



Center for Latino/a and  
Latin American Studies  
University of Oregon

# CLLAS Notes

CLLAS Newsletter Vol. 2 Issue 2

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Spring 2011

## From the Director

As the 2010-2011 academic year draws to a close we have many accomplishments to celebrate and much to look forward to next year. CLLAS has made a significant contribution to building a foundation for the study of Oregon's Latino and Latin American history through working with Special Collections and University Archives, UO Libraries, to archive the papers of Pineros y Campesinos del Noroeste (PCUN, Oregon's farmworkers union), and by supporting two Latino Roots classes which have trained 18 students to produce oral histories and short documentary films that profile the stories of Latino immigrants and settlers in the state. These collaborations will make available to researchers, educators, students, and the public in Oregon and beyond, a rich array of documents, photos, posters, and audio and video recordings that capture the evolution of Oregon's largest Latino organization and the experiences and stories of a wide range of Latino individuals and families in the state.

On June 6, 2011, the University of Oregon and PCUN will celebrate their new partnership cemented through the archiving project, and UO students will debut their documentary films, which will be available online through the Latino Roots website. The celebration is being hosted by UO Libraries. Significant support for the Latino Roots projects came from the Williams Council, the College of Arts and Sciences, the School of Journalism and Communication, and the Office of Institutional Equity and Diversity. These projects and other research funded and supported by CLLAS are doing much to build the historical record in Oregon and to provide resources for future generations. Students have been transformed by the experience of documenting the stories of Latino and Latin

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Students from the spring Latino Roots class taught by Lynn Stephen and Gabriela Martínez are, from left to right: Lidiana Soto; Lisa Rummeler; Joel Driver; and Byron Sun. The classes are offered through the Department of Anthropology and the School of Journalism and Communication and cross-listed by the Ethnic Studies Department and the Latin American Studies Program (photo by Alice Evans).

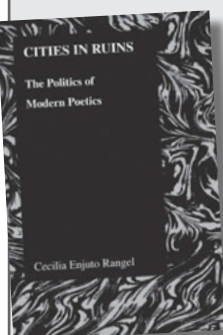
## Documenting Latino Roots

### Oral history project takes off in the classroom

A grant from the UO Tom and Carol Williams Fund for Undergraduate Education helped fund "Latino Roots I and II" during the 2011 winter and spring academic terms. Taught by Gabriela Martínez (SOJC) and Lynn Stephen (Anthropology; Ethnic Studies), the course focused winter term on giving a theoretical, documentary, and ethnographic understanding of the processes of Latino immigration and settlement in Oregon during the past 150 years. In spring term, the class taught students how to produce a short video documentary from oral history interviews. Following are descriptions of the oral history projects of four students.

### Byron Sun

**Experiencing Deportation: The story of one family that wanted to dream in English.** More than 1.3 million people were deported from the United States in 1995, either by force or by the option to leave voluntarily (*Yearbook of Immigration Statistics* for 1996). Hidden in that statistic lies the story of people—the stories of families and the stories of single individuals. Statistics serve their purpose and I am not arguing against that; what I am doing with my project is to give a human face to that statistical number. My family is a part of that statistic. I hope that those who have not experienced deportation and are able to see or read my project, they themselves



### New Books in Latino/a and Latin American Studies

**Cities in Ruins: The Politics of Modern Poetics**, by Cecilia Enjuto Rangel (Purdue University Press, November 2010). Cecilia Enjuto Rangel is a UO assistant professor of Spanish, Department of Romance Languages and a member of the CLLAS Advisory Board.

*more books on page 6*



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Documenting Latino Roots, *continued on page 3*

## FROM THE DIRECTOR, *continued from page 1*

American immigrants and the classes have provided a model for how to enrich the state's historical record to include other groups as well.

Next year, I will be on a sabbatical leave at the Center for U.S.-Mexican Studies at the University of California, San Diego completing a book project. I am delighted to be leaving CLLAS in the capable hands of (newly tenured) associate professor of English David Vázquez, who specializes in U.S. Latino/ literature. David has been a long-time supporter and collaborator with CLLAS and an active advisory board member. His forthcoming book, *Triangulations: Narrative Strategies for Navigating Latina/o Identity*, promises to add much to our knowledge of how contemporary Latino/a literature and autobiography influences identity construction and our national sense of belonging in the U.S. David has exciting plans for developing new dimensions of CLLAS and for boosting our grantwriting and fundraising capacity during his tenure. I have greatly enjoyed watching CLLAS develop during the past year and know it will continue to grow in exciting directions under David's leadership next year.

