



CONFERENCE ON LATIN AMERICAN HISTORY

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IN THIS ISSUE:

I.	Message from President Mary Kay Vaughan	2
II.	Message from Executive Secretary Jerry Dávila	3
III.	Friedrich Katz, 2009 Distinguished Service Award Recipient	4
IV.	Historical Perspectives on Same Sex Marriage Events, San Diego 2010	4
V.	UCSD Invitation: Latin American Studies Roundtable	5
VI.	CLAH Session Reports:	
	1. Central American Studies Committee	6
	2. Mexican Studies Committee	6
VII.	Scobie Award Reports:	
	1. Sarah Hines	7
	2. Amy Huras	9
	3. Jordan Lauhon	11
	4. Ben Reed	13
	5. Lena Suk	15
VIII.	Announcements	16
IX.	News from Members	18
X.	In Appreciation: CLAH Endowment and Fund Contributors	22
XI.	Welcome to Lifetime Membership Status	23

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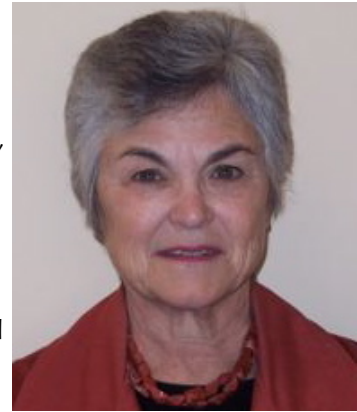
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I. MESSAGE FROM PRESIDENT MARY KAY VAUGHAN

We look forward to seeing you in San Diego! Bianca Premo (chair), Bryan McCann and Nancy Appelbaum have put together an impressive program of 47 panels, fully 35 of which are co-sponsored with the AHA. The program shows broad preference for social and cultural history, popular politics, and the on-going exploration of new periods (post-1940) and themes (Jewish, Arab, and Chinese immigrations; gender, masculinity, and childhood; and attention to place and transnational forces in the formation of racial, ethnic, and class identities).



As CLAH General Secretary Jerry Dávila explains in his letter to members, the program can be downloaded from our new website, and as of this year printed copies will also be available at the CLAH Information Table at the Hyatt in San Diego. Many thanks to Jerry for coordinating the design and implementation of our new, versatile website, and to members for their flexibility and willingness to value economy by viewing the program online (and picking up the printed copy at the meeting).

In keeping with the CLAH General Committee's commitment to support emerging scholars, I have organized a presidential panel in which three Scobie award recipients—Jadwiga Pieper Mooney, Erika Windler, and Julia O'Hara—will discuss their experience in turning their dissertations into books. The panel will be useful to many young historians as they take up this critical task. As we noted in the spring bulletin, the General Committee voted to increase the number of Scobie pre-dissertation awards from four to five. The value of these grants is fully visible not only in the work of those who will present in the presidential panel but in the impressive reports published here from our 2009 winners—Sarah Hines, Ben Reed, Jordan Lauhon, Amy Huras, and Lena Suk.

At our luncheon on Friday January 8 in Randall Ballroom A of the Hyatt, we will celebrate new scholarship as we award prizes across subfields and genres. We are delighted to announce that the CLAH Service Award will this year go to Friedrich Katz, Morton D. Hull Distinguished Service Professor Emeritus in History at the University of Chicago. We honor his profound contributions to modern Mexican historiography and his devoted teaching of several generations of Latin American historians. In his luncheon address, Prof. Katz will share with us his reflections about the evolution of our profession.

For interested CLAH members, Christine Hunefeldt has arranged a session at the Institute of the Americas at UCSD. Topics to be discussed include U.S.-Latin American relations, new trends in Latin Americanist scholarship at UCSD, and the impact of the current economic crisis in California and the nation on the UCSD's Latin American Studies. For further information, members should consult Christine's note in this bulletin.

We thank our members for supporting the decision of the Executive and General Committees in seconding the resolution of the American Historical Association to maintain our principal venue at the Manchester Hyatt Hotel. In keeping with the AHA Council's decision to address the question of same-sex marriage by organizing a mini-conference at the San Diego meetings that explore the complexity and fluidity of marriage practices over time and space, we are pleased to include in this newsletter a description of the mini-conference's sessions contributed by Brazilian historian James Green, a member of the task force appointed by the AHA Council to organize these events.

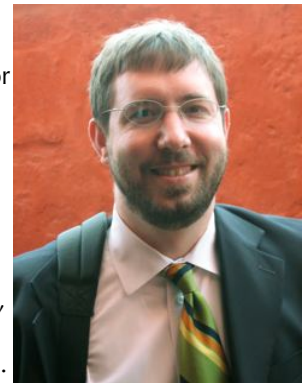
Further, our General Committee's resolution mandates the CLAH president and 2011 Program Committee to organize two presidential sessions for our Boston meetings. One will address one dealing with sexual/

gender diversity, marriage, and family formation and legal protections in historical and contemporary perspective in Latin America, and the other will examine the social and civil rights of Latin American or Latin American-origin workers, overwhelmingly but not exclusively female, in industries unprotected by labor unions. I am pleased to work with Nancy Appelbaum, Program Committee Chair, and members Peter Beattie and Rachel O'Toole in organizing these sessions. Most of all, we welcome your suggestions for and participation in these panels.

Have a wonderful productive fall and we look forward to meeting in San Diego.
-Mary Kay Vaughan

II. MESSAGE FROM EXECUTIVE SECRETARY JERRY DÁVILA

Beginning this fall, you will see some changes in the ways the CLAH communicates with our members. By now, you have seen the new website. Beyond the new look for the site, we have re-built it upon a different programming platform that allows for quicker updating of information, which can now be done directly from the Secretariat. We are also now implementing a change to the ways in which we communicate material that has typically been sent at this time of the year by mail. This is a step that CLAH President Mary Kay Vaughan and I have been exploring for the past year and which has been approved by the General Committee.



Instead of sending a printed program booklet for the CLAH Annual Meeting by mail, we will now make the program available on the new CLAH website and will bring printed copies to San Diego which can be picked up at the CLAH Information Table. The PDF version of the program posted on the website can be downloaded onto your computer, or onto PDAs, smart-phones or iPhones. In addition, all CLAH session information is published in the AHA Program.

Members may now purchase luncheon tickets online (as before, luncheon tickets are available from October 15 to December 1). In addition, it is still possible to purchase by check, downloading the luncheon order form from the website. The fall mailing also included a form that members could use either to remit news for the newsletter or to renew their membership. Both can be done directly through the website, and members who prefer to can still print a renewal form to remit a check, or submit news by mail.

These changes are intended to make the most of what a website like ours can do for the membership, and result in considerable savings in both expense and resources. Our practice has been to send the program for the annual meeting, the luncheon order form and the renewal/member news form to all 1,000 members of the CLAH, regardless of whether they planned to attend the annual meeting. (Since we do not have a conference registration separate from the AHA's, we do not know in advance who attends the annual meeting). This has meant an annual expense of approximately \$1,200, and the printing and mailing of over 10,000 sheets of paper. As Executive Secretary, I have been struck by how much paper this actually is when I pick it up from our printer's each year. By only printing enough materials to bring to the meeting, while making information available on the website, the CLAH will be saving roughly \$1,000 annually.

We hope you will find these new means of communication of CLAH information helpful and accessible, and as we implement the change this year, we hope too that you will share with us your experiences with it and suggestions you might have for further refinement.

I look forward to seeing many of you in San Diego, and look forward to being in touch with many more of you over the course of the year.

