

EL TERRAPINO

Latin American Studies Center 2016 - 2017



UNIVERSITY OF
MARYLAND

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About LASC

Director's Note

This issue of *El Terrapino* is largely dedicated to the theme chosen by the LASC graduate student committee for our annual student conference: *Sanctuary, Refuge, Oasis*. The meeting to discuss the conference occurred less than a week after the 2016 presidential election, so although several intriguing options were proposed, the final vote was overwhelmingly for the theme that would allow a wide range of young scholars to explore issues of safety, diversity, inclusion and exclusion, uncertainty and conviction. The theme invited investigations of actual historical and contemporary cases as well as an opportunity to analyze the natural and poetic imagery of the sanctuary, refuge, and oasis we imagine and hope for throughout our own lives. Although “sanctuary” has had immediate relevance in contemporary U.S. immigration politics, it is a powerful concept that has been a beacon for everyone at some point, on an individual, group, and/or national level, and in every part of the world. At LASC, and in this year’s conference, we were interested in exploring both the idea and reality of sanctuary, especially as it has existed historically throughout Latin America and the Caribbean and among those who have chosen to expand their homes to the United States.

As an interdisciplinary scholar at UMD since 2007, I have found a sanctuary of sorts with the Latin American Studies Center, and this feeling began long before my stint as Center director. The University of Maryland is very large, competitive, and isolating, and our colleagues are not always our most faithful allies. We cope by finding places where we trust and feel secure, where we may be vulnerable and honest, and where we find encouragement, sincerity, and a sense of belonging. The Latin American Studies Center has open doors – undergraduate, graduate students, affiliated faculty, and community members come, go, return, find each other, part ways, and meet again. Our goal is to offer a point of connection and mode of networking for those wanting to reach out beyond their immediate communities and disciplinary silos, even if they are not being persecuted or exiled. The Latin American Studies Center is here to help students, faculty, and staff expand their circles of collaborators and supporters.

To this end, we are very happy to announce that we have found a brand-new space for the Center, a new home where we hang our hats and invite all of you to visit. Our lounge (4112 H.J. Patterson Hall) has comfy chairs, books, a large screen for movie viewing, and a guitar. In our kitchen, there are endless pots of strong coffee, tea, and mate. Our conference room is the future location for global classrooms with Latin American and Caribbean colleagues, and the large atrium space shared by the various international programs in the “Global Crossroads” of HJP, is a beautiful space for academic talks and cultural events. I am stepping down from LASC directorship after this year, though I continue on into 2017-2018 as an instructor of the Certificate Capstone course and I will be as much a part of the Center as ever before. The Center is in a strong and safe place, loved, nurtured, and protected by a team of insightful, intelligent, and committed people. I look forward to seeing the increasing impact of its efforts toward the development of the University of Maryland.

Laurie Frederik

2016-2017 EVENTS

FALL

First Look Fair

September 14-15, 2016



Central American Film Festival

September 16-18, 2016

Three full days of feature films, shorts, documentaries, panel discussions, and workshops.

Welcome Reception

September 27, 2016

We welcomed our community back to campus and introduced LASC's new Postdoctoral Associate, Dr. Britta Anderson, who talked with us about her research.



The World of Lucha Libre Talk by Dr. Heather Levi

October 24, 2016

Dr. Heather Levi discussed her book, *The World of Lucha Libre: Secrets, Revelations, and Mexican National Identity* – a compelling insider's account of the popular Mexican form of professional wrestling.

Certificate Graduation and Holiday Party

December 7, 2017

The Latin American Studies Center congratulated fall graduates and launched *El Terrapino*, LASC's annual magazine.



SPRING

Dialogue with LASC Staff, and Welcome to Eric Tomalá

February 15, 2017

LASC had *un compartir*, a dialogue with faculty, undergraduates, and graduate students to welcome our new coordinator, Eric Tomalá.



Film Screening: *Even the Rain*

February 28, 2016

LASC students studying indigenous social movements joined faculty to discuss a film about the Cochabamba water crisis in Bolivia.

Cuba Conference

March 10, 2017

Participants in this conference discussed culture and politics on the island through history and into the current moment of supposed "opening" and "normalization." Live Cuban music followed the academic event.



Alternative Possible Worlds: Fantasy in Border Art

Talk by Dr. Britta Anderson

April 13, 2017

Dr. Britta Anderson explored the role of fantasy and movement in contemporary U.S.-Mexico border murals and narratives. She discussed the limitations and possibilities of fantasy, deployed through visual and literary mediums, in envisioning alternatives to the border's militarized infrastructure.



2016-2017 EVENTS

Public Art and Social Change: Murals, Graffiti, & Performance

April 27, 2017

Students learned about the history of Latinx murals in Washington, D.C. with Dr. Perry Frank, who has been documenting local murals for over 20 years. Students also had the chance to speak with PG County graffiti artist and arts organizer Cory Stowers, and with Mallory Nezam about her guerrilla performance collective.



Maryland Day 2017

April 29, 2017

LASC staff offered a Latin American trivia game and Machu Pichu photo booth for local community members.



Sanctuary, Refuge, Oasis Annual Student Conference

May 4-5, 2017

The conference invited participants to explore elements of the theme (Sanctuary, Refuge, Oasis) through concepts, practices, and problems in Latin America, the Caribbean, and among Latin Americans and Latinxs living in the United States or elsewhere in the world.



Open Mic: What is YOUR Sanctuary?

May 4, 2017

Students shared true stories, statements, manifestos, poems, and songs about the spaces, communities, and experiences that provide sanctuary, refuge, and oasis on campus and beyond.

Playback Theatre Demo and Workshop with Cuban Artist

June 7, 2017

LASC hosted Cuban artist Isnoel Yanes, a professional actor and theatre director from the group Teatro de los Elementos. He joined Washington, D.C. based group District Community Playback for a storytelling and improvisational performance and demonstration.



CO-SPONSORED EVENTS

4th Annual Latinx Monologues

September 21, 2016

LASC supported PLUMAS for this Latinx Heritage Month event to empower and celebrate Latinx identities and voices through spoken word, poetry, dance, music, and more.

***The United States, Guatemala, and Humans Rights: Finding Truths in the Archives of Terror* Talk by Kate Doyle**

November 16, 2016

Kate Doyle shared her work on human rights as Senior Analyst of U.S. Policy in Latin America at the National Security Archive. Hosted by the History Department.

Global Migration Film Series *Sin Nombre* Discussion with Dr. Britta Anderson

March 16, 2017

Students shared pizza and discussed depictions of violence in Central America in the U.S. film industry. Hosted by the Center for Global Migration Studies.

Global Social Hour

March 15, 2017

Members of the HJP "Global Crossroads Community" joined together to support and celebrate the global diversity of students, faculty, and staff.

Conversations on Graduate Diversity with Dr. Lazaro Lima

April 28, 2017

"Diversity Capitalism: Identifying Second-Generation Discrimination in the Neoliberal Academy and Reclaiming the Democratic Commons in the Age of Trump" Hosted by the Graduate School.

CENTRAL AMERICAN FILM FEST

Latinx Heritage Month



The Central American International Film Festival (CAIFF) included three feature films from El Salvador, Guatemala, and Costa Rica, as well as various documentaries and film shorts, all made in and about the people, culture, and politics of Central American countries.

Filmmakers, directors, and actors from Central America shared their experiences in panel discussions, Q&As, and workshops. Festivities included a visit from the Ambassador of El Salvador, Claudia Ivette Canjura de Centeno.

Hosted by the Latin American Studies Center at the University of Maryland. Co-sponsored by the Departments of Spanish & Portuguese, Film Studies, U.S. Latina/o Studies, and Multicultural Involvement & Community Advocacy (MICA). This CAIFF festival first traveled to El Salvador and Los Angeles and then joined us in College Park, Maryland.

Upon attending the 2016 Central American International Film Festival, I was amazed by the variety and complexity of versatility and beauty in Central American film. Succeeding these short films was a panel discussion. During this discussion, the panelists exposed the value of these films as a force that has the power to push back and reverse the gaze of violence often associated with Latin America.

**Gina Dehdashty, sophomore
International Business**

My family is from El Salvador and I am aware of the history of the country and the problems that it is going through. It was interesting to see how Malacrianza showed one of the many problems people face in El Salvador which is extortion. Other films that I have seen from Central American countries are Voces inocentes and Cuando las montañas tiemblan.

**Ingrid Rivas, senior
Family Science**

Festival Schedule

FRIDAY, SEPTEMBER 16

Screening of shorts & films

Iliana (Costa Rica)
Rosario (Costa Rica)
Silla de Rueda (Nicaragua)
Griski Siknis (Honduras)
Cuatro Puntos Cardinales (El Salvador)

Artist-Scholar panel discussion

Gloria Sandoval, film actor
Erick Chavarria, film actor
Mario Anaya, director of *Buenas Epocas*
Dr. Ana-Patricia Rodriguez, Assoc. Professor

SATURDAY, SEPTEMBER 17

Workshop: "Film Production and Business"

Workshop: "Acting for Film"

Lenca Roots (El Salvador)
Malacrianza (El Salvador)
Ambiguity (Guatemala)

SUNDAY, SEPTEMBER 18

Maximon (Guatemala)
Buenas Epocas (El Salvador)



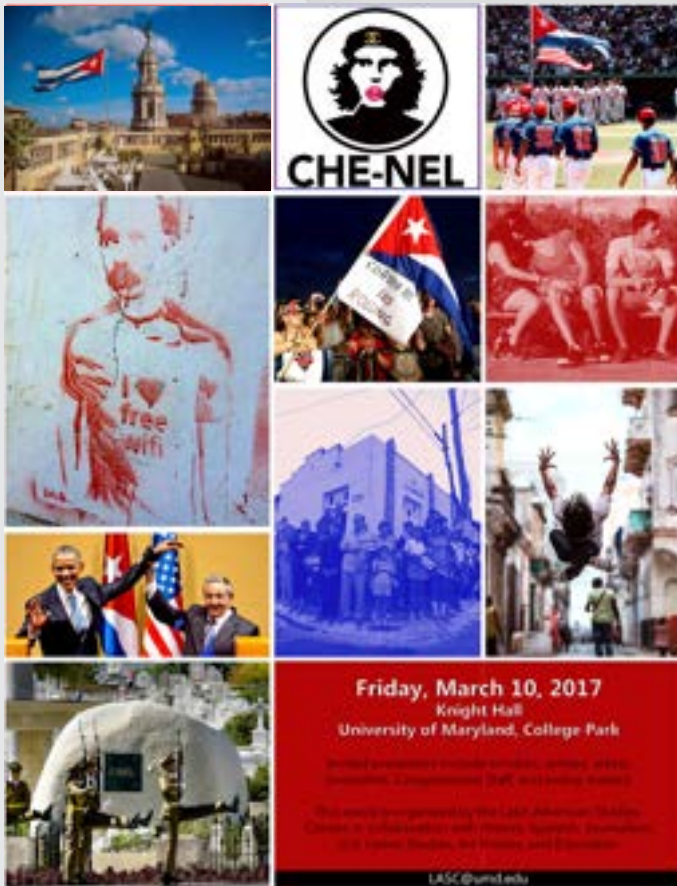
CUBA CONFERENCE

Questioning Discourses
of Normalization

Drawing on a surge of interest in Cuba from many colleges and departments at the University of Maryland and throughout the country, participants in this conference asked questions about the island in a moment of supposed “normalization.” Moving beyond narrow policy questions about the U.S.-Cuba relationship and the state of the Cuban political system and economy, we took normalization as a topic of inquiry about Cuba rather than a knowable future goal.