Conforme llegamos al cierre del ciclo académico 2010-2011 nos encontramos con muchos logros que celebrar y muchas cosas que esperar para el próximo año. CLLAS ha realizado una importante contribución a la construcción de una base para el estudio de la Historia de América Latina y Latinas/os en Oregon trabajando con Colecciones Especiales de UO y el Archivo Universitario para archivar los documentos de Pineros y Campesinos del Noroeste (PCUN, el sindicato de trabajadores del campo de Oregon) y al apoyar dos clases de Raíces Latinas, las cuales han capacitado a 18 estudiantes para producir historias orales y cortometrajes documentales que presentan las narraciones de inmigrantes y residentes Latinas/os en el estado. Estas colaboraciones estarán disponibles para investigadores, educadores, estudiantes y para el público en general en Oregon y más allá; una rica gama de documentos, fotos, carteles, y grabaciones de audio y video capturan la evolución de la organización Latina más grande en Oregon así como las experiencias e historias de un amplio espectro de personas y familias Latinas en el estado.

El 6 de Junio de 2011, la Universidad de Oregon y PCUN celebrarán la consolidación de su nueva sociedad a través del proyecto de archivamiento, y los estudiantes de UO presentarán por primera vez sus películas documentales, las cuales estarán disponibles en línea a través de la página de internet de Raíces Latinas que es patrocinada por las Bibliotecas de UO. El proyecto de Raíces Latinas recibió un apoyo importante de Williams Council, El Colegio de Artes y Ciencias, el Colegio de Periodismo y Comunicación, y la Oficina de Igualdad y Diversidad Institucional. Estos proyectos, así como otras actividades de investigación financiadas y apoyadas por CLLAS, están haciendo mucho en la construcción de un registro histórico de Oregon y en la generación de recursos para generaciones futuras. La experiencia de documentar las historias de inmigrantes Latinas/os y Latino Americanas/os ha transformado a los estudiantes, y las clases ofrecen un modelo con el cual se puede enriquecer el registro histórico del estado para que también incluya a otros grupos.

El año entrante estaré en receso sabático en el Center for U.S.-Mexican Studies de la Universidad de California, en San Diego, terminando de escribir un libro. Estoy encantada de dejar a CLLAS en las capaces manos del profesor asociado de Inglés (y que acaba de recibir tenure) David Vázquez, especialista en literatura Latina en los Estados Unidos. David ha colaborado y apoyado a CLLAS de mucho tiempo atrás, y es un miembro activo de la mesa directiva. Su libro *Triangulations: Narrative Strategies for Navigating Latina/o Identity*, que está por ser publicado, promete ser una adición significativa a nuestro conocimiento sobre cómo la literatura Latina y las autobiografías influyen en la construcción de la identidad y de nuestro sentido nacional de pertenencia a los Estados Unidos de Norteamérica. David tiene planes importantes para desarrollar nuevas dimensiones de clases y fortalecer nuestra capacidad para solicitar apoyos y recolectar fondos durante su dirección. Yo he disfrutado tremendamente ver cómo CLLAS se desarrolló el año pasado y sé que seguirá creciendo en direcciones importantes el próximo año con el liderazgo de David.

*Saludos, Lynn Stephen, Director, Center for Latino/a and Latin American Studies; Distinguished Professor of Anthropology and Ethnic Studies*



CLLAS NEWSLETTER

SPRING 2011

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### OUR MISSION

Putting Latino/a and Latin American Studies in Conversation

### OUR VISION

The Center for Latino/a and Latin American Studies promotes collaborative research of relevance to Latin America and U.S. Latino Populations. CLLAS aims to be the premier research center in the Northwest for fresh knowledge and information about the region, peoples and shared history and culture.

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**DOCUMENTING LATINO ROOTS**, *continued from page 1*

can actually feel some of what that number actually represents for those who have lived through it.

In 1995 after we had lived seven years in Los Angeles, my mother and I were ordered to leave the country voluntarily in less than a month or be detained and deported by force. In 1988, when I was two years old, my mother and I left the poverty we were living in Guatemala and crossed all of Mexico, with my mother's dreams to give a better future to her child and to be close to her husband. In San Isidro, California, the coyote and my mother's group were arrested by immigration officers. My mother and I were let out on bail to my father, but we never left the country. My parents knew that if they returned to our set court date, we would be deported to Guatemala. That was not a chance they were willing to take—and this was the ground for our deportation seven years later.

The deportation of my mother and me did not just affect a single individual in my family, but all of us. It impacted my father, who had to stay to work, and my U.S.-born brother in a way that the 1.3 million statistic cannot represent. When I look at that number I see the story of my family and how our deportation to Guatemala was the most difficult time in our lives—this alone completely changes the number; that is why I decided to tell a part of my family's experience with deportation.

Both my parents experienced our family's deportation in different ways, and now that they are given an opportunity to tell their stories they themselves are given a voice, and at the same time they become agents of change. My parents tell their happy moments as well as their most difficult. My project better informs a viewer about what a deportation statistic is, and what deportation does to one family. My family's experience will help bring awareness about the difficulties one family goes through when they are told they have to leave their home, spend their last weeks together and return to the nothing they had in Guatemala.

