Liberal Arts, University of Warsaw (Poland).

"Nahuatl is one of the most widely spoken and best-documented Indigenous languages in the Americas," says Professor Kelly McDonough, who is the author of a book on Nahua intellectuals. She explains: "When Spanish clergy arrived in Mesoamerica in the sixteenth century, they created boarding schools for the sons of

noble Indigenous families. There, the young men were instructed in Christianity and European customs. As part of their training, they were taught to write with the Roman alphabet in their own language as well as Latin and Castilian.” Since that time, McDonough writes, “Nahuas have maintained a deep engagement with the written word as one of the vehicles for their intellectual work.” McDonough emphasizes, though, that “the written word is only one facet of Indigenous knowledge production; there is also oral, visual, and embodied communication.” In a conversation via e-mail, Eduardo de la Cruz Cruz echoes this in the way he discusses the role of Nahuatl in his life, and his approach to teaching. He invites us to study Nahuatl with the words “*Ma timomachtican nahuatl.*” (Answers have been translated from the Spanish and condensed.)



Eduardo de la Cruz Cruz poses with an impromptu visitor to his home, August 2019.

**I WAS BORN** in a little village, Lindero Tecomate, in Chicontepec, Veracruz, Mexico. I did all of my early schooling there. I was raised by my parents, and among my grandparents and the people in my community, and grew up experiencing the ceremonial practices of our community. From the age of seven, I participated in trips to the agricultural fields—*la milpa*. There, working with grownups and elders, I heard tales of ancestors, of ceremonies, of the significance of keeping certain traditions. I didn’t interact much with children my age since I preferred working with people in the fields. After



Eduardo de la Cruz Cruz walks at La Quemada archaeological zone, Villanueva, Zacatecas, January 2018.

finishing high school (*telebachillerato*) in my community, I left for Guadalajara in 2004 to work and save money in order to continue my studies.

***Did you learn Nahuatl as a child? Was it spoken at home?***

Nahuatl was my first language. I learned it with my parents at home; it was the only language in which they spoke to me. The values they taught me were always expressed in Nahuatl. They nourished me with learning, with knowledge about agricultural practices and their importance; it was a whole informal education. Thanks to this, and to their advice, I was able to enroll in the university. My second language is Spanish, which I mostly learned in elementary school. That had its challenges, because it bothered the teachers that we spoke Nahuatl at school, and it bothered them even more that we spoke it in the classroom.

***Was Nahuatl taught in school when you were a child?***

No. It was not taught in schools. On the contrary, the teachers said that to continue speaking Nahuatl was an obstacle, and that we would never leave the village to find other opportunities in the cities, or seek better living conditions, or have the opportunity to enroll in a university.

***What was your attitude toward Nahuatl during your childhood? What was the attitude in your community?***



***Was it a source of pride? At any point was it a source of conflict or discrimination for you?***

My attitude toward Nahuatl is very positive. Thanks to evidence in [pre-Columbian] Nahua codices, we understand a lot about our ancestors, such as their forms of social organization, their economy, traditional medicine; some of these things still exist. This is my point of view, and the attitude that I have toward the language. However, before attending university, it was the opposite. I didn't even have the idea of working with my mother tongue, Nahuatl, or teaching and researching the culture and language. Membership in the Nahua community was, and continues to be, an obstacle to children's ability to develop in the academic atmosphere. This is because there were spaces in which I was discriminated against for being a Nahuatl speaker. I felt that educational opportunities for rural children and youth were not the same as those for students in larger cities, even less so for Indigenous youth. Now that I am a teacher, I see that teaching Nahuatl is an aspect of revitalization, and as a teacher I design my own materials and publish them so that there will be more resources, and so that these resources are accessible to Nahuatl-speaking communities.

***What is the significance of teaching Nahuatl? Of teaching and learning Indigenous languages in general?***

For me, teaching Nahuatl is very important not only because it means someone is learning to communicate in the language, but because I am helping to create a feeling for Nahua communities and making Nahuatl visible, showing that one can study Nahuatl like any other language. Learning an Indigenous language allows us to have a different view of the world, one in which we can understand in detail the phenomena of a certain ethnic group. One frequently studies a language and observes a culture from the outside, but to learn a language and interact with its native speakers, to participate in and practice its customs, allows us to understand it from within.

The teaching of Indigenous languages can be seen as a rescue mission to keep them from disappearing in the future. It is better to expand the language with both native and non-native speakers, create records of academic and nonacademic work. It happens to be that Indigenous languages are more studied by foreigners than by those from within the language's region of origin.

***How do you feel about beginning your work as an instructor of Nahuatl at UT Austin?***

It will be my first time to teach in person at a university. I teach the language, the basis of customs—what the sowing of corn is like, the carnival dance of the Huasteca region. I'm very happy and excited to share Nahuatl—the language and the culture. ✨

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*Kelly McDonough is an associate professor in the Department of Spanish and Portuguese and the director of the LLILAS Benson Indigenous Languages Initiative. She is the author of The Learned Ones: Nahua Intellectuals in Postconquest Mexico (2014).*

*Susanna Sharpe is communications coordinator at LLILAS Benson and the editor of Portal magazine.*

**Notes**

1. "Public policy" is Ojeda's suggested translation for *gerencia social* (literally, social management), a degree in which students are trained in planning, managing, and providing leadership that supports economic development through projects that benefit communities.
2. McDonough notes: "Mestizaje is in theory a melding of Indigenous and non-Indigenous cultures, but in practice values assimilation to non-Indigenous cultural norms."
3. Indigenous scholars and activists also use the term *Abiyala*, from the Guna language, to refer to South America and/or the Americas as a whole. Guna, part of the Chibchan language group, is spoken by Indigenous people in present-day Panama and Colombia.

**Remembering Manuel Tahay, Beloved K'iche' Educator**

As this issue of *Portal* goes to press, we learned, with great sadness, that Maya K'iche' educator Manuel Tahay, aka Tat Wel, has died of COVID in Guatemala. A generous and dedicated scholar who exposed students to a worldview as well as a language, Tahay taught K'iche' at LLILAS for several years and was much beloved. Prior to burial, Tahay's body lay in state in the city hall of Nahualá, Guatemala, where he previously served as mayor. Look for an article on Tahay's profound legacy in the online version of *Portal* at [liliasbensonmagazine.org](http://liliasbensonmagazine.org).

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*A free online K'iche' course for beginner to advanced students is hosted by COERLL at [tzij.coerll.utexas.edu](http://tzij.coerll.utexas.edu).*









# Cain, Abel, and the Legacy of Enforced Disappearances

by ARIEL DULITZKY

**D**URING THE LAST ARGENTINE DICTATORSHIP, at a ceremony marking the 123rd anniversary of the Rosario Police Department in the Province of Santa Fe, Argentina, then Chief Augustín Feced stated that a “political subversive” could never be from Argentina—adding that “[he] should not even be considered our brother . . . this conflict between us cannot be likened to that between Cain and Abel.”<sup>1</sup> As is well documented, the main repressive tool used by the Argentine dictatorship was the systematic practice of enforced disappearances.<sup>2</sup> Can we liken the biblical story of Cain and Abel to the practice of enforced disappearances and the response of the international community to that practice?

Let us start by recalling the story of Cain and Abel (Genesis 4), the two sons of Adam and Eve—Abel “a shepherd of flocks” and Cain “a tiller of soil.”

Now it came to pass at the end of days, that Cain brought of the fruit of the soil an offering to God. And Abel he too brought of the firstborn of his flocks and of their fattest, and God turned to Abel and to his offering. But to Cain and to his offering God did not turn, and it annoyed Cain exceedingly, and his countenance fell. And God said to Cain, “Why are you annoyed, and why has your countenance fallen? Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it.” And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him. And God said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?” And God said, “What have you done? Hark! The voice of your

brother’s blood is shouting out to me from the ground. And now, you are cursed even more than the ground, which opened its mouth to take your brother’s blood from your hand.” (Genesis 4:3–11)

In the story of Cain and Abel, we have the same basic contours of a disappearance and the struggle to find the proper response to it. Cain felt resentment and anger toward his brother Abel. In the case of enforced disappearances in Argentina, repressors considered the victims as their enemy and as less than human.<sup>3</sup> In response to his grievances, Cain decided to take Abel to a secret place, the fields. In Argentina, the security forces kidnapped some 30,000 persons and took them to hundreds of secret detention places throughout the country.<sup>4</sup> After killing Abel, Cain does not respond to the question of his brother’s whereabouts. Similarly, in the Argentinean case, the perpetrators have denied any knowledge of the detentions and denied having any information on the fate or whereabouts of the thousands of disappeared persons. (Denial of the fate or whereabouts of the disappeared person is a constitutive element of the crime of enforced disappearance.<sup>5</sup>)

From there on, we have struggled with the same questions: Where is your brother? *אי הבל אחיך* Where are the disappeared? *¿Dónde están?* And we keep receiving the same response “I do not know.” The families of the disappeared do not know what happened to their loved ones.<sup>6</sup>

**“Where are you?”: Biblical Questions and the Disappeared**  
Commentary by Rashi, the medieval French rabbi, connects the Cain and Abel story with the previous chapter of Genesis, when

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Opposite: Cain and Abel portion in a Torah given to the author by Templo Libertad, Buenos Aires, on the occasion of his bar mitzvah in March 1980.



Faces of some of the victims of the Chilean dictatorship (1973–1990). Museo de la Memoria y los Derechos Humanos, Santiago, Chile.

God asks Adam “Where are you?” (אֵיכָה *Ayeka*). Rashi explains in both instances that God knew the answer. Rashi says, however, that God wanted to give Adam and Cain the opportunity to repent and assume responsibility prior to the imposition of proper punishment. Rashi explains that God is asking “Where are you in this moment, what are you doing, and where are you going in this life?” (Rashi’s commentary on Genesis 3:9). Adam and Cain argue that they were afraid, or that they did not know the answer (Genesis 3:10 and 4:9).

The question of *Ayeka* is asked several times in the Hebrew Bible. In contrast, Rashi explores one response—*Hineni* (הִנְנִי “Here I am”)—as the “reply of the pious . . . an expression of humility and an expression of readiness.” In addition to being spoken by Abraham (Genesis 22:1, 22:7), *Hineni* is also repeated by Jacob (Genesis 31:11 and 46:2), Joseph (Genesis 37:13), Moses at Mount Sinai (Exodus 3:4), by Isaiah (Isaiah 6:8), and by God (Isaiah 58:9). Rashi writes that *Hineni* is “a language of humility and alacrity,

immediately responsive” to a command (Genesis 37:13). In all these instances, *Hineni* is a full personal and spiritual response, expressing a readiness to assume responsibility and to act upon that responsibility.