III. HONORING FRIEDRICH KATZ

Recipient of the 2010 Distinguished Service Award

This year's recipient of the CLAH Distinguished Service Award is Dr. Friedrich Katz. Please join us for the presentation of this award at the CLAH Luncheon, January 8, 2010, where Dr. Katz will make remarks

IV. HISTORICAL PERSPECTIVES ON SAME-SEX MARRIAGE EVENTS AT ANNUAL MEETING, SAN DIEGO 2010

As a result of the passage of California Proposition 8 in November 2008 that overturned the State Supreme Court's decision to recognize same-sex marriages, the January 2009 AHA Business Meeting adopted a resolution to create a threaded mini-conference as part of the upcoming Annual Meeting in San Diego. A working group was established to develop a series of special events on subjects related to marriage, sexuality, and the social construction of domestic union. These sessions include panels or roundtables on Same-sex Marriage in Canada; Marriage, Race and Sexuality in the Atlantic World; The Politics of Marriage in Comparative Perspective; Comparative Biopolitical Perspectives on Marriage Restriction; Medieval Marriage Practice and Law in a Century of Crisis; Inter-Ethnic Marriage in American Comparative Perspective; Thinking about Race, Sexuality, and Marriage; and Gay Marriage and Proposition 8: Reflections, among other sessions. The groups sponsoring different events include the AHA Professional Division, AHA Research Division, the AHA LGBTQ Historians Task Force, the Committee on Lesbian, Gay, Bisexual, and Transgender History; the Committee on Women Historian; and with the AHA Committee on Minority Historians and the Coordinating Council for Women in History. As a member of the Working Group that has helped organize these series of activities during the AHA Annual Meeting, I would like to encourage interested colleagues to attend scheduled events, if possible. James N. Green, Brown University.

PROGRAM OF EVENTS:

Thursday, January 7

3:00–5:00 p.m. Land of the Free and Home of the Brave: Same-Sex Marriage in Canada, sponsored with the AHA Professional Division, the AHA LGBTQ Historians Task Force, and the Committee on Lesbian, Gay, Bisexual, and Transgender History (Session # 2)

Friday, January 8

9:30–11:30 a.m. Marriage, Race and Sexuality in the Atlantic World, sponsored with the AHA Research Division (Session #38)

9:30–11:30 a.m. Roundtable in Celebration of Blanche Wiesen Cook, sponsored with the AHA Committee on Women Historians (Session # 39)

2:30–4:30 p.m. Gay Marriage and Proposition 8: Reflections, sponsored with the AHA Professional Division, the AHA LGBTQ Historians Task Force, and the Committee on Lesbian, Gay, Bisexual, and Transgender History (Session # 71)

2:30–4:30 p.m. The Politics of Marriage in Comparative Perspective: Imperial Legacies in Early America and

Colonial India (Session # 72)

4:30–6:30 p.m. Screening of *An Island Calling*, sponsored with the Committee on Lesbian, Gay, Bisexual, and Transgender History

Saturday, January 9

7:30–9:00 a.m. Committee on Women Historians breakfast

9:00–11:00 a.m. Access Denied: Comparative Biopolitical Perspectives on Marriage Restriction, sponsored with the AHA Professional Division (Session #106)

9:00–11:00 a.m. A World of Hurt: Medieval Marriage Practice and Law in a Century of Crisis (Session # 107)

11:30 a.m.–1:30 p.m. Don't Ask, Don't Tell, Don't Marry (Session #138)

11:30 a.m.–1 p.m. Male Couples and the Meanings of Same-Sex Love in Turn-of-the-Century Europe and America (Session #139)

2:30–4:30 p.m. Marriage, Gender, and Sexuality in Transnational Perspective, sponsored with the AHA Research Division (Session # 173)

2:30–4:30 p.m. Inter-Ethnic Marriage in American Comparative Perspective (Session # 174)

8:00–10:00 p.m. Plenary session of the Working Group: Marriage on Trial: Historians and Lawyers in Same-Sex Marriage Cases

Sunday, January 10

8:30–10:30 a.m. Thinking about Race, Sexuality, and Marriage: A Roundtable on Peggy Pascoe's *What Comes Naturally*, sponsored with the AHA Committee on Minority Historians and the Coordinating Council for Women in History (Session #207)

11:00 a.m.–1:00 p.m. Historical and International Perspectives on Same Sex Marriage, sponsored with the AHA Research Division (Session #240)

V. UCSD INVITATION: LATIN AMERICAN STUDIES ROUNDTABLE

The University of California, San Diego, the Center for Iberian and Latin American Studies and the Institute of the Americas would like to invite participants at the AHA conference in January in San Diego, to visit our campus and help us evaluate in a roundtable discussion the past and present contributions of Latin American Studies to History and Anthropology (disciplines) in the United States and in Latin America. Participants in our roundtable discussion will be Ambassador Jeffrey Davidow (who recently returned from the summit and was on the side of President Obama); UCSD's SVCAA, Paul Drake; lawyer and anthropologist Nancy Postero; human rights activist and historian, Ev Meade; Southern Cone and Mexico History specialist, Michael Monteon.

UCSD Shuttle will depart from Hyatt after the Luncheon (Friday, Jan. 8th) at 2:30 p.m. The event will begin at 3:30 p.m. at the Institute of the Americas at UC, San Diego (9500 Gilman Dr., La Jolla/CA 92093-0528), until 5:15. The shuttle will return to Hyatt at 5:45 pm. Expected arrival time at Hyatt (depending on traffic), ca. 6:15 p.m.

If interested in visiting UCSD after the CLAH luncheon, please register with Christine Hunefeldt (chunefeldt@ucsd.edu) and/or Ruth Padron (rpadron@ucsd.edu) by December 10, 2009. To cover shuttle transport from downtown San Diego to UCSD we will charge \$ 20 p/person. Pls. send a cheque with your registration to the event to the address indicated above. Cheques are payable to UC Regents.

Wine and cheese will be part of the treat.

Hope many of you can come and exchange some ideas with us and, get to know UCSD in beautiful La Jolla.

VI. CLAH SESSION REPORTS, 2009 MEETING

Central American Studies Committee Meeting, New York, January 2009

The Central America Studies Committee sponsored the session "Unexplored Histories: Gender and Sexuality in Central America." Coordinated by Committee President Robinson Herrera (Florida State University), speakers Leonardo Hernandez, (Oswego, State University of New York), Catherine Komisaruk (University of Iowa) and Justin Wolfe (Tulane University) highlighted recent trends in scholarship being done both in the United States and Central America. Increasing numbers of scholars are including gender as a category of analysis, particularly for studies focused on Guatemala, Nicaragua, and indigenous peoples; some of those mentioned include Martha Few, David Carey, Anna Carla Ericastilla Samayoa, and Beatriz Plomo de Lewin on Guatemala, and Elizabeth Dore on rural Nicaragua. Studies of sexuality are in earlier stages, with pioneering work being done by Dario Euraque, Eugenia Rodríguez Saenz, and Robinson Herrera on gender and sexuality in Honduras, Costa Rica and Guatemala respectively. Engaging the audience, the speakers also suggested that it would be useful to find a way to connect graduate students studying Central American history, as they are not necessarily in programs focused on Central America, and could benefit from knowing who else is working in the area.

-Jordana Dym, Skidmore College

Mexican Studies Committee Meeting, New York, January 2009

The Mexican Studies Committee chair, Susie Porter, charged the panel of discussants — Florencia Mallon, Elliott Young, and Everard Meade — to discuss the relationship between academic debate and politically engaged scholarship. Mallon opened the panel with a description of the ways she has imbricated intellectual and political concerns since her undergraduate years. She then described her collaboration with Mapuche communities, stressing the importance of seeing intellectual knowledge “not as something you collect and take home but rather something you produce with others.” To this end, she stressed the importance of personal interactions and reciprocity. She also emphasized the need to take these lessons into the classroom to teach students the “humanity, agency, and complexity” of movements and to allow students to learn from this activism. Students should also learn about the responsibility we have for U.S. foreign policy. Mallon closed by pointing out that historians must also recognize the “right moment to take political distance” and to “do the historical work that makes it clear to people outside of movements what their bases of legitimacy are.”

