

Clas Notes

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CLLAS

CENTER FOR
LATINO/A & LATIN
AMERICAN STUDIES



INTERIM DIRECTOR'S LETTER

Dear CLLAS Friends and Affiliates,

It has been both a pleasure and a privilege to serve as interim director of CLLAS for the last six months. I have had the opportunity to interact with staff, colleagues, community members, students, and administrators, and to confirm what I already knew: CLLAS has become one of the most vibrant research centers on campus and one of the prime Latinx and Latin American centers in the country. The effort and commitment on the part of our staff and affiliated faculty is admirable, and that has certainly made my job both easier and more enjoyable.

During these two terms we have organized or cosponsored numerous activities, the details of which will be found elsewhere in this newsletter and on our website. They have attracted a great deal of interest among students, faculty, and community members, and have enhanced our visibility on and off campus. We have continued to support and disseminate the work of faculty and graduate students through various grant competitions and grantee presentations. And we have also been addressing institutional issues, trying to make sure that CLLAS is given the attention and the resources it needs to fulfill its mission to the best of its capacity under the current and challenging budgetary and institutional circumstances that the UO is facing.

Over the next two years, CLLAS will launch a series of initiatives and events under the theme "The Politics of Language in the Americas." We invite all of you to participate in the implementation of this two-year program and to help us make it a big success. I want to thank our colleagues Monique Balbuena, Audrey Lucero, and Gabriela Pérez Báez for agreeing to serve on the committee in charge of implementing the two-year theme. See more at: clas.uoregon.edu/2019-21-theme.

CLLAS is about to celebrate its 10th anniversary. Looking back at this decade we should be very proud of what has been accomplished despite the usually inadequate financial resources. More importantly, however, is to look forward and renew our commitment to promote first-rate scholarship, to put Latinx and Latin American studies in conversation, and to bring much closer together the various constituents our center aims to serve, i.e., scholars, students, and the community at large.

I want to close by thanking all of you for your support, our executive board for their commitment and advice, our CLLAS staff (Eli Meyer, Feather Crawford, Alice Evans, and Christine Waite) for their terrific work, and Gabriela Martínez for her leadership and vision.

*Carlos Aguirre, CLLAS Interim Director
Professor, Department of History*

Judge Yassmin Barrios speaks at the UO / photo by Jack Liu.



"Justice and Reparation in Guatemala"

Guatemalan Judge Yassmin Barrios delivered a lecture on the UO campus

CLLAS hosted Guatemalan Judge Yassmin Barrios for the Inaugural Lecture in Latinx and Latin American Studies on March 5. This will be an annual event that seeks to bring to campus prominent scholars, artists, public intellectuals, and activists whose work exemplifies the values and mission of our center.

Judge Barrios is a strong advocate for justice and human rights in Guatemala. Currently the president of one of Guatemala's two High Risk Crime Tribunals, she was the presiding judge in the prominent case against former dictator General Efraín Ríos Montt that concluded with his conviction for genocide against the indigenous Ixil Mayans of Guatemala. It was the first time a former head of state was tried for genocide in his home country.

Judge Barrios has been the recipient of numerous national and international awards, including the 2014 US Department of State's "International Women of Courage Award" that recognized "emerging women leaders worldwide for championing human rights, women's equality, and social progress" and the New York-based Train Foundation's 16th annual Civil Courage Prize that recognized her, in 2016, for her "steadfast resistance to evil at great personal risk."

Yvette M. Alex-Assensoh, vice president for equity and inclusion, offered brief remarks

about the importance of both CLLAS's mission and the lecture series, and welcomed our distinguished speaker. CLLAS director Gabriela Martínez introduced Judge Barrios and highlighted her extraordinary trajectory in defense of human rights in Guatemala.

In her presentation, entitled "Justice and Reparation in Guatemala: Challenges and Possibilities," Judge Barrios offered an account of two of the most conspicuous cases heard over the last few years by the High Risk Crime Tribunal over which she presides: the trial of former dictator Efraín Ríos Montt for crimes of genocide against the Ixil peoples of Guatemala, and the trial of several army members for sexual abuse and slavery inflicted upon indigenous women at the Sepur Zarco military base.