**Lisa Rummler**

For my Latino Roots oral history and documentary, I interviewed Lizsandra "Liza" Duran-Arellano, a University of Oregon sophomore. Her story is one of growing up the child of immigrants—her parents are from Mexico. Liza was born in Hillsboro, Ore., where most of her family lives. Family is very important to Liza, and she is especially close to her maternal grandmother, who has been a big presence in her life, and her 6-year-old brother, Alberto Javier, who wants to go to "the duck school" just like his big sister.

I am honored and delighted to be a part of the Latino Roots project. Everyone has a story to tell, but for various reasons, some stories are not heard. Latino Roots offers an opportunity for members of the Latino community in Lane County—and beyond—to talk about their lives and share their experiences, that is, to tell their stories. With any luck, in doing so, they will inspire communitywide conversations about diversity, immigration, family, education and what it means to be an Oregonian. The Latino Roots project provides a unique means to educate and enlighten, and I hope it is the first chapter of a much bigger story.

**Lidiana Soto**

My documentary covers the life of Rosalina Morales, 55, who was born in a rural village in Oaxaca, Santa Maria Tindú. Young Rosalina went to elementary school for a couple of years before leaving school to work planting and harvesting crops, caring for



Byron Sun at his computer station in the Cinema Studies lab, UO Knight Library (photo by Alice Evans).

the animals, and helping her mom care for her younger siblings. Rosalina married when she was 15 years old and had her first child soon thereafter. Her husband, a laborer who had been leaving the village to work in other Mexican states since his teens, first traveled to the United States for work in the '70s. It wasn't until the mid-late '80s that they began considering moving the whole family to the United States under the provisions of the Immigration Reform and Control Act of 1986. When their whole family moved to Oregon, Rosalina says that it was intended to be temporary. In an interview this past February, she said, "I didn't think I was coming here to stay. I was only going to come one, two, three years, and I was going to return because at that time, my mother was still living. And I told her, 'Mom, I'm not going to leave you; I'm going to go and return.' But I didn't, my plans didn't come out as I thought."

Rosalina's story is descriptive of the out-migration experienced in the Mixtec region of Oaxaca. Rural farmworkers pushed and pulled by a variety of factors began coming to the United States for work for the Bracero Program (1942-1964). Later, Mexico's economic downturn in the '80s, coupled with the implementation of neoliberal policies that drove crop prices down, came together to make migration to the United States not only a viable but a necessary option. While the first migrants were mostly young, single men, the late '80s and '90s saw whole families uprooting from their villages for urban areas in Mexico, and towards agricultural regions up and down the North American coast. Most notably, Tindureños live in Baja California, California, and Oregon mostly working as agricultural laborers and generally in low-wage service sectors. Rosalina, who now resides in Hubbard, Oregon, remembers those that helped her. During her first few months in Oregon, Rosalina remembers people bringing her bags of food and making her feel welcome. It was a big help, she said, in becoming accustomed to life in Oregon.

Rosalina Morales is my mother. I was four years old in 1992 when we moved to Oregon, and I grew up picking berries with her and the rest of the family during the summers. Rarely was the move to *El Norte* spoken about. For a long time, I didn't know or understand just how deeply the political and economic futures of Mexico and the United States are intertwined. The relationship that recent migrants have to their place of origin is one way in which they are. As a further example, the introduction of indigenous Mexican migrant's systems of government adds another important dimension to the social and political history that's being written in the

## 2011-12 RESEARCH PROJECTS SUPPORTED BY CLLAS

Each year CLLAS provides grants for faculty, students, and community organizations to conduct research. Grant guidelines can be found at <http://cllas.uoregon.edu/grant-opportunities/>

### Graduate Student Projects

**"Development with Identity, Tourism and Mapuche Struggles in Chile: Unpacking Ethno-tourism Discourse and Practice"**—Ignacio Krell Rivera, Environmental Studies, M.A. student

Powerful development institutions working throughout Latin America have adopted notions such as "development with identity" and "collaborative environmental governance" nominally to address questions of ethnic and indigenous rights in the context of development policy. This project focuses on the effects of contemporary development interventions on Mapuche communities of southern Chile. The research examines tourism practices and narratives produced at the intersection of such policies and local communities' agency.

**"Organizing Agriculture: Milpa Production and the Reasons behind a Non-Profitable Activity"**—Ivan Sandoval-Cervantes, Department of Anthropology, Ph.D. student

This project seeks to explain why rural communities in Oaxaca continue to produce corn despite the fact that it is cheaper to buy it than to produce it. More specifically, the research seeks to illuminate how indigenous ideas about human-natural connections, the central role of corn in ritual and daily life, and kinship connections to ancestors through continuous cultivation are an important motor for continued subsistence corn-based agriculture in Mexico.

