



DIRECTOR'S LETTER

CLLAS got off to a great start this academic year celebrating LatinX Heritage Month in October. Poet and assistant professor Ana-Maurine Lara (anthropology) led “Penelope’s Loom: A Creative Writing Workshop” designed for people of color and migrants living in the Pacific Northwest; subsequently she and the participants offered a public reading, where they shared their writings with the audience.

We closed LatinX Heritage Month with an impactful Town Hall event on October 26, where the 2017-18 Wayne Morse Chair and Pulitzer Prize-winning journalist and filmmaker José Antonio Vargas talked to an overflow crowd. UO President Michael Schill welcomed Vargas to our university with his opening remarks and addressed the importance of talking about issues of immigration. The Town Hall was moderated by associate professor Chris Chávez (SOJC). Vargas talked about Define American, a nonprofit media and culture organization founded by him. He also discussed his work and the significance of documentary film and journalism to influence and change the negative discourse and portrayals about immigrants.

On November 15, CLLAS presented indigenous hip-hop artist Miguel Villega, who is also known by his artistic name Una Isu. This event was another smashing success. The trilingual artist rapped in English, Spanish, and Mixteco to undergraduates packed into a room in the Frohnmayer Music Building. Una Isu’s rap calls attention to transnational social and political issues. Una Isu also engaged in conversation with the students, discussing the power of spoken word and music to generate awareness of immigration and gender violence, among other pressing social issues.

In response to the tragic hurricane season that devastated Puerto Rico, and the subsequent lack of strong government support for the island, CLLAS organized a teach-in with Puerto Rican professors Cecilia Enjuto (romance languages, Spanish) and Rocio Zambrana (philosophy). They spoke to an overflow audience that included a mix of undergraduate and graduate students, faculty, and staff about Puerto Rico and its place in the contemporary colonial history of the United States. A PDF with notes from the event “History of Environmental, Economic, and Political Debts” can be downloaded from our website: <http://cllas.uoregon.edu/puerto-rico-teach-in/puerto-rico-teach-in-2017enjuto-rangel/>.

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José Antonio Vargas (l) with Chris Chávez / photo by Feather Crawford.



José Antonio Vargas: In Conversation with Chris Chávez at CLLAS Town Hall

The 2017-18 Wayne Morse Chair of Law and Politics uses storytelling as a tool to discuss a controversial issue, “How Do We Define American?”

Since coming out as an undocumented American in 2011, Pulitzer Prize-winning journalist José Antonio Vargas has emerged as a prominent spokesman for the rights of other undocumented Americans. At UO for a series of appearances as the 2017-18 Wayne Morse Chair of Law and Politics, Vargas told Morse Center communications coordinator Abbie Stillie: “Living through the Trump era, I cannot think of a more compelling, provocative and harder question than ‘How do we define American?’” Vargas uses storytelling as his tool to open up the parameters on this hot-button issue.

At a CLLAS-sponsored Town Hall on October 26 that featured Vargas in conversation with UO journalism professor Christopher Chávez, an overflow crowd of about 120 students, faculty, staff, and community members sat or stood in the sweltering autumnal heat to listen to Vargas tell stories through film clips and commentary. Prompted by Chavez’s questions, Vargas talked about the mixed responses he has experienced since “coming out” as undocumented. Vargas said he had, for example, been set to come out in the *Washington Post*, the newspaper where he earned his Pulitzer for group coverage of the Virginia Tech shootings. The article he had labored over for months, which detailed his experiences and had been thoroughly fact-checked by staff, was pulled at the last minute. Later, it was published instead by the *New York Times Magazine*. The publication of his story had immediate effects, Vargas said, bestowing a status upon him that made it unsafe to have a fixed address, and forcing him to travel most of the time, and to live in hotels or stay with friends.

Vargas described himself as having been “kind of a walking hot potato” for a lot of people, including universities. At other places where he’s been offered university positions comparable to the chair he accepted at Wayne Morse Center, his invitation has been withdrawn, because “people got nervous.”