The naturalization of norms, mores and “manners” in this case has been fostered by governmental agendas on either side of the gulf. Since the 1960s, when diplomatic and political relations between the United States and Cuba fell apart in the wake of the Cuban Revolution, scholars, pundits, and policymakers in the United States have all asked when Cuba will once again become “normalized.”

Scholars in other parts of the world also follow Cuba and have their own perspectives on where Cuba is headed or where it should be going. Who decides what is “normal” in and about Cuba, and why do we care so much? How do various sides of the debate narrate the story of what is “deviant” or “dangerous”? When does any nation truly become “stable” and “free”? How do Cubans themselves define their own idea of normality? Participants included professional journalists, staff from the U.S. government, and scholars from a variety of disciplines throughout the Maryland, Virginia, and Washington, D.C. area.



HISTORIES OF IDENTITY POLITICS AND RACE

Takkara Brunson, Morgan State University (History)

"Deviancy and the Normalization of Black Cuban Women's History"

Nancy Mirabal, UMD (American Studies, U.S. Latina/o Studies)

"Unknowable Histories and Uneasy Archives: Early Afro-Diasporic Histories in New York"

Ebony Terrell Shockley, UMD (Education)

"Perspectives from Cuban Scholars: Race, Identity, and (Non) Discrimination"



INTERNATIONAL (MIS)PERCEPTIONS

Juan Carlos López, CNN Español, Anchor and Correspondent

Rafael Lorente, UMD (Journalism)

CUBAN FILM SCREENING AND DISCUSSION

Conducta, Directed by Ernesto Daranas

NATURAL AFFINITIES AND THE ENVIRONMENT

Antonio López, George Washington Univ., (English)

"Muck, Capital of Cuban South Florida"

Eric Gettig, Georgetown University (History)

"Cuba in the Hydrocarbon Age: Paradoxes and Peculiarities"

MESA REDONDA - HOW TO STUDY CUBA AT UMD

Abigail McEwen, Art History

Laurie Frederik, LASC and Theatre and Performance Studies

Ebony Terrell Shockley, Education

David Sartorius, History

Nancy Mirabal, American Studies and U.S. Latina/o Studies

Rafael Lorente, Journalism

Eyda Merediz, Spanish & Portuguese

Juan Carlos Quintero-Herencia, Spanish and Portuguese

BACK CHANNELS AND A VIEW FROM CONGRESS

Tim Rieser, Senate Staff

"A View from Congress"

William LeoGrande, American University (Government)

"The Opening to Cuba: How We Got There and What Comes Next"

OPEN DISCUSSION ABOUT "NORMALIZATION" IN AND OF CUBA

RECEPTION - CUBAN FOOD AND MUSIC

Featuring Pavel Urkiza's Crossroads

Pavel Urkiza, guitar and vocals

Rigel Pérez, percussion

Memo Pelayo, clarinet, sax, and flute

This event was organized by the Latin American Studies Center, Spanish & Portuguese, History, and the College of Journalism. The College of Arts and Humanities (ARHU) also provided generous support. Additional collaborators include the U.S. Latina/o Studies Program, Art History, and the College of Education.

SANCTUARY, REFUGE, OASIS

ANNUAL STUDENT CONFERENCE

Finding one symbol to represent the concept of “sanctuary” was a challenge. Our group suggested various images showing hope and safety, including trees, houses, birds, and watery oases in a desert. But we realized that sanctuary also implies danger and turbulence, so we wanted find something that could communicate both in a single image.

The umbrella does just that – its fanciful shape may be brightly colored, protective and welcoming, but it also evokes rain, storms, lightning, and the immediate need for cover. During this year’s conference, forty-three students shared their research and personal experiences regarding the theme, “Sanctuary, Refuge, Oasis.” The theme was decided upon after a brainstorm session and vote by our LASC Graduate Student Committee – an interdisciplinary group from departments of Spanish, History, Women’s Studies, Government & Politics, English, and Ethnomusicology. Various other themes were considered, but “sanctuary” was on everyone’s mind, since Donald Trump had just been elected U.S. President, and discussions were heating up about immigration, border walls, DACA students, and the safety and human rights of international, brown, black, and LGBTQ communities.

The conference description invited a variety of interpretations on the theme:

We construct sanctuary—refuge, protection, and safety—in times of trouble. Sanctuary may mean escape from political or religious persecution or protection from environmental disaster. It may be sacred or secular, underground or overtly revolutionary. It may be a physical space or part of our consciousness and dreams for the future, a state of being or promise of utopia. Sanctuary is often very real, but it is also artistic and poetic, taking shape with our imaginations. Sanctuary suggests that crisis will be overcome, the vulnerable protected, the newly dead guided to the beyond. However, it may also indicate that danger is imminent and that we risk everything by leaving its confines – be it spatial or ideological. Grave consequences sometimes occur if we cannot reach its borders or if its borders are breached from the outside. Certain conditions are crucial for successful refuge, including mercy, altruism, hospitality, empathy, and alliance.

Latin America and the Caribbean have long histories of sanctuary, santuario, or sanctuaire in religious, political, social, and environmental contexts. For centuries, dissidents have fled to alternative worlds or have stayed put to fight and built new ones. Inclusion and exclusion define cultural and national identities and communities, yet the boundaries they determine are continually disputed and in flux: Who is in, who is out? Who or what is legal and legitimate, illegal or illicit, sacred or profane? Who defines spaces of sanctuary and controls the bodies and minds flowing between them? Who would we take in and harbor in our own homes if asked? And how do fear and hope drive our actions?



Annual Student Conference Keynote Panel

Linda Rabben

UMD, Anthropology

Ana Patricia Rodríguez

UMD, Spanish & Portuguese

Michelle Rowley

UMD, Women's Studies

Erick Sanchez

Activist, Washington, D.C.

Ray Ranker

UMD, Lutheran Campus Minister

Laurie Frederik

Moderator

The keynote panel was held on the second day of the conference. Panelists examined “sanctuary” as a concept, practice, and category of analysis. They discussed the construction of sanctuary within their academic, religious, and activist communities, and talked about how the concept of sanctuary could help us understand current realities in the Americas.



Conference Program

PANEL 1: Digital "Home Stories"

Introduction by Dr. Ana Patricia Rodríguez
UMD, Spanish & Portuguese, U.S. Latina/o Studies

Katherine García, UMD (Spanish)

"Un Mundo, Dos Culturas"

Ana Julia Granados, UMD (Spanish)

"Un amor verdadero"

Demetrio Gutiérrez Finley, UMD (Spanish)

"Frijoles y Patatas"

Ingrid Rivas, UMD (Family Science)

"Entre dos mundos"

Maureen Wrightson, UMD (Spanish)

"Paso a paso"

PANEL 2: In Search of Sanctuary: The Health of Maryland DREAMers

Introduction by Dr. Christina Getrich
UMD, Anthropology

Ana Orteza-Rivera, UMD (Anthropology)

"I Carry My Work Permit with Me Everywhere I Go":
DACA as Material Security during Anti-Immigrant
Times"

Kaelin Rapport, Alaska Burdette, UMD (Anthropology)

"We Lost our Health Insurance When We Moved":
Navigating a Fragmented Health Care Landscape: DACA
Recipients in Maryland"

Delmis Umanzor, Umai Habibah, UMD (Anthropology)

"I Work Twice as Hard for Half as Much": The Balancing
Act of DACA Recipients in Maryland"

PANEL 3: Student Activists Speak

Sarah Eshera, UMD, Muslim Political Alliance

Erica Fuentes, UMD, PLUMAS

Miranda Mlilo, UMD, Students for Justice in Palestine

Jessica Nolasco, UMD, PLUMAS

Madelyne Ventura, UMD, PLUMAS

PANEL 4: Capital, Labor, and Ideal Citizens

Hang M. Le, UMD (Education)

"Educating the Ideal Future Citizen of Cuba: Continuities
amidst Ruptures"

Camille Marichal, American University (Comparative
Regional Studies in Latin America and East Asia)

"Japanese and Chinese Immigrants: Assimilation to an
Achievement of Bicultural Identity and Diversification in
the Dominican Republic"

Christine Bonnefil, George Mason University (French
and Spanish)

"Language Attitudes of Multilingual Haitians in the
Washington, D.C. Area"

Stephanie Hall, UMD (Education)

"Higher Education: Sanctuary or Risk?"

PANEL 5: Las (Im)Posibilidades de Construir un Santuario

Sabrina González, UMD (History)

"Imaginando santuarios: los racionalistas en búsqueda
de la Escuela Moderna en Buenos Aires (1911-1914)"

Victor Hernandez-Sang, UMD (Ethnomusicology)

"Una aproximación a la fiesta de misterios como
santuario en la República Dominicana"

Monica Ocasio, UMD (Spanish & Portuguese)

"Cocinando espacios: imaginando santuario a través de
las recetas en Cocina Criolla"

Cara Snyder, UMD (Women's Studies)

"Refugios Queer: Sissi do Amor, las Economías Políticas
de Soccer y Lugares de Santuario"



PANEL 6: Resistance and Performative Alternatives

Eduardo Campos Lima, University of Sao Paulo and Columbia University

"From Bertolt Brecht to Leonardo Boff: Creative Sanctuaries in Latin American Theatre of Liberation"

Sarah Dowman, UMD (Spanish & Portuguese)

"La Chingada, La Virgin y La Punkera: Rethinking Chicanx Archetypes through Queer Latinx Punk Rock"

Maria De Luna, American University (International Peace and Conflict Revolution)

"Gender Politics in Narco Telenovelas: Women in the Mexican Imagination in La Reina del Sur"



PANEL 7: Garden Poetics, Ecological Oasis, and Indigenous Imaging

Charlotte Blair, American University (Anthropology)

"Planting Gardens over Garbage Cans: Order and Disorder in a Mexico City Neighborhood"

Lisa Warren Carney, UMD (Spanish & Portuguese)

"Taken to Live with the Forest People: Precarity, Abduction and Possibility in a Quichua Oral Narrative"

Delia Dreher, UMD (Anthropology)

"Circumventing the State: Indigenous Organizations on Facebook in the Peruvian Amazon"

María Cristina Monsalve, UMD (Spanish & Portuguese)

"El santuario poético de las piedras: cantos en la poesía latinoamericana"



PANEL 8: The Journey of Transgender Latina Women in the U.S.

