LALSI Faculty

Arnaldo Cruz-Malavé, Director
Modern Languages & Literature

O. Hugo Benavides, Interim Director
(Spring 2018)
Sociology & Anthropology

Carl Fischer, Interim Associate Director
(Spring 2018)
Modern Languages & Literature

Gregory Acevedo
Graduate School of Social Service

Sal Acosta
History, Executive Committee

Susan Berger
Political Science

Daniel Contreras
English

Emilio Estela
Adjunct Instructor

Miguel Garcia
Assistant Professor of Spanish

Greta Gilbertson
Sociology & Anthropology

Lisa Gill
Adjunct Instructor

Carolina Gonzalez
Adjunct Instructor

Sarah Grey
Modern Languages and Literature

Javier Jiménez-Belmonte
Modern Languages & Literature
Executive Committee

Carey Kasten
Modern Languages & Literature

Rafael Lamas
Modern Languages & Literature

Michael Lee
Theology

Sara Lehman
Modern Languages & Literature

Luz Lenis
Assistant Sophomore Dean (FCRH)
Executive Committee

Héctor Lindo-Fuentes
History

Gioconda Marún
Modern Languages & Literature

Ronald Méndez-Clark
Modern Languages & Literature, Executive Committee

Yuko Miki
History

Barbara Mundy
Art History

S. Elizabeth Penry
History

Rose Perez
Graduate School of Social Service

Julio Ramos
Distinguished Adjunct Instructor

Erick Renjifo
Economics

Monica Rivera-Mindt
Psychology

Clara Rodriguez
Sociology & Anthropology

Orlando Rodriguez
Sociology & Anthropology

Mark Street
Visual Arts

Luisita Torregrosa
Distinguished Adjunct Instructor

Cynthia Vich
Modern Languages & Literature

Natasha Mensah
Executive Secretary (LC)

Isaac Tercero
Program Administrator

boletin design
Rossy Fernandez
“2017-18 tested people’s resiliency and ability to respond to what many scholars of the Latin American and Latinx experience have categorized as “unnatural” disasters, disasters that are indeed aggravated by the socially precarious conditions under which many Latin American and Latinx communities have been forced to live.”
2017-18 was a year of great devastation for Latin America and Latinx communities in the United States. During the month of September, within days of each other, a category-5 hurricane named Maria hit Puerto Rico and a 7.1 earthquake struck Mexico, leaving large swaths of their population homeless. That same month Attorney General Jeff Sessions announced the repeal of the Deferred Action for Childhood Arrivals program (DACA), the Obama-era policy that protected Latinx immigrants who had arrived in the United States as children and been raised and educated in American schools, popularly known as dreamers, from being deported.

But 2017-18 was also a year that tested people’s resiliency and ability to respond to what many scholars of the Latin American and Latinx experience have categorized as “unnatural” disasters, that is, as disasters waiting to happen, disasters that are indeed aggravated by the socially precarious conditions under which many Latin American and Latinx communities have been forced to live. In one fell swoop, Hurricane Maria, the earthquake in Mexico, and the repeal of DACA ravaged communities, but they also made visible, indeed exposed, the vulnerability of Puerto Ricans as U.S. citizens—a vulnerability underwritten and sustained by the historic colonial relationship of the island to the United States—the precariousness of poor and working-class Mexicans, and the precarious living conditions of Latinx immigrants in the United States.

Faced with these “unnatural” disasters, LALSI sought this year to respond by reaffirming its mission to educate the Fordham community on the historical and social contexts that turned these disasters into humanitarian crises. It sponsored courses, programs and events that addressed the historical and social complexities of migration from various perspectives. Working with Prof. Elizabeth Stone of the English Department, it organized a teach-in with Law School professor Gemma Solimene on migration and the law in historical context, an event that complemented her course on “New Wave Immigrant Literature.” In collaboration with the President’s Office, it hosted Mexican consul general Ambassador Diego Gómez-Pickering, who discussed, to a packed audience of Fordham students and faculty and President Joseph McShane, the historical relationship of Mexico with the United States and the effects that the repeal of DACA would have on both countries. Once again, we were fortunate to have the distinguished Latin American scholar and documentary filmmaker Julio Ramos, whose film *Detroit’s Rivera* won this year’s best documentary at the Ibiza Cine Fest, offer a course on Latin American visual culture focusing particularly on Mexican and Central America documentaries on migration. As part of his course, he organized a series of lectures on migration, including a discussion of “Ecologies of Migrant Care in the Americas” by Princeton Ph.D. candidate Pablo Domínguez Galbraith.

And Sergio Ramírez, the celebrated writer and former Vice President of Nicaragua from 1984 to 1990, whose work has been translated from into English, Portuguese, French, Italian, German, Dutch, Danish, Norwegian, Swedish, Serbian, Slovenian, Russian, Bulgarian, Mandarin Chinese, Japanese, and Korean, and was awarded this year’s prestigious Cervantes Prize, to left right: Dr. Arnaldo M. Cruz-Malavé, Ambassador Diego Gómez-Pickering, and Rev. Joseph McShane
Prize for narrative from the Spanish Ministry of Culture, engaged our students in a conversation on the relationship of his writing to politics that included the current migration of Central Americans to the United States.

Given our program’s and the university’s historic relationship to the Puerto Rican community in New York—LALSI was originally founded as a Puerto Rican studies program in 1970—the crisis in Puerto Rico hit home. It was especially devastating for me and for the five-million Puerto Ricans living in the continental U.S., 1 million of us living in New York, to witness at a distance not only how our families and friends were left without potable water, electricity, and means to communicate with us, but FEMA’s appallingly inadequate and slow response. Fortunately, many New Yorkers, national and international agencies and individuals joined in the relief effort to support the people of Puerto Rico.

LALSI’s response to the crisis in Puerto Rico was twofold: we sought to educate our faculty and students about the historical and social context that turned such a natural disaster into a humanitarian crisis and supported student and faculty efforts to collect funds for the relief effort. We held a lecture by one of our distinguished LALS alumni, Sarah Molinari, a doctoral student at CUNY’s Graduate Center who is currently doing research on the compounded effects of debt and disaster on Puerto Rican society and one of the creators of the “Puerto Rican Syllabus,” a bilingual platform for faculty and students interested in understanding the historical, social and political roots of Puerto Rico’s debt crisis. Sarah’s presentation, titled The Perfect Storm? Debt and Disaster in Puerto Rico in Historical and Political Context, held at Flom Auditorium, drew an enthusiastic and packed audience of faculty and students. We also supported the relief efforts of Fordham students to send much-needed materials to Puerto Rico through the university’s chapter of the national student organization, Students with Puerto Rico, led by Beatriz Martínez-Godás.
Through their courses our faculty also continued to respond to current urgent social issues such as the relationship of culture and aesthetics to democracy and fascism and the role of intercultural competence in promoting greater dialogue across racial, ethnic, gender, national and sexual differences. Profs. Carl Fischer and Carey Kasten offered an interdisciplinary capstone course on comparative Latin American and Spanish cultures of fascism, “Fascisms, Aesthetics, and the Hispanic World” (SPAN 4855), for which they organized a lecture series with distinguished scholars Federico Finchelstein of the New School, Fernando Degiovanni of CUNY’s Graduate Center, and María González Pendás of Columbia University. And Profs. Yiju Huang, Audrey Evrard and I created a new intercultural course for Modern Languages based on Latin American scholar Mary Louise Pratt’s notion of contact of zone (MLAL 3003). In addition, faculty were active in organizing lectures on Latin American cinema and theater. Prof. Carl Fischer invited Angeles Donoso from BMCC to speak about Chilean filmmakers and Juana Suárez from NYU to discuss Colombian films. And Prof. Sara Lehman organized a lecture with Rachael Ball of the University of Alaska at Anchorage on early modern theater.