**"The Impact of Micro Finance on Women's Empowerment in Bolivia"**—Alejandra Garcia Diaz Villamil, Department of Planning, Public Policy and Management (PPPM), M.A. student

This project aims to answer questions of how group loans have empowered impoverished Quechuas, Aymaras, and mestizo women in Bolivia. The project will analyze the changes in roles, decision-making, and community participation in relation to empowerment of women

entrepreneurs who receive group loans within the Bolivian context.

### Faculty / Community Collaborators

**"The Small Farmers Project: From Field Workers to Small Business Owners"**—Stephen Wooten (Associate Professor, International Studies and Anthropology, University of Oregon); Sarah Cantril (Founder and Executive Director, Huerto de la Familia); Cherie Fortis (Producer/Director); Chris Roddy (New Media/Communications specialist and an Environmental Studies graduate student, UO); Elizabeth Miskell (graduate student, UO Department of International Studies).

Support from the Center will facilitate research on and the dissemination of the stories of families involved in the Small Farmers Project (SFP), an initiative designed to support income generation opportunities for local immigrant Latino families. The SFP is a program of Huerto de la Familia, a nonprofit organization based in Eugene, Oregon, that has been offering services to the area's Latino community since 1999. Huerto's overall mission is to cultivate community integration and economic self-sufficiency for immigrants by offering opportunities and training in organic gardening and farming, and the development of food based micro-enterprises.

**"Pilot Project: Racism, Stress and Health among Latino Immigrants in the Eugene/Springfield Area"**—Ken Neubeck (Executive Director, Amigos Multicultural Services Center); Heather McClure (Research Associate, UO Department of Anthropology; Oregon Social Learning Center, Latino Research Team); Lynn Stephen (Professor, UO Department of Anthropology); Josh Snodgrass (Associate Professor, UO Department of Anthropology); Patricia Córtez, Amigos Multicultural Services, Juventud FACETA.

This pilot study proposes to begin laying the groundwork for a future multi-year study of racism, stress and health among Latino immigrants in Oregon that will integrate in-depth ethnography with quantitative research methods, stress biomarkers, and other health measures to investigate how race-based discrimination 'gets under the skin' to affect health among women and men. The project will train youth from Juventud FACETA as participating researchers and will train them in interviewing and the collection of bio-measures and health data.

## DOCUMENTING LATINO ROOTS, *continued from page 3*

state. For these reasons, Oregon's changing demographics require us to become familiar with the stories of the state's earliest Latino immigrants and the most recent. This is one reason why the Latino Roots project comes at a necessary time.

### Joel Driver

Fidel Guerra Cuevas, 44, grew up along the banks of the Rio Grande in the town of Reynosa, Mexico. From his classroom he remembers being able to look out the window and see Texas. Reynosa is no longer the *pueblo* that Fidel recalls of his childhood, with the ten or so different neighborhoods, rather it is now a bustling, highly industrialized border city with hundreds of *maquiladoras* or factories. Furthermore, the name Reynosa may ring a bell because of the drug cartel violence along the eastern side of the border that has been recurrent in the news for the last five to ten years, with regular reports of shoot-outs, deaths and cartel-government showdowns. Now, many residents of Reynosa cross over the border when things get exceptionally dangerous and return home after the violence has subsided. Since birth, Fidel has lived this life of a *fronteriza*, living on the border and experiencing the best of both worlds in a matter of minutes, so he has always in some sense felt a close affinity to

both cultures. When he moved to Eugene in the 1980s, however, he was met by a much more uniform white culture that only recently has begun to even slightly resemble the rich, multicultural reality of the borderlands of his youth.

Fidel's story provides interesting insight into what it means to not only live the life of an immigrant but also as a *fronteriza* person who has been accustomed to experiencing both U.S. and Mexican cultures all of his life. While living in Oregon, he has struggled to find that sense of community that was so prevalent throughout his childhood in Mexico. I think that the concept of feeling neither 100 percent "American" nor Mexican is a common theme for many immigrants, no matter where their homes are. Fidel has lived exactly half of his life in both places, and yet he still feels like a Mexican in the United States and like an "American" or *norteno* in Mexico. When we are dealing with the documentation of an entire community, the idea is that we contribute to the recuperation of the collective memory through the telling of individual stories. Through those testimonies we will see certain themes that will begin to embody the collective history of this community. In the history books, the Latino community's presence in the United States has been largely overlooked and over-generalized. The Latino population is complex with many different experiences. It is through projects like Latino Roots that we will be able to understand this and other communities that are part of our state. ■