Oliver Contreras, freelance photojournalist, DMV, Transgender Rights Activist

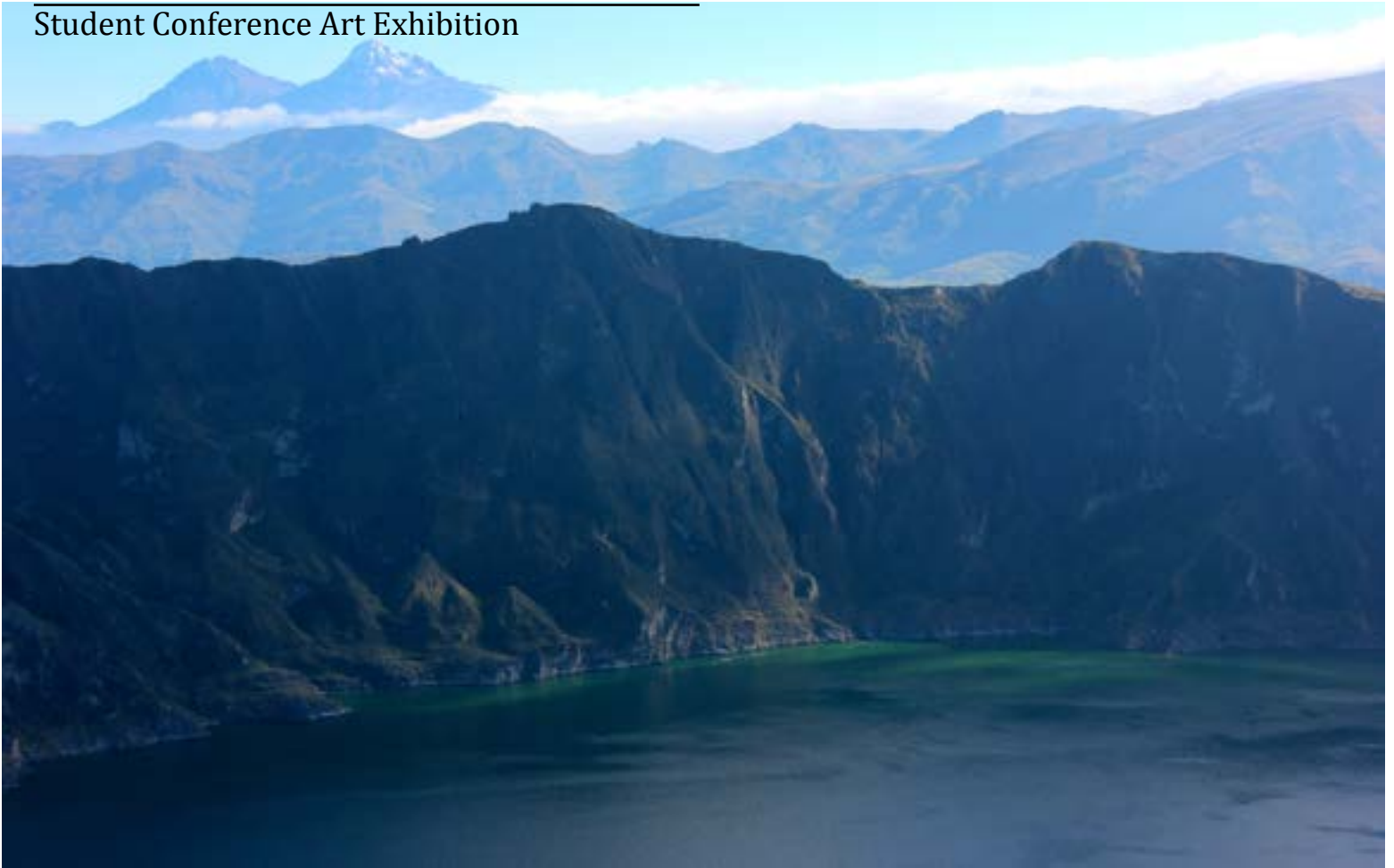
Zoila Fajardo, Metro PFLAG volunteer, Board Member of Trans-Latina Coalition

Alexa Rodríguez, Trans-Latina Coalition DMV Director, Transgender Rights Activist



Sanctuaries in the Natural World

Student Conference Art Exhibition



Cordillera Íntima: Exposición artística de fotografía

Santiago Monsalve

MA Estudios Culturales

Universidad de Vladimir, Rusia

La muestra Cordillera Íntima comprende 16 fotografías, en formato a definir de acuerdo a las especificaciones de la sala de exhibición, cuya temática gira en torno al refugio por antonomasia, el santuario del hombre moderno y del primitivo, su primera casa: para el hombre andino, la montaña. Cordillera Íntima es el registro de un recorrido por los Andes ecuatorianos que intenta trasladar al nivel plástico estético, los estímulos sensibles que nos proporciona el contacto con la alta montaña. Las fotografías y el proyecto artístico son el resultado de mi experiencia en ascensiones realizadas entre 2011-2014 a nevados, volcanes y cerros del Ecuador entre los que se encuentran: Cotopaxi (5897msnm), Chiles (4729msnm) Rumiñahui (4712msnm), Imbabura (4600msnm), entre otros. La obra fotográfica es parte de un proyecto artístico mayor que busca comunicar la estrecha relación que tenemos con la naturaleza a través de la expresión de los ámbitos de la cosmovisión andina –lo ancestral, lo terrenal y lo personal– en el imaginario artístico. La cordillera es, para el hombre andino, su espina dorsal.

A Brief History of Sanctuary and Asylum

**Dr. Linda Rabben, Associate Research Professor, Anthropology
Keynote Panelist**

What is sanctuary?

For thousands of years humans have been giving and seeking sanctuary, which is a part of every major religious tradition. The ancient Hebrews, Egyptians, Greeks and Romans provided sanctuary. The Catholic Church in England and other countries gave sanctuary for a thousand years, from 600 CE to the 17th century. Persecuted religious groups, such as the Huguenots and Quakers, gained sanctuary in America in the 17th and 18th centuries.

With the growth of the secular nation state, religious sanctuary lost its privileged status. Secular asylum became a right of sovereign states to bestow under international law. But people did not stop seeking and giving sanctuary outside or against the law. Thousands provided sanctuary to escaping slaves via the Underground Railroad, a secret, illegal social movement, between 1800 and 1860. Sanctuarians in many countries risked their lives during World War II to hide Jews and smuggle them to safety. During the Cold War, western nations used asylum as an instrument of foreign policy. Refugees from Eastern Bloc countries could obtain it relatively easily, while asylum seekers from western allies were often turned away.

The 1980s Sanctuary Movement sheltered thousands of Central Americans fleeing persecution when the United States was supporting their repressive or genocidal governments. Some 400 religious congregations participated in the movement. After more than six years of public campaigning, the U.S. government made it easier for Central Americans to seek asylum or temporary protected status.

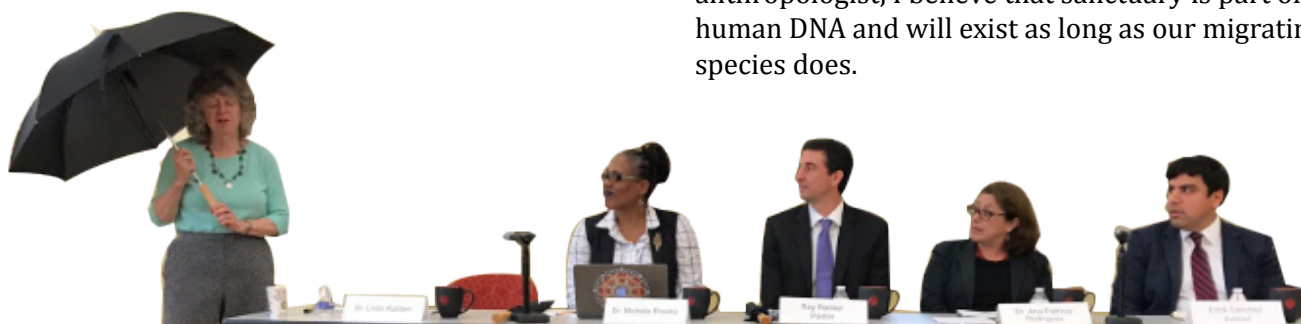
In 2014-15, a worldwide refugee crisis seemed to explode. Tens of thousands of unaccompanied Central American minors streamed across the U.S. southern border, fleeing violence engulfing their societies. The U.S. government denied that the children and their

relatives were asylum seekers and tried to deport them en masse. Pro bono lawyers rushed to the Southwest to represent detained mothers and children. Thanks to the lawyers, federal court decisions and public outcry, thousands arrived in states including Maryland, where their relatives were waiting for them. Now they await resolution of their legal cases in provisional safety.

Meanwhile, millions of desperate migrants are trying to reach refuge in Europe from Syria, Iraq, Afghanistan, Ethiopia, Sudan, Yemen and other countries torn by civil conflict, violence, environmental disaster or dire poverty. European governments and societies struggle to cope with the influx, and volunteers are intensely involved in helping the migrants. New sanctuary movements are burgeoning in the United States and other countries, as people of conscience and good-will react to politicians' and governments' xenophobic, racist, and punitive rhetoric and policies. The magnitude of the crisis calls for collective efforts.

Local, regional, and national groups in the U.S. carry out a variety of sanctuary activities. For example, the Sanctuary Congregation Network is mobilizing more than 60 religious congregations in Washington, Virginia and Maryland to offer "Know Your Rights" presentations to migrants, accompany them to immigration hearings and appointments, respond to Immigration and Customs Enforcement raids, offer physical sanctuary, or assist congregations that provide it. Other groups and individuals are helping refugees (who have legal status). They donate funds and volunteer hours to resettlement agencies and solidarity groups, assist asylum seekers (who are in legal limbo) and undocumented migrants, and urge their elected representatives to support humane immigration policies. Hundreds of sanctuary cities and sanctuary campuses are resisting government policies by declining to cooperate with federal authorities.

Thus the ancient tradition of sanctuary continues and thrives. My research and activism have taught me that mass movements do change societies through modest efforts, replicated thousands of times. As an anthropologist, I believe that sanctuary is part of human DNA and will exist as long as our migrating species does.