Young followed Mallon with a call for a more democratic approach to pedagogy. He demonstrated his pedagogical approach by having audience members pair off and explain to each other how we came to study Mexico. He then explained that he incorporates such exercises into his teaching to get students to talk more about their own experiences and to connect those experiences to historical episodes. Like Mallon, Young also stressed the importance of personal communications. After a brief autobiographical description of his own history of political engagement, he described how these experiences led him to take the “transnational turn,” not only in his scholarship but in creating spaces of communication between scholars from the global “north” and “south.” You stressed that he considers teaching the most important part of his work, especially in his efforts to help students build connections with a broader community and to think about “what students end up doing long after class is over.” Young closed by urging audience members to take advantage of opportunities to broadcast their message more widely through public lectures, op-ed pieces, etc.

Meade opened with the paradox identified by Eric Foner that history is both more popular and more isolated than ever. He also pointed to the decline in coverage of Mexico in the mainstream U.S. press, as Mexico has come to be a “brief career stage for individual journalists.” Within Mexico, commercialized histories are more popular than ever, but their basic historical narratives are often thin, and professional historians have limited participation in centennial and bicentennial projects. Meade sees promise in the current movement for increased transparency in the judicial system and the declassification of documents. He urged audience members to take advantage of the Supreme Court archive and the National Defense archive. He identified a need for concise, thematic histories on issues such as abortion and the death penalty to inform public-policy debates and offer a resource to journalists and lawyers. On-line publishing could make these projects more timely. Meade also called for a greater integration of Mexico into global history, asking why, for example, there is no literature about shell-shock in the Mexican revolution. He warned, however, against following the example of anthropology, which he described as “imploding over questions of engagement.

The panel was followed by a lively discussion focused on connecting research and teaching to political work. Steve Stern cautioned that “if we go so far in the direction of emphasis on relevance, we may shorten the time arc to the point that we ignore longer trends of exclusion and marginalization.” Others called for greater incorporation from fields such as environmental history and other scientific fields. Fernando Gómez Herrero and Francie Chassen-López called for consideration of how the relationship between scholarship and activism has changed over the past few decades. The audience discussed the current crisis of violence in Mexico—whether it was being “orientalized” and the connection to political and structural factors. Mary Kay Vaughan asked whether the change in US political regimes foster a new climate for thinking and talking about Latin America. The audience also discussed ways to create a political arena where intellectuals can be effective in their interventions.

-Jocelyn Olcott, Duke University

VII. SCOBIE AWARD REPORT

SARAH HINES

UNIVERSITY OF CALIFORNIA, BERKELEY

My dissertation will explore the role of La Paz’s popular classes in local and national political transformation in the revolutionary period, and how their lives and city were transformed in processes they contributed to in decisive ways but did not fully control. I center my analysis on La Paz’s popular classes whose evolving organization, mobilization, and ultimate pacification underpinned the success, course and ultimate collapse

of the Bolivian Revolution and transformed politics and social organization in La Paz itself. My study will shed light on the dynamic relationships between high-level party and state politics and urban popular politics, interconnections between urban and non-urban popular groups, and among the urban popular classes themselves in an attempt, as Brooke Larson has urged, “blast open rigid race/class binarisms”, as well as urban-rural and state-society binarisms, that obscure more than they illuminate. The focus will be on these evolving relationships from the vantage point the streets, homes, workplaces, journeys, struggles, networks, unions, parties and organizations of La Paz’s working men and women. Using the methodology of social, political, and intellectual history, and drawing on a variety of sources, including ethnographic interviews, memoirs, correspondence, party and propaganda, speeches, letters, will allow for more nuanced understanding of how urban political culture shaped and was reshaped by the Bolivian Revolution.

With the generous support of the Conference on Latin American History’s James R. Scobie Memorial Award, I carried out preliminary dissertation research in the summer of 2009 that gave me the opportunity to spend two months conducting research in Bolivia as well as to visit the U.S. National Archives in College Park, MD and the Land Tenure Center of the University of Wisconsin, Madison. In Bolivia, I surveyed relevant holdings of syndical, municipal, departmental (state), national and institutional archives in La Paz and Sucre. The Archivo de La Paz, the Archivo y Biblioteca Nacional de Bolivia, and especially the Archivo de la Alcaldía de La Paz, as well as the congressional archive that contains the most complete set of periodicals and the archives of various government ministries including the Instituto Nacional de la Reforma Agraria (INRA), Archivo del Ministerio de Relaciones Exteriores y Culto, and the Ministerio de Obras Públicas, among others, contain a wealth of materials relevant to my investigation. I also made connections with people who have offered to facilitate access to private collections and closed syndical archives and connect me with potential oral history subjects. Most importantly, I developed relationships with archivists and other scholars working on the revolutionary period and Bolivian History more generally who have already gone out of their way to offer their assistance. I am especially grateful to the directors and staff of the various archives and the students and professors in the U.S. and Bolivia who made this research possible and offered guidance along the way.

The rich materials I found demonstrate clearly that, while too often absent in the scholarship of the Bolivian Revolution, the urban popular classes were far from passive. The insurrection depended on urban workers and neighborhoods who formed armed militias and MNR *comandos* to carry out and defend the revolution, organized *casas de abasto* to distribute basic food stuffs. In the revolution’s early years, roughly 1952-1956, the revolution delivered major social reforms—most significant in the urban context the 1954 *Reforma Urbana* that resulted in the distribution of more than 90 hectares to around 20,000 people (five percent of the city’s population)—and there was a flowering of popular political culture. Innumerable sectors increasingly made demands at various levels of government in these early years. Chaco War veterans petitioned for greater recognition and compensation; teachers requested that new schools be built; neighborhoods councils called for greater municipal services like street lights, electricity, and paved streets, as well as churches, parks, schools, and libraries; tenants demanded public housing and government regulation of landlords, market women requested licenses for their vending posts, workers demanded increases in salaries, and the list goes on. These findings represent the just some of the first steps in my dissertation research process, but point to the dynamism and multi-faceted nature of urban popular politics in the revolutionary period.

I greatly appreciate the opportunity to have carried out preliminary dissertation research, and thank the Conference on Latin American History for their support to this end. The chance to locate sources, collaborate with other scholars, and refine my topic has transformed my thinking about my dissertation, strengthened the project’s grounding, and is enabling me to develop a dissertation prospectus and plan for a more extended research trip next year. I look forward to continuing this research and hope it will contribute to evolving scholarship on state-society relations and urban social history, both in the Bolivian context and beyond.

AMY HURAS
UNIVERSITY OF TORONTO

In the summer of 2009 I began preliminary research in several of Peru's archives and libraries with the generous support of the James R. Scobie Memorial Award. The research I carried out in Cusco and Lima was intended to test the feasibility of my doctoral project on the problem and process of Castilianisation in Peru from the mid-sixteenth through the mid-nineteenth centuries. Although in the past two decades scholars have delved deeper into the official encouragement and development of the indigenous Andean tongues Quechua and Aymara (Itier 1995; Mannheim 1984, 1991; Durston 2007), the study of Peru's heterogeneous and as-of-yet incomplete Castilianisation has been left to the side. The process, form and extent of Castilianisation was not a given in colonial Peru. When the Spanish invaded, the Andean region was home to a plethora of distinct ethno-linguistic groups. In recognition of the obstacle that this apparent linguistic chaos posed to communication, evangelisation and administration, the Spanish Crown, in collaboration with ecclesiastical councils, first issued decrees to regulate the diffusion of Castilian, the role of interpreters and missionaries' use of the indigenous vernacular languages. However, Peru's sixteenth-century language policy remained ambiguous in that it supported the diffusion of both Castilian and the dominant Andean languages. In subsequent centuries, the Spanish Crown and, later, Peru's republican governments continued to confront the persistent reality of linguistic diversity through education and language policies. These policies varied across time and space, veering from a selective Castilianisation of the indigenous nobility in the seventeenth century to the proposed eradication of indigenous languages in the late eighteenth century following a "Quechua literary renaissance" and widespread indigenous uprisings.