Education itself, or the examination of our pedagogical philosophies and practices, became for us in LALSI as well as for the university at large a crucially important issue this year. In collaboration with Prof. Samir Haddad, the Philosophy Department and LAPES, the Latin American Philosophy of Education Society, our program participated in organizing a conference on philosophies of education, titled “Haciendo Escuela/Inventing School: Rethinking the Pedagogy of Critical Theory,” a sub-project of the Andrew W. Mellon Foundation Grant: Critical Theory in the Global South, with the participation of Doris Sommer, founder and director of Cultural Agents at Harvard, Walter Omar Kohan of the Universidade do Estado do Rio de Janeiro, Frances Negron-Muntaner of Columbia University, Marlene Ramirez-Cancio of the Hemispheric Institute at NYU, and Melissa Rosario of the Center for Embodied Pedagogy and Action (CEPA).

At this conference I offered a presentation on the founding of LALSI at Fordham in 1970 as a Puerto Rican studies program as a result of the felicitous convergence of Puerto Rican/Latinx student activism and the creative pedagogy of two Jesuit scholars, famed Puerto Rican historian Fernando Picó and ground-breaking sociologist of migration Joseph Fitzpatrick. We have included it in this issue in the hope that students and faculty will continue to reflect on our legacy of student activism and creative pedagogy.

2017-18 was a productive year for scholarship on Latinx New York, and as part of its commitment to New York Latinx communities, LALSI was pleased to collaborate with Prof. Tanya Katerí Hernández of the Center on Race, Law and Justice to launch the anthology, *Latinos in New York: Communities in Transition*, Second Edition, with the participation of contributors
Angelo Falcón, Juan Cartagena, José Sánchez, and our colleague, Prof. Clara E. Rodríguez. The program was also proud to host the launch of Clara’s latest book, *America, As Seen on TV: How Television Shapes Immigrant Expectations around the Globe*, published by NYU Press.

It was also an educationally productive year for our students, Mayra Gutiérrez, Rosalyn Kutsch and Siobhan Loughran, whose photographs we feature in the current issue. Mayra’s photographs are from her LALS and Visual Arts photography and video exhibition on the 26th of July national celebration and carnival in the streets of Havana and Santiago, Cuba, during the summer of 2017. Rosalyn Kutsch’s photographs document her work in Panajachel, Guatemala, with a nonprofit social enterprise agency that seeks to break the cycle of poverty in indigenous rural communities by partnering with female artisans to create access to the international market for their artisan goods. And Siobhan Loughran’s pictures chronicle her study abroad in Buenos Aires, Argentina, Montevideo, Uruguay, and Santiago, Chile during spring 2017, where she took courses on the dictatorship period of the 1970s and 1980s in the Southern Cone.

As the year comes to an end, we would like to acknowledge the amazing and dedicated work of our faculty and students, especially the contribution of two of LALSI’s former directors, Prof. Ronald Méndez-Clark and Prof. Cynthia Vich, who recently received the Bene Merenti medal for their forty-year and twenty-year contributions to Fordham, respectively. And we would like to congratulate our graduating seniors, Selena Casas, Josephine Fernández, Mayra Gutiérrez, Beatriz Martínez-Godás, Gabriela Mejía, Roberta Muñoz and Gabriela Pérez (our LALS-LC Honors winner this year) for their academic and personal achievements.

Sadly, we must say goodbye to our brilliant designer of *El Boletín*, Rossy Fernández, who graduates this year. We have included a section with the many beautiful flyers and ads that she has designed for us throughout the past 3 years. Without her, El Boletín would not have achieved the level of professionalism and beauty it currently exhibits. We’re proud of her and we wish her well in her future endeavors.

As I step down after four years as director of LALSI, I would also like to thank personally all the people who made it possible for me to contribute to the long-standing and ever-evolving legacy of Latin American and Latinx studies at Fordham: first and foremost, our dedicated associate director Sara Lehman, who always inspired me with her positive energy and resourcefulness, our effective and personable administrative staff, Isaac Tercero, Sandra Arnold (whose work and personality inspire me to this day), Kennedy Nova, and Natasha Mensah, our supportive and collegial Executive Committee members: Luz Lenis, Javier Jiménez-Belmonte, Ronald Méndez-Clark and Sal Acosta, and the LALSI faculty and students who kept my spirits up with their assistance and encouragement, chief among them Prof. Barbara Mundy. Both Sara and I are grateful to our interim director Hugo Benavides and interim associate director Carl Fischer, without whose efficient and dedicated work Sara and I would not have been able to enjoy our sabbaticals.

Finally, I would also like to welcome our incoming director, Prof. Sara Lehman, and associate director, Prof. Yuiko Miki, both accomplished Latin American scholars, dedicated teachers and charismatic and creative leaders. All my best wishes to you both.

After four years as director of LALSI, I am more convinced than ever of LALSI’s mission to contribute to the understanding of Latin America in relation to its diasporic communities, especially in New York, and of its commitment to live up to the legacy of the students and faculty who first dared to dream that the unlikely creation of a Puerto Rican studies program at Fordham in 1970 was not only possible but necessary. I hope that my modest contribution to our program has lived up to the challenge of their dream.
As part of our LALS lecture series on migration, on October 3, the Mexican Consul General, Ambassador Diego Gómez-Pickering visited the university where he gave a lecture on the long-standing historical relationship between Mexico and the United States. It was in the context of this long-standing relationship that he lamented how the terms “Mexican” and “immigrant” had become criminalized and the decision by President Trump’s administration to end the Deferred Action for Childhood Arrivals (DACA) program, calling it a loss for the United States. Before a packed audience of Fordham students in Latin American and Latinx studies on the Rose Hill campus, Ambassador Gómez-Pickering expresses that the deportation of young people raised and educated inn the United States, also called “dreamers,” “would be the greatest transfer of human capital that we’ve seen in recent times,” sending 800,000 law-abiding, economically productive U.S. residents to Mexico. “It would transform Mexico in a very positive way, but of course this isn’t what the DACA recipients want. They’ve spent most of their lives in the United States, and even though they were born in Mexico or other countries, they believe this is the country they call home.”

Ambassador Gómez-Pickering was introduced by the director of LALSI, Dr. Arnaldo M. Cruz-Malavé, who spoke of the Mexican and Mexican-American economic and cultural contribution to the city of New York, and of the important research of LALSI faculty who specialize on Mexico and Mexican American culture, Prof. Barbara Mundy in Art History, Prof. Daniel Contreras in English, Prof. Sal Acosta in History, and the latest addition to the program, Prof. Miguel García in Modern Languages and Literatures. The Ambassador’s talk was preceded by Rev. Joseph McShane, the president of the university, who spoke of Fordham’s “long-standing, deep and enriching” connection with Mexico. Father McShane also addressed the university’s contribution to ongoing disaster relief efforts in both Mexico and Puerto Rico, where an earthquake and a hurricane had devastated homes and displaced people. And students, some of them dreamers or DACA recipients, underscored the urgency of their precarious citizenship status and asked questions from the consul about the Mexican government’s efforts on behalf of immigrants and their children.
The faculty of the Latin American and Latinx Studies Institute with Ambassador Gómez-Pickering and Father McShane.

LALSI student addresses Ambassador Gómez-Pickering.
Glimpses: Santiago de Cuba y La Habana

My name is Mayra Gutierrez, a senior at FCLC majoring in Visual Arts and Latin American Studies. These are my photographs from Cuba this past Summer, which I am showcasing as part of my Visual Arts Senior Show Glimpses at the Lipani Gallery. I grew up in Barranquilla, Colombia before moving to New York City at the age of 10. In my work, I combine my artistic interests to my Hispanic background.