Sanctuaries, Borderlands, and Battlegrounds

Dr. Michelle Rowley, Associate Professor, Women's Studies

Keynote Panelist

Regardless of how we envision a sanctuary, whether as place, a building, site of mental refuge, a reprieve, a law – there is an inherent duality to sanctuaries where the freedom to also conveys its corollary, freedom from. In other words, sanctuaries sit in a liminal space, where once we enter that space we supposedly have the freedom to be, freedom to flourish and simultaneously the freedom from the tyranny, trauma, threat left behind. But I want to turn to the work of Women's Studies, Chicana dyke feminist philosopher, Gloria Anzaldúa to trouble that formulation a little. Writing out of, and on behalf of her own borderland subjectivities, Anzaldúa's work is often taken up in the context of border crossing because it highlights not only the permeability of borders but their co-constituted nature – where any two borders meet a new third space emerges.

But to fully understand her work, we ought not to miss the fact that for Anzaldúa, her poetic voice is also a theoretical voice. So, let us turn to her seminal poem "To live in the borderlands means you..." to help unpack any sense of duality that we might think resides within the sense of a sanctuary. Anzaldúa writes:

In the Borderlands

*You are the battleground
Where enemies are kin to each other,
You are at home, a stranger,
The border disputes have been settled
The volley of shots have shattered the truce
You are wounded, lost in action
Dead, fighting back;*

I want to draw from this poem to push at our imaginative boundaries and understanding of what sanctuaries are able to offer:

*The volley of shots have shattered the truce
You are wounded, lost in action
Dead, fighting back;*

Here Anzaldúa's work helps me to make a few points in relation to the idea of a sanctuary.

Sanctuaries not devoid of a battle – We may readily offer a respite, but sanctuaries should not suggest the absence of a fight.

Sanctuaries are not devoid of a cost – and I don't mean this in a financial sense, although, with threats

of fiscal sanctions by the present administration, it may mean that, but I mean to push us away from the contemporary belief that politics are cost free, politics are never a zero-sum enterprise – and as such we often have to give up something in order to build the world we want to inhabit. We often position ourselves as allies without fully understanding that we have to also be ready to accept the same denigration that majority culture puts on marginalized groups. There is a cost to our politics.

We must be attentive to the fact that the increasing need for sanctuary spaces cannot be disassociated from other systems of oppression – in this case the explicit desire to expand the boundaries of the carceral state. We have to fight this on multiple fronts and recognize that similar logics are at work in all forms of mass incarceration – "the enemies are kin to each other." The fact that we enable or fight to provide a sanctuary for others does not absolve us from the need to be alert to the ways in which we can continue to be complicit with the very systems that produce the need for a sanctuary in the first place. We can often be unwitting accomplices to the system's we oppose.

Borderlands and Crossroads

The final point that I want to make in relation to my disciplinary observations is connected to Anzaldúa's final stanza –

To survive the Borderlands

*You must live sin fronteras
Be a crossroads*

Contemporary discourses tend to frame a sense of "us" against those on the move, we who have a "stable place to be" against the nomads, our land/their dispossession. What this framing misses, is that there is a dimension of the human condition that is fundamentally nomadic, and I hope you do not hear this as a banal homogeneity of "we are all immigrants." (although by the logic I am using here, we are). Rather, it is intended as a kind of orienting device that allows us all to meditate on the fact that in the long arc of human history, stasis is really a kind of modern artifice. In other words, it isn't that folks aren't on the move, but we live in a period of very recent history, where we frame such moves, not as pioneering, curious, adventurous, but rather we have recast such moves and see them only the lens of infamy and villainy. This

is new and interestingly the only thing that is allowed to move freely in this new model is that of capital, where the ethos of this globalizing thrust is such that the places that have nothing or everything to give are designated as part of the global commons by those who take, with no reciprocity or openness to those who are being taken from – *lo mio, mio y lo tuyo de entrambos*.

So, what Anzaldúa calls us to is a different way of imagining ourselves in relation to our humanity. Her use of a mestiza consciousness allows us to say, and I quote her here that:

As a mestiza I have no country, my homeland cast me out; yet all countries are mine because I am every woman's sister or potential lover. (As a lesbian I have no race, my own people disclaim me, but I am all races because there is the queer of me in all races.) I am cultureless because as a feminist I challenge the collective cultural/religious male derived beliefs of Indo-Hispanics and Anglos; yet I am all cultures because I am participating in the creation of yet another culture, a new story to explain the world and our participation in it, a new value system with images and symbols that connect us to each other and to the planet. (80-81)

In this sense, we have to we imagine ourselves as potentially imbricated in the very logics and taxonomies of human suffering, but with the capacity to “act as intermediaries between cultures and their various versions of reality.”

Queerness and “Home” in the Caribbean

Allow me to shift tempo a bit so that I can, in a few sentences, turn to one of the questions that guides my own work. I engage ideas of queer belonging through the contentious category of “home.” Reframing my core set of concerns in relation to the conference’s theme leads me to ask which parts of the world are imagined as possessing the capacity to provide a sanctuary and specifically, can the Caribbean be perceived as a sanctuary for queerness. Here, I am interested in what Avatar Brah has described as “the lived locality of the place.”

This query is essentially an engagement with what it means for and requires of queerness to traverse and claim the Caribbean landscape in the work of queer self-making in light of the region’s repeated rendering as queer negative space. This marking, erasure, or

categorical dismissal of place I think tells us something about our inner desires in relation to the idea of a sanctuary. We have imbued the idea of sanctuary with an overwhelming sense of prelapsarian iconography – a place of rest that conjures a world that existed before the fall, a place of calm -but what if we cast the idea of sanctuary as a site that is always in a state of deferral and process – always already not yet, something that in the Caribbean is in a state of becoming. I think that such a framing holds significant promise for how we think about and do activism – it repositions how we build ally-ship and coalitions, how we work with and on behalf of others, but most importantly it reduces our confidence to name or to settle on a single strategy to secure this always deferred idea of a sanctuary because it is always in a state of flux. Stasis is artifice, we are nomadic creatures and we have to continue to critically engage in strategies of border recalcitrance.

I’m trying to recast how we are trained to see, to redirect attention from contemporary fictions of illegality – to see a long arc of history and understand this impulse toward movement as an innate sense of our very humanity and by extension to render this desire to stay put, to be uncurious to not extend is at best a new and as a border crosser several times over myself, an artificial way of being human.

When the global North looks at the global South and immediately designates large swaths, the Caribbean/ Africa as lacking in the capacity as a sanctuary for queerness, it then prompts me to examine the politics, technologies, and economies of looking.



Activism and Latin American Immigration: The Power of Storytelling

Erick Sanchez, Washington, D.C. Activist

Keynote Panelist

Storytelling is such a powerful way to share our stories and add media value. Stories motivate people to act. They convey values and emotions and allow us to connect with others. They also hold people's attention significantly better than other forms of communication. Your story is the foundation for your leadership and being clear about what you want to change will make you significantly more effective as a thought leader. Being able to tell your story is a critical way of building trust and connecting with people.

As we saw in the last election, both candidates used storytelling to paint different narratives for their opponent. Validity of some of the stories we heard in the last election aside, it is simply undeniable that well employed anecdotes drove the conversation from the campaign podium to the kitchen table.

I have often been asked how I've been able to attract numbers and earned media for the causes I have pursued in the past. As an activist in Washington, it would be nearly impossible for me to champion a cause, attract local media, or persuade my peers and neighbors to join me in action without understanding my own story of self. Beyond that, I have been able to boil it down to a very simple formula. No matter what the fight may be, there are four simple steps to consider before you embark on a campaign:

- Define the problem
- Prove the problem exists
- Regionalize the problem
- Offer a call to action

In these days of resistance, there will be plenty of opportunities for us to stand up and fight for different causes. The most important thing I have learned is that when you decide to stand up and fight, make sure the fight truly speaks to your narrative if you are going to serve as its spokesperson. The story you tell will drive the discussion, rally your supporters, and hopefully, will help you champion your cause.



Erick Sanchez is a public relations consultant and activist from Washington, D.C., working in democratic politics for over 10 years. Sanchez, who was recently called "The Guy Behind Some of D.C.'s Most Viral Campaigns" by *Washingtonian*, has made local and national headlines over the past few years for using digital tools to organize local actions. His most notable accomplishments include successfully petitioning Chef Jose Andres to abandon his plans for a restaurant inside of the Trump Hotel in Washington, gathering supporters outside of the Naval Observatory to celebrate the career of Vice President Joe Biden in the aftermath of the 2016 election, and driving patrons to Comet Ping Pong Pizza after the community was shocked by an active shooter in the restaurant investigating a fake news conspiracy.

Sanchez has been featured in the Washington Post, the New York Times, Newsweek, ABC News, NBC News, USA Today, and made a late night appearance for an interview on Jimmy Kimmel Live! in 2014. He is currently working with local organizations on the Immigrants and Workers March in Washington, taking place on May Day.

We Must Arm Ourselves with Stories: Immigration and Sanctuary Jurisdictions

Dr. Janelle Wong

Associate Professor, Director, Asian American Studies Program

The following is excerpted from Dr. Wong's comments at the Dream Gala, an event hosted by PLUMAS on February 20, 2017 to support undocumented students.

Recently, a student in Chicago called her high school teacher to tell him that Immigration Control and Enforcement agents had raided her home, arresting her father, an undocumented immigrant whose criminal record included only traffic violations. In Phoenix, Guadalupe Garcia de Rayos was deported after she went in for a routine immigration check-in. In El Paso, a woman was arrested in a county courthouse just after she obtained a protective order for domestic abuse.

These stories are not new. President Obama deported more immigrants than any other past president. But, in the face of persistent community pressure, the raids, the indiscriminate detentions under Obama, slowed and nearly ceased during his last years in office. What is different now? Under the current administration, criminal felonies include felonies stemming directly from the person's status as an unauthorized immigrant – such as falsifying an identity.

What is different now? The air we breathe is different. It is filled with hostility toward immigrants and it is filled with fear among immigrants and their supporters. We must arm ourselves with knowledge to fight this fear. Here are things you, and lawmakers, should know about immigration in the United States:

Net immigration from Mexico has been at zero or negative since 2009. Most immigrants to the United States since 2008 have been from Asia – China and India. Media coverage of undocumented immigrants is racially biased. 1 out of every 7 Asian immigrants in the U.S. is undocumented, and Asians make up the fastest growing groups of undocumented immigrants in the U.S. There are more than 600,000 undocumented black immigrants in the U.S. Yet, the unrelenting focus of both the media and enforcement is on Latinx, a group that is 60% U.S.-born.

Sanctuary jurisdictions -counties that do not assist federal immigration enforcement officials by holding people in custody beyond their release date- have come under fire, with leaders in the federal government threatening to withhold federal funding from these places. But sanctuary jurisdictions have 1) less crime, 2) higher levels of income, and 3) less unemployment

than non-sanctuary jurisdictions.

Scroll down any of the comments section on an article about deportations, and you will see, I guarantee, a post about how undocumented immigrants are receiving government benefits. But, undocumented immigrants are barred from federal public aid in the form of welfare, food stamps, Medicaid, and the Affordable Care Act. This, despite the fact that undocumented immigrants pay an estimated \$7 billion in sales taxes, \$1 billion in income taxes, and \$3.5 billion in property taxes each year.