I have proposed to address the topic of Castilianisation in Peru over the *longue durée*, investigating the motivations, factors and responses affecting and surrounding the policies described above, while highlighting the multiplicity of agents involved in language spread. I am particularly concerned with the following questions: When, how and why did central authorities intervene in the diffusion of European and Andean languages in Peru from the sixteenth to the nineteenth century? What changed radically and what did not? Who carried policies into local settings, and what were the outcomes and repercussions? What social, religious, economic, or political factors contributed to the adoption of certain policies over others, and what prompted further transformations?

Having recently completed the first year of the doctoral programme in history at the University of Toronto, the research project described above remained in the proposal phase until this summer, when the Scobie Award enabled me to conduct preliminary research in Peru to investigate the availability of documents for the period of study, to collect archival and printed resources for closer scrutiny at a later date through digital photography, and to conduct focused research on a particular aspect at the heart of my investigation: Peru's two colonial *colegios de caciques*. Lima's Colegio del Príncipe (1619) and Cusco's Colegio San Francisco de Borja (1621) were geared towards the "re-formation" of the children of the indigenous nobility, educating them in the Castilian language and customs as well as the Catholic doctrine. With the intention of examining these *colegios de caciques* as part of the broader program of language control and cultural transformation in colonial Peru, I divided the two months that I spent in Peru equally between the cities of Cusco and Lima. While in Cusco I conducted research in the Archivo Arzobispal del Cusco, the Archivo Departamental del Cusco and the Instituto de Pastoral Andina and attended PUCP's "Seminario Interdisciplinario Doctoral" in Písaq. My time in Lima was divided between the Biblioteca Nacional del Perú, the Archivo General de la Nación, the Pontificia Universidad Católica del Perú (PUCP) and the Instituto Riva-Agüero.

While in Cusco I was kindly welcomed by the Instituto de Pastoral Andina (IPA), an interdiocesan Catholic organization that publishes the scholarly journal *Allpanchis*. IPA's director, Alejandro Estenós Loayza, and communications officer, Carmen Noriega, granted me accommodation, library access and invaluable assistance in accessing Cusco's archives. My first week in Cusco fortunately coincided with PUCP's "Seminario Interdisciplinario Doctoral" held in the nearby town of Písaq between June 29 and July 4. This seminar not only allowed me to hear new research that is being conducted on Peru's indigenous languages

and on the indigenous elites of the colonial period, I was also able to meet several scholars that helped me find what I was looking for in Cusco's archives. I benefitted from conversations with two researchers in particular: Donato Amado of the Instituto Nacional de Cultura in Cusco and Fernando Guillermo Valle Rondón, editor of *Allpanchis*. Donato Amado offered me invaluable advice about the Archivo Departamental del Cusco, informing me that I would find ample information on the Colegio San Francisco de Borja in the batch entitled *Colegio de Ciencias*. He also informed me that I could visit the school, which was still standing and in use near Cusco's Plaza de Armas. Thanks to him I was able to tour and photograph the school where the *caciques* lived and studied throughout the colonial period. The advice that colonial historian Fernando Guillermo Valle Rondón gave me related not to the *colegios de caciques* but rather to the topic of Castilianisation in Peru more generally. He brought to my attention a series of nineteenth-century reports written by Spanish priests – and in particular a 1813 document by the cura Almonte – that describe the failure of their Castilianisation efforts. Although I was unable access these documents, as they are not in Cusco, they represent an important avenue of investigation that I plan to take up in future research trips.

My first week of archival research in Cusco was spent in the Archivo Arzobispal del Cusco, where I hoped to find information relating to Castilian-language instruction in the Colegio San Francisco de Borja and to indigenous education in general. Although I initially felt disappointed with this archive, which contained many documents pertaining to the education of Spanish children but only one report related to the Colegio San Francisco de Borja, I considered this an opportunity to examine a variety of possible sources that might offer clues about the degree and process of Castilianisation in colonial Peru. I examined the records of the schools established to educate Spanish boys in Cusco, such as the Colegio de San Antonio Abad, to determine whether there was a significant difference in the curriculum taught there as opposed to the curriculum of the *colegios de caciques*. I also examined the entry requirements and attempted to determine whether indigenous or *mestizo* children were ever granted entry into these institutions. While reading through this archive's index of *Peticiones y Pleitos* I encountered an interesting case brought against a group of Indians who had written a Spanish pamphlet to publicise the crimes committed by their Corregidor. For me, this particular document represents another possible avenue to investigate the implications of Castilianisation and the reasons why particular individuals or groups chose to learn the language.

The remainder of my time in Cusco was spent in the Archivo Departamental del Cusco which, as Donato Amado had indicated, contained a large amount of documents related to the establishment and administration of Colegio San Francisco de Borja. Here I focused on examining the documents pertaining to the Colegio San Francisco de Borja in the *Colegio de Ciencias* (1579-1859) batch. I examined documents related to the foundation of the school as well as the school's financial accounts and receipts of salary payments. From these collections I was able to collect information about the number of students attending this school over various periods, the number of teachers it employed and the subjects that were taught. This information was significant because, later on in Lima, after contrasting the administrative papers of the Colegio San Francisco de Borja with the documents I found pertaining to its sister school in Lima, the Colegio del Príncipe, I found significant differences between the two schools. Although I had been hoping to find exercises completed in the *cacique's* own handwriting this was something I would have to wait until Lima to encounter.

When I arrived in Lima I was welcomed by Dr. Marco Curatola Petrocchi, the director of Andean Studies at PUCP, who assisted me in obtaining access to PUCP's library, the Instituto Riva-Agüero and the Archivo General de la Nación in addition to putting me into contact with linguists Jorge Perez and Carlos Garatea who generously provided me with printed and audiovisual resources regarding Andean Castilian. I continued collecting printed primary sources and secondary literature pertaining to the *colegios de caciques*, education in colonial Peru and Castilianisation in general in PUCP's library, the Biblioteca Nacional del Perú and the Instituto Riva-Agüero. In these institutions I obtained copies of rare books, articles and printed archival documents published in Peru on a variety of topics of interest to my project including references to at least two other *colegios de caciques* located in the viceroyalty; to schools established in the rural missionary parishes; to schools established in particular regions for indigenous girls as well as boys; to

schools where indigenous and Spanish children attended classes together; and to black slaves being taught to write in colonial Lima.

The majority of my time in Lima was spent in the Archivo General de la Nación, which holds documents pertaining to Lima's Colegio del Príncipe dating from 1594 to 1767, as well as for Cusco's Colegio San Francisco de Borja dating from 1632 – 1727. I worked primarily with documents from the *Juzgado de la Caja General de Censos de Indios de Lima* (JCGCI), which included the quarterly financial reports of the Colegio del Príncipe between 1791 and 1817. Each of these reports indicated the names of the students, the number of days each one was present in the school, and often included reports of the level of study attained by each student. These were of great interest to me because they allowed me to chart the progress of each student who attended the school between these years. The quarterly reports also included receipts of salary payments composed by the *caciques* on behalf the school's illiterate cooks and servants. I also encountered letters written to the JCGCI by a *cacique* and signed by his fellow students requesting new uniforms. These were of interest to me because they were examples of the student's abilities in Castilian. While at the Archivo General de la Nación I also took time, as I had done at the Archivo Arzobispal del Cusco, to look through index books to browse the holdings of the archive and to begin to think about other possible sources of information that I could use to approach the problem and process of Castilianisation in Peru. I was successful in identifying several other batches of documents, including the *Real Junta de Temporalidades* which contains documents relating to all of the schools run by the Jesuits in Peru as well as the *Superior Gobierno* (GO-BI 1, GO-BI 2, GO-BI 4) which contains records related to the foundation of schools and appointment of teachers (including indigenous instructors) in various indigenous villages throughout the Viceroyalty.