Judge Barrios offered a summary of the evidence presented in both cases, highlighting the testimony of victims and experts. She emphasized in particular the courage showed by indigenous women, who overcame fear, trauma, and threats to offer their personal accounts of the atrocities committed to them, their families, and their communities. Judge Barrios then elaborated on the legal rationale behind the convictions issued in both cases, and concluded by underlining the importance of bringing together victims, relatives, attorneys, prosecutors, and judges to make sure that impunity does not prevail and justice and reparation are delivered to the people of Guatemala who suffered from massive human rights violations.

A lively Q&A session ensued, after which CLLAS presented Judge Barrios a plaque as a testimony of our gratitude and admiration for her work. Close to 150 people attended this event, including faculty, undergraduate and graduate students, and community members from Eugene, Springfield, Cottage Grove, and other surrounding areas.

Earlier that day, Judge Barrios visited assistant professor of Spanish Lanie Millar's class and engaged in conversation with students about the war and genocide in Guatemala and the role that the justice system is playing, despite all sorts of obstacles, in overcoming decades of silence and impunity regarding human rights abuses.

This was, by all accounts, an extraordinary visit. Judge Barrios's presentations helped foster several of the University of Oregon's priority goals, including the promotion of an excellent educational experience, supporting diversity, and fostering awareness about international issues. ■

—reported by Carlos Aguirre, Professor, Department of History, and Interim Director, CLLAS.

CLLAS EVENT UPDATES

—by Feather Crawford, CLLAS Event Planner @ Program Manager

CLLAS Town Hall with Mae Ngai: “Citizenship and Denaturalization in the Era of US Nationalism”

A CLLAS Town Hall with Mae Ngai held January 17 on the UO campus drew more than 110 students, faculty, staff, and community members. Dr. Ngai, the Lung Family Professor of Asian American Studies and professor of history at Columbia University, was at UO as the 2018-2019 Wayne Morse Center Chair. Rocío Zambrana, an associate professor in the UO Department of Philosophy, moderated the town hall, engaging Dr. Ngai in a discussion of the forces shaping policy, politics, and everyday life at the US-Mexican border and beyond.



Mae Ngai

Discussion began with an analysis of the construction of race in naturalization laws that developed out of the explicit racialization of the Chinese Exclusion Acts of the late nineteenth century. Dr. Ngai unpacked the relationship between racialization, naturalization, and deportation in the history of the US-Mexican border. The National Immigration Act of 1924 that restricted immigration based on national origins and race did not apply to Mexican immigrants, who were not subject to the same racialized quota restrictions because they were considered white to justify citizenship under the Treaty of Guadalupe Hidalgo. Instead, Mexican immigration to the US was restricted in other ways and ultimately criminalized, laying the foundation for our modern-day deportation system. This process, occurring at a border open to Mexican immigrants because of their legal claim to whiteness, was complex, often violent, and explicitly racist. Dr. Ngai argued that as a result, Mexican migrants are now considered by many in the US as inherently unlawful.

After laying the historical foundation, Dr. Ngai discussed more recent deportation policies. Under the Obama administration, ICE detained and deported immigrants according to priorities: DACA recipients were low priorities, while immigrants charged with crimes and border-crossings were high priorities. The Trump administration eliminated priorities and instituted a zero-tolerance policy. This has resulted in ICE detaining and deporting people in the interior of the US and targeting law-abiding and previously protected immigrant communities. Dr. Ngai finished her conversation with town hall participants by discussing the significance of sanctuary status for states. Under the 10th Amendment to the US Constitution, the federal government cannot coerce states to enforce federal law. As detention and deportation are enabled by and reliant upon information-sharing technologies between local law enforcement and ICE, the resistance of sanctuary states is indeed significant. ■

“Why Are the Migrants Fleeing Honduras?”

