



***CONFERENCE ON LATIN AMERICAN HISTORY***

**Fall 2018 Newsletter**

**Volume 54, Number 2**



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## I. MESSAGE FROM PRESIDENT LARA PUTNAM



Dear friends,

A calendar year is drawing to a close, celebrations at hand. An electoral cycle has concluded with loud enthusiasm. Through it all beats—for me—the stark and steady drum of failure.

This summer I was asked by the United Steelworkers to give a talk to union leaders on Central American migration. As the family separation crisis engineered by the Trump administration burgeoned, drawing renewed attention to the border and those who seek to cross it, the topic became even more timely. To frame my words for a public audience I dived into recent opinion polls, something I realized I should do more often.

For the numbers I found were chilling. They captured the pervasive acceptance of a series of claims any scholar of Central American migration knows to be not just wrong, but egregiously distorted.

Readers of this newsletter do not need to be told that MS-13 is a criminal network anchored in Honduras, El Salvador, and Guatemala, born of El Salvador's civil war and the fraught Los Angeles streets its refugees were thrust into, whose US presence numbers 10,000 at most. You know, too, that the violence enacted by MS-13 is directed almost exclusively at fellow Central Americans: most of all, within those home countries; secondarily, among migrants traversing Mexico; finally, in small but tragic numbers, in the victimization of Central American immigrants or their children in a handful of US counties (Suffolk County, New York; Fairfax County, Virginia; Montgomery County, Maryland). Highest estimates claim that several dozen deaths annually within the US may be linked to MS-13: far fewer than the number of Americans killed by lightning, for instance, every year.<sup>1</sup>

Yet in July 2018, fully 51% of Americans who had voted for Donald Trump described themselves as either "somewhat" or "a great deal" worried that a member of their own family would fall victim to MS 13. Fully 41% of registered Republicans believed MS 13 posed a "somewhat serious" or "very serious" threat to their local community.<sup>2</sup>

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<sup>1</sup> [www.propublica.org/article/ms-13-immigration-facts-what-trump-administration-gets-wrong](http://www.propublica.org/article/ms-13-immigration-facts-what-trump-administration-gets-wrong) ; [www.nytimes.com/2018/11/09/opinion/trump-caravan-migrants-criminals.html](http://www.nytimes.com/2018/11/09/opinion/trump-caravan-migrants-criminals.html)

<sup>2</sup> [big.assets.huffingtonpost.com/athena/files/2018/07/13/5b48edece4b0bc69a7870876.pdf](http://big.assets.huffingtonpost.com/athena/files/2018/07/13/5b48edece4b0bc69a7870876.pdf)

Again, these numbers are from polling in July. False fears were this high even before October arrived and a whole swathe of politicians and media allies chose to make the supposed threat of a “caravan” of asylum seekers a thousand miles away the focus of closing campaign pitches. Claims linking Jewish philanthropist George Soros to what the US president loudly labelled, at rally after rally, an “invasion” became ever more prominent in campaign ads and cable news as the month wore on.

In mid-October, my congregation joined others nationwide celebrating a “National Refugee Shabbat,” part of a Hebrew Immigrant Aid Society (HIAS) initiative highlighting our obligation as Jews to step forward for those fleeing persecution and violence.

On Saturday morning, October 27, my daughter’s best friend called. There’s an active shooter at the synagogue, she said. Don’t leave the house.

“HIAS likes to bring invaders in that kill our people,” Robert Bowers had posted on Gab not long before, we would learn. “I can’t sit by and watch my people get slaughtered. Screw your optics, I’m going in.”

Investigators say he carried an AR-15 assault rifle and three handguns.

Two people were shot in the hallway where my six-year-old hugs her Hebrew School teacher goodbye every week. Half a dozen more in the blue stained-glass chapel steps away. Eleven lives ended; others shattered by injury, terror. Grief.

Teaching about Latin America is what I do: have I done enough? We give public lectures, we write op eds. We show up in class every day with passion to share accurate information about the Americas’ complicated and conjoined past. Yet basic facts are being drowned by fearmongering and distortions, not in some hidden corner of the internet but in plain sight on cable news and rally stages and twitter feeds.

What now?

In solidarity,  
Lara

## II. MESSAGE FROM CO-EXECUTIVE SECRETARY JÜRGEN BUCHENAU



Colegas:

Greetings from Charlotte, and best wishes for the holiday season. As Lara's message reminds us, our work in the CLAH is particularly important during the age of xenophobia, authoritarian populism, white nationalism, and violence, not only in the United States but also in Latin America and far beyond. I wish us all resolve, patience, and strength as we confront these issues.

We are hard at work on the forthcoming annual meeting in Chicago and look forward to seeing many of you there. In addition to the usual exciting array of panels, we look forward to our annual prize and award luncheon, including a presentation by our 2018 Distinguished Service Award winner, Professor Steve J. Stern. We are eager to renew the academic and personal fellowship that characterizes the CLAH, the largest affiliate organization that holds its conference in conjunction with the AHA annual meeting.

The meeting also marks a transition to new leadership. We especially thank Lara Putnam for her service as President of the CLAH for the past two years. We also appreciate the service of outgoing General Committee members Lillian Guerra and Matthew O'Hara and the following Regional and Topical Committee chairs who will be succeeded by their committees' secretaries next year: Gabriela Ramos, Fabricio Prado, Sonia Hernández, M. Kittiya Lee, Glenn Chambers, Heather Vrana, Jennifer Adair, Ryan Amir Kashanipour, Catalina Muñoz, Dana Velasco Murillo, and Amanda López. We also look forward to saying hello to a new group of leaders that will take office at the conclusion of the meeting, including new CLAH President Bianca Premo, a new Vice President and President-Elect, two General Committee members, and a slate of Regional and Topical Committee secretaries.