In summary, all of the archival and print sources that I accessed and collected during these two months confirmed that it is possible to conduct a doctoral research project on Castilianisation in Peru. In fact, the information I found indicated that this topic is perhaps more complex, heterogeneous and interesting than I had imagined. Having collected a wide variety of material and encountered several new avenues of approach to the study of Castilianisation in Peru, over the next months I will begin to re-define my doctoral project. It is likely to move away from its previous focus on language policy towards an examination of the *experiences* of Castilianisation that I began to glimpse as I examined the archival documents described above. Finally, I would like to express my gratitude to the Scobie Award for giving me this opportunity.

JORDAN LAUHON

UNIVERSITY OF CALIFORNIA, DAVIS

Volcanoes are ubiquitous features of the Latin American landscape. In fact, there are more volcanoes in Latin American than in any other region of the world, and thirteen of the twenty-one Latin American countries are affected by vulcanism today. Specialists estimate that volcanic eruptions have killed over 60,000 Latin Americans and are responsible for about a quarter of the world's fatalities from this type of hazard. In addition to inflicting human casualties, eruptions can change a landscape from jungle to desert in a matter of minutes. They can induce massive flooding, affect global climate, and bury entire cities. On the other hand, volcanoes are often the source of fertile soils favorable to agricultural production as well as ash deposits that can be quarried for construction material. And while global warming has drastically reduced their size, massive glaciers that drape the tallest volcanoes create streaming rivers that serve as important sources of irrigation and hydropower. The commanding presence of Latin American volcanoes has made them a favored target of adventurers, landscape painters and tourists the world over.

This is perhaps nowhere more apparent than in the Ecuadorian Andes. Famously called the "avenue of the volcanoes" by renowned naturalist Alexander von Humboldt, Ecuador is home to twenty volcanoes, sixteen of which are active today. There have been ten major eruptions since 1500 and hundreds more smaller

eruptions. Ecuador's most celebrated—and dreaded—volcano, Cotopaxi, has erupted fifty times since the mid-1700s and its next major eruption will affect an estimated 125,000 people, making it one of most dangerous volcanoes in the world. With three significant eruptions taking place in the last decade, Ecuadorian volcanoes continue to draw the attention of scientists, government officials, and the general public in Ecuador and around the world.

My dissertation historicizes Ecuador's most devastating eruption in order to gain fresh insights into the process of nation building in the Andes, with broader implications for other volcanic regions around the world. During the nineteenth century, nation builders transformed volcanoes into celebrated landmarks in an emerging national narrative in which nature, rather than Ecuador's multiracial population, held the key to national success. Yet on the morning of June 26, 1877, the revered Cotopaxi erupted in the heartland of the nation, challenging the legitimacy and authority of the nascent Ecuadorian nation-state, thus revealing the limits of nation building in the Andes. Cotopaxi's thunderous explosions were heard as far away as Peru, covered Ecuador in a cloud of ash, and sent processions of people through the darkened streets of the capital reciting litanies to the Virgen de las Mercedes. Further south, massive mudflows (lahars) barreled down the sides of Cotopaxi as steam, lava, and gas melted portions of the massive glacier at the volcano's summit. Lahars killed hundreds of people, displaced thousands more, and caused widespread destruction in urban and rural areas that flanked the towering mountain. Ice and boulders uprooted trees and destroyed houses, bridges, roadways, and pastures, and left a desert of mud and ash in their wake. Torrents stretched over one hundred miles and bodies were recovered in Ecuador's eastern drainage, the Amazon. Lahars leveled a textile factory, nineteen mills, and twelve haciendas, sterilizing fields and devastating local towns and communities. In the words of one resident, the lahars "swallowed up" the important city of Latacunga, capital of "one of the most beautiful and fertile" provinces in Ecuador. Latacunga would never fully recover. After the initial eruption, Cotopaxi periodically emitted ash and rumbled for years, enveloping the highlands in a lingering disquietude.

Because the eruption occurred during a decisive period of nation-state formation that restructured the national landscape, and was itself a powerful factor in that process, I treat it as a dynamic touchstone for studying how different groups participated in and contested national construction. Humboldt's *Views of Nature* and Frederic Church's landscape paintings introduced Cotopaxi to the world, and government scientists, cartographers and artists seized on its fame to portray an idyllic national landscape nourished by volcanic soils and glacial rivers, ripe for investment. Beneath this idealized landscape, nation building took a more concrete form familiar to historians of modern Latin America: the regulation of people and space. My study of the 1877 eruption brings this tension to light in the Ecuadorian Andes. I am particularly interested in indigenous and mestizo highlanders' experiences of the eruption as well as their entanglements with state officials, the Church, and landowners as they sought to rebuild their lives after the catastrophe. My summer research in municipal and provincial archives in the central highlands of Ecuador points to a deepening sense of displacement, exacerbated by the eruption, that marked the highland cultural landscape during the last half of the nineteenth century, thus challenging efforts to conceive of, and build, a modern nation-state in the Andes.

Through further research, I hope to expand our understanding of the development of modern political cultures in the Andes by emphasizing the role of place in the formation of local and national identities. The 1877 eruption temporarily obliterated the urban-rural conceptual divide so central to the notions of "civilization" and "barbarism" that underpinned Latin American nation building, making it a rich episode for exploring the connections between identity, place, and power. Methodologically, my project links social and environmental history to open up new analytical space and novel source material for understanding how indigenous peasants and mestizo highlanders found strategic pathways out of poverty and Indianness, albeit with social costs. The story of indigenous and mestizo transients complicates any rigid bifurcation of power and race and further highlights the increasing importance of notions of place in shaping a rapidly evolving political culture, anticipating the powerful role of regionalism in twentieth century Andean politics.

The James R. Scobie award enabled me to lay important groundwork for my dissertation project, and I am deeply grateful for the knowledge and experience I gained as a result of this generous funding from the Conference on Latin American History. During my stay in Ecuador I met with local intellectuals and archivists, conducted preliminary research in numerous libraries and archives, and established formal affiliation with the Ecuadorian seat of the *Universidad Andina Simón Bolívar*, located in the capital city of Quito. Often referred to as the “Andina,” UASB is a unique institution of higher education with campuses in Bolivia, Ecuador, and Venezuela. Of notable interest to historians is that the Andina played an important role in crafting the most recent Ecuadorian constitution in 2008. As a result of the effort, the constitution declares historical documents, archives, and collections part of the cultural patrimony of the state, complete with inalienable rights that guarantee their protection under the law. Guillermo Bustos, then Director of the history wing at the Andina, commented to me that the achievement speaks to both the historically disorganized state of Ecuador’s archival record and to Ecuador’s significant progress toward achieving broader public recognition that archival preservation is a national cultural imperative. A national-scale project to account for and reorganize Ecuador’s varied archival record is currently underway.

BEN REED

UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL

My central purpose during the summer of 2009 was to appraise the feasibility of a dissertation project examining the role of preaching in the social and cultural formation of colonial Mexico City. Through generous support from the James R. Scobie Memorial Award, I was able to gain invaluable experience navigating the city, its archival collections, and better prepare for my dissertation research in the years to come. My experience proved that the archival record of colonial preaching is both more broadly varied and of greater detail than I had originally estimated. Materials in the Archivo General de la Nación (AGN), the Centro de Estudios Históricos de México (CEHM), the Biblioteca Nacional, and the Archivo General de Notarías del Distrito Federal (AN) were rich in details illuminating how people imagined the ideals and reality of preaching acts, what was at stake during preaching performances and how the stakes and contexts changed over time, and in different locations. Studying the available materials helped me narrow my research focus to the development of a particular religious devotion headed by Mexico City’s Oratorians, or devotees of Saint Philip Neri, as a lens for understanding the dynamics of preaching during colonial Mexico. Such specificity would not have been possible without this exploratory trip.