*Hineni* speaks to a way of seeing ourselves vis-à-vis others and the world at large. In the words of Rabbi Shmuly Yankowitz, “The fundamental commitment of being a Jew is to answer the question, ‘*Ayeka*’ (where are you?), with ‘*Hineni*’ (here I am), affirming a sense of responsibility and obligation to the other.”<sup>7</sup>

### “The Invisible Presence of Thousands”

In Argentina and in many other parts of the world, family members of the disappeared deal with the same question of *Ayeka* and struggle with the same *Hineni*. While the Torah’s *Ayeka* and *Hineni* are personal questions and responses, the powerful message that they transmit allows us to extend their force to society in general and to the international community. Where do we stand? What is/was the right way to behave to confront disappearances? Am I / are you/they/we going in the right direction? Have we acted correctly? How can we correct and overcome the failings and shortcomings?

The international human rights community could be questioned as well as to whether it has answered the plight of the disappeared with a clear *Hineni*. In one of the first international meetings on enforced disappearances, the Argentine writer Julio Cortázar made the same connection between *Ayeka* and *Hineni*:

In this hour of study and reflection, destined to create more effective instruments in defense of freedoms and rights trampled by dictatorships, the invisible presence of thousands and thousands of disappeared precedes and exceeds and continues all the intellectual work that we can carry out in these days. Here, in this room where they are not, where they are evoked as a reason for work, here we must feel them present and close, sitting among us, looking at us, talking to us. The very fact that among the participants and the public there are so many relatives and friends of the disappeared makes even more perceptible that innumerable crowd gathered in silent testimony, in implacable accusation.<sup>8</sup>

From Cain and Abel, back to Argentina.

Alicia Irene “Moni” Naymark, 31, was kidnapped on November 10, 1977, in Buenos Aires by a group of armed men who identified themselves as members of state security forces. Since then, her mother, my mother (Moni’s cousin), myself, and many more have been asking, “Where are you, Moni?” “Where are the other 30,000 who were disappeared by the Argentine state?”

I have spent the last 25 years of my life trying to find adequate answers to the question of where are the disappeared: What is the





Undated photo of a family wedding. Moni is on the far left.

proper remedy for enforced disappearance? What is the proper punishment for those who perpetrated the crime? What are the rights of the relatives of those who disappeared? I have studied, and try to influence, how the international community has responded to the *Ayeka*. Have the international human rights systems effectively said *Hineni*?

I remain committed to providing a personal, familial, legal response to *Ayeka* and to understanding (and, hopefully, influencing) the meaning of an effective *Hineni*. As with Abel in the Bible, the voices of the disappeared continue to cry out. *Hineni* is our response to Abel. *Hineni* is the response to those voices, too. ☀

*Ariel Dulitzky is a clinical professor of law and director of the Human Rights Clinic at the School of Law, University of Texas at Austin. Between 2010 and 2017 he was one of five independent experts in the United Nations Working Group on Enforced or Involuntary Disappearances and served as its chair-rapporteur in 2013–15. A native of Argentina, Dulitzky has dedicated his scholarly research and his legal career to human rights—particularly the issue of enforced disappearances. The Jewish idea of Tikkun Olam (repair the world) influences his identity and his work.*

#### Notes

1. Cited in Marguerite Feitlowitz, *A Lexicon of Terror: Argentina and the Legacies of Torture* (New York: Oxford, 1998), 27.

2. See *Nunca Más: The Report of the Argentine National Commission on the Disappeared*, with an introduction by Ronald Dworkin (New York: Farrar, Straus and Giroux, in association with Index on Censorship, 1986).

3. Ibid.

4. Inter-American Commission on Human Rights, *Report on the Situation of Human Rights in Argentina* (1980).

5. International Convention for the Protection of All Persons from Enforced Disappearance, Article 2: “For the purposes of this Convention, ‘enforced disappearance’ is considered to be the arrest, detention, abduction or any other form of deprivation of liberty by agents of the State or by persons or groups of persons acting with the authorization, support or acquiescence of the State, followed by a refusal to acknowledge the deprivation of liberty or by concealment of the fate or whereabouts of the disappeared person, which place such a person outside the protection of the law.”

6. The Bible appears to suggest that Adam and Eve knew what happened to Abel. “And Adam knew his wife again, and she bore a son, and she named him Seth, for God has given me other seed, instead of Abel, for Cain slew him” (Genesis 4:25).

7. Rabbi Lauren Grabelle Herramn, “From Ayeka to Hineni: Showing Up & Taking Responsibility in a Broken World,” available at rabbilauren.medium.com/from-ayeka-to-hineni-showing-up-in-a-broken-world-273c239e3db7.

8. Julio Cortázar, “Negación del Olvido,” address given at Coloquio de París, February 1, 1981, available at cels.org.ar/common/documentos/cortazar\_negacion\_olvido.pdf (translation by the author).

# Disolución gramatical

by ANA LÓPEZ H

*before there was land and lust and breathing turning into dust and killable people in god's dull trust. there was us. there was only us. meaning water and blood and bone and stone and sun and change and we remain. outlasting everything.*

— Alexis Pauline Gumbs



la gramática del Caos  
no tiene normas ni forma

la gramática del cuerpo  
son los nodos del dolor  
que se arrejuntan en la fascia

la gramática del orden  
insiste en hacer del dolor  
un asunto meramente  
material y biológico

hay una religión  
llamada Ciencia que  
insiste en la muerte definitiva  
de algo que llaman "Dios"

viene de una civilización primitiva  
Hombres que vieron caer  
una manzana y creyeron que  
todo era cuestión de  
normas medibles

normas que  
de poder predecirse  
lograrían apropiarse el sentido  
de Dios

los Hombres entregaron su vida  
a la búsqueda definitiva  
de la fórmula  
del Todo

crearon su gramática propia  
su nomenclatura jeroglífica  
y así buscaron la evolución  
que según sus mitologías  
les había prometido el Fuego

el mundo siguió  
mutando  
volviendo sobre sí mismo  
una y otra  
vez sin jamás ser  
el mismo

y esos Hombres crearon  
la condena del Tiempo  
insistieron en imponerla  
al resto del mundo  
en la búsqueda definitiva  
que lograra negar a  
Dios



<p>se dice que aún siguen encapsulados en el     Tiempo tejiendo y rumiando     teoremas     para romper     límites que su lenguaje mismo     les impuso</p> <p>tienen vidas que     se consumen en     dolor el dolor de la carne el dolor de un recuerdo borroso de lo que fue     alguna vez     saberse más     que un cuerpo</p> <p>ese tiempo que crearon los ha despojado del acceso     al Vacío     y no hay     manera de ir más allá porque para acceder al     acá no basta con solo nombrarlo     solo nombrarse</p> <p>hay quienes se agotan de nombrar     y abandonan la búsqueda     que se adhiere a la materia</p> <p>se dice que ellos dejan de ser     Hombres o reconocen que jamás lo han sido</p> <p>desaparecen de la     visión científica que insiste ser creadora con solo     nombrar     fijar</p> <p>brotan en un plano donde todes les que acceden comprenden lo inútil del acto de     nombrar</p>	<p>porque ante tanta urgencia definitoria que el Tiempo ha impuesto en lo creado y lo nombrado, eso que agotado pelea con tantos bordes y límites,</p> <p>ellos miran al dolor lo tocan y lo sufren despacio sin afán</p> <p>aprenden la gramática del cuerpo y tocan todo nodo de ira carencia violencia y ruptura</p> <p>sueltan tanta energía contenida en un grito ausente y poco a poco van soltando la carne la Ciencia a Dios y al Tiempo</p> <p>sueltan la primitiva necesidad que tiene el Hombre de saberse solo al nombrarse</p> <p>se sueltan al cosmos como gotas de luz volviendo al Vacío ☀</p>
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*Ana López H (they/she) was born in Bogotá, Colombia. They studied Literary Studies at the Pontificia Universidad Javeriana in Bogotá and then completed a master's degree in European, Latin American, and Comparative Literatures and Cultures at the University of Cambridge. They are currently a doctoral student at LLILAS, where they research dynamics of domestic work in Colombia from a feminist and decolonial perspective.*

*They have published poems in magazines such as Río Grande Review, La Caída, and El hipogrifo; Como la Flor, an anthology of Colombian cuir (queer) contemporary poetry published by Editorial Planeta; and Cielo Desnudo, a digital compilation of contemporary Latin American poetry. The above poem appears in López H's new collection, Aquí donde tiemblo, published by Sincronía Casa Editorial (August 2021).*

# The Pandemic at the Urban Margins

## COVID-19 and Networks of Support in Buenos Aires

by SOFÍA SERVIAN and JAVIER AUYERO

**H**OW DO THE URBAN POOR SURVIVE? Roughly half a century ago, anthropologist Larissa Lomnitz conducted fieldwork in Cerrada del Condor, a shantytown of about 200 houses in Mexico City, to answer just that question. The outcome of that field research was the now-classic *¿Cómo sobreviven los marginados?* (published in Spanish in 1973, and in English, as *Networks and Marginality: Life in a Mexican Shantytown*, in 1977). Her answer, in a nutshell, was this: Networks of reciprocal exchange are central in the daily lives of the urban poor. Life among those who lack “any reasonable security features, such as job security, social security, or a reasonably safe monthly level of income” (2) evolves like a “complex design for survival.” Lomnitz’s detailed, still fundamental study shows that “the insecurity of marginal existence can be compensated in only one way: by generating mechanisms of economic solidarity” (91). Those at the margins survive thanks to the continual “flow of reciprocal exchange of goods, services, and economically valuable information” (91).

Lomnitz’s book launched a research agenda on the role of reciprocity networks in the survival strategies of the urban poor in Latin America that is still quite vigorous in the region (Hintze 1989, 2004; González de la Rocha 2020, 2001; Camargo Sierra 2020; Eguía and Ortale 2007). Alongside networks of reciprocal exchange, sociological and anthropological research has examined patronage or clientelistic networks and contentious collective action as prominent ways of obtaining basic needs such as housing, food, and medicine among those of the bottom of the social structure (Perez 2018; Rossi 2017; Álvarez-Rivadulla 2017; Fahlberg et al. 2020).

Since early 2019, we have been conducting research on strategies of survival—collective and individual ways of making ends meet—among residents of La Matera, a squatter settlement in the southeastern suburbs of Buenos Aires, Argentina. This informal

barrio is the product of a massive land occupation that took place in 2000. Living conditions are extremely precarious: a third of the households have no access to water inside their homes, a third of them are overcrowded (more than three persons per room), and most homes have neither sewer nor gas connections.