In the Summer of 2017, I received a Fordham University’s Undergraduate Student Research Grant to travel to Cuba. I photographed and filmed the Santiago de Cuba Carnival as well as the everyday street life there and in Havana. Upon returning to New York, I continued to work on my project processing, printing, editing and sequencing my photographs and videos throughout the fall semester. This grant allowed me the extraordinary opportunity to return to my Caribbean roots and examine the varied aspects of a culture familiar to me.
Working Abroad in Guatemala and Peru

ROSALY KUTSCH

Last Summer I found myself in the little town of Panajachel on the shores of Lake Atitlán in Guatemala. Guatemalans and visitors alike come to the area to enjoy a variety of communities rimming the lake and to peruse the markets to find intricate weavings and textiles made here by indigenous artisans. A summer fellowship from the Fordham Honors Program allowed me to accept an offer to work abroad with a social enterprise based in the area. The company partners with over 200 female artisans in an attempt to break the cycle of poverty in indigenous communities in rural Guatemala by creating access to the international market for artisan goods. They also offer trainings and workshops on financial literacy, health and nutrition and small business development through microloans.

I saw my position there as an opportunity to enhance my studies in both International Political Economy and Latin American and Latino Studies. The experience also gave me the chance to practice my Spanish skills in a non-academic setting. Over the course of the internship I worked on a variety of different projects. Principally, I received greater insight into the financial side of nonprofits and the extreme effort it takes to gain and keep donors. The most interesting aspect of my job was being a part of the company’s Social Impact Assessment. This project collected demographic data on the artisan partners and was meant to discover the ways in which the company could better support the women and their families in the future.

Through the support of the Fordham Undergraduate Research Program I was able to use this data as a piece in a research project about the effectiveness of social enterprises in the lives of indigenous artisans. I analyzed two separate companies in Panajachel and conducted interviews with over 50 female artisans about their work with the company. My objective was to determine what programs and policies allowed a company to remain financially sustainable and to create lasting and impactful relationships with their artisan partners. I will be presenting my research at the National Conference on Undergraduate Research and the Fordham Undergraduate Research Symposium this spring.

I continued my work with indigenous artisans this fall during a semester of study abroad in Cusco, Peru. My program focused on the effects of globalization on indigenous populations. During the course of the semester we had the opportunity to engage with members of indigenous groups in Andean and Amazonian communities as well as live with residents of the island of Taquile on Lake Titicaca. I was able to build on my research by studying the perceptions of microfinance institutions in artisan communities in the Sacred Valley. In the examination of a variety of microfinance models and artisan communities, I noted specific obstacles to accessing credit. These include high transaction costs, mistrust of traditional credit sources and psychological and cultural barriers for females in the formal banking system.

Both of these international experiences allowed me to gain greater insight into the economic and social positions of indigenous populations in Peru and Guatemala. I saw how behind the artistry of an intricate piece of woven fabric is a number of economic, social and historical factors at work. I was excited to return to Fordham and explore the multifaceted nature of these topics in an academic setting. Now, in my LALS classes I am able to enhance my studies as I draw upon these experiences. I look forward to continuing to pursue these interests with the support of the LALS department in my final year at Fordham and into my post-graduate career.
Upon arrival in Santiago, Chile after spending a month in Cuenca, Ecuador, my study abroad group immediately left for what Syracuse University calls the Signature Seminar – a credited course, complete with lectures, readings, quizzes, that focused on the dictatorships of the Southern Cone. We spent four days in Buenos Aires and three days in Montevideo, learning about their country’s general histories through the special lens of the regimes of the latter 20th century. This seminar set the tone for the rest of the semester – there was a lot to learn and a lot of it would be deplorable, disrupting our conceptions of world and U.S. history.

The semester prior, I had taken Modern Latin American Art with Dr. Barbara Mundy. In the Museum of Latin American Art of Buenos Aires (la MALBA), I saw many of the artists and their specific works that we had studied – Antonio Berni, Diego Rivera, Lygia Clark, Frida Kahlo, Fernando Botero, Roberto Matta, Wilfredo Lam, Tarsila do Amaral, Alejandro Xul Solar, and more. When we were in Montevideo, I snuck over to the museum dedicated to Joaquín Torres-García, the creator of Universal Constructivism. Needless to say, there was something very powerful and emotional about seeing the works in real life, with their descriptions in Spanish, and surrounded by their living history.

As I mentioned, our focus for the seminar was on the dictatorships, the three being connected but with very distinct experiences. In recalling my time now, some powerful moments from this one week stick out to me. I took the five photos here while at the Museo de la Memoria (Museum of Memory) in Montevideo and the Espacio Memoria y Derechos Humanos (Space for Memory and Promotion of Human Rights), also known as the ex-ESMA, in Buenos Aires.

Over a year has now passed but la ESMA (Escuela Superior de Mecánica de la Armada) cannot be erased from my own memory. I had never before learned any real details about the Argentinian regime, so to learn about the Dirty War was one thing, but it was entirely something else to visit la ESMA. In this naval school, approximately 4,850 individuals were tortured, kept in deplorable conditions, and either tortured to death, brought to the infirmary to be killed chemically, or dropped from an airplane over the ocean. For me, the most horrific aspect of our visit to la ESMA was learning about the women who were brought there while pregnant. The imprisoned women were told their babies would be brought to their own parents or other family members, so they wrote letters home. The babies, instead, were illegally adopted by friends, family, and supporters of the military regime. The group Abuelas de Plaza de Mayo formed in 1977 with the purpose of locating the estimated 500 children, either kidnapped or born in political prison, whose real mothers were disappeared. It was those letters home that were especially heart-wrenching for me; I could see myself in those young women, some younger than me – terrified, knowing they would die, but finding comfort that at least their baby would be cared for.

Once the seminar ended and the real semester finally began in March, we began another course specifically about Chile, human rights, and historical memory, which was taught by the director of the program. I have no words to describe what it was like learning about Chilean history from a man who was imprisoned and tortured because of his contributions to the anti-Pinochet youth resistance. I left class each day wondering what remarkable power he had within him that permitted him to speak so openly and honestly to a bunch of American students, none of whom could possibly imagine or fully comprehend what he and his friends went through.
Dreadlocks Story:  
The Hidden Spiritual Links Between Jamaican Rastas and Indian Sadhus

On October 18, 2017 Linda Ainouche, an anthropologist/filmmaker, screened her film, “Dreadlocks Story” at Lincoln Center. In attendance were students from both the Postcolonial Literatures and Caribbean Literature classes, as well as students and faculty interested in the topic. The film covered original research into the contribution of Indian Sadhus of Jamaica in the formation of the first Rastafarian Church earlier in the twentieth century. This feature is not well known and the film and Dr. Ainouche’s talk-back were illuminating to everyone.
As the fall 2017 semester began, the fate of the Dreamers was uncertain, and many of us realized that we knew little about the nuances of immigration law—what factors might or might not lead to deportation or detention. Since I teach a literature course—“New Wave Immigrant Literature”—with work by writers whose families emigrated from Cuba, Haiti, the Dominican Republic, India and China, I knew that uncertainty about one’s legal status appeared frequently in the works we were reading and movies we were viewing. With this in mind, I contacted the director of the Immigration Rights Clinic at Fordham Law, Prof. Gemma Solimene, and asked if she would do a teach-in on “The Dreamers and America’s Changing Immigration Policy.” With the immediate support of Prof Cruz-Malave of LALSI, we were able to organize a teach-in on September 21, 2017. Ultimately, 7 other campus organizations co-sponsored, with 200 attendees and enough pizza and soda for everyone.
As part of LALSI’s response to the crisis in Puerto Rico and our series of lectures by alumni who have distinguished themselves, Sarah Molinari, a LALS major who graduated Magna Cum Laude from Fordham and is now a doctoral student at C.U.N.Y’s Graduate Center, gave a talk on February 7 of this year on the topic that she is currently researching for her doctoral dissertation in anthropology: the effects of debt and disaster on Puerto Rican society in historical and political context and popular responses to them. Sarah’s presentation to a packed audience of students and faculty at Flom Auditorium in Walsh Library, who were excited to learn about the conditions in Puerto Rico after the devastation of hurricane Maria, began with her story about how she had become a LALS major and had arrived at her fascinating and important dissertation topic. She recounted how Fordham’s LALS program—its courses and faculty—had been an invaluable resource in deciding on her career focus. She credited Prof. Clara Rodríguez of Sociology with turning her on to an internship at the Centro de Estudios Puertorriqueños at Hunter College, where her interest in Puerto Rico and cultural anthropology was sparked. A summer internship in the Puerto Rican island of Vieques, whose movement of civil disobedience demanding that U.S. armed forces stopped using the island as a bombing site had become a cause célèbre all over the world, confirmed her interest in Puerto Rican society and its popular activist practices.