Historian Dana Frank sheds light on a complicated crisis

Dana Frank is an expert on Honduran migration to the United States. An emerita professor from the University of California, Santa Cruz, she is often interviewed by national and international media and has been called to testify before the US House of Representatives, the California Assembly, and the Canadian Parliament. With the Honduran migrant crisis making headlines almost daily, her topic “Why Are the Migrants Fleeing Honduras?” was right on target for many campus and community members hungry for knowledge of a politically charged humanitarian crisis. She spoke to a packed house at Knight Library Browsing Room on April 10.



Dana Frank

Frank began her presentation by sharing the analysis central to her recent book, *The Long Honduran Night: Resistance, Terror, and the United States in the Aftermath of the Coup* (2018), which examines Honduras since the 2009 coup that deposed democratically-elected president Manuel Zelaya. Her presentation helped her listeners understand the root causes of violence, corruption, and impunity driving the immigrant caravans of Hondurans leaving for the United States.

Frank mapped out a web of corrupt networks linking Honduran police and

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OUR MISSION

The Center for Latino/a and Latin American Studies serves as a hub for interdisciplinary and collaborative research and creative work focusing on the study of Latin America and U.S. Latino/a populations. CLLAS uses a hemispheric framework placing the state of Oregon in conversation with the Americas. CLLAS cultivates intellectual community, student outreach, and the production of knowledge through its integration of research, student experiential learning, and community engagement. CLLAS offers robust programming connecting the university with questions affecting Latino/a and Latin American populations in Oregon and the Americas at large. The center serves as an integral part of the UO's strategy to recruit, retain, and foster relationships within a diverse and energized group of students, faculty, staff, and community members.

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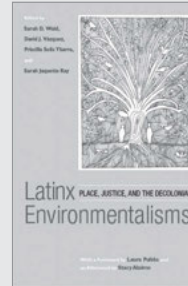
UNIVERSITY OF OREGON

Recent Books & Film in Latino/a & Latin American Studies

La Serenata. A film written by Ernesto Javier Martínez; directed by Adelina Anthony (Aderisa Productions & Rebozo Boy Productions, 2019). Two parents struggle with their beloved Mexican musical tradition when their son requests a love song for another boy. A related book *When We Love Someone We Sing To Them/Cuando Amamos Cantamos* was published in 2018 by Reflection Press.



Latinx Environmentalisms: Place, Justice, and the Decolonial. Edited by Sarah D. Wald, David J. Vazquez, Priscilla S. Ybarra, and Sarah J. Ray (Temple University Press, due November 2019). “The whiteness of mainstream environmentalism often fails to account for the richness and variety of Latinx environmental thought. Building on insights of environmental justice scholarship as well as critical race and ethnic studies, the editors and contributors to *Latinx Environmentalisms* map the ways Latinx cultural texts integrate environmental concerns with questions of social and political justice.



Best Laid Plans. A satirical novella written by Amalia Gladhart. (*The Fantasist*, February 2019, Issue #9—online and e-book, thefantasistmag.com/best-laid-plans). A UO professor of Spanish in the Department of Romance Languages, Amalia Gladhart is also a writer and translator. Her short fiction has appeared in *Saranac Review*, *Cordella Magazine*, *Stonecrop*, *Eleven Eleven*, *Atticus Review*, and elsewhere.



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: cllas.uoregon.edu/research/journal-articles-2

NALAC awards artist grant to Ernesto Martínez
Ernesto Javier Martínez was awarded a \$5,000 NFA Artist Grant from the National Association of Latino Arts and Cultures (NALAC). An associate professor in the UO Department of Ethnic Studies, Martínez is one of 43 grantees from among 400 applicants to be selected for the 13th cycle of the NALAC Fund for the Arts grant program.

Martínez received the grant “to support the continuation of the Femeniños project, a children’s book and short film series highlighting the experiences of queer Latino/x boys and the families who bear witness to their lives.”

Ana Lara receives a 2019 Oregon Literary Fellowship in fiction
UO assistant professor Ana-Maurine Lara, Department of Anthropology, is the recipient of a 2019 Oregon Literary Fellowship in the category of fiction. Oregon Literary Arts said their out-of-state judges spent several months evaluating the 400+ applications they received, and selected thirteen writers and two publishers to receive grants of \$3,500 each.