Known as the “Santo de Buen Humor,” devotees of the Italian *San Felipe Neri* quickly flourished in Mexico City after his canonization in 1622. The local *Congregación del oratorio de San Felipe Neri* began as a “union” of thirty-three preachers at the church of San Bernardo in 1657, dedicating their time to the care of sick and infirm priests in the city. By the end of Spain’s rule on the American continents, similar associations of Oratorians had been founded in cities as widespread as San Luis Potosí, Guadalajara, Lima and Los Teques. Ideally, worship was simple: preachers regularly gathered at a statue adorned with Philip’s image to pray, tend to the sick, discuss the aesthetics of urban preaching, and plot visitations of diverse chapels throughout the city on a weekly basis. Oratorians were often distinguished for their cosmopolitan modes of speech, stylish attire and insertion of humor into their liturgical acts. In accordance with the operation of Venice’s original *oratorio*, each congregation ruled its local members autonomously, without recourse to a Transatlantic superior for high-end decisions. Over time, Mexico City’s Oratorians came to collectively own their own Church on the modern-day street *3ra. de República del Salvador*, originally embellished with an archway spanning the street that created an open-air chapel fused with the rhythm a public thoroughfare. They also hosted several *cofradías* and hospices, and managed the operation of a nearby hacienda in Coyoacán. The establishment and flourishing of Mexico City’s Oratorian devotion presents a striking case study for examining how local preachers conceptualized the role of the viceroyalty’s history and sanctity within a Catholic frame of reference, but remains a muted history of colonial Mexico.

The sources available for understanding how and why the people of colonial Mexico City developed ritual devotions to Philip Neri are spread across the city's diverse public archives and private collections. Printed sermons stored in the Biblioteca Nacional and the CEHM provide insight into institutional channels of authority to which preachers were subject. Published sermons bore the marks of Inquisitional oversight common to all imprints. Formal licenses were typically requested and granted prior to production, and over time, increasing numbers of collegial testimonies to the quality and propriety of the work became standard procedure. Each record appeared as a preface to the sermon proper in published sermon pamphlets, and labeled *licencia*, *sentir*, *parecer* and/or *aprobacion* as appropriate. These registers can be used to develop an understanding of preaching as an institutionalized occupation, both in the sense of colleagues reviewing and commenting on one another's works, and in that of a subculture of colonial "power groups" formed by preachers, inquisitors, patrons and notaries to effect some level of control in or influence upon colonial society.

The notaries who recorded the business of civil legal transactions, Inquisition trials, and many other formal arrangements in colonial Spanish America maintained detailed notebooks of their work. Many of these registers remain archived at the AN, and are available for consultation. Their contents can provide rare insight into the frequency with which preachers interacted with colonial legal officials, the reasons motivating the creation of legal contracts pertaining to preaching acts, as well as relationships that may have developed beyond professional transactions. I collected a substantial list of named notaries associated with preaching acts in Mexico City, which will prove invaluable during my dissertation research, since the notarial records for the colonial period are not currently indexed, but filed by the name of each numerary notary.

The case files of Mexico's Holy Office of the Inquisition contain several useful types of documentation absent from current studies of colonial preaching. Preachers frequently attended the performances of one another's sermons, and when they deemed it necessary, made public responses to their colleagues' work. Many files contain lengthy denunciations of sermons deemed scandalous, inflammatory of public passion, heretical, blasphemous, misleading and otherwise inappropriate. When possible, Inquisitors took care to confiscate and preserve the sermons under scrutiny. Many have been retained, tucked away in the case *expedientes* and are thus available for consultation. These records are particularly important since existing studies by historians and literary critics alike have relied almost exclusively on published sermons and prescriptive literature about preaching. The files of the Inquisition, in essence, can help tell stories about those performances that were never deemed fit to print by the standards of the day, as well as the Inquisitors' perspectives on how preaching ought to be conducted.

Less provocative but equally important are the records of preaching licensure. These registers record official sanctioning and monitoring of preachers at several levels of consultation and surveillance. Before delivering sermons in public, preachers were in theory and by law required to request and receive license from the Council of the Indies. Many petitions remain in the AGN; more serial registers of the licensure procedure are housed at the Archivo General de Indias (AGI) in Seville, Spain.

This work will make significant contributions to several fields of colonial Latin American historiography. A study of the Oratorians will provide a rare analysis of hagiography among secular clerics, and thus offer new understandings of how sanctity was articulated in colonial Mexico. It can also shed light on the institutionalization of public oratory through records of licensure and censorial legal practices, and may help to explain how Christian rhetoric was included in locally generated notions of jurisprudence. Finally, the many layers of corporate histories pertaining to the Oratorians – from panegyric treatments of the Saint, the Congregation and those composed by individual members, to the *vitae* published in the Congregation's only chronicle (*Memorias históricas*, 1736), to the worship conducted in its houses and by its associated *cofrades*, to the corporate business transactions conducted by Oratorians – invite a multi-scale analysis of identity formation among preachers in colonial Mexico City. The fruits of my summer research provided

intriguing and exciting new questions and avenues of exploration for dissertation research, and I am grateful to the Conference on Latin American History for its support and encouragement.

LENA SUK
EMORY UNIVERSITY

The James R. Scobie Memorial Award enabled me to conduct six weeks of exploratory research on movie-going culture in Sao Paulo from 1920 to 1950. As an entry point to studying the larger question of leisure culture in urban and public spaces, my research expands the concept of Brazilian cinema to include the social aspects of the movie-going experience.

In Rio de Janeiro, I focused on the collection of periodicals at the National Library, confirming the availability of daily newspapers, women's leisure magazines, and film-specific journals that will be important sources for my dissertation. I also visited the Center of Documentation at the Foundation of National Arts (FUNARTE) where I examined film reviews, advertisements, and programs related to specific Brazilian films. At the National Archive, I collected documents from the personal papers of Jonathas Serrano, a former member of the National Commission on Cinema Censorship and director of the Brazilian Catholic Action bulletin. His personal papers, as well as his series of essays on 1930s and 1940s cinema, will provide valuable insight on how members of the church imagined the dangers of the cinematic experience. Also at the National Archive, I investigated correspondence papers from the collection of Agência Nacional. Though the vast documentation proved too expansive to thoroughly scan in my limited time, I confirmed that the censorship papers, correspondence papers, and photographs would be valuable sources in the future.

In São Paulo, the Cinemateca Brasileira proved to be one of the most intriguing archives I visited. I was able to find newspaper clippings about the activities and participants in 1940 cineclubes and their role in paulista culture. The Cinemateca also hosted a silent film festival that exposed me to rare prints of the American, French, and Brazilian films that movie-goers in 1920s São Paulo might have seen. The Museum of Image and Sound also held sources on the culture of cinema-going, for example, fan photographs of 1930s Hollywood stars popular in Brazil and photographs related to São Paulo's urban history. At the Biblioteca Jenny Klabin Segall, I determined that the bulk of the library's posters and photographs did not apply to my time period, but that the library would be an excellent source of secondary material. In addition, the Museu Lasar Segall recently digitized and made available online two fundamental sources: the early Brazilian film journals *Cinearte* and *A Cena Muda*. At the São Paulo State Archive, I was also able to investigate its large collection of magazines and periodicals, including the paulista magazine *A Cigarra*.

I extend many thanks to my advisor Dr. Jeffrey Lesser who introduced me to valuable professional contacts and methods of research. I also thank Drs. Karl Schollhammer, Eduardo Morettin, Rose Satiko Hikiji, Roney Cytrynowicz and Sheila Shvarzman. Each of my meetings with them led to useful tips on accessing documents in local archives and to other scholars who could provide professional support.