As with almost everything during 2020 and early 2021, our work took an unexpected turn with the pandemic. The very thing we were investigating rapidly began to transform before our eyes.



La Matera community center, Buenos Aires.





Customers wait in line at a *comedor*, or soup kitchen, which has functioned as a food pantry during the pandemic.

One of us lives a few blocks away from La Matera and has long-standing friendships and family relationships with many residents there. They confided details about their daily juggling to feed their families before and during the ongoing pandemic. Although particular in some respects, the story we present below summarizes what is happening in many a poor neighborhood in Argentina and, we venture, throughout Latin America a year into the pandemic: With their informal means of subsistence quickly drying up, those at the margins are relying not only on one another (as they did when Lomnitz conducted her study) but more and more on always-insufficient state aid. Much of the strategizing for survival—reaching out to family members, visiting soup kitchens or food pantries—falls upon women. The pandemic has made poor people’s already precarious lives even more insecure, and poor women’s daily predicament even more burdensome.

### Struggling to Make Ends Meet

Vanesa, 30, lives with her husband Cristian, 32, and their three small children in a modest brick house in La Matera. In April 2020, as Argentina went into a massive lockdown, she lost her job as a maid. Cristian’s hours at a food-processing plant were cut, and his salary decreased by 40 percent. One-third of their household income comes from the state in the form of monthly payments from a cash-transfer program known as *Asignación Universal por Hijo* and a food-supplement program known as *Plan Más Vida*. As their income from work decreased, Vanesa and Cristian started to count on local soup kitchens (also funded by the government) to feed themselves and their kids. Every week, Vanesa lines up around noon

outside a *comedor* to pick up a bag of *mercadería*. Foodstuffs vary but they usually include grains, noodles, eggs, and a few vegetables.

Resources in cash and in kind provided by the state are never enough. Like most of the people we have talked to over the last two years, Vanesa has to hustle endlessly to get to the end of the month. Every two weeks, she cleans her grandmother’s home, for which she receives between US\$4 and \$5 for two hours of work. Twice a month, Elena, Cristian’s aunt, provides them with milk, noodles, polenta, rice, and corn oil. Elena works at another state-funded local soup kitchen where she receives food, which she then passes on to Vanesa and Cristian. Elena “has a lot of stuff and she shares,” Vanesa noted.

Elena is not the only one who helps them make ends meet. Like most of the families we interviewed, Vanesa and Cristian’s household is part of an extensive network of intensive exchange. Twice a week, Vanesa helps her brother Fernando with the sale of clothing that he buys in bulk in the city. Fernando often loans her money to buy clothes for the children, and also helps her with food: “I only buy oranges because they are always on sale. That’s why I only buy oranges. If you come over and see apples or bananas it’s because Fernando came by. I ask him to buy me some potatoes, but he also buys fruit for us,” said Vanesa. Once or twice a week, Vanesa also helps her mother, Rosana, who owns a small bakery in a nearby neighborhood, in exchange for which she receives pizza dough and cookies for the kids. Rosana also reciprocates with clothes and sneakers for Vanesa’s children.

During the pandemic, Vanesa has not only relied on the state and family members to obtain food. With a portion of the cash Cristian





Mercadería available to comedor patrons.

brings home every two weeks, she opened up a little store in front of her house where she sold toiletries and cleaning products. Early on, she made an average of US\$2 a day, which she spent on meals for the family: “What I earn I spend on food,” she told us. “We don’t eat too much meat. We eat mainly chicken and noodles . . . every now and then I make a little more and I buy *milanesas*.”<sup>1</sup> A few months later, Vanesa closed the store because she wasn’t making enough.

### Milanesa Dreams

Our field research took us to Chela’s soup kitchen. It has been more than five years since she opened her *comedor* in La Matera. Before the pandemic, approximately 100 residents—adults and children—ate there from Monday to Friday. A 45-year-old woman with seemingly everlasting energy, Chela told us that she obtained resources for her soup kitchen from “everywhere . . . the federal government sends us stuff, and so do the municipal government and the Catholic Church. I also receive private donations. The local bakery sends us pastries, some others give us [things] for the stew.”

When we first spoke to Chela, she was cooking a *guiso de mondongo* with peas. Amid the clatter of pots and pans, she told us that she really wanted to offer *milanesas con puré*.<sup>2</sup> “That’s my dream.” She was hardly the only one in La Matera with those visions. Phrases such as “a good meal,” a “good *asado*,” a couple of “*buenas milanesas*” were repeated often during our 24 months of fieldwork in response to our questions about hopes for the future. Susana told us she was awaiting the payment from her cash-transfer program to “buy myself some good *milanesas*.” Right before the 2019 presidential elections, Ana said she was hoping that with a new government she would be able to “eat *milanesas* more often.” Then the pandemic hit, and those dreams became more modest, and more dependent on what the state is able to provide.

### Los Marginados and the State

The COVID-19 pandemic is having devastating effects in Latin America and the Caribbean. At the time of this writing, more than half a million COVID-related deaths have been recorded in the region. Most countries are experiencing deep economic crises (an average 8 percent contraction in GDP), crumbling labor markets, shrinking middle classes, and exponential growth of poverty and marginality (Benza and Kessler 2020).

As their informal sources of income vanish or shrink, poor people like Vanesa, Chela, Susana, and Cristian are—much like Lomnitz’s *marginados*—casting wider webs of connection with kin and friends in order to make ends meet. They are also reaching out to their governments for help with sheer survival and to keep their hopes—their *sueños de milanesas*—somewhat alive. ☀

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Sofía Servian studies anthropology at the University of Buenos Aires. Javier Auyero teaches sociology at The University of Texas at Austin. They are working on a book provisionally titled “*Abrumados. Política y vida cotidiana en los márgenes urbanos.*”

### Notes

1. *Milanesas* = traditional breaded beef cutlets
2. *Puré* = mashed potatoes

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# En Calma / Ki' nuk'u'x

by NATHALIA HERNÁNDEZ OCHOA

translated to Maya Kaqchikel by the poet and BALDOMERO CÚMA CHÁVEZ

## En Calma

Me quedo aquí, en calma  
Guardada, en nido  
Con la protección de las abuelas

con

El conocimiento ancestral  
Las plantas medicinales  
Las energías de los nawales  
Aquí, donde pertenezco

Fuerza, luz y solidaridad  
Sin miedo pero con precaución  
Enciendan sus velas  
Recen a los santos  
Hablen con la tierra  
Miren el cielo

Hagan lo que tengan que hacer para calmar su espíritu.

## Ki' nuk'u'x

Yikoje kan wawe  
Ki nuk'u'x pa nusok  
In kichajin ri wati't numama'

Rik'in ri loq'oläj na'oj Maya'  
Kik'in ri q'ayis aq'om  
Kik'in kuchuq'a ri ajawa'  
Wawe ri kan qitzij nusok

Tik'oje' qakowil, saqil i tiqato' qi'

Majun xib'inik pa qak'u'x  
Po niqachajij qi'

Titzija' ri ikantel  
Kixch'o' chike ri tyoxi'  
Kixch'o' chike ri loq'oläl ruwäch ulew  
Kixtzu'n chi kaj

Tib'ana' ronojel ri nik'atzin richin nikuqub'a ik'u'x. ✨



*Nathalia Hernández Ochoa is a doctoral candidate at the Teresa Lozano Long Institute of Latin American Studies (LLILAS). She is a first-generation scholar from El Salvador with a long history of family migrations, which is why she identifies with all Mesoamerican territories. As a storyteller, she seeks possibilities for joy and healing through women's voices and wisdoms. She has been learning the Maya Kaqchikel language as a FLAS awardee since 2018 with her tutor, Baldomero Cúma Chávez, aka Kawoq, a language instructor, spiritual guide, and poet/writer.*

**From the poet:** At the moment COVID-19 was declared a global pandemic in early April 2020, I was conducting research in Guatemala, living in San Pedro el Alto, traveling to Antigua, Santa María de Jesús, and San Antonio Aguas Calientes. Public transportation stopped, my research agenda was canceled, and I had to start taking my Kaqchikel classes online. The university urged us to return to the United States as soon as possible. But, at the time, I felt safer in Guatemala and decided to stay until June. This poem alludes to the sense of community and support I felt in Guatemala amid the uncertainty. The sentiment of the poem is to trust the ancestral knowledges that live within us, the knowledges we inherit and the ones we gain throughout life. I wanted to write it in Kaqchikel because that was a way for me to honor the richness of ancestral knowledge I was exposed to while conducting research in Guatemala. For that and more, I am forever thankful to Iximulew (Guatemala), its spirit, people, and places.

# Confessions of an Archives Convert

## Reflecting on the Genaro García Collection

by DIEGO A. GODOY

**V**OLUMINOUS LISTS OF BANNED OR REDACTED BOOKS, laced with sanctimonious commentary—or, early-modern Spanish “cancel culture.” The illustrated family tree of a womanizing, bald curate named Miguel Hidalgo. Op-eds fawning over every viperous protagonist of the Revolution.

Researchers will find these items and more in the Genaro García Collection. A Zacatecan politico-cum-historian, and eventual director of Mexico’s Museo Nacional de Historia, Arqueología y Etnología, García began amassing books and other items documenting the history, culture, and politics of his country at a young age—a habit he, thankfully, never broke. In 1921, a year after his death, García’s family sold his vast treasure trove of Mexicana to the University of Texas after the Mexican government had reportedly demonstrated little interest. Seven tons of manuscripts, books, periodicals, photographs, and other printed materials made their way to Austin, becoming the seeds of what would flourish into the Nettie Lee Benson Latin American Collection. It is one of the world’s premier archives for the Mexicophile.

Unlike many aspiring young historians, I was never a devotee of archives. I never revered the yellowed, brittle sheets of paper and

the “stories” they harbored. Nothing was less appealing to me than spending the better part of a workday in some record office, wearily attempting to distill something relevant from a sea of irrelevancies, surrounded by researchers whose social ineptitude rivaled my own. I had ventured into multiple repositories and each time failed to become a convert. Perhaps this is why I gravitated toward intellectual history when it came time to find my niche. I am a believer in the book and the essay—heresy to the ears of some in the historical profession.

“THERE WAS SOMETHING  
SERENELY SATISFYING  
ABOUT DELVING INTO THIS  
COLLECTION.”