## Pathways and Fences: Gender, Violence, and Mobility in the Paso del Norte Region of the U.S./Mexico Border

by René Kladzyk

“Juárez is alone, abandoned... The borderland is very sad, very ugly; now all is closed, where there were fifty dance clubs now there are none, or restaurants ... many shops too, now it's like the ghost of Juarez (*Juarez Fantasma*), because all the people have fear to go anywhere.” These were the remarks of a woman I spoke with in El Paso, Texas this summer, seated in the living room of a house where she did domestic work. She has spent the past 20 years living in Juárez and working in El Paso. Her experience of Juárez as a dying city is one that I heard echoed again and again as I conducted some 31 interviews as part of my master's thesis inquiry, supported by research awards from the Center for Latino/a and Latin American Studies (CLLAS) and the Center for the Study of Women in Society (CSWS).

My research in the binational metropolis of El Paso, Texas, and Cd. Juárez, Mexico, focuses on the manner in which the mobility of *fronteriza* women in particular is being shaped and reconfigured as a result of the extreme violence in Juárez. Additionally, I am exploring the manner in which *fronteriza* (borderlander) identity itself is changing linked to these redrawn daily geographies.

Although it is true that there is much sadness and ugliness in the current picture of Juárez, the story that we so frequently see in major news outlets oftentimes limits their depiction to the tragic, neglecting to reveal the vibrancy and dynamism of the borderlands. I hope to convey, through my research, the resilience and humanity of those who are frequently lumped in as faceless casualties of the “drug war,” paying keen attention to the living, and the myriad ways in which perceptions, experiences, and seemingly mundane choices are being influenced by the complex geopolitics embedded in this international urbanism. In doing so, perhaps I can play a small role in ensuring that Juárez is not abandoned or turned into a ghost—but rather, that it continues to be very much alive. ■

—René Kladzyk is a second-year master's student in the UO Department of Geography, concurrently pursuing a graduate certificate in Nonprofit Management through Planning, Public Policy and Management (PPPM). She received her undergraduate degree in American Political Studies at Northern Arizona University. She completed her fieldwork from June–August 2010 with the support of CSWS and CLLAS, and has received a SYLFF Graduate Fellowship for International Research for the 2010–2011 academic year, during which she has been composing her thesis.

## Harnessing Multiple Movements: The Intersection of Fair Trade and the Zapatista Movement in Chiapas, Mexico

by Lindsay Naylor

In the past decade the Zapatista-aligned communities of Chiapas, Mexico have articulated new forms of autonomy and food production systems through practices that diverge from the neoliberal model. Through efforts to strengthen subsistence food production and produce for global fair trade markets, Zapatista-aligned communities are seeking to renegotiate a fundamental dimension of their marginalization within Mexican territory. My dissertation research examines how agricultural production is implicated in the politics of indigenous autonomy in Chiapas, Mexico. With funding from the Center for Latino/a and Latin American Studies I was fortunate to spend two months in the highlands of Chiapas in the summer of 2010 to begin my dissertation research. My initial fieldwork focused on exploring the local-scale reverberations of the Zapatista movement, with particular emphasis on the tension between the pursuit of subsistence

agriculture as well as fair trade coffee production for the global marketplace.

In my conversations with farmers this past summer, discussions of food and coffee production consistently revolved around the struggle for autonomy. Each family in the communities I visited cultivates a milpa, yet they still face varying levels of food insecurity due to lack or poor quality of land, and to pest problems. Because of these twin issues of insufficient land and environmental maladies, the food supply runs short some years, which profoundly constrains their capacity to be part of the resistance movement led by the Zapatistas and to maintain autonomy from the state. As a result, many communities that I visited are cultivating coffee for the global fair trade marketplace to earn cash income. I learned that this market-oriented production is used as a coping strategy in food insecure times.