In a carefully crafted and well-documented exposition, Sarah discussed the political and historical forces that led to the island’s over 72-billion-dollar debt, much of it owed to U.S. hedge funds and much of it in interest and under dispute. Puerto Rico’s colonial relationship to the United States, she explained, allows the U.S. Congress to make laws that affect island unilaterally, without having obtain from its residents their representative consent. Such is the law that eliminated the tax exemption for US companies on the island in 2006, causing an exodus of businesses and people that resulted in the fiscal deficit that led to massive borrowing on the part of the government. Similarly, in the 1980s, the U.S. Congress passed a law that exempted the island from all U.S. as well as local bankruptcy laws, making it impossible for the island to file for bankruptcy or to restructure its debt. Most recently, the U.S. Congress voted to restructure the island’s “unpayable debt” by establishing a Fiscal Control Board, locally known as the Junta, whose members are not elected by the Puerto Rican people. Ironically titled PROMESA, this debt-restructuring mechanism leaves Puerto Ricans yet again with no control over their lives and governance.

Hurricane Maria, or what Sarah called a “second-order disaster,” has compounded the devastation created by the island’s unpayable debt. FEMA’s and the Trump administration’s slow and ineffective response to the devastation created by the hurricane was also contextualized by Sarah as part of a long-standing U.S. colonial attitude about Puerto Ricans inability to govern themselves.

To end her talk Sarah shared with the audience a site with essential tools for critical thinking about the Puerto Rican debt crisis that she helped to put together called The Puerto Rican Syllabus: puertoricosyllabus.com. A lively Q & A ensued in which students inquired about conditions in the island and how best to assist as well as about Sarah’s career choices.
Rethinking Spanish Colonialism

Unsettling Resettlement: Forced Concentration of the Native Population in the Colonial Andes

In February, Dr. Elizabeth Penry, former Director of LALSI and current Associate Chair for Undergraduate Studies in the History Department, participated in an international symposium, titled “Unsettling Resettlement: Forced Concentration of the Native Population in the Colonial Andes.” This international symposium co-sponsored by the Japanese National Ethnology Museum, Osaka and Vanderbilt University brought together a dozen scholars, including archeologists, anthropologists, and historians from Japan, Peru, Bolivia, Argentina and the US to meet at Vanderbilt University for three days. The multi-disciplinary project is re-examining and digitally mapping the sixteenth century resettlement by Spaniards of upwards of 1,500,000 indigenous Andeans.

The meeting in Nashville, Tennessee was the third international symposium for this multi-year project. The research team last met in La Paz, Bolivia in December 2016. The researchers will hold their final meeting for the project in Salamanca, Spain in July 2018 with the aim of publishing the research results in English in 2020. This is the second research group supported by the Japanese National Ethnology Museum to investigate resettlement. The results from the first study Reducciones: la concentración forzada de las poblaciones indígenas en el Virreinato del Perú, edited by Akira Saito and Claudia Rosas Lauro, were published last year in Lima, Peru and co-sponsored by the Pontificia Universidad Católica del Perú. For more on the first project visit www.r.minpaku.ac.jp/reducciones/

Dr. Penry’s paper for the conference and the basis of her article for the new collection of essays is “Commoner Created Towns in Spain and the New World,” which builds on her research published in the Reducciones volume last year. Where many scholars have seen resettlement towns as something that native Andeans resisted, Dr. Penry’s research showed that indigenous people embraced their own version of the policy and created towns for themselves. For the new project Dr. Penry is comparing the actions and practices of Andeans creating towns with an analogous process of town creation in Spain itself, led by Spanish commoners.

This project is leading the way in rethinking Spanish colonialism. As Dr. Akira Saito of the Japanese National Museum of Ethnology and co-director of the project said in his introductory remarks to the conference, scholars no longer think of Spanish colonialism as “monolithic, hegemonic and totalitarian” but rather in many cases “ambivalent and contradictory [in] nature.” For more on the current project visit www.r.minpaku.ac.jp/andes/
Marcelo Montealegre, a renowned photographer and photo-documentarian from Chile who has lived and worked in NYC since 1968, visited Professor Ramos’s class on April 25th. Mr. Montealegre’s talk, “Always an Immigrant,” addressed migration in visual culture from a more personal angle. Montealegre gave a singular account of his vast photographic work, from his early collaborations in Chile with Time, Life, and Chilean and Latin American magazines and journals, to his collaborations in the New York Latinx underground scene around 1968, and his later work with the Chilean refugee community after the Chilean military coup in 1973.
LALSI sponsored two extraordinary talks on migration and audiovisual culture hosted by Professor Julio Ramos’ *Latin American Culture through Film*. On April 11th Pablo Domínguez-Galbraith, doctoral candidate at Princeton University, spoke about his extensive field-work with Central American migrants and displaced persons in transit in México. Mr. Domínguez-Galbraith discussed his findings about competing notions of justice defended in the solidarity and sanctuary networks along the migrants’s journey to the US. Pablo shared at length about his crucial contribution to the audiovisual archives of Central American migration assembled by the Hemispheric Institute at NYU, a collaborative project and work in progress entitled Transnational Sanctuary: Ecologies of Migrant Care and the Politics of Solidarity.
From Puebla, Mexico to New York, NY:  
International Prospective Students visit Fordham

On Monday April 16th, eleven prospective graduate students from Ibero-American University Puebla came to Fordham. These communication students came to the states for a week to expand their knowledge in their chosen careers, network with important individuals in or connected to major media organizations, and be advised on possibly furthering their education in graduate school. Due to LALSI’s long and fruitful relationship with the Puebla program, these students came to Fordham to speak with representatives of the media related graduate programs and Fordham’s own Radio Station WFUV (90.7 FM). Throughout the day they conversed with the Assistant Dean of Sophomores Luz Lenis, the Chair of Communications and Media Studies Jackie Reich, the Admissions Program Manager for Gabelli Elaine Bennett, Assistant Professor of Spanish Miguel Garcia, the Director of the IPED program Henry Schwalbenberg, the Director of the Department of Ethics and Society Bryan Pilkington, and the General Manager of WFUV Chuck Singleton.

This was an amazing opportunity to collaborate with a Mexican University, and to present to their students the diverse, rich, and comprehensive opportunities available to them at Fordham. They were especially interested in speaking to Chuck considering that some of the students work at their own University’s radio station. It was also interesting to learn that the rest of their itinerary included speaking to representatives of major Spanish news media outlets (i.e. ABC, ESPN, NBC, The New York Times, Univision, etc.), the United Nations, the Mexican Consulate, and Coalicion Mexicana; a Community Outreach Program here in New York, that helps the Mexican and Mexican-American community realize their aspirations for full integration - civic, cultural and political - within American society. LALSI also helped to contribute to their stay by reserving for them a tour at the Museum of the Moving Image in Queens, a museum dedicated to the advancement, understanding, enjoyment, and appreciation of the art, history, technique, and technology of film, television, and digital media.
Conversations on Latin American Cinema

Carl Fischer organized a speaker series on Latin American cinemas as part of his Latin American film survey course (SPAN 3066) last semester. On October 10, Dr. Ángeles Donoso-Macaya of Borough of Manhattan Community College presented on the films and archival work of Chilean directors Ignacio Agüero and Pedro Chaskel. On October 13, Dr. Juana Suárez of NYU presented on her work archiving and presenting the films of Colombians Luis Ospina and Carlos Mayolo, including Agarrando pueblo (Vampires of Poverty), which the students watched before class. Finally, on November 13, Dr. Cynthia Vich of Fordham presented on the scholarly and aesthetic debates surrounding the ethical approach of the Peruvian film Madeinusa, directed by Claudia Llosa.