Then I began my position as the Castañeda Graduate Research Assistant at the Benson Latin American Collection. The job entailed creating metadata for digitized selections from the García Collection. I considered it a simple way to add some much-needed lines to my curriculum vitae, not to mention supple-

ment my miserly graduate student salary. Yet it ended up washing away much of the aversion I felt toward archives and introduced me to another career possibility.

After the initial new-job jitters, there was something serenely satisfying about delving into this collection. I was not a visiting researcher working against the clock to find useful bits of evidence for my own studies. I was there to calmly soak it all in, and then





Campetie (detail), undated. Drawing of ships off the coast of Campeche, a port city on the Gulf of Mexico.



Biblioteca del Seminario Palafoxiano, undated. Miguel Jerónimo Zendejas 1724-1815, artist, Josephus Nava Angelopoli, engraver. Lithograph depicting an ornate library in Puebla, featuring users of the library, and a key describing where each door goes and what certain objects are for.





*Interior de la Catedral de Mejico*, undated. Hand-colored lithograph depicting the inside of the Mexico City cathedral, with congregants.

produce data, without any personal motive. Moreover, examining these raw materials of Mexican history proved to be a first-rate course in the subject—far more enlightening than any three-month-long seminar could ever be.

Writing metadata is, essentially, an element of the historian's craft. One has to sit with and scrutinize an item in order to correctly interpret it. Often, this requires a healthy dose of research. Because I was not trained as a historian of colonial Latin America, documents created before the nineteenth century required additional research to properly contextualize them, as well as a resolute eye to decipher early-modern script. Then there is the authorial question, which occasionally demands another mini investigative journey. The end products are detailed, bilingual descriptions, and other data that, ideally, facilitate the researcher's job.

I began working mostly with documents dating from about 1810 to 1920. The Images and Imprints section of the García archive consists of graphic materials, such as maps, lithographs, and posters. The Broadside and Circulars portion, on the other hand, is more textual and consists of widely distributed papers relating to Mexico's War of Independence (1810–1821) and the Revolution (1910–1920), but is no less captivating. These approximately 1,600 items are now viewable at [collections.lib.utexas.edu](http://collections.lib.utexas.edu), and materials

from the photographs, archives and manuscripts, and rare books parts of the collection are continually being uploaded.

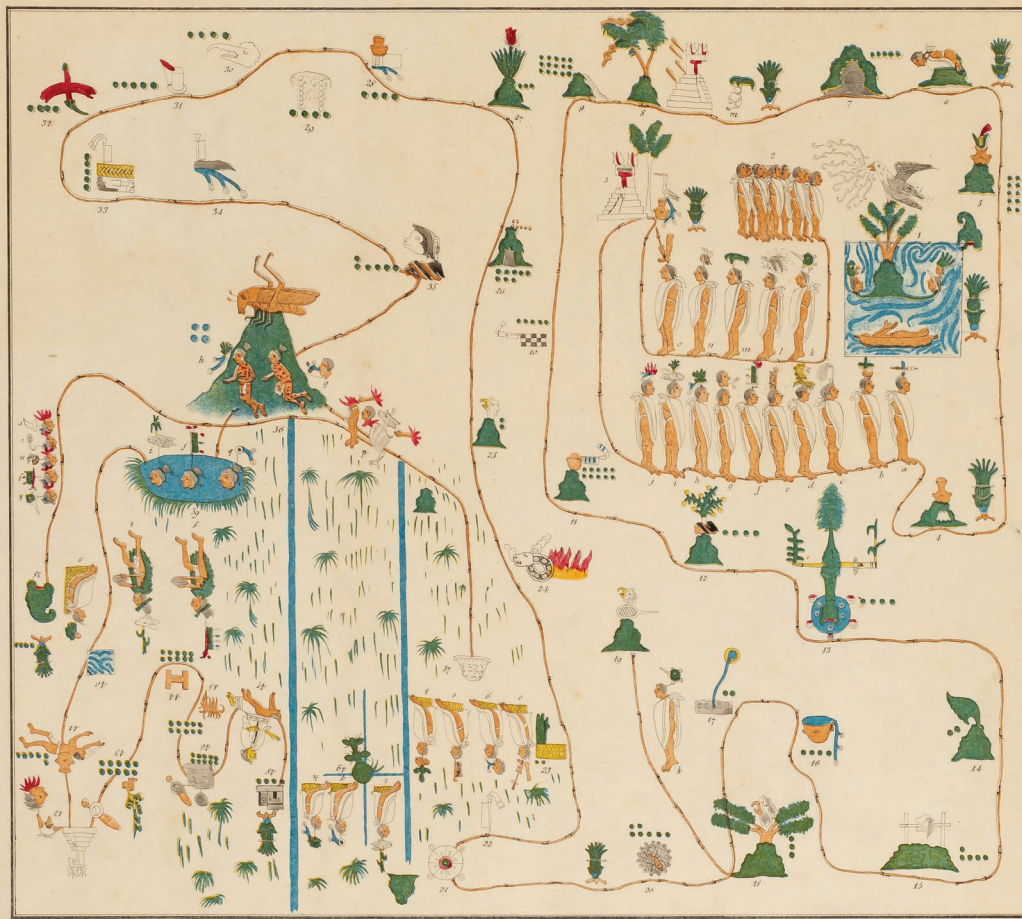
Currently on my docket are digitized selections from Archives and Manuscripts. This section contains individual historical manuscripts from the sixteenth to the nineteenth centuries. Those from the 1500s have proven to be the most challenging, not only due to my lack of paleography skills but also my unfamiliarity with early-modern Spanish grammar. But a fair share of focus and tenacity goes a long way. The “Archives” portion holds the papers of several prominent nineteenth-century characters, such as Lucas Alamán, the conservative statesman and intellectual, and Antonio López de Santa Anna, the peg-legged vendor of national territory. It will be a welcome break from my travails through the colonial era.

I am glad to play a pivotal role in the Benson's initiatives to develop its digital collections. Digitization, after all, serves to democratize research and pedagogy by making rare and remote materials easily accessible to anyone with an internet connection. Now, scholars unable to jet off to Austin from, say, Genaro García's home country of Mexico, can consult his collection from their



*Moctheusoma Xocoyotcinl, Emperador de Mexico*, undated. A. Delvaux, artist. A colored lithograph of Moctezuma (c. 1466–June 30, 1520), ninth Aztec emperor of Mexico.





En el ángulo superior derecho está Aztlan, de donde salen las tribus nahuas representadas por los jotes que tienen sus nombres en jeroglíficos; las huellas humanas indican el camino que siguieron aquéllas; los puntos notables por donde pasaron, aparecen anotados generalmente por un cerro con sus jeroglíficos. Al llegar los mexicanos a Chapultepec, cerro señalado con un chapulín, fueron perseguidos por los colhuas; pero, al fin, se establecieron en la cerroña Tenochtitlan. — Perteneció al historiador don Fernando de Alva Ixtlilxóchitl.  
 CIVILIZACIÓN: Azteca. — ÉPOCA: Precolombiana. — COMPOSITO: Papel de maguay.

*Códice Ramírez*, undated. A colored lithograph reproduction of the Ramírez Codex presently at Mexico’s National Museum of Anthropology. The drawing depicts the epic journey of the Mexica from Aztlán (illustrated in the upper-right corner) through the Valley of Mexico until they settled in Tenochtitlán. Human footprints indicate the path they followed, with notable places indicated by their logograph. The various Mexica chiefs that ascended as rulers through the ages are named in hieroglyphics along the way.

laptops. Digital content also allows for innovative exhibition practices, like online showcases with interactive features. And perhaps most importantly, digitization safeguards our cultural heritage by producing a virtual “backup.”

The digitization and metadata creation for the Images and Imprints and Broadside and Circulars materials were generously funded by the Latin Americanist Research Resources Project (LARRP), Center for Research Libraries, with additional funds provided in honor of Consuelo Castañeda Artaza and her sons. Of course, none of this could have been accomplished without the dedication of several Benson employees. David Bliss, Itza Carbajal, Robert Esparza, Mirko Hanke, Dylan Joy, Ryan Lynch, Madeleine Olson, and Theresa Polk all made indispensable contributions to the digitization and publication of these items.

It has been over two years since I began this position. I am still a devout fan of books and other easily available, published sources. But I am no longer agnostic about the pleasures of archives, at least not the one described here. 🌟

*Diego A. Godoy is a PhD candidate in Latin American history at The University of Texas at Austin and Castañeda Graduate Research Assistant at the Benson Latin American Collection. Before coming to Texas, he earned an MA in history from Claremont Graduate University. He is broadly interested in the intellectual and cultural history of the region. His particular focus is on the history of criminology, detection, and crime writing. He is author, most recently, of the article “Inside the Agrasánchez Collection of Mexican Cinema,” which appeared in the fall 2020 issue of Portal magazine.*

# The Exhibition on Your Screen

## Selected Images from *A New Spain, 1521–1821*

by ALBERT A. PALACIOS

**T**HE VICEROYALTY OF NEW SPAIN was a royal territory in the Spanish Empire formed soon after the invasion and conquest of the Aztec Empire in 1521. Even though the viceroyalty was not formally founded until 1535, the Spanish Crown set its administrative bedrock the year after the fall of Mexico-Tenochtitlán. In 1522, Holy Roman Emperor Charles V established the Captaincy-General of New Spain, and in 1527, he created the Audiencia of Mexico, a royal court with judicial, executive, and legislative powers. In parallel, the Catholic Church appointed bishops and organized the dioceses of Tlaxcala-Puebla and Mexico in 1525 and 1530 to acculturate the Indigenous people. Collectively, the overlapping royal and ecclesiastical governments instigated and oversaw the colonization of North and Central America.

Throughout the centuries, this colonial bureaucracy became more complex as the imperial expansion unfolded. By the eighteenth century, the viceroyalty comprised five royal *audiencias* and over twelve Catholic dioceses. Together, these territories covered a vast area that included present-day Mexico, Central America, Cuba, Santo Domingo, Puerto Rico, Florida, the U.S. Midwest and Southwest, California, and the Philippines.

New Spain started its final century when the end of the Hapsburg dynasty led to the ascension of the French Bourbon house in 1700. Through an empire-wide reorganization known as the Bourbon Reforms, the incoming monarchy revoked regional privileges in order to centralize power in Europe. This shift worsened the ongoing marginalization of *criollos* (American-born Spaniards) in the political, economic, and religious administration of the viceroyalty, straining the king–vassal state relationship. The draining

of American coffers to fund the Bourbon Crown’s European wars, coupled with the monarchical crisis caused by the Napoleonic Wars (1803–1815), eventually sparked an independence movement in Mexico and throughout Latin America. After a protracted war for independence (1810–1821), the Viceroyalty of New Spain dissolved to give way to a new Mexican Empire under a turncoat army general, Agustín de Iturbide.