As always, Erika and I could not do our work without our graduate students in the Latin American Studies program. Our graduate student assistant, Lucinda Stroud, whom many of you met last year in Washington D.C. or virtually in the last year and a half, is in her second year in her position. Among her many tasks, she processes payments for memberships and journals and maintains our member database. I also appreciate the help of a new graduate assistant, Ana Vásconez Carrera, who designed both this Newsletter and the CLAH Annual Meeting program. Thank you, Lucy and Ana!

--Jurgen



### III. MESSAGE FROM CO-EXECUTIVE SECRETARY ERIKA EDWARDS



Dear CLAH Members,

I can't believe my first year in CLAH has already passed. I am grateful for this experience and look forward to serving my time as co-Executive Secretary. This year's annual meeting will take place in Chicago so for those of us flying in from warmer areas, please button up.

I continue to find ways to diversify the CLAH organization and also seek fundraising opportunities. With that in mind, I want to remind professors that if you have graduate students who plan to present a paper and/or would like to attend the annual meeting please take advantage of the special AHA student group rate. You can each sponsor graduate students for an additional \$10 charge per student, which constitutes major savings for the graduate student because it covers their registration.

As the Annual meeting director for the upcoming meeting, I would also like to share some words of wisdom regarding the application process. Keeping in mind the turnaround to apply for AHA/CLAH co-sponsored panels is short; the deadline is February 15, 2019. Please make sure that you avoid some of the common mistakes that occurred this year.

- 1) **Please make sure that you read the guidelines, and especially the FYI listed on the CLAH website [clah.h-net.org](http://clah.h-net.org)**
- 2) Keep in mind that you must apply SEPARATELY to CLAH. In other words, the AHA does not send us your panel proposal. This will avoid confusion, disappointment, and frustration in the future.
- 3) You can only appear TWICE in the program. That is also for the AHA. In other words, if you decide to comment and chair a panel, that counts as two appearances in the program, and you CANNOT take on another role (present a paper, panelist for Regional Studies Committee) in the program.

I thank everyone for their commitment to CLAH. It is because of your participation that we are one of the most successful affiliate programs in the AHA.

Erika Denise Edwards

#### IV. CALL FOR PROPOSALS, 2020 AHA/CLAH MEETING IN NEW YORK, NY

**Deadline: February 15, 2019**

The Program Committee invites CLAH members to submit panel and paper proposals for the meetings to be held in New York City, January 3-6, 2020. Panels should include three or four papers, one discussant, and a chair. Individual paper proposals will be considered, but their acceptance will depend on finding an appropriate session for them. The deadline for submission of proposals to the CLAH (and to the AHA) is February 15, 2019. Session organizers must submit their proposal to the AHA Confex System and then forward a **PDF or Word document** copy of the proof of their session, with full paper and participant information, to the CLAH Program Committee. (The AHA does not forward session information to the CLAH). For more information on submitting proposals, see [FAQ: Organizing CLAH Sessions](#). **Please note**, panels not accepted by the AHA will still be considered by the CLAH Program Committee as a CLAH session. Because the CLAH is able to place a significant number of its sessions on the meeting program, submitting to both AHA and CLAH will greatly increase the chance of acceptance of the panel.

**To submit a proposal, follow BOTH steps below:**

##### **STEP 1: Submit the Proposal to the AHA**

Session organizers will submit their proposals directly to the AHA's online system, following the procedures and guidelines on the [AHA Website](#). When completing the online cover page, you must select "Conference on Latin American History" from the Co-Sponsor menu. Selecting this co-sponsorship **does not** convey your session information to the CLAH – it must be submitted to us separately via Step 2 below.

##### **STEP 2: Submit the Proposal to the CLAH**

Upon submission of the proposal to the AHA, **send the full AHA electronic submission proof and session ID number**, in Word or PDF format, to Program Committee Chair Rachel O'Toole at [CLAHSubmissions@gmail.com](mailto:CLAHSubmissions@gmail.com). This submission must include the session proposal and participant information including primary email addresses, as well as paper titles and abstracts.

Individual paper proposals should be submitted only to the CLAH Program Committee and are considered for CLAH-only sessions. These papers must include a C.V., primary email address, paper title, and abstract.

**To submit a proposal to CLAH, you must be a current member. An exception is made for scholars from Latin America or the Caribbean, from fields outside of Latin American History, or from other disciplines, who are encouraged but not required to become members. As a session organizer, please make sure that your panelists understand that they must be current in their dues, regardless of their status with the AHA, to participate in the program. Membership fees are the following:**

US\$50 for professionals

US\$30 for part-time/adjunct faculty,



US\$25 for students

US\$40 for retirees.

Lifetime memberships are also available for US\$700

### **CLAH Program Criteria and Rules**

Where possible, panels should have gender diversity. All participants in the program must be current members of CLAH. Those on AHA/CLAH panels must be members of AHA as well. The following rules, approved by the CLAH General Committee on January 2, 2003, are intended to ensure diverse representation on the annual program, and reduce the scheduling conflicts that arise from multiple appearances in the schedule:

1. No person may have a formal role in the CLAH program (as chair, paper presenter, commentator or roundtable participant) on more than two panels or sessions. These guidelines apply to sessions organized by Regional and Standing Committees as well as to panels proposed to the Program Committee.
2. No person may submit more than one proposal to the CLAH Program or present more than one paper.
3. No person may serve as commentator on more than one panel, and may not serve as commentator on a panel on which s/he is also presenting a paper.
4. No person may serve as chair on more than one panel.
5. No person may appear in the program as a participant in a roundtable discussion (where no formal papers are presented) in more than one session.
6. Officers of CLAH and its Regional and Standing Committees may be listed in the program as presiding at the scheduled meetings, in addition to any roles they may have in the program covered by rules 2-5.