Prompted by Chávez, Vargas discussed the differences between being called an illegal immigrant vs. undocumented American. “Being undocumented is a civil offense instead of a legal one,” Vargas explained. “I am here in this country illegally, but I as a person am not illegal.” He related his experience hearing the word “illegal” used interchangeably with the word “Mexican” in the state of Alabama, and he lamented what he called “moral bankruptcy,”

VARGAS, continued on p. 6



Poet @ professor Ana-Maurine Lara, second from left, surrounded by some of those who attended her Penelope's Loom creative writing workshop as part of LatinX Heritage month in October.

DIRECTOR'S LETTER, *continued from page 1*

We closed the fall quarter with the beginning of our research series events, which will continue during the winter. Our first research presentation was made by associate professor Krista Chronister and doctoral student Yolanda Valenzuela, both from the Department of Counseling Psychology, and who received a 2016-17 CLLAS Faculty / Collaborative Research Grant. They talked about their research with Latina survivors of partner violence, addressing the intersection of women's experiences of partner violence and work in an innovative, culturally relevant manner to advance their healing and vocational and economic development.

Coming up winter term, we will begin our Graduate Research Series with a presentation on the topic "Gender, Displacement, and Cultural Production," which will showcase the work of CLLAS/Tinker Field Research grantees and CLLAS Graduate Research grantees. In spring, another group of grantees will present under the heading "LatinX & Latin American Studies Intersections: Migration, Indigeneity & Belonging."

We will also hold the CLLAS 2018 Symposium "Justice Across Borders: Gender, Race and Migration in the Americas" on March 8 at Knight Library.

I hope to see many of you at our upcoming events. Please consider applying for our faculty and graduate research grants! We want to support your work on LatinX and Latin American Studies.

Wishing you all a wonderful New Year!

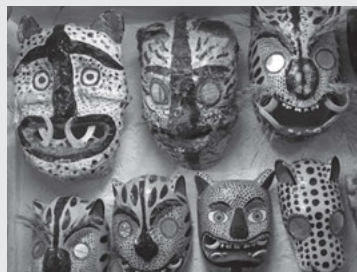
Saludos,

*Gabriela Martínez, CLLAS Director
Associate Professor, School of Journalism and Communication*

CLLAS Gift Fund

We get by with a little help from our friends! Gifts of any amount help us support critical research on Latin America and U.S. Latino populations.

For more information about giving to support CLLAS, please contact Eli Meyer, Director of Operations, at 541-346-5286. Or, go to the "Give Now" button on our website: cllas.uoregon.edu.



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CENTER FOR
LATINO/A & LATIN
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CLLAS NOTES WINTER 2018

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OUR MISSION

The Center for Latino/a and Latin American Studies (CLLAS) facilitates collaborative research, scholarship, intellectual community, and community outreach focused on Latin America and U.S. Latino/a populations. CLLAS has a particular interest in developing research to better educate the public on the history, contributions, and well-being of Latino/as and Latin Americans in Oregon.

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CLLAS Notes is published by the Center for Latino/a & Latin American Studies. While CLLAS is responsible for content, viewpoints expressed in this publication are not necessarily those of the organization.

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UNIVERSITY OF OREGON

Fund for Faculty Excellence Awards

CLLAS executive board member Gerardo Sandoval (PPPM) and affiliated faculty member Jessica Vasquez-Tokos (sociology) were among 16 recipients of UO's 2017-18 Fund for Faculty Excellence Awards announced in June. Faculty members are recognized for their enduring commitment and contribution to UO's shared institutional spirit of learning, intellectual inquiry, and service. The award provides faculty members with a \$20,000 salary supplement or \$30,000 for research support.

UO Faculty Research Awards

Krista Chronister, counseling psychology, was among those receiving 2017-18 Faculty Research Awards from the UO Office of Research & Innovation.

Amalia Gladhart Awarded NEA Literature Translation Fellowship

Amalia Gladhart, professor of Spanish and Head of the UO Department of Romance

Languages, received a National Endowment for the Arts Literature Translation Fellowship, making her one of 22 Literature Translation Fellows for fiscal year 2018. Gladhart will translate *Jaguars' Tomb*, a work of Angélica Gorodischer (b. 1928), the author of 30 novels, short story collections, and essays. Published in 2005, *Jaguars' Tomb* is a 218-page novel of three distinct parts that addresses the difficulty of representing absence, including those absences left by the abductions and disappearances that occurred during the military dictatorship in Argentina's "Dirty War" of 1976-83.