*A New Spain, 1521–1821*, an online exhibition, traces the cultural, social, and political evolution of the Viceroyalty of New Spain from the fall of Moctezuma’s Mexico-Tenochtitlán in 1521 until the rise of Iturbide’s Mexican Empire in 1821. Divided into thematic sections, the exhibit explores a wide variety of topics and issues, including imperial expansion and defense; identity formation and negotiation; and cultural continuity, transculturation, and resistance in *novohispano* society. The following are selected materials from the online exhibition.

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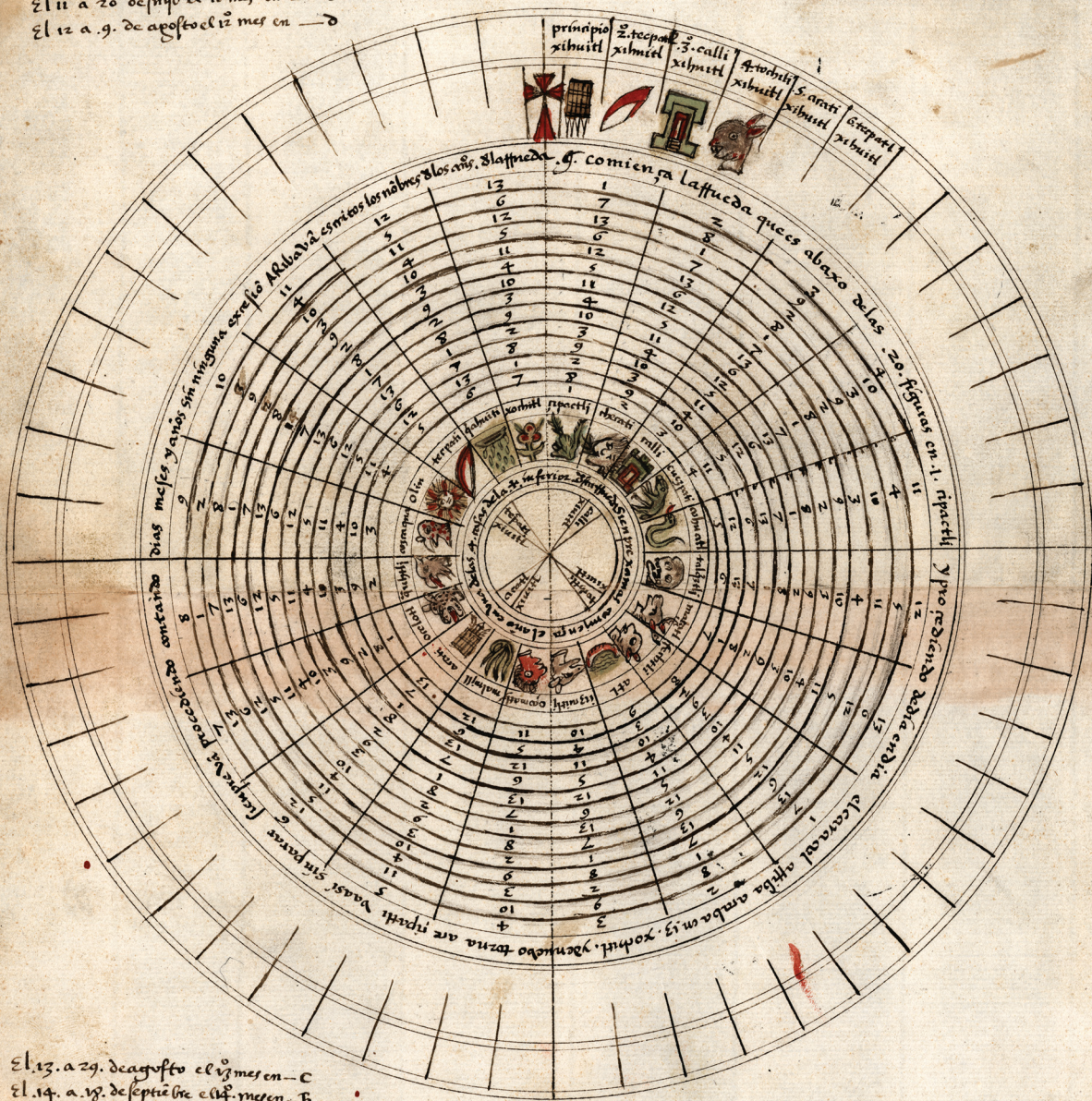
**Indigenous Worldviews** — Nahua calendar cross-referenced with the Julian calendar, Fr. Toribio Motolinía, 1549. The Aztec Empire, headed by the Triple Alliance of the Tenochtitlán, Texcoco, and Tlacopan city-states, comprised countless ethnic communities. A shared language—Nahuatl—and the movement of ideas, people, and goods it facilitated, made the Alliance’s sphere of influence and domination into an empire. The text on the left translates the Nahua “months” with Western dates. The wheel diagram charts the intertwined cycles of days and months in relation to the four main Nahua years: Reed (year 1), Flint Knife (year 2), House (year 3), and Rabbit (year 4).



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- El 5.º a.º de mayo comienza su 5.º mes .D
- El 7.º a.º de mayo el 7.º mes en .c
- El 8.º a.º 21. de mayo el 8.º mes en .b
- El 9.º a.º 10. de junio el 9.º mes en .A
- El 10. a.º 30. de junio el 10.º mes en .ff
- El 11 a.º 20 de julio el 11.º mes en .c
- El 12 a.º 9. de agosto el 12.º mes en .D

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anda en 52. añ año de 1549. esta en la figura 5. rali xiuitl es.



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El 16 a.º 28 de octubre el 16.º mes en .G  
El 17 a.º 17 de noviembre el 17.º mes en .ff  
El 18 a.º 7 de diciembre el 18.º mes en .c  
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**Invasion of Mexico** — Lienzo de Tlaxcala, ca. 1530–40. The Benson preserves a rare Indigenous perspective of events that led to the downfall of the Aztec Empire—the *lienzo* (canvas) of Tlaxcala. During the conquest, European invaders forged agreements with powerful Indigenous groups. The item illustrates the 1519 meeting between Xicoténcatl I, the Tlaxcalteca political head, and Hernán Cortés, enabled by the language interpretation of Malintzin, an Indigenous woman. The meeting resulted in the most decisive of these Indigenous-European alliances.

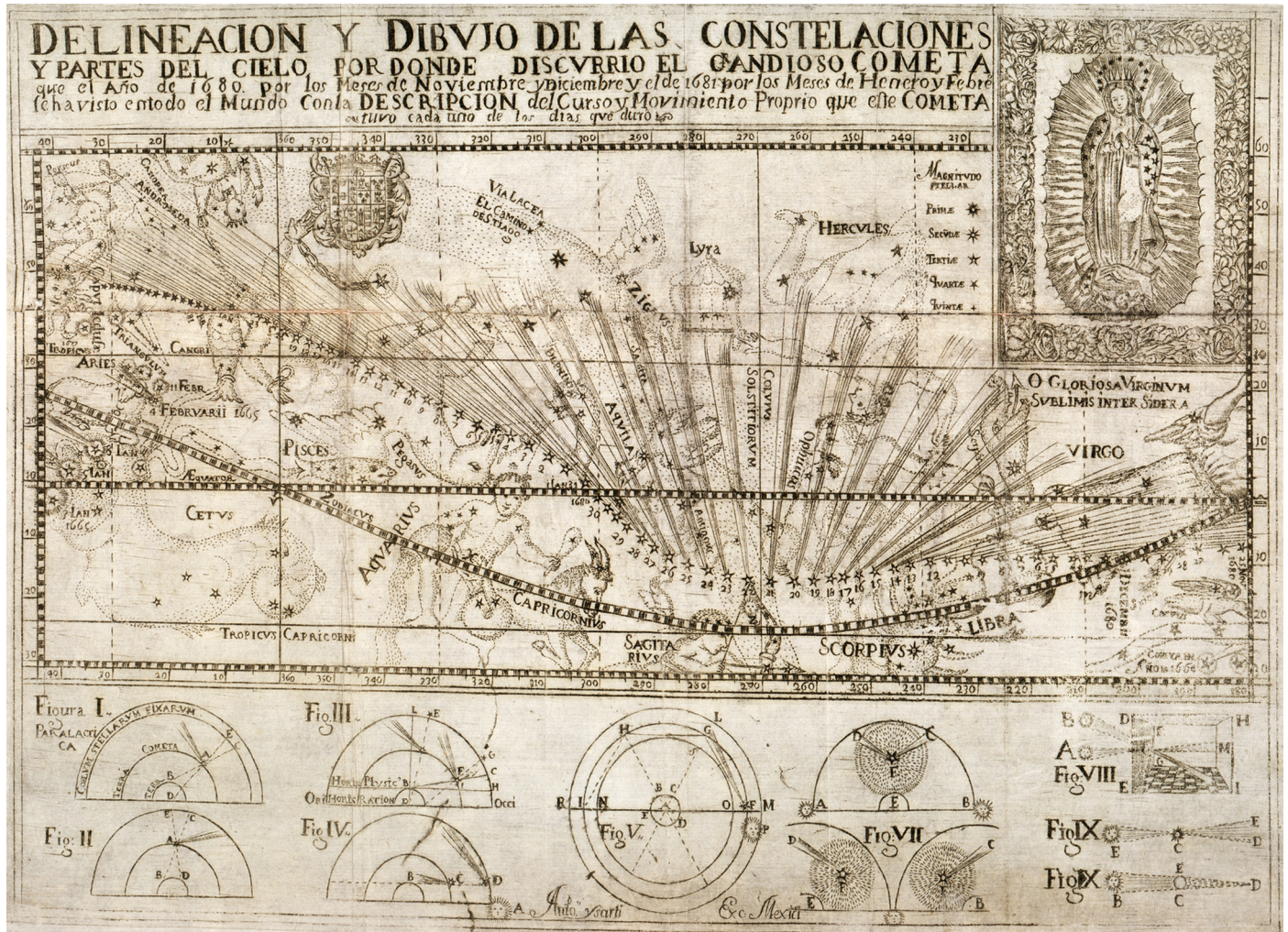


**Cults of the Virgin** — Map showing the Virgin of Guadalupe shrine complex and valley, José María Montes de Oca (c. 1780–99). Handmade colored map. The artist included the surrounding towns of Tecoman, Santa Isabel, San Juanico, and Santiago Saculco. The original shrine, atop Tepeyac Hill, and the basilica at the base, occupy the righthand side of the composition.