## V. PROFESSOR STEVE J. STERN, DISTINGUISHED SERVICE AWARD WINNER,

A graduate of Cornell University (B.A., summa cum laude, 1973), and Yale University (Ph.D. 1979), Steve Stern has had an extraordinary career as a scholar, mentor, university administrator, professional colleague, and unique generational figure in the field of Latin American history. While a doctoral student he began his teaching career as a visiting professor at the Universidad Nacional de San Cristóbal de Huamanga in Ayacucho, Peru. He later was a visiting assistant professor at Yale before moving permanently to the University of Wisconsin, Madison, where he has spent the rest of his career. At Madison, Steve was awarded several endowed chairs, most notably the Hilldale Professorship and, later, the Alberto Flores Galindo Professorship, before becoming emeritus in 2017. In addition to serving as Chair of Wisconsin's History Department and Director of its Latin American and Iberian Studies Program, more recently Steve was the university's Vice-Provost for Faculty and Staff, where he fought to recruit and retain faculty in the face of the much-reported onslaught against the institution by the state's governor.

Over four decades, Steve Stern has made pathbreaking contributions to intellectual fields that have enormous chronological and geographical scope; moreover, his books, collaborative projects, and training of young scholars have bridged North American and Latin American academic worlds like few others. His distinctions and contributions to our profession are such that it is challenging to do them justice in a relatively brief citation. Steve Stern was inducted into the American Academy of Arts and Sciences in 2012 and has received honorary degrees from two of Peru's leading universities. He is the author, editor, or co-editor of close to 20 volumes and special journal issues, many of which have appeared in both English and Spanish. He is the recipient of CLAH's Bolton-Johnson Book Prize and two Honorable Mentions for LASA's Bryce Wood Book Award. Several of his journal articles have also won prizes. Steve's research and writing have been supported by grants from the Fulbright Program, the Social Science Research Council, NEH, the Center for Advanced Study in the Behavioral Sciences, the Guggenheim Foundation, and the American Council of Learned Societies, among others. In addition to serving on important CLAH and LASA committees, Steve has sat on the editorial boards of 6 major journals, including the *HHR* and the *Latin American Research Review*. He is also the founding co-editor of a popular interdisciplinary book series, "Critical Human Rights," with the University of Wisconsin Press, which since 2010 has published close to 25 titles on Latin America and other parts of the world. Finally, Steve has galvanized critical collaborative hemispheric research initiatives, with SSRC in the 1980s on Andean Peasant Societies and Social Movements, and with SSRC and Ford in the late 1990s, on Memory and Repression in the Southern Cone.

Let us delve more deeply into his pathbreaking scholarship. In his first book, *Peru's Indian Peoples and the Challenge of Spanish Conquest* (1982), Steve brilliantly analyzed the dynamic early history of Spanish colonialism (until 1640), establishing indigenous social action at the center of the analysis, but also providing a more compelling account of state initiatives and strategies than had previously been achieved. The volume won Honorable Mentions for CLAH's Bolton Prize and the Howard Cline Ethnohistory Prize, and has since gone through 12 printings, selling over 21,000 copies.

Then, in the theoretical introduction to his landmark collection, *Resistance, Rebellion, and Consciousness in the Andean Peasant World* (1987), Steve Stern provided a new methodological blueprint for studies of peasant "resistant adaptation" and consciousness, not just for Andeanists but for students of agrarian politics everywhere. A year later, in 1988, Steve engaged in a high-profile debate with Immanuel Wallerstein in the *American Historical Review*. He drew upon new scholarship on labor and markets involving New World commodities like silver and sugar to challenge Wallerstein's schematic analysis of the world-system in the early modern world. This debate with Wallerstein directed the attention of English-speaking readers to the sophisticated analysis that had been performed by Latin American scholars since the mid-20<sup>th</sup> century on the development of capitalism.

Several years later, working with his formidable intellectual and life partner Florencia Mallon and two prominent Africanist social scientists (in *Confronting Historical Paradigms*, 1993), Steve masterfully analyzed the production and usefulness of the "orthodox" and "dissident" paradigms of "development" that had preoccupied students of the so-called Third World since World War II. In the process, he and his collaborators reviewed the comparative literature on peasants, labor, and the world system (particularly in light of the new turn toward linguistic, feminist, and postmodernist approaches), and wrestled imaginatively with possibilities for a new theoretical synthesis.

Then, in an even more ambitious work, *The Secret History of Gender: Women, Men, and Power in Late Colonial Mexico* (1995), Steve Stern again shifted the focus--and locale--of his research. Based on a careful quantitative and qualitative analysis of a rich set of criminal court records for several Mexican regions, and informed by a wide and wistful reading of the relevant historical, ethnographic, comparative, and theoretical literatures, Steve examined how prevailing gender codes—the subject of much previous research—were actually experienced and contested in daily life, and with what consequences. Joining established currents of ethnohistorical research on women, gender, and power in early Latin America, he documented how subaltern women and men developed *multiple* codes of gender right, obligation, and honor via a complex process marked by both contestation and solidarity. Assiduously researched and engagingly written, the volume went on to provoke lively debates and, ultimately, to influence the way that colonial historians, Mexicanists, and Latin Americanists conceptualized the history of peasant and plebeian politics, community, the family, and gender struggle--as well as the broader intersection of gender, class, and ethnicity in their work.