We can arm ourselves with knowledge to try combat fear and hostility. But, I fear knowledge and the truth are not enough. We must arm ourselves with stories, we must arm ourselves with community, we must arm ourselves with our linked histories and experiences.

Stories can matter more than statistics and more than any data point. Many of us know the story of a friend, a family member, a student, a co-worker who has been personally touched by immigration policies in the U.S. Anti-immigrant rhetoric does its work by robbing us and robbing immigrants of our humanity. Stories, your stories, are a constant and necessary reminder of our shared humanity. We are bound here by our interwoven experiences, we are bound together by our shared hopes and our shared actions- that together will provide our best defense against injustice and fear.



The (Im)Possibilities of Sanctuary and the Politics of Language

LASC Graduate Students Statements Conference Panelists

Como parte del comité organizador de la conferencia Sanctuary, Refuge, Oasis, este año decidimos organizar un panel en español en el marco de un clima político que desdeña a la población latinx y criminaliza sus lenguas. En medio de este clima, y tras el asesinato de Richard Collins III en el campus de UMD, afirmamos nuestra solidaridad con las personas marginadas de todo el mundo, luchando por la libertad del racismo, el imperialismo, la misoginia, el ableismo, la homofobia y la islamofobia. Aunque esta declaración se refiere principalmente al lenguaje como una forma de dominación, reconocemos que los sistemas de opresión están entrelazados. Identificamos en nuestro momento una urgencia en repensar cuestiones de accesibilidad lingüística, relaciones de poder y situaciones de vulnerabilidad. En la siguiente declaración, los panelistas de Las (Im)-posibilidades de construir santuario, reflexionaremos sobre nuestras diversas formas de encuentro con otro idioma y concluimos por qué sigue siendo imperativo desafiar el inglés como el idioma de la academia.

Sabrina González **PhD Student, History**

La experiencia migratoria me hizo más consciente de las políticas del lenguaje. Siendo una Argentina de Buenos Aires que nunca había vivido fuera de su país, jamás reflexioné tanto sobre las múltiples apropiaciones del español, los diferentes acentos y las diversas prácticas del lenguaje hasta que me crucé con las voces de latinxs, latinoamericanxs y norteamericanxs apropiándose de un idioma que hacen suyo a partir de sus acentos, sus historias de vida y sus herramientas teóricas. De a poco, empecé a criticar el purismo lingüístico y a abrazar la hibridez, el spanglish que empecé a adoptar y reivindicar como parte de mi propia identidad, como si en esa frontera lingüística de la que habla Anzúldúa pudiera enunciar el nuevo mundo que habito.

Escribir papers, discutir en las clases con compañeros y profesores, asistir a charlas y conferencias representó para mí, como estudiante internacional, un doble desafío, un inmenso esfuerzo que implica desarrollar ideas complejas en un idioma que no es el tuyo mientras continuaba practicando el español en el ámbito de lo privado. Se produce así una especie de desdoblamiento. El español permanece en el espacio íntimo, para hablar con familia, con amigos, para expresar sentimientos y emociones. Mientras que el inglés se reserva para el espacio de la ciencia,

del pensamiento razonado, de las grandes ideas. Presentar en español en la primera conferencia en la que participé desde que llegué a Estados Unidos implicó romper ese binarismo y devolverle a ese idioma la importancia que debe tener en una academia compuesta por una comunidad importante de hispanohablantes al mismo tiempo que posibilitó mi propio santuario lingüístico, poder expresarme en mi idioma me dio la tranquilidad, la confianza y la sensación de refugio que representa el hogar, los amigos, el espacio de lo conocido. Se trata de una práctica política que borra las fronteras entre la “alta” y la “baja” producción intelectual, que reivindica la posicionalidad de quien presenta un paper (eliminando la idea de neutralidad científica) y que nos invita a seguir haciéndonos preguntas sobre la posibilidad de construir espacios de encuentro que no niegan las diferencias de poder entre Estados Unidos y Latino América, sino que las desafían.

Víctor Hernández-Sang **PhD Student, Ethnomusicology**

Cuando mis colegas mencionaron la idea de hacer el panel en español u otro idioma que no fuera inglés, al principio titubeé. Tenía muchas inseguridades sobre mi capacidad de poder escribir con un español supuestamente más formal y académico el cual no estaba acostumbrado a producir.

Presentar una ponencia en español representó para mí un reto por el hecho de que no había presentado antes en este idioma. Toda mi educación académica ha sido en inglés. Vine de la República Dominicana a los Estados Unidos para la licenciatura, en el estado de Iowa a un pequeño “liberal arts college” donde recibí un B.A. en música. Hoy en día, los textos académicos en español que leo como investigador, representan un porcentaje muy pequeño tomando en cuenta todo lo que leo en clases. Mi mente escritora



siempre está funcionando en inglés. Mientras escribía la presentación, tenía que detenerme constantemente y pensar en cómo se dice en español tal cosa que estoy pensando en inglés. Tenía que tener abierto el diccionario inglés-español para buscar palabras como “moreover” y “therefore.” Al final quedé satisfecho con mi estilo de escritura, aunque una pequeña parte de mí dudaba de que si era lo suficientemente académico.

Aunque no soy un escritor fluido en español, el hecho de lanzarme al reto y presentar en español, significó un gran paso para mí. Independientemente de qué termine haciendo o dónde quede luego de terminar el doctorado, mi intención es escribir y publicar tanto en inglés como en español, tanto aquí como en la República Dominicana. Es poco común para etnomusicólogos latinoamericanistas presentar en español en congresos en Estados Unidos ya. Creo que es importante crear el espacio para presentaciones en español en congresos latinoamericanistas en Estados Unidos, especialmente para personas en campos como el mío, en los cuales los congresos donde usualmente se presenta son en inglés.

Cara Snyder

PhD Student, Women's Studies

¿Qué pasaría si, en lugar de que los estudiosos migren a los Estados Unidos y tengan que aprender inglés o traducir su trabajo, fuera al revés? ¿Qué significaría para la academia hacer espacio para múltiples idiomas? y ¿qué implicaría para los nativos de habla inglesa leer, escribir y hablar en un idioma que no es su lengua materna? Es una dislocación lingüística que deseo que los estadounidenses de habla inglesa experimenten. Vivir, trabajar y estudiar en español (Guatemala, Argentina y México) y portugués (Brasil) me ha humillado de una manera que sería imposible reproducir sin inmersión completa. Comparado con mis compañeros y con tantos hablantes no nativos de los Estados Unidos, es una experiencia que elegí, la cual en sí misma es evidencia de mis múltiples privilegios: ciudadanía, clase y raza, por nombrar algunos.

Renunciar al inglés en un espacio académico estadounidense es una manera de renunciar, al menos momentáneamente, a mi privilegio lingüístico. Lo sentí durante la conferencia de LASC del año pasado, cuando presenté en portugués una investigación sobre el fútbol femenino brasileño. Preparar mi charla requería al menos triplicar la cantidad de tiempo y energía. De pie frente a la

multitud, yo estaba cruda, vulnerable; vacilaba sobre los sonidos que resonaban en los oídos que batallaban para entender mis palabras en lugar de comprender su significado. Sin embargo, ahora sentía que el uso del portugués en un espacio público, en un espacio académico y en un espacio dedicado a los estudios latinoamericanos (donde, si no el inglés, el español domina) es una forma crítica de desafiar las hegemonías lingüísticas. Quizás puede ser un paso (aunque pequeño) hacia el dismantelamiento del predominio del inglés en gran parte incuestionable.

Este año, les requerí a mis estudiantes de la clase “Mujeres, Arte y Cultura” asistir a la conferencia. A pesar de que acordamos colectivamente presentar en español, el rechazo de mis estudiantes -que no querían asistir a un panel que no entendían- y mi propia inseguridad en obligarlos a hacerlo, me hicieron reconsiderar mi presentación. Terminé presentando en inglés, y lamento esa decisión. Mis estudiantes se sentaron en el resto del panel en español, y aunque no hayan entendido cada palabra, entendieron (y disfrutaron) la gran mayoría de las conversaciones de mis colegas. Les dio la oportunidad de reflexionar sobre cómo muchos no nativos de habla inglesa se sienten en los Estados Unidos todos los días. Los estudiantes bilingües (español-inglés) estaban encantados de asistir a un panel que hablaba de su herencia lingüística. Nuestra rica discusión de clase sobre la experiencia de la dislocación afirmó el valor de desafiarnos a nosotros mismos como educadores y académicos para superar la incomodidad inicial de no operar en inglés.

Mónica Ocasio

M.A. Student, Spanish

No sé si decir que mi experiencia con el inglés es “un poco particular” haría justicia a la singularidad lingüística de la que soy parte por ser puertorriqueña. La política lingüística en Puerto Rico muestra la designación de una sociedad bilingüe para principios del siglo XX, que sin embargo en estudios sociolingüísticos en la década de los 90 mostró que Puerto Rico “inequívocamente está lejos de ser una comunidad bilingüe”, pues “la media de quienes pueden comunicarse en inglés del 25,4 por 100, la cuarta parte de los puertorriqueños de la isla; lo comprende alrededor del 31 por 100, lo escribe otra cuarta parte (25,1%), y lo lee casi una tercera (32,9%)” (López Morales 219). Todo esto resultado del estatus político de la isla que la define como un territorio no incorporado a los Estados Unidos. Por esta relación no resultaría sorprendente que

el inglés sea considerado un idioma de autoridad y superioridad pues es la lengua que representa al poder federal, a esa “mainland” a la que responde Puerto Rico. Así pues, hablar un “buen inglés” es una forma de imitar al sujeto superior, lo que es en gran parte formular una relación de menosprecio por la lengua en la que nos comunicamos en la cotidianidad, para abrazar la lengua que nos puede dar “mejores oportunidades”. El entendimiento o pacto social en Puerto Rico que cataloga el inglés como “una herramienta” que da oportunidades laborales e implica que hablar inglés es un marcador de clase social. Las escuelas cuya enseñanza sigue un modelo estadounidense de enseñanza en inglés y clases particulares en español, suelen ser escuelas privadas de altos costos a los que solo tienen acceso una parte muy pequeña de la población.