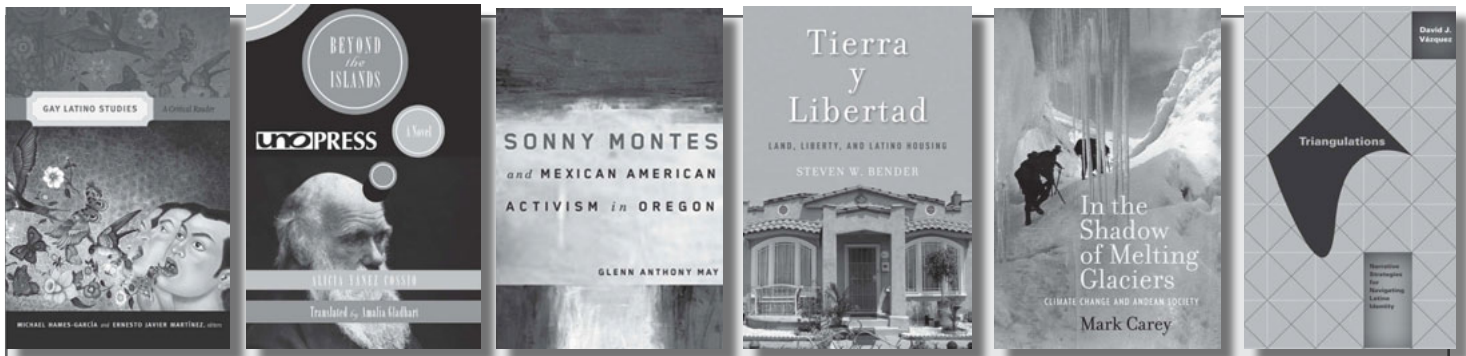
Lindsay Naylor among the corn

The Zapatista movement has articulated a broad discourse that critiques socioeconomic exclusion that is perpetuated by the neoliberal marketplace. While this critique is important to the greater movement, over time Zapatista-aligned communities have had to confront the challenge of surviving in a broader political-economic context still dominated by neoliberal principles. The coffee farmers I interviewed describe their production as “comercio mas justo” or “more fair trade,” meaning fairer than the free trade marketplace. Farmers see an advantage in cultivating coffee for the fair trade marketplace, arguing that it is “a window to better money,” and a way to engage the marketplace in a more inclusive way. Thus, it seems that day-to-day choices about livelihood and sustenance within the communities I am working with are intimately linked to the movement's broader politics, as they engage in both local subsistence production and global fair trade production to maintain autonomy.

Although I initially intended to conduct research on fair trade coffee and food security, I learned, through conversations with Zapatista agroecology promoters, that what I was really studying was corn and food sovereignty. Food sovereignty refers to a model in which the nation-state and the people have the right to define their own food, agriculture and livestock systems, in contrast to having food systems that are largely controlled by the corporate/global marketplace. What I found was that the resistance communities in the highlands of Chiapas have declared autonomy both from the marketplace and from the state; they are actively resisting the policies of the state to negotiate marketplace entry on their own terms and make their autonomous communities food secure. I believe that this reconfiguration of sovereignty and autonomy through food production practices represents a new axis through which to examine resistance. It is my great hope to return to the field this coming summer to continue my conversations with farmers to learn how the politics of autonomy and food sovereignty play out through everyday food and agriculture practices and through the interaction with the fair trade marketplace. ■

—A Ph.D. student in the Department of Geography, Lindsay Naylor coordinated the UO Food Justice Conference held in February. Broadly speaking, her work focuses on how individuals and communities demonstrate resistance through their relation to food and agricultural production. Her 2010 summer research was carried out with graduate student research grants from CLLAS, the UO Center for Diversity and Community, and the UO Department of Geography.





## Recent Books in Latino/a and Latin American Studies

**Gay Latino Studies: A Critical Reader**, edited by Michael Hames-García and Ernesto Martínez (Duke University Press, April 2011). Hames-García is a professor, UO Department of Ethnic Studies. Martínez is an assistant professor, UO Department of Women's and Gender Studies and UO Department of Ethnic Studies. Both editors are members of the CLLAS Advisory Board.

**Beyond the Islands**, translation by Amalia Gladhart of a novel by Alicia Yáñez Cossío (University of New Orleans Press, March 2011). Gladhart is a UO associate professor of Spanish, Department of Romance Languages, interim director of Latin American Studies, and a member of the CLLAS Advisory Board.

**Sonny Montes and Mexican American Activism in Oregon**, by Glenn Anthony May (Oregon State University Press, Spring 2011). May is a professor in the UO Department of History.

**Tierra y Libertad: Land, Liberty, and Latino Housing**, by Steven W. Bender (New York University Press, September 2010). Bender is James and Ilene Hershner Professor of Law, UO School of Law. His book is part of the Citizenship and Migration in the Americas Series.

**In the Shadow of Melting Glaciers: Climate Change and Andean Society**, by Mark Carey (Oxford University Press, March 2010). Carey is an assistant professor, UO Department of History, Robert D. Clark Honors College and a member of the CLLAS Advisory Board.

**Triangulations: Narrative Strategies for Navigating Latina/o Identity**, by David Vázquez (University of Minnesota Press, forthcoming Fall 2011). Vázquez is an associate professor, UO Department of English, a member of the CLLAS Advisory Board and the 2011-12 interim director of CLLAS.