In the 2000s, Steve accomplished yet another stunning boundary change in the direction of his work--this time, to historical and political contests over remembrance in late twentieth-century Chile. More remarkable still, he wrote a trilogy on the subject-- *The Memory Box of Pinochet's Chile*—during the period 2004-2010. The middle volume, *Battling for Hearts and Minds: Memory Struggles in Pinochet's Chile, 1973-1988* (2007) won CLAH's Bolton-Johnson Prize. Like the inaugural volume, *Remembering Pinochet's Chile: On the Eve of London 1998* (2004), *Battling for Hearts and Minds* also earned Honorable Mention for LASA's Bryce Wood Award (for the best book in Latin American Studies).

This last cycle of award-winning scholarship has been critical in defining questions of memory and repression during and after the Latin American Cold War. The three volumes are daunting in

their simultaneous exploration of the way Chileans experienced the trauma and terror of military rule under the Pinochet regime, as well as the challenges such research poses for historians who must contend with the “tricks” and silences of “emblematic memory.” Stern’s work is pioneering in its ability to contend with the enormous range of experience and perception under the dictatorship, without shortchanging vivid insights into the ways in which memory works (in Cold War Chile as well as during the Holocaust, for example). In the process, he probes the highly complex relations between individual recollections and the creation of “collective memory.” He is not only concerned with the memory struggles of the Left, human rights activists, and progressive elites who insisted on a moral reckoning with the past; he also attends to dynamics on the Chilean Right, including those who remember Pinochet’s military coup and dictatorship as a “time of salvation.” In the third and final volume of his trilogy, Steve shows how a contested national process of truth and justice has created new spaces for dialogue and dispute.

Steve’s ambitious project has been celebrated in Latin American Studies for its interdisciplinary methodology, comparative historical implications, and creative narrative structure, but it has also influenced studies of repression, memory, human rights, and political transition elsewhere in the Global South. Significantly, his contributions to these fields both predate and transcend the trilogy of publications. In the late 1990s, collaborating with Latin American and international colleagues such as Argentine sociologist Elizabeth Jelin, the late Peruvian anthropologist Carlos Iván Degregori, and US political scientist Eric Hershberg, and backed by funding from the Social Science Research Council and the Ford Foundation, Steve Stern brought together scholars and students from across the hemisphere, creating a discursive community around the memory of repression and the pursuit of social justice in the Americas. In addition to publishing over a dozen edited volumes on these themes over the course of a decade, the collaborative project trained a new generation of Latin Americans who have gone on to play critical roles as scholars and public intellectuals in their post-conflict societies—and are now training their own students.

It is clear, then, that Steve Stern has left a lasting mark on our profession in ways that transcend his own impressive scholarly writings. Those of us who work with graduate students have marveled at the model of collaborative and collegial teaching and mentoring that Steve sustained for so many years with Florencia Mallon and their Madison colleagues Tom Skidmore and Francisco Scarano. They collectively trained generations of students in both the North and the South who are now themselves leaders in our field, and whose specializations often diverged from the interests of their mentors. Their letters in support of Steve Stern underscore the unstinting attention and support he gave them, particularly his encouragement of them to think ambitiously and grow intellectually.

Nor is Steve resting on his accomplishments. He is currently working on two projects: the first is tentatively titled “Latin America at the Movies: Between Human Rights and Social Justice.” It augurs an interpretive history of Latin America and the world during the last tumultuous fifty years, through dialogue with film as a cultural archive. The second project is “a more personal history,” a memoir provisionally titled “Night Soul: Living History with Survival from Auschwitz to Chile Stadium.” It deals with how he came to learn to do history and why it matters, from survivors of catastrophe. In his “spare time,” Steve has been working on historical memory issues with the Centro Nacional de Memoria Histórica in Bogotá, and recently he served

as an expert witness in a jury trial in US Federal District Court that sought to bring one of the torturers and executioners of Víctor Jara to justice.

In recognition of these manifold and extraordinary achievements, it is my committee's privilege to name Steve Stern this year's Distinguished Service Award winner.

Gilbert M. Joseph  
Chair, CLAH Distinguished Service Award Committee



## VI. JAMES R. SCOBIE AWARD REPORTS

### 1. Hannah Abrahamson

Emory University

“Women of the *Encomienda*: Households and Dependents in Sixteenth and Seventeenth-Century Yucatan, Mexico”

Documents dating back to sixteenth and early seventeenth-century Yucatan, Mexico are scattered throughout archives in Spain, Mexico City, and the Yucatan Peninsula. Archivists from Yucatan are often among the first to admit that the documentary record of the early colonial period in the region is fragmented. Previous exploratory research trips allowed me to consult the documents housed in Spain and Mexico City. The generous support of the James R. Scobie Award provided me with the opportunity to travel to the Yucatan Peninsula in the summer of 2018 to examine local archival records and gauge the viability of my dissertation topic.

My research explores the nature of the relationships that undergirded Yucatan’s households and its *encomienda* system. It addresses how women enacted and contested colonial authority in their everyday lives. A group of *encomenderas* (women who held *encomienda* grants) and other propertied Spanish women in the peninsula held considerable power over their Maya and African dependents during the mid-sixteenth through mid-seventeenth centuries. My dissertation project assesses how these elite Spanish women expressed their power and how their indigenous and black dependents upheld or undermined their authority as heads of household and property owners.