Gladhart has written widely on contemporary Latin American literature and performance. Her translations include *The Potbellied Virgin* and *Beyond the Islands*, both by Alicia Yáñez Cossío; and *Trafalgar*, by Gorodischer.

Hansen Earns Multiple Honors & Awards

Tobin Hansen, a PhD candidate in anthropology and a 2016-17 CLLAS Graduate Research awardee, has racked up multiple honors and awards for his research at the northern Mexico

border, including: 2017-2018 Predoctoral Fellow, Center for U.S.-Mexico Studies, University of California at San Diego; 2017-18 UO Wayne Morse Center for Law and Politics, Graduate Research Fellowship; 2017 Malcolm McFee Memorial Endowment Award (Paper Competition Winner), UO Department of Anthropology; 2017 International Dissertation Research Fellowship Photo Competition, Co-Winner (Photo-Essay Category); Social Science Research Council, International Dissertation Research Fellowship, 2017 Cohort; and 2016 Cheney-Safa Paper Competition Winner, Latin American Studies Association, Gender Studies Section.

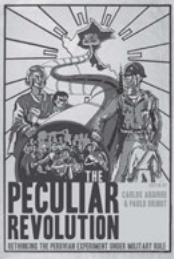
JSMA Funds Visit by Dominican educator

Scholar/poet Ana-Maurine Lara, assistant professor in the UO Department of Anthropology, received a grant from the UO Jordan Schnitzer Museum of Art to bring Dominican actress, writer, director and educator Josefina Baez to campus during the 2018 spring term. ■

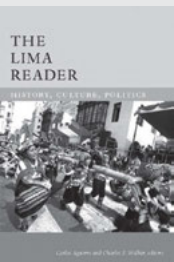
Recent Books in Latino/a & Latin American Studies



Carlos Aguirre, *La ciudad y los perros. Biografía de una novela*, 2nd edition (Sevilla: Renacimiento). "Reconstrucción de las peripecias por las que pasó la primera novela del Premio Nobel peruano Mario Vargas Llosa. Cómo se manufactura, histórica y culturalmente hablando, un «clásico literario»? Los libros, como toda creación humana, tienen también su biografía. Esta incluye el proceso de creación mismo pero, además, una compleja trama de oportunidades, contactos, redes intelectuales y de amistad, filiaciones políticas, estrategias de publicidad y muchos otros factores."



Carlos Aguirre and Paulo Drinot, eds. *The Peculiar Revolution: Rethinking the Peruvian Experiment Under Military Rule* (University of Texas Press, 2017, 368 pages). "Bringing much-needed historical perspectives to debates about an idiosyncratic period in modern Latin American history, scholars from the United States and Peru reassess the meaning and legacy of Peru's left-leaning military dictatorship."—*from the publisher*



Carlos Aguirre and Charles Walker, eds. *The Lima Reader: History, Culture, Politics* (Durham: Duke University Press, 2017, 296 pages). "Covering more than five hundred years of history, culture, and politics, *The Lima Reader* captures the multiple viewpoints of the diverse peoples of Peru's capital city. The volume traces Lima's transformation from a pre-Columbian religious center, to the colonial "City of Kings," to today's vibrant and deeply divided metropolis of almost ten million people."—*from the publisher*



Ana-Maurine Lara, Assistant Professor, Anthropology. *Kohnjehr Woman* (Redbone Press, August 2017, 73 pages). "Ana Lara's *Kohnjehr Woman* evokes a world such as only narrative poetry can. In a series of concise, orally grounded and visually vivid poems, she introduces the mysterious avenger, Shee, who upends daily life, and all the lives, on an antebellum plantation. *Kohnjehr Woman's* spell endures."—*John Keane*



migration."—*from the publisher*

Care Across Generations: Solidarity and Sacrifice in Transnational Families, by Kristin Yarris (Stanford University Press, August 2017, 216 pages). "*Care Across Generations* takes a close look at grandmother care in Nicaraguan transnational families, examining both the structural and gendered inequalities that motivate migration and caregiving as well as the cultural values that sustain intergenerational care... Yarris shows how intergenerational reconfigurations of care serve as a resource for the wellbeing of children and other family members who stay behind after transnational



study examines each one of the six short stories in the anthology, showing the historical shift from romantic idealism predominant in the middle of the century to social realism being prevalent at the end of the century."