## HAITIAN-CANADIAN WRITER VISITS UO

Miriam Chancy, Haitian-Canadian novelist and professor of English at the University of Cincinnati, visited the University of Oregon April 14 to deliver the Bartolomé de las Casas Lecture in Latin American Studies. Her talk was titled "Submission or Omission?: Haiti's Challenge in Latin America."<sup>1</sup>

Professor Chancy is one of the most well-known scholars in the field of Haitian Studies and Caribbean literature in the United States, Canada, and the Caribbean. She provided a historical analysis of Haitian-Dominican relations that highlighted moments of

tension and collaboration between both countries. She then examined the novel *Let It Rain Coffee* by Dominican writer Angie Cruz as an example of a text that imagines kinship ties that supersede conventional notions of national belonging. Chancy's academic work on Caribbean literary traditions seriously engages feminist concerns and methodologies. It has been crucial to contemporary understandings of Caribbean women's literature and feminist politics. She has been the editor-in-chief of the feminist journal *Meridians*. Her third academic book, *From Sugar to Revolution: Women's Visions of Haiti, Cuba and the Dominican Republic*, closes a trilogy on Caribbean women's literature and is forthcoming from Wilfred Laurier UP.

Professor Chancy also joined three classes where students had been reading her novels:

- Fabienne Moore and Tania Triana's course "Cultural Legacies of the Haitian Revolution," Department of Romance Languages
- Lynn Stephen's seminar "Race, Gender and Political-Economy in Latin America," Department of Anthropology
- Irmay Reyes-Santos's course "Caribbean Literature and Politics," Department of Ethnic Studies.

<sup>1</sup>This was also a CLLAS-cosponsored African Diasporas in the Americas Roundtable Event. Other co-sponsors were the Center for the Study of Women in Society, College of Arts and Sciences, Department of Romance Languages, Latin American Studies, Department of Ethnic Studies, The Americas Steering Committee, Newman Center, Oregon Humanities Center and the Knight Law School. An interview on *UO Today* will air in late May. Go to: < <http://ohc.uoregon.edu/uotoday.html> >



At the seminar "Race, Gender and Political-Economy in Latin America"—from left: Miriam Chancy, student Ivan Sandoval-Cervantes; student Rupa Pillai.

## Sustaining Latino Small Businesses in Eugene and Springfield, Oregon

*A CLLAS-supported collaborative research project*

According to the 2010 Census, Latinos now comprise 12 percent of Oregon's population. Key features of the growing Latino community are Latino small businesses that have now emerged in cities across Oregon. These Latino small businesses help sustain the presence of many Latino and multicultural communities throughout large metropolitan areas and small towns. Therefore, supporting Latino businesses is integral to sustaining Latino populations.

This trend is evident in our own backyard, as there is a growing presence of Latino small businesses (e.g. small restaurants, food carts, and tienditas) in the Eugene/Springfield area, yet little is known about how, and to what extent, these small businesses contribute to local tax bases and spur economic development. Even less is known about the types of support that state, regional and local governments, and even private financial institutions are providing to sustain these emerging businesses. Consequently, many barriers exist to connecting Latino small business to the necessary resources that can support their sustainability.

CLLAS provided support to this project via a faculty collaboration award given to Dr. Gerardo Sandoval, Department of Planning, Public Policy and Management (PPPM) and Megan Smith of UO's Community Service Center to begin work around studying this issue. Hence, the project "Sustaining Latino Small Businesses in Eugene and Springfield" is an exploratory project that seeks to fill in this informational void and in turn, find ways to garner more formal, institutional support for Latino small businesses in the area. The purpose of this project is to answer two central questions: 1) What types of barriers do Latino small businesses in Eugene and Springfield face in maintaining their sustainability? 2) What kinds of opportunities and services are available to the businesses to help them overcome these barriers?

A key part of this project was to engage students from Dr. Sandoval's Urban Community Revitalization course in investigating these topics on a local level as part of a community-oriented, exploratory class project. The information that students gained throughout the winter term was obtained through informal conversations with business owners/employees on site at their businesses, conversations with local entities that provide services to small businesses, and through a focus group of small business owners at Centro Latino-Americano in collaboration with the City of Eugene Neighborhoods Division.

As the project progressed, several themes and trends surfaced regarding how these busi-



nesses started, how they are sustained, and to what extent language barriers limit communication between Latino small businesses and the private and public entities that provide resources to support them.

Most of the Latino small business owners that we spoke with reported to have used all of their own (or their family's) capital to start their businesses. They did not receive loans from banks, nor did they receive financial or resource assistance from outside entities at the city or from nonprofit organizations. Only one business owner that we spoke with claimed to have applied for a loan. However, he was denied the loan because he did not have the necessary assets, and he did not understand what he needed to do in order to develop a "business plan" that the bank required for the loan.

Many of these small businesses had few employees, unusually high rents to pay, and received little support from their landlords when it came to making infrastructure improvements (e.g. providing lighting in dark alleyways surrounding the business, expanding the supply of parking, making physical repairs to the building and storefront to keep structures up to code). Some businesses complained that the cities' codes were too rigid and served as a barrier to their storefront marketing efforts.