I divided my six-week preliminary research trip between two cities that were primary sites of settlement in colonial Yucatan: Merida and Campeche. I spent the first four weeks of my trip in Merida consulting the documents held in the Archivo Histórico de la Arquidiócesis de Yucatán (located in the adjacent municipality of Conkal) and the Archivo General del Estado de Yucatán. During my time at the Archivo Histórico de la Arquidiócesis de Yucatán, I examined baptismal and marriage registers, royal decrees, and church administrative records. I began to compile information from the baptismal and marriage records and created a database of households in colonial Yucatan, which I intend to complete over the course of subsequent research trips to the peninsula. I was pleased to find that the archdiocese houses early seventeenth-century marriage and baptismal records of *casta* families who frequented churches other than the main cathedral. I also visited Yucatan’s state archive to determine whether it held sources pertinent to my research focus. The oldest documents listed in the Archivo General del Estado de Yucatán’s catalog date back to the 1680s. However, I learned that some of the late seventeenth-century notarial records reference property transfers that occurred in earlier decades. These notarial documents—slave sales, property disputes, and wills—provided me with information that will help me to contextualize the period that I study.

I spent the final two weeks of my trip consulting the archival records housed in the Archivo Histórico de la Diócesis de Campeche. In contrast with Merida, Campeche has attracted relatively little attention from academics outside of Mexico. The recently restructured diocese archive has parish records that date back to the early seventeenth century. During my two-week stay in Campeche, I consulted marriage and baptismal registers from the Spanish-dominated cathedral and from a Maya-dominated parish. I added this information to the database of households that I initiated in Merida. The information included in each entry of the database—the names and social positions of parents, godparents, and witnesses—will allow me to

reconstruct familial and extra-familial household relations. I also visited Campeche's municipal library and consulted a series of books and indices related to my dissertation topic. I plan to further explore the library's documentary holdings—which were not available for consultation this summer—when I return to Campeche.

While the majority of my trip was dedicated to archival research, I also met with local professors and archivists in order to integrate myself within Mexican academic culture. Professors from the Universidad Autónoma de Yucatán and the Universidad Autónoma de Campeche kindly set aside time to meet with me and discuss my dissertation project. Each professor offered advice on accessing pertinent archival holdings, shared copies of their publications with me, and wrote letters of affiliation to support our future collaboration. The professors and the archivists that I had the pleasure of meeting went above and beyond the call of duty. The lead archivists at the Archivo Histórico de la Arquidiócesis de Yucatán and the Archivo Histórico de la Diócesis de Campeche helped me to identify and locate documents that date back to the sixteenth and early seventeenth centuries. They also introduced me to Mexican scholars and recommended that I consult specific locally published secondary sources related to my research focus.

The support provided by the Scobie Award allowed me to examine sources that, alongside the documents that I previously consulted in Spain and Mexico City, will form the core of my dissertation source base. This source base will be a fundamental component of my dissertation prospectus, which I am scheduled to submit in the spring of 2019. My six-week stay in the Yucatan Peninsula also allowed me to refine my research methods and initiate a long-term project that will support my study of *encomenderas* and their dependents: a database of households in the peninsula. My archival research experience and conversations with professors and archivists left me with the impression that my dissertation topic is viable. I would like to thank the James R. Scobie committee and the Conference on Latin American History for selecting my project and supporting my research.

## 2. Lucía Luna-Victoria

University of California at Davis

The funds provided by the James R. Scobie award through the Center for Latin American History allowed for the completion of preliminary research in the city of Lima. My dissertation integrates the urban landscape of the internal conflict within a larger history of Lima and its expansion. By tracing the trajectories of grassroots urban leaders, popular urban *dirigentes*, my dissertation shifts the lens to the lived experiences of local leaders and shantytown residents to explore the social, political, and cultural transformations in the city. This summer I divided my research into three areas of focus. I first sought to build a network of contacts that would provide me access to residents of Lima's shantytowns during the 1980s and early 1990s. My second focus consisted of gathering documentary material from newspapers and magazines, as well as urban and development plans from the Municipalidad Metropolitana de Lima. Third, I sought to obtain access to residents' denunciations of military violence in police stations.

My network of contacts encompasses individuals connected to the Catholic Church, urban development NGOs, scholars, and community leaders. I contacted several members of the Partido Unitario Mariateguista (PUM), who still carry out leadership positions in their respective towns. I was able to conduct preliminary interviews with these individuals and hope to further develop my relationship with *dirigentes* and residents, outside the PUM. My interactions with various individuals, from all peripheral areas of Lima, has also expanded my understanding of community identity as well as the complexities surrounding the re-insertion of insurgents into their old shantytowns. I have found that residents and *dirigentes* are willing to share their experiences, and I seek to establish a stronger relationship with the communities when I return to carry out further dissertation research. The interviews I have completed will complement the testimonies from the Truth and Reconciliation Commission conducted in 2003.

My second area of focus involved the newspaper and magazine archive in the Pontific Catholic University of Lima (PUCP). I reviewed issues of the academic magazine *QueHacer*, which traced urban issues from the 1980s and 1990s. Similarly, I analyzed the newspaper *La Republica* from 1990-1992, focusing more exclusively on the urban struggles regarding land invasions and sanitation. The findings from the printed media shed light on the precariousness of the major economic shocks starting in 1988 through 1990. Larger and reoccurring urban issues include the quality of and access to water, as well as the management of electricity consumption. Boiling water and constant blackouts were part of a shared experience during the period under study; therefore, the articles reiterated the preoccupation in the public sphere with accessing these daily necessities. Another intriguing element exalted in the news pieces included two widespread health crises. The first stressed the spread of tuberculosis, especially in Lima's shantytowns, and the slow response from the government. The articles also stressed the magnitude of the 1991 cholera epidemic that spread throughout the city and rural regions of the country. I have also planned to review the relevant issues of the magazine *Marka*. Beyond the university archives, I found urban and development plans of the three mayors of Lima between 1984 and 1990, Alfonso Barrantes, Jorge Del Castillo, and Ricardo Belmont. Lima's Municipal Library contained urban studies and reports defining the laws and decrees issued in response to the growing urban population and housing crisis. Furthermore, I visited the National Library which houses the personal archive of Barrantes, Lima's first socialist mayor who enacted several poverty relief and housing measures.