El cuento sentimental romántico en Bolivia (siglo XIX), by Leonardo García Pabón (Plural Ediciones, October 2017, 400 pages). "This anthology recuperates six representative short stories of the so-called sentimental romantic mode, which had been thus far overlooked by scholars and historians. These texts were originally published in journals, magazines, and newspapers in Bolivia and Peru, and this is their first modern edition. Professor García-Pabón proposes a new classification of Bolivian narrative of the 19th century, separating short stories from novels (and other narratives). Moreover, his



Special Issue: New Takes on Gender and Development, edited by Erin Beck, Assistant Professor, Political Science [*Studies in Comparative International Development*, 52 (2). <https://link.springer.com/journal/12116/52/2/page/1> (2017)] This special issue was the product of a conference on globalization, gender, and development that Erin Beck organized in 2014 at the University of Oregon.

Book chapters and recent journal articles by affiliated faculty

For descriptions of recent journal articles written by CLLAS-affiliated faculty and graduate students, in keeping with the CLLAS mission, go to: clas.uoregon.edu/research/journal-articles-2/



Left: Professor Derrick Hindery, author's PhD adviser, travels with an indigenous leader in a dugout canoe down river in the Isiboro Sécore National Park and Indigenous Territory. Right: Guarayo indigenous leaders, music teachers and students in the Guarayo community of Urubichá. Author, second from left, stands next to Professor Hindery.

Activism or Extractivism? Indigenous Land Struggles in Eastern Bolivia

by Evan Shenkin, Tinker Grantee; PhD candidate, Department of Sociology

Hopes were high with the election of Evo Morales in 2005—who became the first indigenous Bolivian president in 500 years. The new 2009 Bolivian constitution is among the most enlightened in the world, legally protecting indigenous peoples' rights to self-determination and collective land ownership as well as the rights of nature. Yet today, after 12 years under Evo, there is growing discontent among many indigenous peoples in the eastern lowlands who feel betrayed by stark contradictions between the government's rhetoric and actions. These peoples, and the NGOs that support them, are being threatened by government-sponsored extractivism on native lands.

Despite massive civil society opposition, the Morales administration is currently building a highway through the heart of the roadless TIPNIS National Park and the indigenous territory of the Chimán, Yuracaré, and Mojeño-Trinitario peoples. If completed, the road will allow oil drilling and logging, and facilitate multinational corporate profits. Yet, when non-violent protesters call on the government to respect native lands, they are often met with police violence. Why is this happening in Bolivia and many center-Left Latin American nations with such promising movements toward emancipatory politics?

Thanks to the Center for Latino/a and Latin American Studies and the Tinker Foundation for the Summer Field Research Award, I was able to conduct fieldwork in many indigenous communities in the Bolivian Amazon that were fighting extractivism. The interviews I conducted provided the basis of my dissertation on struggles for territorial autonomy and against unsustainable development. I interviewed indigenous leaders and community members, NGO workers, and had the opportunity to bear witness to decades long social movement



struggles for territory and dignity—first under neoliberal regimes and continuing under Morales.

These were stories of hardship—of leaving home to participate in months-long marches up the Andes mountains to the capital La Paz to demand the government honor promises for indigenous rights. I learned of institutional discrimination and violence against indigenous activists, yet a remaining determination to protect ancestral territories for future generations. These growing political divisions come from a deep sense of betrayal that Morales favors multinational agricultural, mining, and logging interests over the rights of native peoples.