On Fascist Aesthetics in the Hispanic World

Carl Fischer and Carey Kasten organized a three-part speaker series in Spring 2018 as part of their course at Lincoln Center, Fascisms, Aesthetics, and the Hispanic World (SPAN 4855). Thanks to the co-sponsorship of LALSI and the FCLC-Mellon Challenge Grant, scholars came from several institutions around New York City to talk about fascist aesthetics. On January 29, Federico Finchelstein of the New School came to speak about his book The Ideological Origins of the Dirty War, on Argentine fascism. On February 12, Fernando Degiovanni of the CUNY Graduate Center spoke about Pedro Henríquez Ureña and the relationship between fascism, Latin Americanism, and the US’s “Good Neighbor” policy. Finally, on February 22, María González Pendás of Columbia University spoke about (Francoist) Spain’s Pavilion in the Brussels International and Universal Exposition in 1958. The different disciplinary training of each scholar—Finchelstein is a historian, Degiovanni teaches and researches on literature, and González Pendás is an architect—allowed students to understand fascist aesthetics from a multitude of different angles.
Dialogue with Sergio Ramirez

On April 17, Sergio Ramírez, the Nicaraguan writer, visited Fordham in an event co-sponsored by the office of the Chief Diversity Officer, Rafael Zapata; the office of Maura Mast, the dean of Fordham College at Rose Hill; and the Office of Career Services. Ramírez, who won this year’s highly prestigious Cervantes Prize for narrative from the Spanish Ministry of Culture, spent his time at Fordham in a highly attended public conversation with Profs. Magda Doyle and Carl Fischer, of the Department of Modern Languages and Literatures.

His work, which has been translated into English, Portuguese, French, Italian, German, Dutch, Danish, Norwegian, Swedish, Serbian, Slovenian, Russian, Bulgarian, Mandarin Chinese, Japanese, and Korean, has spanned a number of literary genres, while also making incursions into politics: he served as Nicaragua’s Vice President from 1984 to 1990. He spoke at Fordham about a wide variety of topics, including his close relationship with cinema; Central American migration to the US; the question of what it means to be on the left today; his views on other Latin American writers, including Julio Cortázar and Rubén Darío; and his interwoven identities as a Nicaraguan, Central American, and Latin American writer.
On March 5th, Professor Cynthia Vich, with the assistance of Professor Miguel García, organized the screening of the medium-length documentary film essay, *Detroit's Rivera*, in Lincoln Center’s South Lounge.

Dr. Julio Ramos, director of the film and distinguished scholar, participated in a Q&A session with the audience. *Detroit’s Rivera* is an experimental documentary that portrays Detroit’s industrial growth and its conflicts within the context of Diego Rivera’s painting of murals at the Detroit Institute of Arts. During the Q&A, Ramos talked about the reception of Rivera’s work in the United States, the battles the Mexican muralist faced to maintain his artistic vision, the relationship between filmmaking and Fordism, the closeness between art and factory work, and his own creative choices in making the documentary.
The Founding of Latin American and Latinx Studies at Fordham

ARNALDO CRUZ-MALAVÉ
@ Hacer Escuela/Inventing School Conference, April 13, 2018

My contribution to our discussion on critical pedagogy today concerns the foundation of the Latin American and Latinx Studies Institute at Fordham, which was established in 1970, like other programs in the city, as a Puerto Rican Studies program. Fordham shares with some of the public colleges and universities of the city of New York the distinction of having founded one of the first Puerto Rican studies programs in the nation, a program that would grow to become what is currently the Latin American and Latinx Studies Institute. The establishment of a Puerto Rican Studies Program at Rose Hill and a Puerto Rican Studies Institute at LC in 1970 is in some ways an unexpected and remarkable development. To my knowledge, no other private university in the city took on the challenge of creating a Puerto Rican studies program at this time. This was instead the challenge taken up by public colleges and universities throughout the city beginning in 1969 when the New York City Board of Higher Education, prompted by student activism, approved priority funding for the development of Black and Puerto Rican studies programs throughout the university system. How can one account for this early foundation of a Puerto Rican studies program at Fordham at a time when most private universities did not feel compelled to do so?

The story about the foundations of Puerto Rican studies at Fordham that I will share with you is based on research conducted by one of my predecessors as director of the Latin American and Latinx Studies Institute, the late and eminent scholar of transatlantic studies, slavery and emancipation in the Hispanic Caribbean, Dr. Chris Schmidt-Nowara, and Dr. Clara Rodríguez, our distinguished colleague in the Sociology Department and member of the faculty of our Latin American and Latinx Studies Institute. It is a story in which the following three factors converge to propel unexpectedly the establishment of a Puerto Rican studies program at Fordham.

First, a large Latinx, and specifically Puerto Rican, community in the Bronx, which was then becoming increasingly politically active in the field of education at a time when the Bronx, and especially the South Bronx, became increasingly disinvested as a result of the deindustrialization of the city’s economy and the subsequent loss of manufacturing jobs which led in turn to the flight of white middle-class families and their tax base to the suburbs. By 1960 two thirds of the South Bronx, which had previously been majority middle-class and white, were poor, Latinx, mostly Puerto Rican, and black. And by 1970 this disinvested area of the South Bronx, which in subsequent years would become an international image of urban blight, had extended all the way to the gates of Fordham University, to Fordham Road.

Second, an activist second-generation New York Puerto Rican, or Nuyorican, youth, perhaps best represented by the Young Lords, whose activism focused, as Frances Negrón-Muntaner has proposed, on the transformation of self and community through a decolonizing corporal aesthetics of sovereignty and a performative practice of occupying institutions which sought to expose their inequities and force them to redirect their resources for the benefit of communities. In this light it is worth remembering that one of the Young Lords’ most daring and effective takeovers was the occupation of Lincoln Hospital in the South Bronx in 1970, which forced the city not only to recognize the hospital’s many deficiencies but to build a new more effective and responsive institution.

Third, the happy coincidence at Fordham of the important Jesuit scholars, Fernando Picó and Joseph Fitzpatrick. The Puerto Rican Jesuit scholar Fernando Picó had come to New York to study at the Saint Andrew-on-Hudson seminary, received an MA in history and medieval studies at Fordham in 1966 and had gone on to earn a PhD in French Medieval History from Johns Hopkins, when in the fall of 1970 he received an unexpected call from Father Fitzpatrick asking him to teach a course on of-all-things Puerto Rican history, an area, he acknowledged, he knew little about. Eventually Father Picó would become internationally known not as a French medieval scholar but as one of the world’s foremost authorities on Puerto Rican history. Father Joseph Fitzpatrick was a labor and immigration scholar who had received an MA from Fordham and a PhD in Sociology from Harvard University and founded the independent department of Sociology and Anthropology at Fordham in 1959. He was writing then in 1970 a book about the Puerto Rican migration to New York, *Puerto Rican Americans: the Meaning of Migration to the Mainland*, which would be shortly published in 1971. Both had studied theology at the Woodstock College Jesuit Seminary.
The unexpected foundation of Puerto Rican studies at Fordham then is the story of the interaction of these three factors. It is a story about student activism and mutual student-faculty learning, about the transformation of teaching as part of this process of mutual learning, and the transformation of a field (Puerto Rican historiography) as a result of the open-ended educational interaction of a scholar (Father Picó) with students from a marginalized minority (the New York Puerto Rican diaspora). But it is also a tale about the meaning of legacy: the historical legacy of New York Puerto Rican students, the historical legacy of the immigrant experience for an Irish American scholar such as Father Joseph Fitzpatrick and for a university like Fordham which was originally founded to educate first-generation college students, most of them of Irish immigrant background, and about what such a legacy might mean for communities in crisis or as a Catholic, or more properly, Jesuit ethical and activist value.