Third, regarding the denunciations, I was not able to find a viable lead for accessing these materials. However, I have been made aware of where to find the penal and arrest records of individuals accused of terrorism. The process to access these records is lengthy and precarious, however, I plan to follow this lead in the future.

The research I conducted during the summer has clarified certain aspects of the urban experience during the period of violence in Peru. The three key movements during this time period include the union movement (*sindical*), the neighborhood movement (*barrial*), and the university movement (*universitario*). The unions, neighborhoods, and students were the most active players in the urban stage of the conflict, and their experiences are not limited to the internal conflict and the urban crisis, nor are they mutually exclusive. The cultural transformation experienced alongside the violence and urban expansion have added another element to my understanding of the city and the legacies of the late twentieth century. I look forward to building on the research made possible by the James R. Scobie award.

### 3. Alexandre Pelegrino

Vanderbilt University

#### Abstract

The question that structures the present research is what was the impact of the mass arrival of African slaves, after the 1750s, in a society in which the world of labor was overwhelmingly dominated by Native Americans? In 1755, the Portuguese crown chartered a new Trade Company (Companhia de Comércio do Grão-Pará e Maranhão) to develop and integrate the northern part of Brazil into the world economy. Since the seventeenth century, the imperial administration had regarded the region as full of potential, despite the fact that it yielded few resources for the metropole. By selling slaves from their Upper Guinea posts, mainly Cachey, also considered a backwater of Portuguese colonialism, to planters in Maranhão and Pará, primarily to produce cotton, rice, cocoa, and leather, the monarchy expected that the expansion of a cash crop economy on one side of the Atlantic fueled by enslaved labor brought from the other side would strengthen the Portuguese position in both regions where they faced fierce competition from other European powers. This scheme, the visceral connection between African slavery, plantations, and colonialism, sounds familiar to a person acquainted with Atlantic histories. One of the goals of my investigation is to question this established model and explore stories that it renders invisible. When historians treat the transition/substitution from Indigenous labor to African slavery as an inevitable consequence of colonialism, the role of Indians in the making of colonial societies shrinks to a mere cheap workforce exploited in the dawn of European settlements in the Americas. By focusing on horizontal relations among servile laborers, that is Indians and Africans; I question how they interacted through the dynamics of cash crop production connected to the wider economy, marriages – formal and informal –, social networks (compadrio), and the emergence of new racial classifications.

#### Project Description

In June of 2018, as a first step in the big picture project, I researched local archives in São Luís to start a database combining five different kinds of sources. By cross-referencing several types of serial documents, this project reconstructs the lives of African and Indian slaves in Maranhão between 1688 and 1780. Parish records allow historians to have clues about crucial moments of a person`s life. Birth, the baptismal records; marriage, the marriage records; and death, the burial records. The testaments and inventories allow an investigation on a given person`s assets, his or her social networks, through the names of debtors, among other questions. Finally, notarial records offer a fresh understanding of the economic life of a place. By following commercial transactions, donations, procurations, and manumissions of slaves, a historian can have a more complete picture of the social life.

In the first two weeks (June 07-June 20), I worked with baptismal, burial, and marriage records. First, I will describe the scope of the dataset. Originally, those documents were under the guard of the Arquivo da Arquidiocese do Maranhão, given their ecclesiastical nature. A couple of years ago, the state government decided to store those documents in the better equipped Arquivo Público do Estado do Maranhão. The database with baptismal records includes six books. I have already compiled the information for three books (about 2,000 people being baptized). The first, covering 1747-1751. The second, covering 1751-1753. The third, covering 1766-1770. Presently, I am working on the book covering 1753-1762. In the next



semester, I will include the book with the earliest information available, from 1715 to 1732, and the last book to conclude this part of the research, from 1770-1777. The preliminary results demonstrate a clear “Africanization” of the workforce in Maranhão, particularly after the Trade Company. Between 1747 and 1751, the local priests classified newly arrived people as “black” only three times.<sup>1</sup> Between 1751 and 1753, the number reached 17. While between 1766 and 1770, 120 new “black” slaves received the baptismal sacrament. Those African slaves were arriving in a world dominated by Indian workers. There are several clues that they were developing close relations, sexual or otherwise. For example, in 1750, the planter Lourenco Belfort accompanied his enslaved couple Manoel, “black from Africa,” and Apolinária, “Indian from the land,” to baptize their recent born daughter, Anastasia. Anastasia’s godfather was Raimundo Marques, Belfort’s brother-in-law, while Poliana, another Belfort’s slave was the godmother. Anastasia’s baptism vividly illustrates the complex social networks in colonial Maranhão, knitting masters and slaves.<sup>2</sup> Unfortunately, I could only gather the books of marriages and burials. I plan to start putting the information in the database in the next semester.<sup>3</sup>