Each year, as the agricultural frontiers march deeper into the forests of the Amazon, questions of how to balance substantive human equity with development grow more pressing. I look forward to sharing my findings about the resiliency of lowland indigenous communities to live in opposition to the general currents of society while working for autonomy within an exclusionary system—at CLLAS events, my dissertation defense, and in forthcoming publications. ■

—Evan Shenkin is a doctoral candidate in the UO Department of Sociology. His research has been supported by CLLAS and the sociology department.

Top: Local lowland indigenous wood carvers replacing parts of their traditional church's architecture. • Middle: A mural that stands outside the gates of the Higher University of San Andrés in La Paz. The mural reads: "all of our actions are a war cry against imperialism." • Bottom: Members of the newly formed non-governmental organization Patujú—a group working in defense of lowland Indigenous lands & the protection of the TIPNIS indigenous territory currently threatened by the controversial Villa Tunari-San Ignacio de Moxos Highway project. Banner shows the patujú, a native flower symbolic of patriotism & lowland indigenous peoples. Author in back between Professor Derrick Hindery on right & Steve Mital, UO Directory of Sustainability, on left.

Gender, Indigeneity, and Activism: An Intergenerational Look at Indigenous Women's Organizing in Manaus, Brazil

by Emily Masucci, Tinker Grantee; master's candidate, Department of Anthropology

With the aid of the Tinker Field Research Grant, I traveled to Manaus, Brazil, to explore the ways in which members of AMIA (Association of Indigenous Women of Amazonas) navigate their focus from work in domestic labor roles to work associated with activism, community leadership, and indigenous politics. With the foundation of AMIA in 1987, indigenous women sought to institutionally address issues of structural gender violence, women's education, domestic abuse, and quality of life—concerns they felt had been overlooked by the predominantly male indigenous organizations in the region. Today, with support from international NGOs and revenue from artisan handcrafts, AMIA advocates for indigenous women's rights at regional and national manifestations, holds weekly Tukano and Portuguese language classes, provides temporary housing for women and children in need (many of whom seek protection from domestic abuse), and facilitates regular indigenous cultural celebrations and gatherings for indigenous women and their families. AMIA is comprised of indigenous women from the Upper Rio Negro near what is now known as the Brazil-Colombia border, including: Tukana, Dessana, Wanana, Piratapuia, Arapaso, Tariana, Tuyuka, Baré, Miriti-Tapuia, and Karapanã peoples. This summer, I set out to understand how these spatial and occupational transitions inform the experiences and identities of indigenous women activists and how this has changed across generations. This research centers around the multiple layers of violence and trauma that indigenous women activists in Brazil experience and the healing power of the organization they have created.

Mariana, an indigenous Tukana woman and coordinator of AMIA, explains the historical significance of AMIA for the indigenous communities in Manaus and for indigenous women from the Upper Rio Negro, specifically:

[AMIA] empowers women. Because of [AMIA], we know our rights, as women, so that we can defend them, really defend them. The association was created with the objective of fighting and defending the rights of indigenous women. And we are doing just that. Here we speak our language, we eat our food. When we come here [to the headquarters] we see all our relatives. [AMIA] was the first [indigenous-led] association created in Manaus. Through it, various other indigenous organizations were created. This is why we say that [AMIA] is the 'mother' of all indigenous organizations in Manaus. It's the oldest. I've learned a lot here. Before, I didn't know anything about the indigenous movement [in Brazil] and how it benefits indigenous peoples. I didn't know. Now I know. This [knowledge] makes me feel valued. I learned so much when I started participating.



Clockwise from top Left: Materials used during Tukano (indigenous language) classes. • Tariana woman collecting fish donated by a local food bank • Artisan handcrafts made by the women of AMIA • Tuyuka woman grating pineapples to make aluá, a traditional fermented beverage / photos by Emily Masucci.

Here Mariana describes the positive social and cultural impacts that the generations of courageous and powerful indigenous women organizers at AMIA have made on their communities as well as the personal transformation that she experienced having joined the association. Additionally, she highlights the importance of AMIA's participation in the centuries-long political struggle against settler colonial projects and for demarcation and recognition through the indigenous movement.