Finally, I thank the Conference on Latin American History and the Scobie Award Committee for awarding me the James R. Scobie Memorial Award. This generous grant facilitated my intellectual development as well as exploratory research. This summer has launched a dissertation that will explain the social role of cinemas in São Paulo, contribute to the city's urban history, and alter our perceptions of leisure culture in Brazil.

VIII. ANNOUNCEMENTS

Southwest Council Of Latin American Studies (SCOLAS)

CALL FOR PAPERS

43rd Annual Conference

Santa Fe, New Mexico

From March 23-27, 2010, SCOLAS will hold its annual conference, in Santa Fe, NM. SCOLAS welcomes proposals for individual papers and whole panels from across the academic disciplines. The 2010 conference theme is "Rediscovering the Americas in a Post-American (?) World."

As most of us are experiencing personally and professionally, the global economic crisis has tremendous potential to rearrange "truths," not to mention retirement plans. Books forecasting a "Post-American World" have spent months on national best-sellers' lists. If such change were realized, it has the potential to affect multiple relationships, including among the states of the Americas. Given existing economic, cultural, social and political ties among these countries, we hope Santa Fe conference participants will consider what historical alterations economic, social and state relations have meant in past cycles, as well as what current transformations may mean, for the people, cultures, governments and economies of the Americas. This affects us across many dimensions, and we welcome proposals that are equally varied, across the disciplines.

Santa Fe, North America's oldest state capitol is celebrating its 400th anniversary in 2010, and has witnessed many transformations. At our conference in "The City Different," in addition to the academic presentations, you will enjoy a blend of Pueblo, Spanish, Mexican and US traditions and customs, as each contributes to contemporary Santa Fe's. The city's richness is highlighted in its food, architecture, art and music, and shopping, which you will experience from the heart of the city, La Fonda on the Plaza, our conference hotel.

La Fonda, a historical landmark building, is on the town's famous Plaza, within easy walking distance of museums, galleries, shops and restaurants. In La Fonda, your room will feature charming hand-painted furniture and adornments by local artists, which complement the space's tranquility and comfort. At the same time, you will enjoy access to high-speed wireless and other modern conveniences.

La Fonda's special conference pricing (applies from three days before through three days after conference) applies if booked at <http://www.lafondasantafe.com/email-group.html> or by phone within the United States 1-800-523-5002 and selecting #1 or internationally 1-505-954-3500 or 1-505-982-5511. Call Monday-Friday 7 a.m.-8 p.m., Saturday-Sunday 9 am-5 pm (Mountain Time) using code "43rd Congress SCOLAS."

Singles: \$119/day (including breakfast for one)*

Doubles: \$139/day (including breakfast for two)*

*Plus tax

To submit a paper or panel proposal and/or to volunteer to serve as a chair or discussant, please visit <http://www.baylor.edu/scolas> and complete the appropriate form(s). Note that panels are limited to four papers maximum. Deadline for receipt of proposals is **October 31, 2009**. We will send acceptance letters by December 5, 2009.

Please direct questions about the conference to Dr. Janet Adamski at scolas@umhb.edu.

Please check the SCOLAS website for information on graduate research scholarships and publication awards.

Webb-Smith Essay Competition

We invite historians and scholars to submit essays in English of no more than 10,000 words plus endnotes. Essays must not have been published previously and should deal with some aspect of the Mexican Revolution from 1910 to 1940. Possible topics might include: What was the international impact of the Mexican Revolution in terms of diplomacy or the world economy? Should the 1910-1920 phase of the conflict be considered a serious social revolution or a civil war? What were the roles of women or indigenous groups during the Mexican Revolution? Did the conflict result in better living conditions for Mexicans? How did the Mexican Revolution transform art or literature? Can the Mexican Revolution be considered the beginning of Third World nationalism?

The winning essays will be awarded \$500 and will be published in a forthcoming volume of the Walter Prescott Webb Memorial Lecture Series, published by Texas A&M University Press, along with essays by the lecturers: Carlos Martinez Assad, Francisco Balderrama, Thomas Benjamin, Jurgen Buchenau, Don Coerver, Miguel A. Gonzalez Quiroga, Linda Hall, and Stephen Lewis. The volume will be edited by Douglas W. Richmond and Sam W. Haynes, with an introduction by John Mason Hart.

Deadline for submissions: January 29, 2010. Send submissions either electronically or by mail to Joyce S. Goldberg (goldberg@uta.edu), Chair of the Webb Lectures Committee, Department of History, UT Arlington, Box 19529, Arlington, TX 76019-0529.

For more information about previously published volumes or the upcoming lectures, please write Joyce S. Goldberg, Chair of the Webb Lectures Committee, Department of History, Box 19529, UTA, Arlington, TX 76019-0529. Or contact her by email: goldberg@uta.edu.

Call for Papers: VACARGA Annual Meeting

The Virginia-Carolinas-Georgia Latin American Colonialists (VACARGA) group invites individual paper proposals for presentation at its annual meeting (after a 1 –year hiatus) to be held April 16-17, 2010 at the University of South Carolina.

Papers on any aspect of colonial Latin American history broadly conceived are welcome including topics that address borderlands, Atlantic, and early national history. In particular, graduate students will find the venue of pre-circulated papers an excellent opportunity to get feedback on thesis and dissertation chapters. A brief paragraph identifying title and topic of a paper you would like to present can be sent to Matt Childs: childsm@mailbox.sc.edu

Proposals are due by 15 February 2010 and papers selected for presentation at the meeting will pre-circulate by 15 March 2010.

We look forward to seeing you in Columbia in April
More details to follow

Matt Childs and Michael Scardaville

Fulbright Scholar Program

The Fulbright Scholar Program offers U.S. faculty, administrators and professionals grants to lecture or do

research in a wide variety of academic and professional fields, or to participate in seminars. For information on Fulbright Scholar Awards, consult our website at www.cies.org for descriptions of awards and new eligibility requirements. If you are interested in requesting materials, please write to apprequest@cies.iie.org.

We appreciate your consideration and assistance in sharing this information. Should you have any questions, please feel free to contact us at anytime.

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IX. NEWS FROM MEMBERS

Lolita Gutierrez Brockington

Fellow, Institute of African American Research, University of North Carolina, Chapel Hill

Publications:

Blacks, Indians, and Spaniards in the Eastern Andes: Reclaiming the Forgotten in Colonial Mizque, 1550-1782. Paperback. Lincoln: University of Nebraska Press, 2009. (Hardcover: Lincoln, University of Nebraska Press, 2006)

Negros, indios, y espanoles en los Andes orientales: Reivindicando el olvido de Mizque colonial, 1550-1782. La Paz: Editores Plural, 2009

Research:

Ongoing demographic analysis of the African diaspora in the Eastern Andes, based on recently acquired parish records of the ecclesiastic archives of the archdiocese in Sucre, Bolivia, and other new source materials from the Archivo y Biblioteca Nacional de Sucre.

Honors:

The Rocky Mountain Council on Latin American Studies, Honorable Mention for the McGann Prize for Blacks, Indians and Spaniards in the Eastern Andes: Reclaiming the Forgotten in Colonial Mizque, 1550-1782.

Other Professional Activities (including papers read at scholarly meetings):

Keynote Address "From Global to Local: The Silenced Diaspora in the Eastern Andes and the Persistence of Denial". Sponsored by the North Carolina Central University department of History Symposium, "The Diasporic Kaleidoscope: New Approaches to African Diaspora Studies". November 8-9, 2008. Durham, North Carolina.

"Racialism and Colorism in the Andes: Negros, Pardos, y Mulatos, 1550-2008. Paper presented at the 10th Annual International Scholars Conference, "Colorism, Class, Caste, and Race". Sponsored by the Institute of African American Research, University of North Carolina at Chapel Hill, and Duke University, March

28-31st, 2008.

Institutional News:

Service post as Contributing Editor for colonial Bolivian History for the Handbook of Latin American Studies, Library of Congress, April, 2009.