(Top) Ex-Stendahl Collection, Benson Latin American Collection; (bottom) Rare Map Collection, Benson Latin American Collection



**Spiritual Conquest** — “Nova delineatio sericissimae San Didaci Provinciae in Nova Hispania,” Antonio Isarti (engraver), 1682. Catholic priests arrived on the heels of the European invaders to start the religious conversion of the Indigenous. Throughout the sixteenth century, the Franciscan, Dominican, and Augustinian religious orders grew, establishing convents throughout New Spain. This map delineates the Discalced Franciscan Province of San Diego of Mexico in 1682, which contained fourteen convents across the region between Aguascalientes and Oaxaca. Published in Baltasar de Medina, *Chronica de la santa provincia de San Diego de Mexico* (Mexico: 1682).



**Reading the Sky for Signs** — Diagram tracing the trajectory of the Great Comet of 1680 through the skies, with a depiction of nearby constellations, Eusebio Francisco Kino, 1681. A particular star—Kirsch’s Comet—would divide Mexico’s lettered elite when it crossed the American skies in 1680. Attempting to appease the masses, Creole polymath Carlos de Sigüenza y Góngora wrote the polemic *Philosophical Manifest against the Comets* (1681) to demystify these celestial bodies. Defending conventional thought, Italian Jesuit priest Eusebio Kino wrote *Astronomical Exposition of the Comet* (1681), in which he illustrated the comet’s trajectory.

(Top) Rare Map Collection, Benson Latin American Collection; (bottom) Rare Books and Manuscript Collection, Benson Latin American Collection





**Financing an Empire** — Tribute entry from the Santa María *barrio* (detail), unidentified Indigenous author, ca. 1550. Tribute from the Indigenous communities funded New Spain's colonial power structures. They contributed foodstuffs, textiles, cacao beans, and animals to *encomenderos* and royal officials, who would then affix a monetary value to the goods. The communities of Atltaca (San Pablos), Tula, Santa María, and Iztacalco paid tribute with birds, cacao beans, fish, game, and clothing adornments. This illustration shows accounting entries 16-18 and is part of a larger record of tributes that also contains hand-colored figures.



**Illustrating Nobility** — *La Virgen con el niño y la familia González Becerra*, unidentified artist, 1775. Spaniards had to prove “blood purity”—or the absence of Jewish, Muslim, and African ancestry in their lineage—to qualify not only for nobility, but also for religious and civic offices in New Spain. This painting, which depicts the González Becerra family with the Madonna and Child, was appended to the “legitimacy and blood purity” file of Ramón González Becerra.



**Printed Weapons** — “Spiritus divini supreme: Evangelizare paupribus misitme esa” (The Supreme Holy Spirit Has Sent Me to Evangelize), Jerónimo de Mendieta, 1571, in *Historia Eclesiástica Indiana*. A Franciscan friar points at depictions of the Via Crucis, or the Stations of the Cross, as he preaches at Indigenous catechumens. The printed book was key to the “spiritual conquest” of the Indigenous. The Spanish Catholic monarchy contracted with Sevillian publisher Juan Cromberger to bring printing technology to Mexico City in 1539.

(Top) Genaro García Manuscript Collection, Benson Latin American Collection; (bottom) Joaquín García Icazbalceta Manuscript Collection, Benson Latin American Collection





**The Power of Indigenous Blood** — Genealogía de Don Francisco Cortés, “Yzquiguacal,” unidentified artist, ca. 1724-1727. Indigenous elites often presented genealogical diagrams as evidence in viceregal courts to support land claims, appending them to maps to prove their connection to pre-conquest nobility and to disputed territory. This genealogy from Tepeojuma, Puebla, gives special emphasis to Yzquiguacal, ancestor of Don Diego de Ordás, who is pictured center-left with a symbol of three pink flowers. It also contains numerous representations of Indigenous persons with symbols of animals, plants, structures, and flowers.

View *A New Spain, 1521–1821* in its entirety at [exhibits.lib.utexas.edu/spotlight/a-new-spain/](https://exhibits.lib.utexas.edu/spotlight/a-new-spain/). The online exhibition opened in spring 2021, with new installments released over the course of several months. The materials on display are from the Benson Latin American Collection, The University of Texas at Austin, with contributions from the C. L. Sonnichsen Special Collections Department, The

University of Texas at El Paso, through a collaboration funded by a Department of Education Title VI National Resource Center grant. ✨

*Albert A. Palacios, PhD, is a historian and the LLILAS Benson digital scholarship coordinator. He is curator of the online exhibition series A New Spain, 1521–1821.*



# Dr. Manuel G. Galaviz

## From Undocumented Youth to Scholar and Mentor

*interviewed by* SUSANNA SHARPE



**D**R. MANUEL (MANNY) G. GALAVIZ will join the Division of Cultural Anthropology at California State University, Fullerton (CSUF), as a tenure-track assistant professor in fall 2021. Dr. Galaviz earned his PhD in Sociocultural Anthropology from The University of Texas at Austin in December 2020. His master's degree is in Latin American Studies from the Teresa Lozano Long Institute of Latin American Studies (LLILAS). From 2019 to 2020, he lectured in the Department of Sociology at Chapman University. Dr. Galaviz is a board member of LibroMobile Arts Co-operative & Bookstore in Santa Ana, California, and host and editor of LM Voices' Scholar Holler Podcast.

*Where were you born and where did you grow up?*

I was born in Guadalajara, Mexico, and for the first four years of my life I lived in San Agustín, Jalisco. When I was four, my family migrated to Southern California. Ultimately, we ended up living in the small town of Ramona, California, high up in the mountains of rural North County San Diego. Ramona is where I attended school, graduated high school, and lived into my mid-twenties. My family still lives there, including my baby nephew, who was born the same week I accepted the CSUF faculty position.

*As a first-generation scholar as well as an immigrant, you have spoken about the obstacles facing you and others like you in the world of higher education. When did you first realize that you wanted to go to college, and then grad school?*

Growing up, I had no personal connections or access to anyone (outside of schoolteachers) who had earned a college degree. My



father and mother didn't have access to an education beyond Mexican primary schooling, yet they often encouraged me to go to college. After all, my parents migrated to the U.S. so we could have access to the opportunities that had not been available to them in Mexico. As working-class undocumented immigrants, my parents didn't really know what college was, what it required, nor how to enroll or thrive in such an environment. Complicating matters was the fact that I too was undocumented. In the late 1990s there was no Deferred Action for Childhood Arrivals (DACA) or AB 540 program.\* Furthermore, my high school guidance counselors were not equipped to mentor undocumented students. So, rather than taking advanced placement or college prep classes in high school, I was encouraged to take vocational courses like auto body repair, welding, and construction technology. From early on, I was made to believe that college was not a viable option for me.

Fortunately, my family and I were granted U.S. residency in September 2001, the same year I graduated high school. Soon after receiving "legal residency," I enrolled in community college, but I placed in the lowest mathematics and English classes available. I had to catch up to actual college-credit courses, which took me over three years. In that time, I grew frustrated with myself. I was also in my early twenties and foolishly wanted material things like a new car. I ended up getting in debt by buying a new car. To pay for it, I had to start working construction, hanging drywall. So, I was installing drywall between 2004 and early 2009. Although I was technically enrolled in community college, I was not fully invested in completing my undergraduate degree—I was just working.

The rather unfortunate economic recession that forced thousands to lose their homes in 2008, allowed me to return to college as a full-time student. I was laid off from my construction job in January 2009. Around the same time, my mother completed her *secundaria* (equivalent to middle school) education through a program sponsored by the Mexican Consulate. She invited me to be her *padrino* at her graduation ceremony. I was overwhelmed with joy and pride at my mother's achievement. Her dedication in advancing her schooling further inspired me to return to community college and ultimately transfer.

By 2010, I completed all the requirements to transfer into a bachelor's degree-granting institution. I graduated with departmental honors from California State University, San Bernardino (CSUSB), with my bachelor of arts degree in Anthropology in June 2012. At CSUSB, I became aware of graduate school. I met Dr. Kathy Nadeau, who eventually became my mentor and undergraduate thesis supervisor. She was the first professor who encouraged me to conduct original research. Under her guidance, I produced my undergraduate thesis, an ethnography titled "Chicano Park and the Chicano Park Steering Committee: History, Myth, and Identity." My undergraduate research project ultimately led to much broader questions concerning Chicana/o/x cultural politics in the San Diego-Tijuana Transborder Region. I consider myself rather fortunate to have been able to answer those questions in my 2015 LLILAS master's thesis and later in my 2020 Anthropology dissertation.

### ***What sorts of people and factors encouraged you? Discouraged you?***

While programs like DACA and AB 540 are not perfect, they are of paramount importance because they offer some hope and opportunities for many undocumented youths. I strongly believe that my high school guidance counselors were ill-equipped in the late 1990s to deal with undocumented students interested in pursuing college. My guidance counselor's ineffectiveness discouraged me from even trying to do well in my academic course work. Instead, I put all my energy into the vocational training, as attending college was something that I could not envision. In retrospect, my greatest discouragement to pursue a college degree early on came from myself, by believing that I was only capable of manual labor and nothing else.

My perspective and vision for myself changed years later. Encouraged by the realization that as a Mexican American and formerly undocumented construction worker I was disposable to the industry, as well as by my mother's graduation ceremony, I made the conscious decision to return to college full time. I have not regretted that decision. I have learned much about myself and the world. I have also met fascinating, intelligent, beautiful people, among them my wife, who has only offered the utmost support, love, and encouragement.

### ***Please describe your latest interests and plans for future writing and research.***

My dissertation examined space and mobility in the militarized California-Mexican borderlands. Along with my experience as a construction worker, this led me to my latest research on displacement, alienation, and the labor of undocumented migrants living and working in gentrifying cities, like Santa Ana, California. I am in the process of developing an ethnographic project that will examine gentrification through the lens and use of undocumented labor, specifically *drywalleros* (drywall hangers/installers). While I am thrilled to start my new research, I also plan to revise, edit, and convert dissertation chapters into articles for publication.