In preparation for this research, I spent three weeks in Manaus during the summer of 2016, where I conducted preliminary research, met with various indigenous organizations in the city, and made connections with the women at AMIA. I was invited to return by the coordinators at AMIA to conduct my M.A. research with the organization during the summer of 2017. While abroad I conducted over 20 unstructured interviews with women ranging from 22 to 75 years of age using a snowball sampling technique. I spent approximately 150 hours over a six-week period at the AMIA headquarters and around Manaus with the associated members of the organization—participating in activities such as traditional food preparation, grant writing, website building, handcraft fairs, and various indigenous cultural events. I will use the data I collected this past summer in Manaus to complete my M.A. thesis this spring. Additionally, the interviews and observations that I compiled from this fieldwork will inform my dissertation prospectus and facilitate further collaboration with this community of indigenous women.

To learn about the ways in which you can support the work of AMIA, please contact me at emasucci@uoregon.edu. ■

—Emily Masucci's research focuses on indigenous women's organizing in Amazonas, Brazil. She is interested in the diverse feminisms and alternative epistemologies of activism that characterize organizations and social movements led by indigenous women in Brazil. More broadly, her research explores the ways in which ethnic identities and strategies of organizing are shaped by shifts in gendered roles in local political economies in Latin America. Emily earned her B.A. in anthropology at the University of Maryland, College Park in 2016.

LATINO ROOTS EXHIBIT UPDATED

Latino Roots coordinator and graphic designer Tamara LeRoy gives exhibit panels a fresh new look

This has been a busy year for the Latino Roots Traveling Exhibit. After many years and with a viewership of over 60,000 people throughout the State of Oregon, wear and tear on the exhibit necessitated a reprint. We are excited to share that the redesigned exhibit is back to touring the community in an updated format, which includes feedback from the community and updates to some of the language for clarity and continuity. The new panels are also printed on vinyl, making them easier to travel and install, and leadership is currently working on strategies to increase their circulation throughout the state.

Also this year, SELCO has renewed their support for this project with a generous grant of \$20,000 over three years that will ensure the continued circulation of the exhibit, as well as expansion and redesign of the Latino Roots website, where the exhibit will have an online home along with other resources from the project.

This year, the exhibit opened in two different locations on the same night in its new format. Well over 500 people were able to view the exhibit when National Public Radio's Latino USA executive producer, Maria Hinojosa, came to visit the University of Oregon. On the same night, the exhibit was installed at the grand opening of Eugene's only bilingual, dual immersion elementary school, River Road/El Camino del Río, which



Latino Roots Project coordinator Tamara LeRoy stands next to several of the panels she updated and redesigned for the venerable Latino Roots exhibit / photo by Feather Crawford.

has been under construction for the last year. Over 150 community leaders, engineers, architects, bond supporters, neighbors, students, and families gathered to tour the school and celebrate the ribbon cutting for this new school. The exhibit will remain installed at River Road/El Camino del Río until the new year.

A partial installation accompanied José Antonio Vargas's visit to the University of Oregon during his town hall event held in the Erb Memorial Union. President Michael Schill gave opening remarks to a packed

room, where leadership and students shared floor space after seats were filled to capacity.

We are looking forward to another successful year, thanks to the continued financial support of SELCO Community Credit Union, the university community, and the statewide community. For more information or to book the exhibit, please contact Latino Roots project coordinator Tamara LeRoy at CLLAS at (541) 346-5286, or email us at cllas@uoregon.edu. ■

—reported by Tamara LeRoy, Graduate Teaching Fellow, Folklore Program; Latino Roots Coordinator

VARGAS, cont. from page 1

the fact that we as a country have grown so comfortable calling people illegal. He added: it's as if we're living through reconstruction and civil war all at once right now.

This town hall conversation between journalists included a discussion of objectivity and point-of-view in storytelling. Vargas



UO President Michael Schill introduces Antonio Vargas at CLLAS Town Hall on October 26.

told his audience that storytelling has been the province of people in power, that the master narrative has been that of white male heterosexuals. Telling the story, he explained, needs to be a question of representation and accuracy, not objectivity.