David Burden

Indiana Wesleyan University

Promotions, Appointments, Transfers, and Visiting Professorships:

Promoted to Associate Professor of History, Appointed director of Latin American and Iberian Studies minor.

Noble David Cook

Florida International University

Publications:

The Plague Files: Crisis Management in Sixteenth-Century Seville, with Alexandra Parma Cook, (Baton Rouge: Louisiana State University Press, May 2009).

"Afterword," with Alexandra Parma Cook, in Daniela Bleichmar, Paula De Vos, Kristin Huffine, and Kevin Sheehan, eds., *Science in the Spanish and Portuguese Empires, 1500-1800* (Stanford: Stanford University Press, 2009), 311-21.

Research:

"The barrio of Triana and America: a socio-economic study, ca. 1570-1610." [Book mss now in progress, with Alexandra Parma, largely based on many thousands of notarial records during research in Seville 1990-91, 1998-99, and various summers].

"Luis Gerónimo de Oré: the Franciscans and the New World" [book, research began in 1974].

Honors:

2008 Murdo J. MacLeod Book Prize Honorable Mention, Latin American and Caribbean Section of the Southern Historical Association for *People of the Volcano: Andean Counterpoint in the Colca Valley*

2008 Named Profesor Honorario of the Departamento Académico de Humanidades of the Pontificia Universidad Católica of Peru.

Other professional activities:

Plenary address for the Annual Convention of the Renaissance Society of America, Los Angeles, March 21, 2009. "Counting the Uncountable: Successes and Failures of the Past Half Century."

Paul W. Drake

University of California, San Diego

Publications:

Between Tyranny and Anarchy: A History of Democracy in Latin America, 1800-2006 (Stanford: Stanford University Press, 2009).

Appointment:

Senior Vice Chancellor for Academic Affairs, University of California, San Diego, Oct. 2007.

John M. Hart

University of Houston

Grants, Fellowships, Honors and Awards:

Won the Harvey Johnson Prize as book of the year from the Southwestern Council of Latin American Studies at its recent meeting in Santo Domingo for *The Silver of the Sierra Madre: John Robinson, Boss Shepherd and the People of the Canyons* (Tucson: University of Arizona Press, 2008)

Promotions, Appointments, Transfers, and Visiting Professorships:

Delivered the Inugural Address at the XII Annual Congreso de Historia, held at the Autonomous University of Sinaloa, Culiacan in November.

Other Professional Activities- Include conference papers:

A book containing an article about John M. Hart, and containing three of his articles and three articles he edited, has been published under the title *La Revolucion Mexicana de Cien Anos: Dialogos con John M. Hart* (Mexico, Consejo Nacional de Artes y Cultura, 2007).

Institutional:

Is serving as Interim Chair of the University of Houston, History Department

Hernán Horna

Uppsala University, Sweden

Honors:

Elected member to the Swedish Academy of the Humanities and Sciences

Lester D. Langley

University of Georgia, Emeritus

Publications:

Simón Bolívar: Venezuelan Rebel, American Revolutionary (Rowman and Littlefield, 2009).

America and the Americas: the United States in the Western Hemisphere, 2nd Edition (University of Georgia Press, April 2010).

Heidi Scott

Aberystwyth University, UK

Publications:

Scott, H. V. (2009) *Contested Territory: Mapping Peru in the Sixteenth and Seventeenth Centuries* (University of Notre Dame Press)

Scott, H. V. (2008) "Colonialism, landscape and the subterranean", *Geography Compass* 2 (6) 1853-1869

Research:

Currently conducting research on:

- i) Franciscan missions in the Apolobamba region of colonial Bolivia
- ii) Imaginative constructions of tropical nature in the Viceroyalty of Peru, 16th and 17th centuries
- iii) Landscape and the subterranean in colonial Latin America

Other Professional Activities- Include conference papers:

Presented paper entitled "An American Eden? Geographical imaginations and tropicality in the Viceroyalty of Peru" at the conference "American Tropics: Towards a Literary Geography", University of Essex (UK), 4th-7th July, 2009.

Robert W. Wilcox

Northern Kentucky University

Publications:

Articles: "Ranching Modernization in Tropical Brazil: Foreign Investment and Environment, 1900-1950" *Agricultural History* Vol. 82, No.3 (Summer 2008): 366-392

"Os Paraguanos na construção do Extremo Oeste do Brasil, 1870-1935" *Fronteiras* v. 10, n. 17 (jan./jun. 2008) (Dourados, MS, Brasil: Universidade Federal de Grande Dourados): 11-54

Book Reviews: McCreery, David. "Frontier Goiás, 1822-1889". (Stanford: Stanford UP, 2006) for the *Luso-Brazilian Review* 45:2 (2008): 193-197

Rodrigues, Gomercindo. "Walking the Forest with Chico Mendes: Struggle for Justice in the Amazon". (Austin: University of Texas Press, 2007) for *Agricultural History* Vol. 83, No. 2 (Spring 2009): 270-271

Research:

Continued research in Brazilian and Paraguayan archives on cattle disease and environmental impacts in the development of the Center-West Brazilian ranching industry, 1900-present.

Promotions, Appointments, Transfers, and Visiting Professorships:

Visiting Professor in the Master's History Program, Departamento de História, Universidade Federal da Grande Dourados (UFGD), Dourados, MS, Brazil, March-July 2008

Other Professional Activities- Include conference papers:

Paper entitled "Cattle, Disease and Environment in Mato Grosso, Brazil, 1870s-2001" presented as part of *Livestock Economies and Environment in Latin American History, IV Simpósio da Sociedade Latinoamericana e Caribenha de História Ambiental (SOLCHA)*, Belo Horizonte, Brazil, May 28-June 1, 2008

Presentations: "A Historiografia Americana e a História Ambiental" to graduate students in History at the Universidade Federal da Grande Dourados (UFGD), Dourados, MS, Brazil, 09 June 2008

"A História Ambiental e a História Regional" to graduate program in Social Sciences at the Universidade Estadual de Mato Grosso do Sul (UEMS), Amambai, MS, Brazil, 17 June, 2008

X. IN APPRECIATION: CLAH ENDOWMENT AND FUND CONTRIBUTORS

CLAH PRIZES AND AWARDS

Jonathan Ablard, Ithaca College
Nancy Appelbaum, Binghamton University
Jeremy Baskes, Ohio Wesleyan University
Kristen Block, Florida Atlantic University
Elaine Carey, St. John's University
Alejandro de la Fuente, University of Pittsburgh
Janet Greever, Independent Scholar, Emerita
Scott Ickes, University of South Florida
Teresa Meade, Union College
David Robinson, Syracuse University
Reinaldo Roman, University of Georgia
Cari Williams, Emory University

ELINOR MELVILLE AWARDS

Jake Frederick, Lawrence University

WARREN DEAN AWARDS

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Peter Beattie, Michigan State University
Sueann Caulfield, University of Michigan
Jerry Dávila, University of North Carolina, Charlotte
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James Patrick Kiernan, Organization of American States, Retired
Barbara Weinstein, New York University

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LYDIA CABRERA AWARD

Scott Ickes, University of South Florida

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Edward Beatty, University of Notre Dame
Brian Delay, University of California at Berkeley
Peter Guardino, Indiana University
Scott Ickes, University of South Florida
Rick Lopez, Amherst College
Catherine Nolan, University of Texas at San Antonio
Jocelyn Olcott, Duke University
Mary Kay Vaughan, University of Maryland at College Park

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Jocelyn Olcott, Duke University

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CONFERENCE ON LATIN AMERICAN HISTORY PUBLICATIONS

LOMBARDI, CATHERYN L., and John V. Lombardi, with K. Lynn Stoner. *Latin American History: A Teaching Atlas*. 162 pages, 136 maps. 1984. ISBN 0-299-097145 (paperback only), \$17.95.

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