Como estudiante subgraduada en la Universidad de Puerto Rico en Mayagüez, tuve la oportunidad de trabajar en el English Writing Center, un organismo que sirve como apoyo académico en destrezas de comunicación oral y escritas en el idioma inglés: cuya meta es ayudar a estudiantes de cualquier disciplina a ser mejores escritores en la lengua. El writing center les sirve a estudiantes que quieren escribir propuestas para grants, solicitar escuelas graduadas en los Estados Unidos o escribir sus tesis de máster o doctorado en inglés. Así pues, sirve como mediador entre el ámbito académico puertorriqueño y la academia norteamericana. Desde la educación primaria hasta la educación a nivel universitario en Puerto Rico, los estudiantes entienden que dominar el uso del inglés equivale a mayor acceso a recursos, mayor poder y mayor respeto profesionalmente, sin pasar por desapercibido la necesidad para estos y estas estudiantes de escribir en inglés para poder ser publicado/as en journals académicos. Fue durante mi tiempo ahí y mi subsiguiente mudanza a los Estados Unidos para asistir a la Universidad de Maryland que pude no sólo presenciar-sino sentir- el peso del inglés en la academia y no tanto como idioma “neutro”, sino como un idioma de autoridad y respeto en la vida profesional.

Sin embargo, la decisión de continuar mis estudios graduados en un máster en español en una universidad estadounidense para mí fue una suerte de gesto de resistencia, pues sabía que para lograr alcanzar mis metas profesionales, debía irme de Puerto Rico, sin embargo, escogí especializarme en aquel idioma al que cada día menos importancia se le da en la isla. Llegar a la Universidad de Maryland y encontrar un ambiente de efervescencia del español

en una institución en donde publicar en inglés es el orden, me mostró las posibilidades de repensar nuestra relación con el inglés como elemento de poder. Aprendí a valorar el léxico híbrido que se forma en Puerto Rico, como un gesto de apropiación y sobretodo aprendí la importancia del intercambio intelectual en una lengua madre.

Conclusión

Como vimos a lo largo de las experiencias personales, el lenguaje es una herramienta de poder que brinda legitimidad y autoridad dentro de un ámbito que normaliza el uso del inglés e invisibiliza “los otros” idiomas. En nuestro panel, “Las (im)posibilidades de construir un santuario”, también lo consideramos como una herramienta de resistencia y un lugar de refugio. La decisión de presentar en español y de publicar esta intervención también en español, representan gestos menores que pueden llevar a repercusiones mayores.

El lenguaje es política y nosotros como académicos tenemos un rol importante en su uso. En Estados Unidos, idiomas distintos al inglés, incluyendo el español, deben ser normalizados hasta el punto que no sean considerados como el idioma del Otro. Por esta razón, hablar, presentar en conferencias y escribir en revistas académicas, en español son maneras de resistir y combatir la hegemonía del inglés dentro de la academia, un lugar clave en la producción de conocimiento.

Aunque en la actualidad muchos inmigrantes y sus descendientes temen hablar en español en espacios públicos en Estados Unidos, especialmente ahora que el gobierno federal expresa abiertamente una agenda política xenófoba y de supremacía blanca, vivimos en un mundo multilingüe que exige un esfuerzo por parte de los intelectuales, en particular aquellos que estudiamos Latino América y el Caribe, para que el inglés no sea aceptado acríticamente como una lengua supuestamente universal y neutral.

Seeking Sanctuary in the University

Undergraduate Student Statements

My education and experience at UMD thus far has shown me the importance of learning about the history of my native country, El Salvador, and Latin America overall. More than ever, I am starting to truly identify with my heritage and culture. In the future, I plan to work either in Latin America or with immigrants from Latin America in the United States in order to help individuals achieve higher education as well as women's rights.

Blanca Arriola Palma
Government and Politics (2019)

I came to the U.S. when I was 11 years old from Colombia with my mother. Ever since, she has always instilled in me the importance of education and the privilege it is to study in this country. When I was accepted and attended UMD's open house, both my mother and I fell in love. Everyone was welcoming, attentive, and smiling. Not to mention the beautiful campus. Although we both speak English and have been well immersed into the American culture, it was nice to see the campus offer Spanish directions and descriptions. In addition, once I began my college career with no clue as to what path to take, I had an awesome advisor who helped me calmly think through my options. That's when I concluded that architecture was something I was passionate about. Now I have amazing classmates, advisors, and professors whom I already consider family in the school of Architecture, Planning and Preservation.

Daniela Pardo
Architecture B.S. (2019)

As an upcoming junior at UMD, I have been able to develop my career path as a future architect. When I started attending UMD in August of 2016 after previously studying at a different institution, I questioned whether or not UMD was the right school for me. Now, after completing my second semester, it is safe to say that I made the right choice. The architecture courses I have taken have helped shape me into a better architect student. The school has a great relationship with my family: helping the first of my family, my brother (graduate in 2014) get ready for law school which he currently attends. Every time I come on campus, I feel welcomed. Whether it is the multiple events UMD holds or the ability to speak to my professors, UMD never fails to meet my expectations. I am glad that I'm a Terp.

Pablo Murga
Architecture B.A. (2019)

I am a UMD alumni from the graduating class of 2014. Prior to entering into the University, I had planned to study medicine but after taking U.S Latino Studies courses that demonstrated the complexity of immigration I decided to pursue a career in immigration law. These courses dissected Latin American involvement in the United States, information that is not learned in our high school history classes. As a child of immigrants, I felt that it was my responsibility to help the Latino community and work with undocumented immigrants who need assistance. I thank the University for giving me the chance to broaden my knowledge on my heritage. When I go back to visit campus, I always feel welcomed. I am able to interact with old professors who ask about my progression post-graduation. Additionally, I am glad my brother can follow my footsteps while he undergoes his college experience at UMD.

Ricardo Murga
Government and Politics (2014)

The UMD DACA Health and Well-Being Project

Dr. Christina Getrich, Conference Panelist, Assistant Professor of Anthropology

Since it started in fall 2015, the UMD Deferred Action for Childhood Arrivals (DACA) Health and Well-Being project that I lead has included graduate and undergraduate Anthropology students. The students are learning hands-on anthropological research skills as they work alongside me conducting interviews and surveys with DACA recipients living in Prince George's and Montgomery counties.

In June 2012, the Obama Administration announced the DACA program, which provides undocumented young adults who came to the United States as children legal work authorization and temporary relief from deportation. Despite these gains, DACA recipients still face exclusion in the realm of health care, as they are barred from federally-funded public insurance and may not be eligible for employment-based insurance. They are also likely to suffer from the health effects of growing up undocumented, including anxiety and depression. Our team is investigating how receiving DACA has influenced recipients' access to health care, mental health and/or other chronic health conditions, and overall well-being.

This project has been an ideal one to work on in collaboration with students. Most of the students grew up in local communities and come from immigrant families; thus, they have keen insight into the broader contexts of local DACA recipients' lives. Some of our first research participants were actually our team members' high school friends, acquaintances, and co-workers; their personal connections and relationships were invaluable in getting our snowball sample rolling. Conducting interviews with these familiar individuals, but coming to understand the challenges they confront in new ways, was also immensely powerful for the student researchers. For instance, they are able to understand the implications of DACA recipients being ineligible for federal financial aid, seeing that the

costs of paying for school can extend DACA recipients' educational journeys by years beyond what it takes them—even up to a decade in one case.

Beyond their ability to relate to participants due to shared community ties and/or personal relationships, the project works well because the students are able to conduct research with their age-mates. In one case, our student researcher and the interviewee had actually attended the same high school and graduated in the same year. Though they did not know each other terribly well, their mutual recognition of this connection served as an opportune ice-breaker as we got started with the research activities. The student researchers also intuitively understand ways of communicating with participants and framing interview questions, and also can offer important insights into our research findings.

We have found that DACA has improved recipients' lives in concrete ways, but that they continue to face limitations like finding employment that offers health insurance and being able to pursue educational opportunities like internships. Since our project took place during the 2016 election and its aftermath, it became quite clear that one of the biggest threats to DACA recipients' health and well-being was the anti-immigrant sentiment that intensified during the campaign and has left them and their families substantially less secure now. Yet our research participants—and my students alongside them—have become increasingly impassioned advocates for immigrants of all statuses. Though they have honed their research skills and been invaluable contributors to the research team, I am most proud of the ways that my students have learned to narrate DACA recipients' experiences in pursuit of fighting for improved circumstances for them at school (including here at UMD), workplaces, and within our communities.



The UMD DACA Health and Well-Being Project

Ana Ortiz-Rivera, Conference Panelist, Anthropology and LASC Certificate Student

During the summer of 2016, I joined Dr. Christina Getrich's research project "The Health and Well-being of Newly DACA-mented Young Adults." The project had started earlier that year, and was comprised of undergraduate and graduate students. The Deferred Action for Childhood Arrivals (DACA) program was announced in 2012, and granted a two-year deferment of deportation, work permit, and social security number to qualifying receipts. Through working with a group of students on this project, I have been able to gain experience and skills that have been the most valuable throughout my undergraduate career so far.

From the start of the project, Dr. Getrich prioritized having students join her in the interviews. We conducted the interviews in pairs, with Dr. Getrich leading them and student team members taking turns joining her. At the start of an interview I would ask the first question, which was "What is your immigration story?" I quickly understood that there are different types of interviewees; some are ready to jump into the interview and give detailed descriptions, while others are more hesitant and reserved. As I watched their facial expressions and body language, I could tell when the participant felt comfortable or less comfortable in answering a question. By reading these signals, we could move through a question more quickly, or take more time to dive deeper. After participating in 13 interviews alongside Dr. Getrich, another teammate and I conducted the final interview ourselves independently. Although Dr. Getrich was not present, we felt comfortable by then in running the interview.

After the interviews, Dr. Getrich and I would sit down and de-brief about what we had heard from the participants while it was still fresh in our minds. We would sit in awe reflecting on the stories we had heard, and how resilient and strong participants are. Sitting across from the DACA recipients and listening to their stories was the most valuable part of the experience for me. I could see the faces and hear the voices and the narratives of the participants in front of me, which gave me a new perspective on how DACA has impacted lives. I also had the opportunity to learn the coding program NVivo for the first time during this project. NVivo allows us to code lines and passages from transcribed interviews in order to conduct data analysis. Though it took awhile to get used to, I found myself coding faster and faster after each transcribed interview, along with other members of the research team. After all the coding was complete, we generated reports that were up to 300 pages long. Looking at the reports, I realized

that the stories of the recipients were personal to me—I got to know each one and get a glimpse of the challenges they have overcome in their lives.

Going through the process of conducting interviews, transcribing, coding and data analysis has allowed me to assemble the building blocks leading up to and presenting our findings. We worked as a team in constructing our abstracts and presentations. We collaboratively brainstormed ideas and edited power points in order to prepare for different types of events to present our preliminary findings. I had the privilege to travel to Santa Fe, New Mexico and present at the Society for Applied Anthropology Conference in March 2016. Our team also presented our findings at the annual Latin American Studies Sanctuary Conference in May 2016.

I am grateful for my fellow teammates, with whom I have spent hours coding but also finding the passion and motivation to fight for DACA recipients. I am also grateful to Dr. Getrich, who has become a mentor and key source of support for me and my team. I believe that this research project experience is beyond what I have gained from any classroom, and has been a defining point for me as an anthropologist and my growth as an individual. I am motivated to continue this research, and to pursue a career in public policy in graduate school to continue honing in on my contribution to helping marginalized populations.