Vargas said that he calls objectivity a "colorblindness," something that he personally cannot any longer afford. People tell him he is no longer objective because he is an advocate, but objectivity, he countered, is for someone who has nothing to lose.

Vargas founded the nonprofit Define American as a vehicle to elevate the conversation around immigration through storytelling, and thus far he has produced and directed two documentaries. The first, *Documented*, aired on CNN in 2014 and tells the story of Vargas's undocumented experience. The second, *White People*, is an Emmy-nominated television special that aired on MTV in 2015. Vargas showed film clips from recent projects.

This lively town hall wrapped up with questions from the audience. For more about Vargas's visit to UO, and to watch a film clip of another presentation he made while on campus, go to: <https://waynemorsecenter.uoregon.edu/jose-antonio-vargas-define-american-event-oct-24-2017/> ■

—reported by Alice Evans, CLLAS newsletter editor



Left: Haitians outside breakfast location in downtown Tijuana / photo by Harry Mattison. • Middle: Casa del Migrante shelter. • Right: Brenda Garcia Millan holds a Haitian child.

Contemporary Displacement Patterns and Responses: Haitians at the U.S.-Mexico Border

by Brenda Garcia Millan, Tinker Grantee; Graduate Teaching Fellow, Department of International Studies

Between May and December 2016, about 15,000 to 20,000 people from Haiti, along with other nationalities, arrived at the border town of Tijuana, Mexico, intending to seek asylum in the United States. This was an unusually high number. As months passed and more people arrived, U.S. immigration authorities granted few asylum interviews, and migrant shelters in Tijuana were running out of capacity to provide assistance to the thousands of people stranded there. Meanwhile, local and state authorities in Tijuana tried to establish dialogue with the Mexican federal government, which was allowing the entry of Haitians into Mexico through its southern border in Tapachula, Chiapas.

The massive arrival of Haitian people at the U.S.-Mexico border is an illustration of “crisis migration.” According to Georgetown University and Oxford scholars, crisis migration is a concept that identifies migration as a response to a series of crises which can be political, social, economic, and environmental. Haitian people arrived in Tijuana following Brazil’s 2015 political and economic crisis. Prior to this event, an estimated 80,000 Haitians had migrated to Brazil after the catastrophic earthquake that hit Port-au-Prince in January 2010. As Brazil could no longer offer opportunities and protection to Haitian refugees, thousands decided to come to the United States with hopes of receiving asylum or Temporary Protection Status (TPS). TPS had been established in 2011 by President Obama, who granted this protection to more than 58,000 undocumented Haitians in the U.S. However, rather than finding protection, the majority of Haitians who arrived at the U.S.-Mexico border in 2016 encountered the three axes of coercive bor-

der enforcement: detention, incarceration, and deportation.

As these events unfolded, I was volunteering at the Catholic-based migrant shelter Casa del Migrante Tijuana, which had typically been a safe space for deportees and migrants looking for “the American Dream.” That summer, however, Casa del Migrante became a hub for people escaping from a series of crises, including extreme poverty, drug-related violence, and natural disasters, among others. During this time, I observed the different issues surrounding the processes of contemporary displacement, including the massive mobilization of people and the intervention of states and non-governmental organizations (NGOs).

In witnessing some of these processes, I became interested in the issues that triggered the Haitian diaspora and the different responses to this case from governmental actors and NGOs. During my volunteer time at Casa del Migrante (July–September 2016), I observed how NGOs in a city located in a developing country struggled to manage the unexpected arrival of international asylum seekers. As the only volunteer who spoke French, I spent most of my time conducting entry surveys with Haitians who were received at the migrant shelter. Based on these surveys, I determined that the Haitian diaspora was the result of the convergence of economic deprivation, natural disasters, and political instability in the Western Hemisphere’s poorest country. In short, the displacement of Haitian people across the Americas is a current example of what I previously described as crisis migration.