The majority of the business owners had little to no knowledge of the resources that the city of Eugene and/or the city of Springfield offer to small business. As we spoke with

relevant departments and personnel at the City of Eugene, the City of Springfield, and at nonprofits dedicated to small business development and assistance, we found that there was an overall lack of resources and services available in Spanish. Therefore, these agencies and institutions seem to be struggling to communicate effectively with the Latino small business community—this is partially because of resource and funding shortages.

Throughout this exploratory research we identified specific needs that Latino small businesses were facing and the difficulties that exist in trying to bring resources to these businesses. Entities that provided resources seem to struggle to communicate with Latino small business owners the services available to them or to tailor a specific business outreach strategy to the particular business context they were working under. Similarly, because of the language barriers and lack of information regarding resources, Latino small businesses seem to struggle to establish relationships with the entities that have the potential to provide them with the resources that they need. Hence, we look forward to further investigating these issues in order to bridge the communication and resource gaps that perpetuate the struggles that Latino small businesses face in Eugene and Springfield and in other Oregon communities. ■

—by Dr. Gerardo Sandoval, Joanna Bernstein, and Monique Lopez, Department of Planning, Public Policy and Management (PPPM)





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# CLLAS Notes

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## David Vázquez Named Interim CLLAS Director

Incoming interim director David Vázquez joined the faculty at the University of Oregon as acting assistant professor of English during the 2003-2004 school year. After filing his dissertation in 2004, Vázquez became assistant professor of English and is now a newly tenured associate professor. As the first member of the English department specializing in Latina/o literature and culture, Vázquez regularly teaches courses at both the undergraduate and graduate levels that focus on comparative Latina/o studies. His teaching emphasizes both the similarities and differences between Latina/o groups as they are expressed in literary and other cultural texts. Vázquez's teaching also attempts to locate moments in cultural texts where artists imagine interethnic solidarities.

Vázquez's first book *Triangulations: Narrative Strategies for Navigating Latina/o Identity* is forthcoming from the University of Minnesota Press this fall. Just as mariners use triangulation, mapping an imaginary triangle between two known positions and an unknown location—so, Vázquez contends, Latina/o authors in late twentieth-century America employ the coordinates of familiar notions of self to find their way to new, complex identities. Through this metaphor, Vázquez reveals how Latino autobiographical texts, written after the rise of cultural nationalism in the 1960s, contest mainstream notions of individual identity and national belonging in the United States.

Reading texts by authors including Ernesto Galarza, Jesús Colón, Piri Thomas, Oscar "Zeta" Acosta, Judith Ortiz Cofer, John Rechy, Julia Alvarez, and Sandra Cisneros, Vázquez engages debates about the relationship between literature and social movements, the role of cultural nationalism in projects for social justice, the gender and sexual problematics of 1960s cultural nationalist groups, the possibilities for interethnic coalitions, and the interpretation of autobiography. In the process, *Triangulations* considers the potential for cultural nationalism as a productive force for aggrieved communities of color in their struggles for equality.

In addition to his book, Vázquez has published in the journals *CENTRO: The Journal of the Center for Puerto Rican Studies* and *Latino Studies*. His work has also appeared in *Erasing Public Memory: Race, Aesthetics and Cultural Amnesia in the Americas* edited by Joseph Young and Jana Evans Braziel.

Vázquez plans to use his year as head of CLLAS to continue to foster the ties between Latina/o and Latin American studies. In addition to working with CLLAS faculty to administer the Americas Initiative's Indigenous Peoples in the Americas event series next year, Vázquez hopes to begin the process of applying for an institutional grant for CLLAS.



**THANK YOU,  
SELCO!**



We're pleased to announce a \$12,500 grant from SELCO Community Credit Union in support of the Latino Roots project administered by the UO Center for Latino/a and Latin American Studies and in support of Diversity Excellence Scholarships for UO students.

## 2011-12 Indigenous Peoples in the Americas

Sponsored by the Americas in a Globalized World Big Idea and co-sponsored by CLLAS, Latin American Studies, the College of Arts and Sciences, Office of Institutional Equity and Diversity, and other units on campus. Events all take place on the UO campus and will be organized around the following topics. Go online to [clas.uoregon.edu](http://clas.uoregon.edu) for more listings.

- Indigenous Language Revitalization—The Hawaiian Experience, coordinated by Janne Underriner, Northwest Indian Language Institute, Linguistics
- Models of Indigenous Education: Creating Sacred Spaces of Learning, coordinated by Brian Klopotek, Ethnic Studies, College of Arts and Sciences, and CHiXapkaid, Education Studies, College of Education
- Indigenous People, Climate Change, and Environmental Knowledge: A Student-Faculty Conference, coordinated by Mark Carey, Robert D. Clark Honors College
- Mayan Poetics, coordinated by Cecilia Enjuto Rangel, Romance Languages, College of Arts and Sciences