In the next week (June 21- June 29), I worked in the Arquivo do Tribunal de Justiça to study the extant testaments.<sup>4</sup> There are two books of testaments containing documents from the period before the Trade Company and the boom of the transatlantic slave trade.<sup>5</sup> I have been organizing the information to understand the average number of slaves within the households, the presence of Indian slaves, and the economic activities that the settlers were developing. Up until now, I have analyzed the 53 testaments from the first book, covering the years between 1687 and 1761, but the clear majority is from the 1750s. In only fourteen testaments I could not locate slaves among the settlers’ assets. When I finish this part of the research, I will be able to compare the transformations that Maranhão was experiencing in the second half of the eighteenth century, namely in the economic activities that the settlers were involved and how it had an impact on the lives of servile people and the socio-racial classifications used by colonial administration to govern workers. For example, Francisco Mendes da Cunha wrote his testament in 1744. He was a landowner and invested in the cattle raising industry, which at that moment was the region’s primary business. Some clues about the labor division appeared when he declared his slaves. He listed “thirteen legitimate slaves.” First, he distinguished the nine men, among which seven were classified as “blacks from Guiné,” and two as “mixed.” Interestingly, the female counterpart had different characteristics. Of the four female slaves, only one was

<sup>1</sup> For analytical purposes, I am lumping together the different ways in which priests classified people coming from Africa. Normally they were, “preto do gentio da Guine,” “preto do gentio de Cacheu.” <sup>2</sup> Arquivo Público do Estado do Maranhão (APEM), Arquivo da Arquidiocese do Maranhão (AAM), Livro de Batismos da Freguesia de Nossa Senhora da Vitória 1747-1751, Livro 102, Fólio 132. <sup>3</sup> I will create a database with four books of marriages. First from 1707 to 1780. Second from 1748-1759. Third from 1769-1770. Fourth from 1773-1790. For burial records, there are three books of interest. First from 1673-1706. Second from 1739-1819. Third from 1754-1779. Those dates are the one used in poor catalogue offered by the archive. Based on my experience with baptismal records, they are probably wrong. <sup>4</sup> The collection is divided between the actual archive, located in the historical center of the city, and the library of the tribunal, located in the far neighborhood called Alemanha. There is also a book of testaments in the Arquivo Público do Estado do Maranhão. <sup>5</sup> It is important to stress that not all testaments are from São Luís area. There are many testaments from the Piauí zone, offering an important opportunity to understand the different economic activities developed in different landscapes.

#### 4. Haley Schroer

University of Texas at Austin

I used the James R. Scobie memorial award to conduct pre-dissertation research this summer in Mexico City. My goal was to locate edicts and complaints surrounding sumptuary legislation in New Spain throughout the seventeenth century. I hoped to build upon findings from a brief, exploratory trip in July 2017 to gain a deeper understanding of how the regional colonial archive organized and categorized documents related to dress and appearance.

Throughout my stay, I consulted material in the Archivo General de la Nación (AGN). I was able to utilize the archive scheduling system in such a way that allowed for regular consultation and immediate analysis of the sources. In doing so, I found and assessed a significant amount of archival material through this process. Ultimately, I evaluated over 200 documents across four main categories: Indios files, General de Parte requests, duplicate and original reales cédulas (royal edicts), and the Indiferente Virreinal (Miscellaneous viceregal papers) section.

In my time spent outside of the archive, I was able to locate and purchase a critical edited volume, *Hilos de Historia*, which analyzes the material holdings of the Museo Nacional de Historia. Published by the Instituto Nacional de Antropología e Historia in 2017, *Hilos* has yet to become easily accessible to scholars in the United States. As a historian of material culture, locating this work not only greatly helped my proposed dissertation project but also provided important insight into how Mexican scholars are currently framing the role of clothing and appearance in eighteenth- and nineteenth-century Mexico.

I am very pleased with the material that I found in Mexico City. Because I consulted a wide range of sources, I gained considerable insight into how different cultural groups conceptualized the role of appearance and the need for sumptuary legislation. For example, petitions found in the Indios volumes centered on requests to ride horses or carry swords. However, consent from the viceroy required that the individual wear Spanish clothing when doing so. Further investigation into complaints revealed that local officials and the viceroy perhaps held more opposing opinions on sumptuary legislation than previously thought. Several examples included a description of an overly zealous town authority and a subsequent reprimand by the viceroy. Analysis of documents from elite and non-elite indigenous individuals, the viceroy, and the king allowed me to begin disentangling the complex relationship between subjects, regional authorities, and the Crown.

The pre-dissertation research that I conducted this summer has allowed me to identify which sources I need to locate in the Archivo General de Indias in Seville and the Archivo General de la Nación in Lima during my upcoming research year. If I could conduct the research again, I perhaps would have spent more time looking into the miscellaneous boxes of the Indiferente Virreinal section. Due to time constraints, my research focused on more thoroughly catalogued files.

I am sincerely grateful to the Conference on Latin American History and the funds provided by the James R. Scobie memorial award. Without this support, I would not have been able to find such critical sources nor the insight needed to proceed with my dissertation. Thank you!

## 5. Shari Wejsa

Emory University

*Angolan Refugees, Race, and the (De)Construction of Brazil's Lusotropical Community, 1974-1977*

I want to thank the Conference on Latin American History members and the James R. Scobie Memorial Award selection committee for their generous support, which allowed me to conduct my Summer 2018 research in Brazil. During June and July, I investigated how refugees from Angola shaped immigration policies and popular ideologies of race in Brazil through legal and political claims-making, public self-presentation, and cultural production from 1974-77. This was an era marked by military dictatorship in Brazil and decolonization in Africa. Some mid-20<sup>th</sup>-century writers, led by Brazilian intellectual Gilberto Freyre, theorized that Brazil, Portugal, and Portugal's African colonies formed a unified and racially-harmonious Portuguese-speaking world space, which they called the 'Lusotropical community'. This ideology guided the Brazilian military government's immigration policy, which initially provided protections for refugees from Angola. Yet, by 1975, Brazilian officials took measures to prevent refugees from Africa from entering Brazil, exposing race-related fractures in this geopolitical space.