Gabriela Pérez Báez awarded NEH grant to protect indigenous languages
Gabriela Pérez Báez, an assistant professor in the UO’s linguistics department and director of its new Language Revitalization Lab, also serves as co-director for the National Breath of Life Archival Institute for Indigenous Languages and works with the UO’s Northwest Indian Language Institute, known as NILI.

The institute’s efforts are being recognized with the announcement earlier in the fall that the National Breath of Life, of which the institute is a partner, has received support through a \$311,000 grant from the National Endowment for the Humanities. The grant was awarded to Daryl Baldwin, director of the Myaamia Center at Miami University, and Pérez Báez. —excerpted from *Around the O*

National Park Service unit honors Stephanie Wood
Stephanie Wood, research associate in the College of Education and studio instructor for the Jordan Schnitzer Museum of Art, received the Outstanding Partner Award from a unit of the National Park Service called the Lewis and Clark National Historic Trail. Wood is the UO’s principal investigator in the project Honoring Tribal Legacies, which aims to include indigenous perspectives in the classroom. ■

Lynn Stephen completes her tenure as LASA President (2018-2019)

CLLAS founding director and UO professor of anthropology Lynn Stephen is about to complete her tenure as president of the Latin American Studies Association (LASA), the largest organization in the world of scholars working on Latin America. Her election by thousands of LASA members represented a well-deserved recognition of her long and distinguished trajectory as a scholar, public intellectual, activist, and institution-builder.

Lynn Stephen / photo by Jack Liu.



As president of LASA Lynn has done an extraordinary job leading a team that, among other things, organized the 2019 annual congress in Boston. Under the theme “Justice and Inclusion,” it will bring together more than 5,000 participants during four days of panels, workshops, lectures, film screenings, and other activities. In addition, Lynn has overseen the organization of ten Presidential Sessions at the LASA Congress,

the formation of numerous Prize Committees, the work of several task forces, and the LASA responses to numerous and pressing institutional and societal challenges such as equity and inclusion, sexual and other forms of harassment, threats to academic and civic freedoms, and discrimination against immigrant populations. During her presidency, LASA has issued at least 18 statements addressing many of those challenges and has deepened its commitment to defending human rights in the Americas.

One of the most important initiatives that Lynn has successfully implemented during her presidency has been the establishment, for the first time in LASA history, of an anti-harassment policy and set of guidelines. The goal has been to make sure that LASA offers a safe and welcoming environment for all participants, free from harassment based on age, race, ethnicity, national origin, religion, language, sexual orientation, gender identity or gender expression, disability, health conditions, socioeconomic status, marital status, domestic status, or parental status. LASA will become a much safer and more inclusive institution, thanks to Lynn’s vision and commitment, as well as to the team of experts that worked with her.

CLLAS proudly expresses to Lynn its recognition and gratitude for all her work as LASA president. Her exemplary commitment to Latinx and Latin American peoples and her tireless efforts towards justice and inclusion are an inspiration for all of us.

Gracias, Lynn! ■

Sounds of Power Peruvian colonial pipe organs in the interplay of cultures

by Natascha Reich, Tinker Grantee; PhD candidate, School of Music and Dance

In colonial Peru, the Spanish crown relied on religious orders, most notably Dominicans, Franciscans, and Jesuits, for facilitating and advancing processes of colonization. My research deals with the historical interactions between Spanish missionaries and indigenous people in the Peruvian Andes, and investigates how these interactions influenced local power relationships. As an ethnomusicologist, I explore the vehicles that seventeenth-century Andeans used for reclaiming part of their authority by looking at the material remains of missionary music culture. I am seeking to answer the question how native Andeans managed to retain and express their own identity within the new Christian framework, and how this could possibly fit into a broader political agenda of passive resistance.