OPEN MIC

WHAT IS **YOUR** SANCTUARY?

As part of our conference, students shared their true stories, statements, manifestos, poems, and songs about the spaces, communities and experiences that provide sanctuary, refuge, and oasis on campus and beyond.

Wading

In a sea of
Lonesome
Waters
She slipped into
His discretion,
Founded on a
solid base

Of bedpost
Exhibitions
This
Became her definition
Of what it means to
Truly be
loved

from original poem by Ariela Sirota



Las manos de mi madre

Las manos de mi madre
parecen pájaros en el aire
historias de cocina
entre sus alas heridas
de hambre.

Las manos de mi madre
saben que ocurre
por las mañanas
cuando amasa la vida
hornos de barro
pan de esperanza.

Mercedes Sosa song
performed by María Cristina Monsalve



I was born and raised in Pakistan and moved to the United States at the age of fourteen. Torn between two cultures, I find myself exploring themes of identity and belonging through concepts of dichotomy between the East and the West - ideas of the permissible and forbidden, revealing and concealing, purity and impurity, freedom and oppression. Although this work comes from a deeply personal place, it is a commentary on lives of women in both cultures - each of which stipulates ways for her "proper" existence. Eastern and western imagery in my work is a symbolic representation of my resentment to being boxed into an existence that is unfitting, unjust, and limiting.

Sobia Ahmad, conceptual video artist
sobiaahmad.com



That safety was not,
the home of her lips on the back of my neck
while I chopped the carrots, gone.
There was no protection in synchronizing
my breath to her floating hips.

Refuge was dad, once
cranking up the black keys and rolling round
his heels in the the parking lot,
laughter thumping air through chest.

from original poem by Britta Anderson



Latin American Studies Certificate Graduates

Senior Capstone Projects

The senior capstone course, LASC 458, is the final course requirement to complete the Latin American Studies Certificate. The course explores trends in Latin American and Caribbean studies and the power of interdisciplinary perspectives in both intellectual study and real life.

Every spring, capstone students are invited to present their papers in our annual student conference. All Capstone students are also entered into an annual "Best Capstone Paper" contest reviewed by a panel of LASC graduate students and staff, the winner of which wins a \$300 award.

Gabrielle Abbott, French and Spanish

"Public Art as a Gendered Response to Dictatorship in Chile"

The paper investigates how women used public art to organize and protest the election of Salvadore Allende and the subsequent dictatorship led by Augusto Pinochet.

Juliana Cooper, Spanish

"Public Art, Altars, and the Chicana Domestica"

The paper examines how domestic decor, and home altars in particular, bridge the gap between public and private, spiritual and mundane, indigenous and eurocentric, as well as masculine and feminine.

Gabriella Davis, English & IVSP

"Land for Whoever Works It": Measuring the Success of Agrarian Reform in Nicaragua"

This research takes a historical analysis of the events that led up to and followed agrarian reform in Nicaragua.

Hilary Denham, Criminology

"NAFTA's Detrimental Effects in Mexico's Borderlands"

This capstone paper investigates how the North American Free Trade Agreement (NAFTA) has failed to meet its socioeconomic goals, and has created lasting negative environmental impacts.



Delia Dreher, Anthropology

"Development, Beautification, and Gentrification: a Public Art Case Study in Langley Park, Maryland"

This capstone paper examines the series of two Holton Lane murals by artist Peter Krsko, which were commissioned by the Takoma Langley Crossroads Development and Business Association.

Morgan Johnson, Government and Politics

"The Natural Hair Movement in Urban Cities in Brazil"

This paper explores why hair is so important in the Afro-Brazilian community and its implications on race and social movements.

Rubi Perez-Howard, Spanish

"Nim-etembal Winaq: The Struggle the Indigenous Maya Face for a Fair and Just Education"

This capstone paper explores Guatemalan indigenous social movements that have grown and blossomed to provide upward mobility.

Julian Moreno

"We are nothing if we walk alone, we are everything when we walk together": Zapatismo, Solidarity, and Public Art

This project investigates how Zapatistas use public art to define the movement and call for solidarity on local, national, and international levels.

Juan Sandoval

"The Social Impact of Rate of Development on LGBT Rights in Latin America"

This study focuses on economic development, politics, and religious elements that affect LGBT rights in Colombia and Mexico.

Annual Capstone Research Paper Competition

Winner: Delia Dreher

The winner was chosen by a committee of graduate students and the LASC Director.

I am a recent graduate with a B.A. in Cultural Anthropology, with a focus in Indigenous studies, and a certificate in Latin American Studies. My academic interests have focused in indigenous environmental activism in the Americas. For my LASC Capstone, I ventured outside of these interests to explore my previously non-academic interests of social justice and community organizing. I am born and raised in the D.C. area, and gentrification and housing rights have been issues that I have engaged in community activism around. For this capstone, I got to engage in a community that is very near to my heart and the issues of housing rights and development that it faces. Post graduation I am setting up in the D.C. area, thinking about graduate school in the future, and continuing to engage in struggles for justice.



New Graduate Committee Members



Lissette Escariz Ferrá was born in La Habana del Este, Cuba and moved to the U.S. when she was eight years old. After completing her English B.A. at the University of Florida, she became a middle and high school teacher in Miami, Florida, where she taught English and Language Arts. She is currently a graduate student in the English Department, focusing on Caribbean literature, U.S. multiethnic literature, and critical theory.



Mariana Nidia Reyes was born in Chihuahua, México. She has a M.A. degree in Spanish literature from the University of Texas at El Paso (2016). While finishing her M.A. she studied the cultural representations of the Ciudad Juárez feminicides, with special focus on theater and the way the victims are portrayed. Now she is a first year student in the Spanish PhD program and is interested in contemporary Mexican literature from the U.S.-Mexico border and the way in which different types of violence are represented.



Mónica B. Ocasio Vega is a Latin American Literature M.A. student in the Department of Spanish & Portuguese. She is originally from the west coast of Puerto Rico, where she obtained her B.A. in Comparative Literature from the University of Puerto Rico at Mayagüez. Her M.A. thesis studies the relation between reading, writing, and tasting food through the texts *Cocina Criolla*, *Los cinco sentidos*, and *Las comidas profundas*. Her research interests are cooking as a cultural practice, the aesthetics of cookbooks, and the relation between digital and print literature.



Kristofer Jon Reed is a first-year PhD student in the English Department. His research interests include the literature of the colonial Americas and U.S. American antebellum literature. He earned his MA in English (Rhetoric and Composition) from the University of South Carolina-Columbia. Animal Studies is an additional area of interest and his current projects include studies of the function and representation of animals in fiction, e.g. Aphra Behn's *Oroonoko* and Edgar Allan Poe's *The Narrative of Arthur Gordon Pym*.



Norman Mora Quintero is finishing his M.A. in Latin American Literature. He previously studied Literature and Philosophy at the Universidad de los Andes (Bogotá, Colombia). Before coming to UMD, he was a Visiting Research Scholar in Philosophy at Penn State. He also worked in the publishing industry (McGraw Hill and Santillana) and for his University Press. His current fields of interest are Contemporary Latin American Literature, Ethics, and Philosophy.

Full Graduate Committee:

Daniela Bulansky, Lissette Escariz Ferrá, Sabrina González, Stephanie Hall, Victor Hernandez-Sang, Norman Mora Quintero, Mónica Ocasio, Kristofer Jon Reed, Mariana Nidia Reyes, Cara Snyder.

New Staff Highlights



Dr. Diana M. Guelespe
Assistant Director of Consortium on Race, Gender, and Ethnicity

Dr. Diana M. Guelespe is the Assistant Director of the Consortium on Race, Gender, and Ethnicity, a university-wide, interdisciplinary research unit dedicated to the promotion of intersectional scholarship. She received her doctoral degree in sociology from Loyola University Chicago and has conducted research in the areas of health, homelessness, education and immigration. Her scholarship focuses on the lives of mixed-status immigrant families and the daily challenges they confront as they pursue their education, seek and maintain employment and carry out family obligations while balancing the risk of deportation and family separation.

She is committed to engaging in community-based participatory research to address social inequalities and identify policies that will improve the quality of life of marginalized communities. Her research on mixed-status families has changed state and local policies by improving access to driver's licenses for immigrants and has served as a resource to community groups in states seeking similar changes. Her research on mixed-status families and their daily challenges with driving also appear in the edited book, *Living Together, Living Apart: Mixed-Status Families and US Immigration Policy* (University of Washington Press).

Dr. Guelespe also enjoys teaching community-based learning courses and has been the recipient of two awards, the Slevin Award for Engaged Teaching and Learning from Georgetown University and the Alan G. Penczek Service-Learning Faculty Award from Maryland-DC Campus Compact.

Originally from Chicago, she was motivated to pursue her studies through her experience as a volunteer, staff, and board member of organizations which served the immigrant community. She enjoys participating in U.S.-El Salvador sister city activities that help deepen her relationship with the Central American community. She is the daughter of immigrants from Mexico and Peru, and obtained her Bachelor's and Master's degrees from a Hispanic-serving institution, Northeastern Illinois University.



Eric Tomalá
LASC Program Coordinator

Eric Tomalá is a native of Ecuador with a New Mexican heart. He migrated to the United States in the pursuit of new challenges and opportunities. He spent over a decade of his life studying and working in New Mexico, as a Senior Academic Advisor for undergraduates at the University of New Mexico. He received his bachelor's degree in Economics and International Business and a Master's in Sociology from New Mexico State University. Eric's academic interest has focused on the political economy of food production. He recently co-published a paper in the *Journal of Agromedicine* titled "Health and Safety in Organic Farming: A Qualitative Study".

In 2015, he moved back to Ecuador to work as a consultant for an environmental company and then decided to relocate to Maryland with his parents and siblings. Eric's passion is centered on helping students, and he understands the importance of education to make systemic changes in society.

In his free time, Eric enjoys traveling around the world, taking pictures of fresh produce and traditional dishes from the regions. He is excited to work at LASC and looks forward to continuing the long tradition of LASC by supporting Latino Americanistas through academic and cultural events.

Eric es un aficionado a la musica tradicional latinoamericana. Especificamente la difusion musical entre lo Andino y Afro Latinoamericano. Otro de sus aficiones es viajar por el mundo vistando mercados y descubriendo colores y sabores escondidos en recetas milenarias. Su santuario es el mar, su fortaleza es su familia y su debilidad es la nobleza de la gente.

News and Awards

Isabella Alcañiz published her book, *Environmental and Nuclear Networks in the Global South; How Skills Shape International Cooperation*, with Cambridge University Press in October 2016. In May 2017 she received a BSOS DRI to study environmental welfare in Latin America.