In the spring of 1970 a group of New York Puerto Rican students, occupied the office of then president, Father Michael P. Walsh, to demand that the university offer courses on Puerto Rican history and a Puerto Rican studies program. Although we don’t know much about these students, except that some of them were HEOP students and one of them, Lucindo Suárez, would become Judge of the Court of the City of NY, two things immediately stand out: the name they gave their student organization, El Grito de Lares, and the manner in which they exercised their activism: through a public takeover of the president’s office. The student organization had been named after the historical uprising against Spanish colonialism of 1868 that took place in the mountainous coffee-growing region of Lares, Puerto Rico, by small farmers demanding Puerto Rican independence. Like other student groups in the late 1960s and early 1970s, Fordham’s Puerto Rican/Latinx students looked back to third-world anticolonial liberation struggles and drew inspiration from Puerto Rico’s long-standing pro-independence movement. Education tied to issues of sovereignty was for them, as Negrón-Muntaner has proposed for the Young Lords, paramount in their thinking. But so was the way they expressed such aspirations of sovereignty, that is, not so much by reproducing or returning to a fixed, iconic, epic past, but by exposing, like the Young Lords, the inequities and silenced relationships on which a given environment was built through a kind of performative symbolic occupation that would force the university to reassess and redirect its resources.

Historical legacy or the recourse to history was thus for these students not a search for some idealized origin but something alive and present, a way of seizing a historical reference or archive or a flashing image from the past, as Walter Benjamin has proposed, in order to pry open the present to its multiple possibilities, to create a transformative sense of present-ness.

An image from a recent exhibition on the artistic legacy of the Young Lords at the Bronx Museum of the Arts which captures this sense of transformative present-ness that the performative political practice of the Young Lords, what some have called their “street theater” or activism, promoted, might help us understand the transformative sense of present-ness that the Fordham students who occupied the president’s office to demand the creation of a Puerto Rican studies program might have felt. Titled Palante—the colloquial Puerto Rican Spanish contraction of para adelante or “forward,” which was the principal slogan of the Young Lords—artist Sofia Dawson’s 2015 collage-painting reworks the image of a 1971 black-and-white photograph by Michael Abramson of a Lords march in the Bronx demanding the release of their fellow member Carlos Feliciano from jail. In the source photo a marching female figure in a shiny faux-leather coat and a Young Lords beret commands center stage as two rows of male and female Lords march alongside her, artfully balancing the personal and the collective. In Dawson’s reworking, this woman, who stands out against a more blurred and uniform collective background, is at the edge of the painting and about to come out of the frame, as if she were marching toward the viewer, inciting him or her to act. Although Dawson’s piece is titled Palante or “forward” —a clear nod to the future-oriented, utopian temporal trope prevalent then in decolonial leftist movements—what is effectively privileged in her painting is not the future but the present, a state of always evolving, of always being on the edge.

By the fall of 1970 the student’s politically performative challenge to the administration had paid off and the university had agreed, through the mediation of Father Fitzpatrick, to offer a first course on Puerto Rican history. To that effect the university hired an adjunct in history to teach the course, who
at the last minute pulled out because he received an offer for a full-time academic position elsewhere. It was at this point, a few weeks before classes were supposed to start, that Father Fitzpatrick contacted a fellow Jesuit who had graduated from Fordham with an MA and who had just received his PhD in French medieval history from Johns Hopkins, Dr. Picó. Throughout the negotiations with students that resulted from the dramatic occupation of the President’s Office, Father Fitzpatrick had acted as a mediator between the administration and the students and as a strong advocate. And it is reasonable to imagine that the decision to contact Picó to teach the course on Puerto Rican history must have been Father Fitzpatrick’s, rather than the students’. Who was then Father Fitzpatrick and what role might he have played in the creation of a Puerto Rican studies program at Fordham?

Father Joseph Fitzpatrick was, as I have said, a distinguished Harvard-trained sociologist who specialized in the Catholic labor movement and migration and who was during these years researching a book on the meaning of the Puerto Rican migration to New York. One might consider his mediation and strong advocacy of Puerto Rican students at Fordham simply an expression of a certain kind of Jesuit liberalism, or a practical, concrete demonstration of Catholic charity toward a then-ostracized immigrant minority or even a way of reconnecting and paying homage to his own Irish immigrant roots. And perhaps it was a bit of all of this. But a review of his scholarship would lead us to conclude that it was also certainly a reflection of his deepest-held scholarly perspectives and values. For Father Fitzpatrick’s scholarship aligned itself in important ways with the students’ actions. Like the students, Father Fitzpatrick viewed historical legacy, in this case the historical legacy of Puerto Ricans as a multiracial people, as a positive resource with the potential to affect and transform American society. To understand how Father Fitzpatrick’s scholarship was unique and out-of-step with the hegemonic view of Puerto Ricans immigrants at the time one must simply consider that the three widely-disseminated texts that shaped then this view in the academic as well as popular imagination were Oscar Lewis’s La Vida, the film and play West Side Story, and the Moynihan Report, a book about African Americans whose conclusions were often applied to inner-city Puerto Ricans. Although one cannot say that these three texts share an identical ideology, they do share a pessimistic view of Puerto Ricans’ and African Americans’ historical legacies, legacies that, according to these texts, mire and doom them to repeating self-propelled, culturally-bound endless cycles of poverty and violence. For the students, Father Fitzpatrick, and Picó, as I will affirm, the historical legacies of Puerto Ricans as poor, colonized, multiracial immigrant people did not only produce historical impasses and trauma but also offered paths to positive forms of subjectivation and agency that offered practices of resistance and solidarity that could open the present to its multiple possibilities.

Perhaps this was the reason why Father Fitzpatrick thought of Picó. Perhaps he intuited in this former Fordham graduate student, reader of French medieval history and of the French Annale School, of Marc Bloch, Lucien Fèbvre, George Duby and Fernand Braudel—who would go on to write works on the marginalized or silenced perspectives of agricultural workers in the mountainous coffee-growing region of Puerto Rico, on the everyday resistances of black and mulatto farmers trying to eke out a life in the interstices of the hegemonic and brutal sugar plantations, on the contribution of prisoners to Caribbean economy, and on the mentalities that grew out of the histories resistance and solidarity among the poor and the marginalized as they struggled to survive modernization and the modern colonial Puerto Rican state—some intellectual and ethical affinities.

Whatever the reason, certainly it wasn’t Father Picó’s expertise in the subject matter he was supposed to teach that recommended him for the position, for as he acknowledged to Father Fitzpatrick in Schmidt-Nowara’s interview, “I had [only] the sketchiest knowledge of Puerto Rican history. I had a one-semester course in sophomore year; the teacher had been a young American Jesuit from California who had little knowledge of the subject; he started out with a history of medieval Spain and assigned topics so that each student would report on one. I chose the Spanish exploration of the American southwest … [and picked up] the political history of Puerto Rico … in bits and pieces….” In solidarity with the students and as a sort of adventure, Father Picó accepted the offer to teach the first course of what would become the Puerto Rican Studies program at Rose Hill. And as he knew little about the subject, he readied himself by acquiring all the books he could find in one of the then-still-existent local Spanish-language bookstores.