Previously conducted research has led me to the Peruvian *Valle de Colca*, where Franciscans were in charge over the so-called *reducciones* in the seventeenth century. The missionizing tactics of the monks included preaching in Quechua and adapting Christian customs to native *Collagua* traditions, in order to ensure easier acceptance of the Christian belief. The pipe organs in the churches of the Colca Valley, the only material evidence of colonial music culture still present in the Valley today, show particular sonic, material, and stylistic characteristics that could help explain the way indigenous people reacted to the new imposed culture. I theorize that these particular Andean features in the organs could be interpreted as evidences of hybridity in Harvard scholar Homi K. Bhabha's sense, thus as devices for intervening in the exercise of authority.

To place my findings in their proper historical context, I decided to travel to the *Archivo Histórico San Francisco de Lima*. The archive, founded in the eighteenth century, currently houses the worldwide second largest



Organ in the church of San Juan Bautista, Sibayo (Peru).

collection (after Mexico City) for documents related to the Franciscan Order in South America. Thanks to the financial support of the Tinker Field Research Grant, I was able to spend a full month (Nov. 25 – Dec. 23, 2018) in Lima to work in the archive, searching, reading, transcribing and translating relevant documents.

My research activities during this trip can be divided into two main groups: First, categorizing the existing documents according to their usefulness and potential relevance for my research; second, looking into specific kinds of documents. The latter included three kinds of evidence:

- collections of administrative documents and correspondence like Royal decrees, Papal bulls, letters, petitions etc.
- unique single documents, like a book of sermons to be used in the missions (dating from the nineteenth century, but containing older sermons as well) and a "History of the Franciscans in Peru" written in the eighteenth century by a Franciscan monk
- sheet music, especially for organ and other keyboard instruments.

The insights I gained were mostly of a different nature than I had anticipated. I had hoped to find documents about the installation and presence of Franciscans in the Colca Valley, about their policies in the *reducciones/doctrinas*, and about their general music policy or their use of art and music as a tool for Christianization. However, so far, I have not been able to find any information specifically pertaining to the Colca Valley among the vast quantities of (mostly uncategorized) documents in the archive. Also, the few examples of organ sheet music present in the archive does not match the technical specifications (keyboard range etc.) of the organs in missionary villages and therefore seems not to have been composed for them. Instead however, I found pieces of information that let me infer the general view of Franciscans in the sixteenth to eighteenth centuries on indigenous people in Peru and

their cultural practices. I was surprised to find a much more dismissive attitude towards indigenous practices than I would have assumed based on secondary readings and on ethnographic fieldwork I conducted so far. The narrative I was previously presented with was one of kind and understanding monks, who showed interest and respect for the native population and its culture. My research in the Franciscan Archive in Lima though evidences a different attitude, one that regards indigenous people as wild "savages," who were to be thankful to the Franciscans for freeing them from their "sinful" practices. The anonymous writer of the "History of the Franciscans in Peru" even starts his account with a praise of Franciscan missionaries, without whom, he explains, the "conquering of Peru" would not have been possible. Thus, the power relationships that I base my thesis on seem to have had a clearly articulated (colonial-)political component. Furthermore, they appear to have been addressed by the Franciscans very explicitly, even towards the indigenous population. Some of the sermons in the above-mentioned collection for missionary use contain very clear language about the lower status of non-Christians. They position the Franciscans as messengers of a God that was well-meaning in general, but able to punish "bad heathens."

My intention is to publish my dissertation as a book after completion of my doctoral program. Through connections with the Peruvian ministry of culture, I am also planning on sharing results of my research in Peru. I hope that my work will raise awareness about colonial pipe organs in Peru, and thereby will contribute to preserving those instruments, which are valuable historical artifacts and testimonials of complex cultural interactions and power processes. Currently, lack of awareness, knowledge, and financial resources cause the instruments to deteriorate quickly, taking with them an important part of their culture's history. Ideally, I hope to achieve protected status for the still existing exemplars of this type of pipe organ, like a placement on the UNESCO Cultural Heritage list or a comparable protective measure. ■

Responses to Gendered Violence A Comparative Case Study of Costa Rica and Guatemala

by Caitlin O'Quinn, Tinker Grantee; PhD candidate, Department of Political Science

My research examines responses to violence against women (VAW) with a focus on top-down laws and on-the-ground prevention strategies. I am currently exploring why a country like Guatemala, with fewer resources, lower capacity, and a troubling history of state-sanctioned violence against

GRADUATE RESEARCH, cont. on next page



One of the 37 volumes of randomly bound together administrative documents from 1570-1800.