### ***You have said that your scholarship and your upbringing are intertwined.***

On New Year's Eve 1987, I became undocumented. I was four years old. My uncle, who was 16 at the time, carried me while he and my mother crossed clandestinely through the hills west of the San Ysidro Port of Entry into the United States. I grew up hearing my border-crossing story. To this very day, my uncle calls to remind me of how long it has been since we crossed. I would also hear other stories of places where relatives or friends had been deported because they came across a Border Patrol agent. Those were place-based stories that told me and my family of specific locations that presented a potential risk of deportation. In graduate school, and with the guidance of Professor Martha Menchaca, I





Playas de Tijuana Mural Project on the Mexican side of Friendship Park, 2019.

Photo by Manuel Galaviz



was able to advance questions on the politics of space, access, and mobility that built on my lived experience as an undocumented youth in the California-Mexican borderlands. Through my doctoral research, I was able to better understand myself, why my family had to migrate to the U.S. in the first place, and how we negotiated our spatial mobility in the border and military city of San Diego, California. So, indeed, my scholarship is deeply intertwined with my former undocumented social position in the United States.

***You are part of ARCUS Leadership, an organization that supports cultural heritage and historic preservation.***

After completing my master's degree, I interned with the National Park Service's National Historic Landmarks Program, supported by the Latino Heritage Internship Program (LHIP) and Hispanic Access Foundation. My knowledge of the social history of San Diego's Chicano Park positioned me to co-author the park's nomination for National Historic Landmark status. In 2016, Chicano Park became a National Historic Landmark. Having played a significant role in Chicano Park's landmark designation, I began to consult on Latinx historic preservation efforts, particularly on sites threatened by gentrification. Yet the trauma of having been undocumented has not escaped me. I often feel like an imposter, so I decided to apply to the ARCUS Leadership Fellowship in hopes of gaining more training in the field of historic preservation. ARCUS has taught me practical skills in interpreting and advocating for Black, Indigenous, people of color (BIPOC) historic places, and this work has affirmed that, indeed, I am a preservationist.

***You are host of Scholar Holler Podcast, in which you interview first-generation scholars about the experience of pursuing graduate degrees. How did the idea for the podcast come about, and what have you learned through producing and hosting it?***

The idea for the podcast came about from my cousin asking me for a letter of recommendation to support his application for a plant biology master's program. The problem was that I am related to him and I know nothing about plant biology, so I had to explain how I was not the ideal person to write a letter on his behalf. Weeks later, a similar situation happened, this time with the daughter of a friend. My friend's daughter was unable to secure all her letters of recommendation for a doctoral program, so she asked me. Again, I was not the ideal person to write a letter of support on her behalf. Responding to both those situations, and broadly inspired by the pandemic—it seemed like everyone was podcasting during the stay-at-home mandates—my wife and I decided to produce a podcast especially tailored for first-generation working-class undergraduate students as part of LibroMobile Arts Co-op's many community-based programs. LibroMobile was able to connect me to a tech-savvy youth who handles the technological production of Scholar Holler Podcast, while I do the recordings and some editing, as well as selecting the themes and guests for each episode. Having completed the first season of Scholar Holler Podcast, I realized that editing audio is extremely soothing, but more importantly, I realized that first-gen scholars and future scholars are not alone—there is a thriving community of us out there!



Manuel Galaviz and Sarah García in Chicano Park, on their wedding day, June 23, 2018.

***What can students of Dr. Galaviz expect this coming fall?***

In the fall, I teach Introduction to Cultural Anthropology, and an advanced undergraduate seminar-style course, Globalization and Culture Change. For both courses, I am using books and texts written by minoritized scholars or that focus on the local region. In spring 2022, I am teaching Anthropology and Religion, and I plan to assign Jonathan Calvillo's *The Saints of Santa Ana*, an ethnography of race, ethnicity, and religion in Santa Ana, California. As a Latinx Chicano professor, I am committed to advancing racial justice in all its intersectional forms in my scholarship and teaching. That is what my students can expect.

***Any final remarks?***

I would like to thank LLILAS Benson for all the support throughout the years. Although my PhD is in Anthropology, LLILAS Benson is where I felt most at home. It is where I realized I was a scholar and gained the confidence to pursue my PhD. The staff, faculty, and the students always made me feel welcomed. Honestly, UT would not be UT if it were not for LLILAS Benson. 🌟

\*AB 540, signed into law in October 2001, authorized undocumented students to pay in-state tuition at public colleges and universities in California, provided they met certain criteria.



# Dr. Adela Pineda Franco

## First Latin American Woman to Lead LLILAS



**A**DELA PINEDA FRANCO, a scholar in the humanities, joins the Teresa Lozano Long Institute of Latin American Studies as its new director beginning fall 2021. Dr. Pineda Franco comes to The University of Texas at Austin from Boston University, where she was a professor in the Department of Romance Languages and director of Latin American Studies at BU's Frederick S. Pardee School of Global Studies. She also joins the faculty of the UT Department of Spanish and Portuguese.

Pineda Franco's arrival at LLILAS represents the start of a new chapter in her academic life, as well as a return to a place of significance. She earned her master's and doctoral degrees from UT Austin, the former in Latin American Studies from LLILAS and the latter in Comparative Literature. As the first Latin American woman to lead the institute, she takes the reins at a pivotal moment: after a brief reprieve, the U.S. continues to face uncertainty in the COVID-19 pandemic, along with much of the rest of the world, including Latin America. Via Zoom and e-mail, Pineda Franco talked about some of the challenges and opportunities of her new position, as well as her vision for the future of Latin American Studies.

Dr. Pineda Franco began our conversation discussing what she perceived as the biggest challenges in Latin American Studies. What stood out was her belief that in part due to globalization, Latin America represents the convergence of multiple, ever-changing realities that make their presence felt throughout the world. Nevertheless, while globalization has brought Latin Americans from all walks of life to every corner of the globe, it also brings a certain precarity to the future of Latin American Studies as an academic area. In response, Pineda Franco turns this notion on its head. Now more than ever, this interdisciplinary field affords students and scholars an array of critical lenses through which learning, teaching, research, and activism can take place. LLILAS Benson epitomizes the horizontal, twenty-first-century approach to learning from Latin America and Latin Americans—an approach that is full of promise and possibility. (The following excerpts have been edited and condensed.)

— Susanna Sharpe



### The Role of Latin American Studies in a Multipolar World

Latin America cannot be regarded exclusively in terms of a cartographic demarcation. It is also a social and cognitive construct, rooted in daily practice; an incessant process of becoming, entangled in geopolitical and economic uncertainty; the habitat of radically divergent communities; a lively organism defined by political contestation and social struggle. At its core lies a permanent effort to democratize knowledge and society. Latin America has also been the ground of fertile ideas; meaningful art and literature; and a powerful lens to see the world otherwise.

It is not surprising that, today, the interdisciplinary field of Latin American Studies engages with a range of scholarly paradigms in order to illuminate the role of the global south in decolonizing our ideas of science, history, progress, globalization, and democracy. Tracing the circulation of political projects, social movements, and intellectual pursuits between countries and continents; reassessing the myriad indigenous responses to the global logic of neoliberalism; and celebrating the worldwide repercussions of Latin American art and literature, particularly the exorbitant success of female writers in the contemporary global arena, cannot but affirm the vital role of Latin American Studies as a hub of interdisciplinary collective efforts to bridge epistemological paradigms in advancing the social good in and beyond the region.

In a multipolar world system that demands cross-regional perspectives, Latin American Studies should not only study the region's complexities and transnational impact, but should also become a fundamental vantage point to tackle the challenges of globalization.

COVID-19 has brought awareness to the urgent need to think globally without neglecting regional concerns. The pandemic has also taught us that academia cannot be isolated from civic life. This is exactly what LLILAS Benson has pursued throughout the years. Through its multiple public arenas, including the annual Lozano Long Conference, the Foro Urgente, and the curated exhibitions at the Benson Collection, LLILAS Benson provides Latin American perspectives on contemporary global challenges. The idea that LLILAS is not only preserving knowledge but is actively engaged in social change and historical movement is of great interest to me and something I will continue to work on.

### Texas, the Gateway to Latin America

The Teresa Lozano Long Institute of Latin American Studies and the Nettie Lee Benson Collection irrigate not only the entire UT system, but also myriad organizations and communities in and beyond the U.S. and Latin America. Texas itself is of paramount importance for Latin America. I think of the Texas–Mexico border as an emblem of the world today. It envisions measures of biopolitical control, but it's also one of the most fluid regions in the world. It is a place where art is coming to fruition in relationship with social justice. The importance of the border is such that an institute located in Texas should address not only U.S.–Mexico relations, but should exist as a paradigm of Latin American relations with the United States. I aim to continue generating multipolar perspectives on the study of Latin America. For me, this is the most important aspect of Latin American Studies today.

This brings me to the Benson. I cherish the Benson. It was my home during my years as a graduate student. The Benson and the institute have a synergy. They nurture each other. And for me, the Benson is an exemplary library, as a horizontal knowledge provider that is engaging with Latin American libraries and archives. This is very exciting because the Benson is also bringing other libraries (archives) in Latin America to Texas and vice versa. So if the U.S.–Mexico border is compromised by controls, I think the Benson has opened up the borders between Latin America and the United States, and this is really something that I would try to enhance.

LLILAS Benson is crucial to UT Austin in the university's new status as a Hispanic-serving institution. UT is a world-class public university, situated in the heart of Texas, in close proximity to the U.S.–Mexico border, and thus unavoidably connected with the pulse of Latin American history, U.S.–Latin America relations, and the legacies and accomplishments of the Hispanic/Latino population in the United States. As director of LLILAS, I aim to promote scholarly and public programs that engage the UT community with the history and culture of the Hispanic population in Texas and the U.S., while seeking to empower UT students of Latin American descent.

### The Significance of an Interdisciplinary Degree

My academic focus is the humanities and literature. However, I believe that by opening up academic frameworks, you can have a more critical understanding of what you are studying. An interdisciplinary perspective aligns with the growing tendency to explore cross-regional perspectives. A wide comparative perspective of global processes, enlightened by a deep contextual understanding—language, culture, history—of Latin America should remain a priority in the curriculum at LLILAS. The mission of the PhD, the master's, and the undergraduate major is to understand the connection between academia and society from an interdisciplinary perspective. The fact that LLILAS has a core Latin American Studies faculty is an enormous advantage for the graduate program, because it provides students with continuous guidance and mentoring.