But as he interviewed his prospective students about their expectations for the course and as the classes went on, he would soon discover that neither he nor his students were interested in the kind of history these texts on Puerto Rico told: the history
of political parties and of the rules and regulations that successive colonial governments had imposed. For his students Puerto Rico, a land they knew from their parents and grandparent’s tales, was more than electoral precincts and administrative units. It was also the everyday history of a varied, interracial and diverse immigrant people; it was the tale of how they had lived and struggled and survived—the history of an oddly familiar place with another logic, other ways of looking at the world, and other ways of experiencing the senses, love, loss and joy. And even though they couldn’t read Spanish or find the town or barrio their parents had come from in a map, they knew perfectly well they somehow belonged to that story—they were in that story. As a result, the course would soon evolve into lively sessions that would inevitably end up in questions, interrogations, gaps rather than clarifications or affirmations.

“I have learned from all my students, but from no other group have I learned more than from my students [at Fordham],” Father Picó would confess many years later in the preface to his college textbook on Puerto Rican history, Historia general de Puerto Rico. “These students were so eager to learn that they kept stumping me,” he would explain. But in the process, he would assert, he would learn that history was about questions, good questions, big questions, questions that were vital for the survival of people and communities. And it was these vital questions rather than affirmations or cultural assertions from his Fordham students that would repeatedly stump him that would eventually put him on the path to becoming an influential and groundbreaking historian of Puerto Rican society who would contribute to the transformation of the island’s historiography from the vantage point of marginalized communities.

Reconstructing today this unexpected and remarkable story about the founding of Puerto Rican studies at Fordham, I am reminded of José Martí, the Cuban poet and patriot, who is said to have founded what would become the field of Latin American studies from the vantage point of his immigrant experience in New York. I’m reminded of the kind of distances and productive gaps in knowledge that the French philosopher Jacques Rancière would later recommend in his quirky and oddly inspiring utopian book about a master-less pedagogy, The Ignorant Schoolmaster. And I think of how gaps and lack of fit have consistently informed the provocative work of one of our speakers today, Doris Sommer, not simply as limitations but as stimulus to dialogue, creativity and ethical practice. And it makes me additionally reflect on the Jesuit mystical notion of “discernment,” which, if practiced as described by Pope Francis, as a kind of thinking that “never defines its edges,” that is always “incomplete,” can promote the cultivation of a person who is not only someone for others in the sense of someone who serves others, but someone whose thought is also open-ended, always listening to the other, always in the present, always evolving, always on the edge.

In the ensuing years the Puerto Rican studies program at Fordham would almost disappear as a result of lukewarm funding, support, entrenched departmental authority, and neglect. But in 1995, with the reorganization of the university that would consolidate campuses, programs and departments under one structure, Puerto Rican Studies would reemerge as the Latin American and Latinx Studies Institute, a program that has since aspired to study Latin America in relation its diasporic communities in the United States, and especially New York, connecting thus the local with the global in organic and non-hegemonic ways. Yet as we now turn once again to assess our university structure in light of increasing demands from our students for an education that is interdisciplinary and actively engages disciplinary skills with theory, practice and activism, this extraordinary utopian moment of the founding of Puerto Rican studies at Fordham is one that is worth reflecting on and remembering.
In the fall of 2014, I joined LALSI as a student office assistant. At the time, I was one-hundred percent certain of my computer science goals and dreams; I was going to change the male-dominated field (and optimistically the world) one line of code at a time. But, it was during my time with LALSI, African and African American Studies, and History in which I found my purpose laid elsewhere: graphic design. Graduating this Spring with a Bachelor’s in New Media and Digital Design, I am eternally grateful for those who allowed and entrusted me to create flyers, course booklets, board designs, brochures, and design El Boletín for 3 years. I certainly would not be where I am today if not for the kindness and guidance I received from the faculty members of all three departments and without the opportunity they gave me to explore my interests freely. After graduation, I will continue on with IBM Corporate Citizenship in Digital Content and Analytics.

There is an endless list of people I would love to thank, but this letter has to end sometime. Firstly, I want to thank Arnaldo Cruz-Malave for always believing in me and pushing me to believe in myself. Although she is no longer at Fordham, Sandra Arnold welcomed me into suite 422 and provided a space for me to grow. To Christopher Maginn, thank you for letting me bring a little life to History. Hopefully, you will find a coffee machine and printer that do not hate you. Amir Idris, thank you for letting me do projects for AAAS and for your advice. To the History professors in suite 422, thank you for your daily kindess and small jokes. Thank you Natasha Mensah for your enthusiasm and comforting words; you always knew the right thing to say. I am grateful for Yennedy Nova, who stepped in with her contagious happy attitude and helped around the office suite during my last and most stressful semester. Thank you Summi for being the coolest co-worker and for always making me laugh. I shall forever treasure my time as the student worker for all three departments.

Here is some of the work I did for LALSI, AAAS, and History over the years.
FILM SCREENING:

NADIE / NOBODY

MIGUEL COYULA

Elaborating on his internationally awarded independent documentary feature film, Coyula takes viewers into the lives of undocumented workers, women, and rural communities in Mexico. He will discuss his role as a filmmaker and the challenges he faces, as well as the new context of challenges through migration and technology.

FOLLOWED BY A CONVERSATION WITH
THE DIRECTOR ON THE INDEPENDENT
FILM MOVEMENT IN CONTEMPORARY
PRESERVED BY THE LATIN AMERICAN AND LATINO STUDIES INSTITUTE
MCMHON 109 / 3.7.17 / 6-9 PM

TALK AND DISCUSSION
ECOLOGIES OF MIGRANT CARE IN THE AMERICAS

PABLO DOMÍNGUEZ GALBRIATH
PRINCETON UNIVERSITY

APRIL 11 | 7-8:40PM | LL 424
SPONSORED BY THE LATIN AMERICAN AND LATINO STUDIES INSTITUTE

GILDA MIROS

SPANISH LANGUAGE
BROADCASTING
AND MY ROLE IN IT

THURSDAY MARCH 9, 2017 / 11:35 AM - 1:35 PM / LL 523
SPONSORED BY
LATIN AMERICAN AND LATINO STUDIES INSTITUTE
DEPARTMENT OF SPANISH AND PORTUGUES LANGUAGE
America: as Seen on TV

CLARA E. RODRIGUEZ

BOOK CELEBRATION

Join us for a celebration of the release of Fordham’s own Dr. Clara E. Rodriguez’s new book, America: as Seen on TV.

Clara E. Rodriguez surveys internationa l college students and foreign nationals working or living in the US to examine the impact of American television on their views of the US and on their expectations of life in the United States.

Net proceeds from the sale of the book at this event will be donated to Puerto Rico relief efforts!

April 13, 2018 | 5-7 PM
Fordham University | 140 West 62 St
Please RSVP: evite.me/1qJjWRMPn6
Light refreshments will be served.

America, as Seen on TV

American television is often the first exposure to American ideals and the English language for many people throughout the world. In America, As Seen on TV, Rodriguez surveys international college students and foreign nationals working or living in the US to examine the impact of American television on their views of the US and on their expectations of life in the United States.

Join us for a celebration of the release of Fordham’s own Dr. Clara E. Rodriguez’s new book, America: as Seen on TV.

Co-sponsored by the Department of Sociology and Anthropology, the Latin American and Latino Studies Institute, and the McGannon Center

DIALOGUE WITH

SERGIO RAMÍREZ

2017 WINNER OF THE CERVANTES PRIZE

PERETTI’S HONOR FOR WRITERS IN THE SPANISH LANGUAGE

Sergio Ramírez was born in Masatepe, Nicaragua, in 1942. A student in the fight against the Somoza dictatorship and a fighter in the Sandinista revolution, he joined the government in 1984. He is the author of dozens of works (spanning memoirs, novels, and short stories), including ¿Te dio miedo la sangre? (To Bury Our Fathers), Castigo divino (Divine Punishment), Margarita, está linda la mar (Margarita How Beautiful the Sea), awarded the Alfaguara Prize for outstanding novel, Adios muchachos: A Memoir of the Sandinista Revolution, and Mil y una muertes (A Thousand Deaths Plus One).