Sign for a women's weaving cooperative in San Juan la Laguna.

GRADUATE RESEARCH, cont. from page 4

women, implemented more comprehensive institutional measures to address VAW than other countries like Costa Rica, which have initial conditions that were seemingly more favorable to wide-ranging reforms. I previously conducted field research for my master's thesis project in Costa Rica where I interviewed women at cooperatives throughout the country. In my conversations with them, very often the theme of discrimination and violence with impunity was discussed by these women. This led me to explore further the legal responses to VAW enacted by the Costa Rican state and to ask why the country did not have more comprehensive laws like those in Guatemala. For this current project, funded by the Tinker Grant, I was able to travel to Guatemala to learn more about the Guatemalan state responses to VAW as well. I was particularly interested in Guatemala's progressive and comprehensive Femicide law passed in 2008 and I wanted to study how women's justice organizations are using this law on the ground.

To understand more about this, I conducted interviews and observations at five large women's justice organizations in Guatemala City. I also observed proceedings at the specialized femicide courts and interviewed a lawyer who works there. Additionally, I interviewed and observed programming at two smaller, grassroots organizations working on the prevention of VAW (one in Guatemala City and one in a rural municipality). Through these interviews and observations, I was better able to get a sense of what particular work is being done to combat the violence so many women in Guatemala experience. I also learned more about the limitations of the law as described and experienced by these organizations, and I was inspired by organizations that are working tirelessly to change gender norms and prevent violence from occurring in the first place. In particular, one organization was teaching 10-week seminars called Hombres Contra Femicidio (Men against Femicide) to youth and adults / male and female in public schools and at the university. I was able to

observe the final class in the series at the university, and afterward I asked one participant what the most important thing he learned was. He told me:

I recognize the importance of women in our environment, however, unconsciously I acted in a way that is offensive to them. Each time I received the modules of the course, I recognized that every day I practiced machismo; on the street, at work, and even at home. I did not recognize it until I became aware, and women really deserve the support of a man who values them, who respects their rights and does not abuse their trust. I think the organization for implementing these courses as they are necessary to raise awareness in men. We love women, but we hurt them a lot. We must respect their space, their rights and support them in every activity they have, whether at home, on the street, or at work.

Another organization is doing critical work with rural, indigenous women and girls, conducting six-month and year-long workshops covering topics such as: human rights/women's rights, financial literacy, reproductive health and family planning, delaying marriage and staying in school, and awareness raising about violence and legal options. This organization also trains community leaders, local judges, police, and service providers about the Femicide law, the cycle of violence, and how to handle cases of VAW without revictimizing survivors. Additionally, they provide free legal support to women who decide to pursue that option, accompanying them through the entire legal process. I heard many times from the organization's staff and from the women and girls who participate in the programs how important this organization is to them and the community. One participant I interviewed told me,

Through coming to trainings I started to feel better because I was able to talk with other women. For the first time I understood that I had rights and I learned that I have value as a woman.

This field experience in Guatemala was incredibly insightful and served as the continuation of my master's project as well as the starting point for my current PhD work.



Women from the weaving cooperative where the author learned about their backstrap weaving technique.