In May 2017, I was awarded a Tinker Field Research Grant, which helped me advance my study in Tijuana. Between

June and July 2017, I interviewed NGO leaders, including the directors of Casa del Migrante and Tijuana’s Binational Center of Human Rights, as well as the director of Grupo Beta, which is a migrant rescue agency established by the Mexican Institute of Migration. Aside from interviews, I spent more time at Casa del Migrante, the U.S.-Mexico border, and in downtown Tijuana, where I conducted participant observation. Through my observations and interactions with different people, including U.S. customs and border protection (CBP) agents, I found out that the international community’s responses to asylum seekers are often influenced by the intersection between politics and power.

At the end of my investigation, I concluded that while there is a greater need of humanitarian assistance such as shelters and volunteers, current displacement trends cannot be addressed or solved by humanitarian actors only. Because of the failure of governments and international institutions to recognize the contemporary drivers of forced migration, there is a persistent lack of durable solutions. Contemporary population displacement like the present Haitian diaspora needs to be addressed as a complex issue of crisis migration. Failure to address this complexity results in ineffective responses that not only endanger the lives of displaced people, but create stigma and invalidate their reasons to seek asylum. ■

—Brenda Garcia Millan is a graduate student in the UO Department of International Studies. She was born in Tijuana, Mexico, and grew up in San Diego, California. Brenda has a B.A. in International Security and Conflict Resolution and a French language minor from San Diego State University.



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CENTER FOR LATINO/A AND LATIN AMERICAN STUDIES

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CLLAS Notes

CLLAS Notes is published by the Center for Latino/a and Latin American Studies. For more information, call (541) 346-5286, or visit: <http://cllas.uoregon.edu>

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To book the Latino Roots traveling exhibit, provide feedback, or brainstorm ideas about how you or your organization can utilize the project, please contact Latino Roots Project Coordinator Tamara LeRoy at cllas@uoregon.edu.

CLLAS Event Calendar

Most events take place on the UO campus. For more listings, go online: <http://cllas.uoregon.edu>

Winter Quarter 2018

- **January: CLLAS Graduate Student Grant Proposal Writing / Tinker info Workshop**, led by Gabriela Martínez, Hendricks Hall, Room 330.
- **1/24 CLLAS Graduate Research Series.** “Gender, Displacement & Cultural Production in Latin America,” with Brenda Garcia Millan, Eli Portella, Javier Velasco, and Yosa Vidal-Collados. 1:30-4:30. Browsing Room, Knight Library.
- **2/9 Deadline for Graduate Student Research Grant Proposals**, Noon.
- **3/1 CLLAS Research Series: Faculty Collaboration.** 3:30-5:00. Straub Hall, Room 254.
- **3/8 CLLAS Symposium:** “Justice Across Borders: Gender, Race and Migration.” Browsing Room, Knight Library.

Spring Quarter 2018

- **CLLAS Faculty/Collaboration Grant Info Session**, led by Gabriela Martínez. Details TBD.
- **4/18 CLLAS Graduate Research Series.** “LatinX & Latin American Studies Intersections: Migration, Indigeneity & Belonging,” with Katie Warden, Angel Dorantes, Nagore Sedano, Emily Masucci, Timothy Herrera, and Evan Shenkin. 1:30-4:30. Browsing Room, Knight Library.

“Justice Across Borders: Gender, Race, and Migration in the Americas” CLLAS SYMPOSIUM

March 8, 2018 • Knight Library, Browsing Room • 1501 Kincaid St.

KEYNOTE ADDRESS

“New Directions in Latinx and Latin American Studies: Archipelagos Across the Caribbean and the Pacific,” Yolanda Martinez-San Miguel

PANELS

- Race, Ethnicity and Diasporas
- Women and Gender in Latin America and U.S. Latinx communities
- Environmental Justice in the Americas

ROUNDTABLE

“Art, Migration, and Political Activism: Caribbean and Pacific Islander Migrants in the Pacific”

PUBLIC READING

“Queer Latinxs Imagining Belonging,” Ana-Maurine Lara, *Kohnjer Woman*

PLENARY SESSION

“Latinx Communities: Questions, Challenges, and Transformations”

LIGHT DINNER/RECEPTION

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<http://cllas.uoregon.edu/2018-symposium/>

photo of Santiago de Cuba / courtesy of Alai Reyes-Santos