APRIL 17 | 10-11:30 AM
@ LINCOLN CENTER, SOUTH LOUNGE

ALWAYS AN IMMIGRANT

Mr. Montealegre will speak about his experiences as a photographer in NYC, his early collaborations with the counter-cultural movements of the late 60’s, and his later work with Chilean refugees and other diasporic communities in the US.

APRIL 25
7:00-8:45PM
Fordham University @ Lincoln Center
113 West 60th Street - Room LL424

**BARBARA E. MUNDY** was a fellow at the John Carter Brown Library in Providence, Rhode Island, in the fall of 2017 to work on a new book project “The embodiment of the word: printed books and indigenous artists in colonial Latin America.” In March, her award-winning 2015 book appeared in Spanish: *La muerte de Tenochtitlan, la vida de México* (Mexico: Grano de Sal, 2018). On March 4th, 2018, the book was launched with a presentation by Mexico’s leading archeologist, Eduardo Matos Moctezuma, at the 39th Feria Internacional del Libro in Mexico City.


In 2018, she will be presenting a paper at the 2018 ESS Annual Meeting “MiniConference” on “Global Socialization via Global Media: How I See Me, How They See Me.” In August of 2017, she presented a paper at the American Sociological Association’s Pre Conference on the Media and Sociology in Montreal, Canada entitled “Looking Back After American TV: Shades of Grey.”

**LUISITA LOPEZ TORREGROSA’S** article on Mexico City and its high-level rank among the world’s top ten cities in tourism, culture, gastronomy and arts despite the fears and threats of narco violence and crime was published on the cover of New York Times Travel on January 1, 2017. Professor Torregrosa’s profile of NBC correspondent Katy Tur was published on the cover of the Sunday Styles section of The New York Times in June. Later in June and July she traveled to Spain for a cover piece for New York Times Travel. That piece is due to appear in The Times in late 2017 or early 2018.

Traveling alone on planes, trains, autobuses, and a ferry, I visited eight cities in Spain, and Tangier in Morocco, in only 15 days. Rather reckless but absolutely fascinating. In July, she did a political piece for Billboard and visited Puerto Rico to size up the economic crisis for NBC News. In October she traveled to Mexico City for T: The New York Times Style Magazine for a piece on a top architect, Mauricio Rocha, and his mother, Graciela Iturbide, one of Mexico’s world-renown photographers. That piece is due to appear in T Magazine in February. In November, she traveled for NBC News to Puerto Rico for a deep-dig into the post-hurricane situation focusing on professionals finding new ways to lift the island. And in January 2018 she plans a reporting trip to Miami.

**BARBARA E. MUNDY** was a fellow at the John Carter Brown Library in Providence, Rhode Island, in the fall of 2017 to work on a new book project “The embodiment of the word: printed books and indigenous artists in colonial Latin America.” In March, her award-winning 2015 book appeared in Spanish: *La muerte de Tenochtitlan, la vida de México* (Mexico: Grano de Sal, 2018). On March 4th, 2018, the book was launched with a presentation by Mexico’s leading archeologist, Eduardo Matos Moctezuma, at the 39th Feria Internacional del Libro in Mexico City.

**LUISITA LOPEZ TORREGROSA’S** article on Mexico City and its high-level rank among the world’s top ten cities in tourism, culture, gastronomy and arts despite the fears and threats of narco violence and crime was published on the cover of New York Times Travel on January 1, 2017. Professor Torregrosa’s profile of NBC correspondent Katy Tur was published on the cover of the Sunday Styles section of The New York Times in June. Later in June and July she traveled to Spain for a cover piece for New York Times Travel. That piece is due to appear in The Times in late 2017 or early 2018.

Traveling alone on planes, trains, autobuses, and a ferry, I visited eight cities in Spain, and Tangier in Morocco, in only 15 days. Rather reckless but absolutely fascinating. In July, she did a political piece for Billboard and visited Puerto Rico to size up the economic crisis for NBC News. In October she traveled to Mexico City for T: The New York Times Style Magazine for a piece on a top architect, Mauricio Rocha, and his mother, Graciela Iturbide, one of Mexico’s world-renown photographers. That piece is due to appear in T Magazine in February. In November, she traveled for NBC News to Puerto Rico for a deep-dig into the post-hurricane situation focusing on professionals finding new ways to lift the island. And in January 2018 she plans a reporting trip to Miami.
ARNALDO M. CRUZ-MALAVÉ published an article on the use of “testimonio” in Latinx studies for the Keywords for Latino Studies, part of the important NYU Keywords series: “Testimonio.” Key Words for Latino Studies, edited by Deborah R. Vargas, Nancy Raquel Mirabal, and Lawrence LaFountain-Stokes. New York: New York University Press, 2017, 228-231. He also published a review article of the three-venue exhibition on the visual legacy of the Young Lords, Presente! The Young Lords in New York, at El Museo del Barrio, the Bronx Museum for the Arts and the Loisaida Center: “Memorialization and Presence: Capturing the Visual and Performative Legacy of the Young Lords in New York,” ARTMargins (MIT UPress) 6.2 (June 2017): 72-90.

He gave talks at the Latin American Studies Association Annual Convention in Lima, Peru: “Toward a New Theory of Power and Resistance in Queer Latin@ Scholarship,” Roundtable: New Directions in Latino@ Studies: A Celebration of Twenty Years of LASA LASA, April 30, 2017; and “Des/apariciones: saberes, prácticas y discursos en la in/visibilidad y representación de sexualidades disidentes,” LASA, April 29, 2017, Lima, Peru. In the spring of 2018 he has been on sabbatical on a faculty fellowship working on an edition of the complete short stories of New York Puerto Rican writer Manuel Ramos Otero.
Ronald Méndez-Clark on his 40 Years of Teaching at Fordham

By Prof. Rafael Lamas

A Puerto Rican native, Ronald has brought the world to Fordham and Fordham to the world. Founding Director of the Latin American and Latino Studies Institute (1995-2000), as well as the International and Study Abroad Programs (2000-2014), he has shaped and transformed our university. Thousands of students have benefited from his illuminating wisdom and visionary leadership. An acknowledged specialist in international education and an on-site evaluator for prestigious institutions, Ronald’s vocation continues to expand his students’ horizons through original, thought-provoking courses, such as his latest Speaking for/as the Other.

Earning his PhD at Princeton University in 1980, Ronald is a recognized scholar on the works of Juan Carlos Onetti and Rosario Ferré. His academic contributions have been widely praised and comprise the intellectual basis for his strong ethics, charisma, and solidarity. The depth of his work is a testimony to Fordham’s high standards and proud achievements.

A beloved teacher, committed intellectual, and generous colleague, Ronald’s engagements exemplify a successful and fulfilling career built over the past forty years. His dedication is an inspiration to others, and we value his deep humanity and warm friendship that continues to bring out the best in all of us. Our community is forever in his debt, and we say thank you and congratulations.

Cynthia Vich on her 20 Years of Teaching at Fordham

By Prof. Javier Jiménez Belmonte

A graduate of the Pontificia Universidad Católica del Perú, in Lima, Cynthia Vich was 21 when she moved to California to pursue a PhD in Latin American Literature. Five years later, and with her PhD from Stanford still fresh in her hand, she was moving again, this time to Mount-Holyoke College, her first teaching position. Two more winters and a lot of snow later, Prof. Vich was hired by Fordham University, moved to New York City, and became a mother. “20 años no es nada”, twenty-years is nothing, sings Carlos Gardel in his most famous tango, and he may be right, for after all these years and moves, Cynthia still talks with intact passion about many of the things she brought with her from Perú: her profound love for literature, for the sea, for friendship and for soccer.

Cynthia’s strong connection with her homeland shapes her research, which focuses on contemporary Peruvian literature and culture. She is the author of a pioneering monograph on “indigenismo” in early 20th Century Peru, and is now working on a new monograph on the representation of Lima in contemporary Peruvian cinema.