My summer research helped me to broaden my periodization to the 1988 adoption of Brazil's Constitution following the 1964-1985 military dictatorship. Migration policies worldwide shifted during 1974-1988, as refugees from non-European countries gained international legal protections during this late phase of decolonization. Brazilian policymakers incorporated these changes into the constitution. Despite constitutional protections, refugees from Africa continued to face Brazil's durable racial ideologies. However, the changes signaled a concrete legal shift that protected foreigners from race-related discrimination.

With the support of the James R. Scobie Memorial Award, I was able to locate important primary source materials, collect oral histories with migrants from Angola, and determine the feasibility of my dissertation project. I made important contacts with scholars and humanitarian aid workers in Brasília, São Paulo, and Rio de Janeiro who study and work with refugee concerns in Brazil or are actively engaged with the Angolan communities in these cities. Some of these contacts are affiliated with the National Committee for Refugees (CONARE) in Brasília; the Refugee Reintegration Institute (ADUS) in São Paulo; the Basic Health Unit (UBS) in São Paulo's Bom Retiro neighborhood; Cáritas locations in São Paulo and Rio de Janeiro, which provide humanitarian aid to refugees; the Center for Migration Studies (NIEM) at the Federal University of Rio de Janeiro; Rio's Liceu Literário Português, affiliated with the Real Gabinete Português de Leitura; and the Angolan Cultural Center, also in Rio. I made additional contacts with participants of Mulheres do Sul Global, which is a sewing group based in Rio for refugee women from African countries.

I consulted non-digitized materials at various Brazilian archives and became better acquainted with digitized collections. At the National Library in Rio, I analyzed publications such as *Angola Atualidade*, which featured Brazilian-Angolan relations and occasionally detailed

Angolan refugee concerns. I also examined Brazilian newspapers, such as the *Jornal do Brasil*, which devoted substantial coverage to refugees from Angola who arrived in Brazil between 1974 and 1988. At the Center for Research and Documentation on the Contemporary History of Brazil (CPDOC), I consulted diplomatic records of President Ernesto Geisel (1974-79), Foreign Minister Antônio Azeredo da Silveira (1974-79), and personal records of Francisco Negrão de Lima, who served as the Brazilian Ambassador to Portugal (1959-1965). These documents helped me to examine the incongruities between the official rhetoric of the Lusotropical community and its practical application, primarily due racial complexities. For example, after Negrão de Lima visited Angola, he wrote about what he perceived to be glaring similarities between Angola and Brazil. Yet, he also noted the significant discrepancies he witnessed between black Angolans and white Portuguese settlers in Angola, particularly with regard to their educational attainment and employment. Negrão de Lima actively also engaged with refugee aid organizations in the 1970s, such as the Movimento de Apoio aos Emigrantes Portugueses (MAEP). Brazilians and Portuguese residents in Rio established the MAEP in 1974 to assist refugees from Portugal and the former Portuguese colonies in Africa. The materials about the MAEP that appear in Negrão de Lima's files include internal documents of the organization and letters and applications from refugees who solicited aid.

The Liceu Literário Português archives also provided extensive materials that will be valuable for my dissertation research. These documents include correspondence exchanged between the Rio-based Federação das Associações Portuguesas e Luso-Brasileiras and the Lisbon-based Movimento Nacional de Fraternidade Ultramarina (FRAUL) about how to assist refugees from Angola seeking aid in Brazil. Moreover, the archive contains letters and applications submitted by these migrants to solicit aid from the Federação and Federação reports, which document the aid its members provided.

With the assistance of the United Health System Center (UBS) employees in Bom Retiro and coordinators at the Angolan Cultural Center, I also collected oral histories with migrants from Angola who arrived in Rio and São Paulo since 1974. These interviews illuminated some of the initiatives migrants from Angola undertook to access aid in Brazil as well as the race-related challenges many of them encountered upon arrival. Furthermore, I made additional contacts with friends, colleagues, and family members of these oral history subjects who have agreed to participate in future interviews. These contacts offered to support my research in the future and to provide documents and photographs from their personal archives for me to consult upon my return to Brazil.

Since returning to Atlanta, I have worked to organize and analyze the materials that I collected. I also continue to reflect on what they reveal about how refugees from Angola shaped immigration policies and popular ideologies of race in Brazil during my period of study. I am developing further research plans to consult materials in additional archives in Rio, São Paulo, and Brasília, to expand my archive of oral histories, to examine legal claims filed by migrants from Angola, and to consult their personal records.

Overall, I had a very productive and rewarding research experience. Again, I sincerely appreciate the financial support provided by the James R. Scobie Memorial Award to execute this research plan. I also want to express my sincerest gratitude to my advisors at Emory University, Dr. Jeffrey Lesser, Dr. Thomas D. Rogers, and Dr. Yanna Yannakakis, for the generous and unceasing time and energy they devote to their students. They encourage, inspire, and challenge us to think critically about how our research and academic collaboration can enrich the field of Latin American history and beyond.



**VII. IN APPRECIATION: CLAH ENDOWMENT AND FUND CONTRIBUTORS**

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Jessica Delgado

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**Lewis Hanke Award**

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**James R. Scobie Awards**

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**CLAH Prizes**

Jane Landers

**Lydia Cabrera Prize**

Jane Landers

**Paul Vanderwood Prize**

Eric Van Young

**Bolton Johnson Prize**

Walter Brem

**New Life Membership**

Theodore Cohen

Matthew O'Hara

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