I have an idea of Latin America as a cosmopolitan vantage point. I say this because of my academic work and also because of my personal background. For example, through my father, I learned there are many Mexicos. He was from Tehuantepec, a city with a strong Indigenous Zapotec identity yet with poor resources. In high school, he and his brother were sent by their mother to study in Mexico City. My father was always a stranger in Mexico City, and then in Puebla, where my mother is from. Looking at the universe of my two parents, who came from two very different realities within the same country, I noticed that their strength was precisely that they did not embrace a chauvinist perspective about Mexico. This ability to navigate the contradictions of Mexican identity, but at the same time to take pride in who they were, is what I think of as cosmopolitanism. An institute of Latin American Studies in the United States has many people with similar stories. When I got to LLILAS as a master's student, I learned that Latin America was many people, but they had a common goal, which was to envision a better future for Latin America and the world. ✨



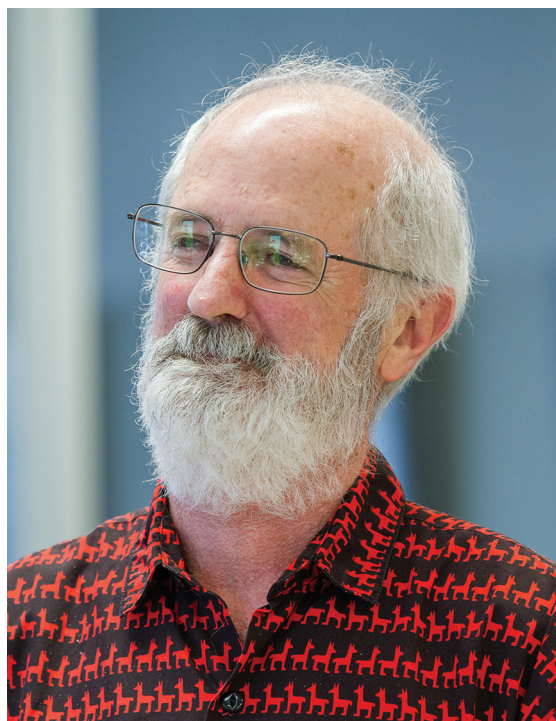
# Dr. David Block III

LLILAS BENSON MOURNS the passing of friend, scholar, and former colleague David Block III, on June 15, 2021. Block was head of the Benson Latin American Collection from 2009 until his retirement in 2014.

Born in San Diego, California, in 1945, Block grew up in Arkansas, where he earned a bachelor's degree from the University of Arkansas. He served for three years in the Peace Corps in Bolivia, igniting his lifelong interest in Latin America. He earned his PhD at The University of Texas at Austin, where he studied with historian Nettie Lee Benson. During his 30-year career as a Latin American librarian, Block worked at Cornell University and at UT's Benson Collection. He also served as president of the Seminar on the Acquisition of Latin American Library Materials (SALALM).

Block was a sought-after expert on the Andean region and the author of the book *Mission Culture on the Upper Amazon* (1994), which won the Conference of Latin American History's Howard Cline Memorial Prize and was included in *Obras de la biblioteca del bicentenario de Bolivia*. He also penned the introduction to *A Library for the Americas* (2018), a contributed volume that showcases the Benson's history with essays and rich illustrations.

Upon his retirement from the Benson in 2014, Block spoke about his time at the Benson as "the high point of my 35-year career." One of the most significant events during his tenure was the establishment of the LLILAS Benson partnership in 2011, in which Block played a key collaborative role. "David's accomplishments during his relatively short time at the Benson are too many to list," says Benson director Melissa Guy. "He was a master bibliographer and



scholar, and traveled throughout Latin America to secure materials for the collection. Most significantly, he was instrumental in launching and nurturing the LLILAS Benson partnership, now in its tenth year, working alongside LLILAS Benson director Charlie Hale to find new ways to link the world-class collections of the Benson to the top-tier scholarship and teaching of the Teresa Lozano Long Institute of Latin American Studies. That, in and of itself, is quite a legacy."

Prior to his colleague's retirement, Hale reflected on Block's personal qualities: "David cares deeply about others: he is gentle, compassionate, and

kind, whether with a co-worker of many years or a stranger who happens into the Benson; he is scrupulously conscientious: holding himself to bedrock ethics and values, with no sense that this gives license to judge others; and his manner exudes an egalitarian ethos, always willing to step up to assure that collective goals are met, inspiring others by his example, and by the sheer pleasure of working at his side."

The LLILAS Benson family extends our deepest condolences to David's family. He left an indelible mark on many of us as both as a scholar-librarian and a human being, and we are so grateful. 🌟

*It is David's family's request that those wishing to honor him consider a donation to the Nettie Lee Benson Collection, Benson Centennial Endowment: [bit.ly/Benson100](https://bit.ly/Benson100). Check donations may be sent to TEXAS Development, PO Box 7458, University of Texas at Austin, Austin, TX 78713. Please make check payable to: The University of Texas at Austin and specify in memo: UT Libraries – Benson Centennial Endowment.*



# A Centennial Gift

## Honoring One of the Benson's Own

**T**HE YEAR 2021 MARKS THE CENTENNIAL of the Nettie Lee Benson Latin American Collection, bringing promise of a triumphant future and cause for celebration today. Former

head librarian Ann Hartness, renowned for her 38-year career at the Benson and her contributions to Brazilian studies, is being honored by her son and daughter-in-law Jonathan Graham and Elizabeth Ulmer, who have made a remarkable donation to the collection in homage to their mother. In recognition of their generosity, the Benson's main reading room will be named the Ann Hartness Reading Room.

A specialist in Brazil, Hartness is credited with increasing the depth and breadth of the library's holdings in Brazilian materials during her tenure. "Ann Hartness is synonymous with Brazilian collections at the Benson," said Benson director Melissa Guy. "It was through her tenacity, in-depth knowledge, and personal relationships that the library built a strong foundation for the study of Brazil at UT Austin."

To continue the family legacy, the couple have directed a portion of their gift to establish the Jonathan Graham and Elizabeth Ulmer Fund for Library Materials on Brazil, an endowment to enhance the collection in the field of Brazilian studies. Graham and Ulmer have dedicated the remaining portion of their gift to create the Ann Hartness Benson Collection Matching Fund. Through this fund, Graham and Ulmer will match other donors' gifts to new or established endowments in any area at the Benson, dollar for dollar. Graham and Ulmer's philanthropic contribution is the most outstanding of its kind in the 100-year history of the Latin American Collection at UT Austin.

### Grand Opening of the Ann Hartness Reading Room, Spring 2022

The gift honoring Hartness comes at an auspicious moment. To honor the Benson

Centennial, UT Austin has invested in an interior redesign of the Benson's main reading room—the first since its construction in 1971. The 6,734-square-foot room is the main entrance to the library and

the heart of a space frequented by students, faculty, and scholars from around the world. After renovations are complete, this beloved place will reopen as the Ann Hartness Reading Room in spring 2022.

"Elizabeth and I are pleased to support the Benson and, in particular, to help ensure that its collection of Brazilian materials will continue to grow and be well curated for years to come," said Jonathan Graham. "For many decades, our family has delighted in the incredibly varied intellectual and cultural life of Brazil. We hope many generations of scholars will benefit from access to the materials my mother, Ann Hartness, collected over the course of dozens of trips to Brazil and the many more collection trips that our gift will make possible in the future."

"This generous gift to honor Ann Hartness recognizes her vast contributions to Latin American Studies at The University of Texas at Austin, and to the development of one of the world's foremost repositories of history and culture in the Americas," said Vice Provost and Director of the University of Texas Libraries Lorraine J. Haricombe. "That this comes amidst our celebration of the Benson's centennial year is fitting given Ann's abiding connection to the library and her commitment to its future growth and preservation as the premiere resource for a greater understanding of Latin America."

Guy couldn't agree more. "All of us at the Benson are humbled by and grateful for this transformative gift, which will allow us to showcase Brazil through continued partnerships with local communities, acquisitions, exhibitions, and so much more. I am thrilled to celebrate and honor my friend by naming our primary public gathering space in her honor—a worthy tribute to Ann's legacy." 🌟



Ann Hartness



Jonathan Graham and Elizabeth Ulmer





*Franciscano rodeado de animales* (Franciscan missionary surrounded by animals), Giovanni Girolamo Frezza (engraver), ca. 1697.

# 2022 Lozano Long Conference

## February 24–25

In honor of the centennial of the Nettie Lee Benson Latin American Collection, the 2022 Lozano Long Conference initiates a conversation on archives with Latin American perspectives and practices. Archives, broadly speaking, are sites where the collection, organization, and processing of documents and objects have preserved memories of diverse pasts—or worked to silence them. Archives also serve as repositories of knowledge and spaces of interpretation where we can uncover and reshape past and present power relations.

The Benson Latin American Collection at The University of Texas at Austin offers a unique archival vantage point to study the colonial, republican, and modern histories of Latin America and the Caribbean. From that platform, this interdisciplinary conference will explore evolving practices, philosophies, and politics of archival work; identify ways to improve access to cultural heritage; and foment community engagement and empowerment. It brings together leading and up-and-coming scholars, archivists, social activists, and digital humanities practitioners. In assembling this diverse group, the organizers seek to strengthen archival networks while also activating dialogues between and among U.S., Iberian, and Latin American academic communities working on and with archival materials.

While significant scholarly work has engaged in the “archival turn,” and pioneering scholarship has considered the role of archives for the North Atlantic world, relatively less consideration has been given to the early-modern Iberian Atlantic and subsequent Latin American and Caribbean worlds. This, despite the fact that Latin American archives have historically played critical roles in state-building processes, enabling academic research, safeguarding national memory creation, empowering communities, or even contributing to post-conflict reconciliation efforts. Furthermore, recent

developments in digital humanities related to Latin America and the Caribbean are expanding and reformulating archival practices of display, outreach, and collaboration in ways that seek to democratize access. In short, centering the conference on Latin America allows for a rethinking of archival practices and their ethical and political implications on a global scale. ✨

Conference organizers: *Lina Del Castillo, Associate Professor, History and Latin American Studies; Rafael Nieto-Bello, PhD student, Department of History; Camila Orderica-Bracamontes, PhD student, Department of History*

## The Benson at 100 Podcast Celebrates the Library’s Centennial

In celebration of the Benson centennial, Head of Collection Development Daniel Arbino and LLILAS Benson Associate Director Pilar Zazueta have collaborated on a bilingual podcast series that highlights the collection. The inaugural episodes, “Nettie Lee Bensonology” and “Entrevista con Mauricio Tenorio,” are followed by sets of identical episodes in English and Spanish. Look for *The Benson at 100* or *La Biblioteca Benson: Los primeros 100 años* on Apple podcasts, Spotify, or [benson100.org](http://benson100.org). ✨

### Empower the Benson with Your Gift

Your support of the Benson Latin American Collection can play a transformative role in our second century.

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