The research I conducted in Guatemala was very important in informing my larger dissertation project, which will entail an in-depth comparison of Costa Rica and Guatemala in regard to their responses to violence against women. Thanks to the Tinker grant, I was able to conduct this pre-dissertation field research in Guatemala which served as an extremely important opportunity to better understand the situation on the ground for women, and better understand what organizations are doing to implement the 2008 Femicide law and ensure survivors have better access to justice. It also allowed me to observe some of the crucial and progressive work being done to try to prevent violence from occurring in the first place, and I was able to establish critical contacts in the country, which will benefit me tremendously when I go back to do further research in the country. ■

**Environmental Justice and the Local Effects of Glacier Melt
A Case Study in the Peruvian Cordillera Huayhuash**

by Holly Moulton, Tinker grantee; PhD candidate, Environmental Studies Program

My field research focused on communities in the Cordillera Huayhuash, a highly glaciated mountain range in the Central Peruvian Andes—which contains 70 percent of the world's tropical glaciers. The Cordillera Huayhuash is home to 20,000 people concentrated in nine main rural towns. It is a microcosm of larger social and environmental issues playing out across Peru and Latin America, including mining, conservation, rural development, indigenous rights and climate change concerns. For my dissertation, I hoped to use the Cordillera Huayhuash as a case study to understand how adaptations to glacier melt—in particular, the cascading social, environmental and hydrological effects of glacier recession—affect the equitable distribution of resources and spawn social justice concerns.

In order to lay groundwork for future research, I conducted initial field work in the Cordillera Huayhuash in August 2018 to establish connections with a variety of community members and document the lived experiences of glacier melt in the region. Through my research, the primary questions I sought to answer were: what are the effects of glacier melt on the livelihoods of downstream, rural communities in the Cordillera Huayhuash, and what community-based or externally-supported adaptation measures are already underway? In order to address these questions, I planned to spend one week circumnavigating the Huayhuash range to understand the physical and social dynamics of the broader region, five days interviewing residents of the Pocpa and Llamac communities, and three to five days before and after the

GRADUATE RESEARCH, cont. on next page



The Cordillera Huayhuash in the Central Peruvian Andes contains 70 percent of the world's tropical glaciers / photo by Holly Moulton.

GRADUATE RESEARCH, cont. from page 5

trip interviewing glaciologists, national park officials, and non-governmental organization (NGO) representatives in the urban center of Huaraz. There were some changes to the itinerary that I actually conducted based on changing conditions on the ground and some unforeseen circumstances.

The Tinker Field Research Grant was designed to help me accomplish the following specific pre-dissertation goals: 1) Determine and aggregate the principal glacier-melt related concerns of 10 community members in Pocpa and Llamac, two of the more accessible communities in the Huayhuash, so as to create a more inclusive and locally relevant dissertation project; 2) interview a local tour guide, representatives from the Peruvian National Park (SERNANP) and Glaciology and Water Resources (UGRH) offices in order to understand technical and professional perspectives of glacier melt in the Huayhuash; 3) document initial observations of key glacier melt-related social, physical and environmental changes deemed significant by local communities, guides and experts, in order to establish a spatial baseline for my future field work.

Previous research opportunities in the region allowed me to build a base of knowledge for this project, and to establish the appropriate connections, experiences, and contextual understandings to deploy Tinker Summer Grant research.

During summer 2019, I informally interviewed ten people for the project. I adapted my original plan and focused on people in the town of Chiquian, which is the largest city in the Ancash region of the Huayhuash and the major first-entry point for individuals entering the range from Ancash. Chiquian formed the geographic basis of my interviews. This change resulted from unforeseen circumstances that prohibited me from circumnavigating the range.

In Chiquian, I stayed with friends of a photographer who has spent decades in the region. He connected me to the owner of a local hostel, who also happened to be running for local office, and was heavily involved in community

organizing and affairs. Manuel provided invaluable information about some of the key issues in the region, including water infrastructure and sanitation, and was able to point me towards several people to speak with in town about my research. These people included a local guide named Joel, who is one of the few guides based in Chiquian (rather than Huaraz) who frequently brings tourists into the range. As a result of his years of experience, I was able to get a good sense of the observed changes in ice, water cycles, agriculture, and tourism in the area, from the perspective of someone who grew up at the edge of the mountain range. Additionally, I interviewed several small business owners and a family, who I ended up staying with and eating meals with everyday.

Through my interviews, I was able to locate the correct office to gather demographic information for the region. Although there is a municipal government center in Chiquian, many of the necessary records are actually held in Huaraz, since demographic information is gathered at the regional level. The interviews also furnished valuable information about livelihoods, local cultures, and history.