Matthew Aruch, Assistant Director of the Science Technology and Society and PhD Candidate in International Education Policy, was awarded a 2017 Global Classrooms Initiative Grant in collaboration with the University of Cuenca in Ecuador. The grant provides financial and technical support to develop and implement a co-instructed course between the two universities. The Global Classrooms Course will use theoretical concepts from science and technology studies to investigate the disruptive nature of emerging innovations in science and technology. The Global classroom pairs undergraduate engineering and STEM students from the University of Maryland and the University of Cuenca, building off a winter term study abroad program on Technology, Education and Society (CPSP 279T / LASC 269T).

Kelsey Corlett-Rivera published an article titled, "Subject Librarian as Co-Author: A Case Study with Recommendations," in *The Digital Humanities: Implications for Librarians, Libraries, and Librarianship*, edited by Kevin Gunn, as a special issue of *College & Undergraduate Libraries*, 24, no. 2/3, published electronically May 30, 2017. The article shares recommendations based on her experience working on the ARHU-funded digital history website called "A Colony in Crisis: The Saint-Domingue Grain Shortage of 1789." This collaborative digital history site is designed to improve access to 18th century French-language pamphlets from Saint-Domingue by sharing historical context and translated excerpts.

Judith Freidenberg received a Milstein Award to lecture and give workshops in Argentina; published a chapter entitled "Transborder Economic, Ecological and Health Processes" in *Visions of the US-Mexico Transborder Region*, Carlos Velez Ibanez and Joseph Heyman, editors, and also a book review of *Becoming Legal: Immigration Law and Mixed Status Families*, by Ruth Gomberg-Munoz, in *American Ethnologist* vol. 44, No. 2. Dr. Freidenberg organized a session for the Society for Applied

Anthropology Conference entitled "How we think, work and write about migration: Voices from the US and Mexico."

Laurie Frederik is first editor of a volume titled *Showing Off, Showing Up: Studies of Hype, Heightened Performance, and Cultural Power*, published by the University of Michigan Press (May 2017). In it, Frederik writes about the judgment of social audiences, competition, and about how "showing" has political agency in the world. She is the author of the book's Introduction and an auto-ethnographic chapter called "Painting the Body Brown and Other Lessons on How to Dance Latin," in which she analyzes the embodiment and performance of race, nationality, and gender. Her newest article about Cuba is titled "Poetic Imaginings on the Real Guantánamo (No, Not the Base)," published in both English and Spanish in a volume called *Guantánamo and the Empire of Freedom: the Humanities Respond* (Palgrave 2017).

Analia Gómez Vidal published the article "Detras de la brecha de genero: desigualdad en el mercado laboral y diferencias en preferencias economicas" en la *Revista SAAP* - Junio 2016 (Argentina) and participated with a guest blog post for the 16 Days of Activism Against Gender-based Violence organized by the Human Rights and Democracy blog. She also presented on trade and gender inequality at ISA 2017, and on gender gaps and differences in economic attitudes at LASA 2017. She received the UMD Government and Politics Research Initiative 2016-2017 grant, the UMD Latin American Studies Center and the UMD Graduate School Jacob K. Goldhaber travel grants. Lastly she was recognized by the Graduate School with the Outstanding Graduate Assistant Award for 2017, and has been selected as an incoming Adam Smith Fellow for the MERCATUS Center at George Mason.

Sabrina González, PhD Student in the Department of History, was awarded the International Graduate Research Fellowship to conduct research this summer in Argentina, Chile, and Uruguay. Her project is titled: "Building the Modern State: Debates on Scientific Education in Argentina, Uruguay and Chile (1870-1930)". La beca fue otorgada por la Graduate School, el departamento de historia at UMD y la Universidad de San Martin, en Buenos Aires.

Cara Snyder, PhD student in Women's Studies, will present her paper "Racialized Reproductions of Nation: Transnational Feminisms, Eugenics and Futebol Feminino in Brazil" as part of a panel called "Wither Transnational Feminisms?" at the 13th Women's World Conference/Fazendo Gênero in Florianopolis Brazil. She received the Jacob K. Goldhaber Travel Grant, International Conference Student Support Award, and ARHU Graduate Student Travel Award to support her participation in this conference. Cara was also awarded the Graduate School Summer Research Fellowship to conduct four weeks of research in São Paulo, Brazil this summer. In June 2017, she published a book review of *Street Corner Secrets: Sex, Work and Migration in the City of Mumbai in Society and Space*, by Svati Shah.

Ruth Zambrana, PhD, Professor in Women's Studies and CRGE Director recently published two articles: "Blatant, Subtle and Insidious: URM Faculty Perceptions of Discriminatory Practices in Predominantly White Institutions," in *Sociological Inquiry*, 87(2), 207-232 (Zambrana, R.E. Wingfield, A. H., Davila, B., Lapeyrouse, L. M., Hoagland, T. & Valdez, R. B., 2017); and "Casting a Wider Net: Engaging Community Health Worker Clients and Their Families in Cancer Prevention, in *Preventing Chronic Disease* 13, 1-5 (Roman, L., Zambrana, R.E., Ford, S., Meghea, C., & Williams, K. P., 2016). In addition, Dr. Zambrana and Dr. Sylvia Hurtado's book, *The Magic Key: The Educational Journey of Mexican Americans from K-12 to College and Beyond* (University of Texas Press 2015) has been named as a finalist for the 2017 International Latino Book Awards.

The Consortium on Race, Gender and Ethnicity (CRGE) was the recipient of the UMD 2017 President's Commission on Ethnic Minority Issues (PCEMI) Non-Instructional Unit Service Minority Achievement Award. CRGE is led by director Dr. Ruth Zambrana and assistant director Dr. Diana Guelespe. The Consortium was recognized for its many outstanding accomplishments and contributions, particularly its role in mentoring and advancing the careers of graduate students and early career faculty.

Jesse Zarley successfully defended his dissertation, "Towards a Transandean Mapuche Politics: Ritual and Power in Chile and Argentina, 1792-1834" in April, and graduated with a PhD from the Department of History. In fall of 2017, Dr. Zarley will begin a job as visiting assistant professor at Macalester College.

LASA Grants

LASC awarded travel grants to graduate students whose research papers were accepted into the Latin American Studies Association's International Congress (LASA) in Lima, Peru. Winners included:

Analia Vidal Gomez

"Behind the Gender Gap: Labor Market Inequality and Differences in Economic Attitudes"

Jose Alfredo Contreras

"Humor as Criticism and Dissidence: Political Cartoons in Contemporary Mexico"

Sebastian Vallejo

"The Shareholder Dilemma: Political Business Cycle and Multilateral Lending in Latin America"

LASC director, Laurie Frederik, and postdoctoral associate, Britta Anderson, attended LASA along with the graduate students. Dr. Frederik attended the international Latin American Studies Center Directors' meeting and participated in a roundtable in the pre-conference workshop, "Building a Career in Latin America and the US." She also presented a research paper titled "Guantánamo and Its Games of Hide and Seek." Dr. Anderson presented a paper titled "Beauty Queens and Hip Hop: Performance as Resistance to Maquiladora Violence."

¡Felicitaciones a los nuevos graduados!

We would like to congratulate our Ph.D. and M.A. students. We are so proud of the hard work and passion that each of these students demonstrated during their time at UMD, and are certain that each will continue to radiate the same quality of excellence in their future careers.

Sebastian Carias, MA
Adolfo Polo-Borda, PhD
Maria Cristina Monsalve, PhD
Monica Ocasio, MA
Norman Quintero, MA
Jesse Zarley, PhD





THE TEAM

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Pablo Murga

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The students:

Sabrina González is currently a PhD student in the History Department working on Latin American History. Her research interests are anarchist activism and its relation to the state, the history of medicine, and eugenic discourses at the beginning of the twentieth century in the Southern Cone. Sabrina disfruta pasar tiempo con gente, un mate con amigos, una charla con su mama, una caminata al atardecer.

Daniela Pardo is a third- year undergraduate in the School of Architecture, Planning, and Preservation at UMD, doing a Bachelor of Science in Architecture and a minor in Real Estate Development. Two of her future goals include traveling to Italy to further study architecture, and helping under-developed countries in their built environment. Recently, she and some friends began a student club to raise funds for a project in Haiti. Her hobbies include drawing, designing, running, and Netflix.

Pablo Murga is a junior in the undergraduate Architecture program. Since his parents are from Guatemala and Bolivia and he visits both countries often, he is familiar with his Latino heritage. Pablo really enjoys playing soccer and spending time with friends and family. This is his second year as part of the LASC team, and he hopes to embrace his Latino cultural background through the many events that the Center holds.

LASC Certificate Program

The LASC certificate provides interdisciplinary coursework designed to explore Latin American and Caribbean cultures, democracy, governance, civil society, labor, gender, art, literature, ethnicity, and migration.

The LASC certificate is noted on the student transcript, and shows an additional specialization beyond a major or a minor.

LASC alumni have gone on work in international law, international business, global health, k-12 and university education, foreign service, Latin American embassies, governmental and non-profit organizations.

Certificate Requirements

The Certificate in Latin American Studies consists of 21 credits. Students must take four required courses, plus three electives within their areas of interest. In addition, all students must demonstrate language competence.

Required Courses (12 credits)

- Space, Identity and Inequality in Latin America
- Social Movements and Migration in Latin America
- History of Latin America
- Senior Capstone in Latin American Studies

Elective Courses (9 credits)

Three elective courses with Latin American-related content from at least two different departments. Six of the nine credits must be at the 300 and/or 400 levels.

Language Requirement

All certificate students must demonstrate competency in either Spanish, Portuguese, or another language of Latin America or the Caribbean (Creole, French, Quechua, etc.)

Cecilia Marmolejos is a rising junior at the University of Maryland studying Marketing and Supply Chain Management. In addition to her studies she is a part of the International Economic and Finance Society and volunteers at the Latin American Studies Center. As a marketing major, outside of school, Cecilia is a brand ambassador for a company called Curls, specializing in curly hair products. As part of her business education, next semester, she will be studying abroad in London at City University.



LASC's New Home

H.J. Patterson Hall 4112

The newly renovated wing of H.J. Patterson Hall is the new home for the Latin American Studies Center. Our new space has four offices and a conference room with state of the art technology to connect LASC with the rest of the world.





Latin American Studies Center

The Latin American Studies Center at the University of Maryland is an interdisciplinary center that invites students to learn about Latin America and the Caribbean through academic courses and cultural events and to meet others with similar interests.

For over 30 years, LASC has been active in promoting faculty and student research, bringing visiting scholars, hosting conferences and events, and working in the community.



Director
Laurie Frederik

Post-Doc. Associate
Britta Anderson

Coordinator
Eric Tomalá

Graduate Assistant
Sabrina González

Office Assistants
Pablo Murga
Daniela Pardo

Graphic Designer
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