Village scene / photo by Holly Moulton.

This was augmented by the fact that elections were occurring in October of this year, meaning that most people of the town were talking about items that were critical for candidates to address in the upcoming election. I was able to stop by the local electoral office and gather lists of the candidates and the key issues they were hoping to address. Moreover, I collected informal information about livelihoods in the region, and was able to corroborate this by talking with a variety of small business owners (including bus operators, restaurant owners, farmers, and hotel owners). Combined with information that I received from talking to Timothy Norris, who conducted his doctoral research in the region and started a mapping business in the Huayhuash range, I was able to gather all of the

demographic, cultural, and historical data that I needed for this stage of research.

I conducted interviews with local guides in Huaraz, Pocpa, and Chiquian. The interviews yielded interesting place-specific information that highlighted the differences in perceived and measured environmental changes between the Cordillera Blanca and the Huayhuash, and between different geographic regions in the Huayhuash.

Despite the fact that my itinerary changed, I was able to cobble together the maps and data that I needed regarding the physical and environmental features of the region, as well as the town locations. I was able to do this by traveling to Chiquian, Pocpa, and Llamac, and sourcing as many different maps from guides, scientists, tourists, and local businesses as possible. I hope to look at the differences between these maps to glean different types of data (i.e. agricultural vs. glaciological information) based on the map authors.

I was able to speak with the former head of SERNANP and various ANA and UGRH representatives while in Huaraz. They provided key documents about the Cordillera Huayhuash, pointed me towards sources for the additional documentation that I needed, and provided their perspective on the social and physical effects of climate change on glaciers, water, and society.

One of the most important findings from this research was actually something that I did not, in fact, find: the voices of women in the region. I realized that almost all of the dialogues that I was having with scientists, local government officials, and business owners were with men. This contrasts with the informal conversations that I had with women in “care” positions, such as the family that fed me delicious meals every day in Chiquian and was sad to see me go, and the woman working on the bus from Huaraz to the Huayhuash who talked to me extensively and provided me with directions and contacts for when I arrived in the area. The voices of women were often “relegated” to informal or day-to-day conversations, whereas men in positions of power were willing to talk about projects they were a part of or how their career is connected to larger issues of environmental change. This, again, was perhaps the most important observation that surfaced from my field notes.

Above all, people in communities in the Cordillera Huayhuash did not seem deeply perturbed by melting glaciers and changing hydrological conditions. Actually, many of the tourists that I spoke with told me that there appeared to be plentiful water, and few interviewees spoke of absolute water scarcity. What they did talk about was a lack of clean and efficient water infrastructure, as well as contamination from local mining operations. These were frequently mentioned above and

GRADUATE RESEARCH, cont. on next page



PHOTOS *Above:* Ed Wolf interviews Guarayo guitarist Juan Bautista in Urubichá. • *Right:* Derrick Hindery films Guarayo musicians at the cábildo in Salvatierra.



Guarayo language for many of the songs. It was just that this repertoire was not necessarily being sung as much anymore. In fact, the songs that the researchers were able to elicit from a few of the older musicians even included Guarayo words that had fallen into disuse. Some of these lyrics also referenced the local flora and fauna, that when coupled with Guarayo mythology, began to suggest additional research directions for learning about local worldview.

Things were not as expected in the implementation of the managed logging plans either. Local Guarayo leaders took the researchers on a tour of the territory, pointing out how illegal logging and cultivation of cash crops by the third party intruders were undermining the previously lauded plans. The growing demand for timber, both domestically and internationally, has created some tension within the community, which has become increasingly dependent upon the fees the logging industry pays for the use of the land. While these distributions help offset the limited employment opportunities in Urubichá, a few individuals try to earn additional income by “selling” their share of the land to outsiders or working as agricultural laborers for those outsiders, both of which are illegal. Despite these challenges to the well-being of the Guarayo territory, Hindery and Wolf did encounter Guarayo artisans who were producing local goods sustainably as well as leaders who were looking to curb illegal deforestation and to diversify their sources of income.

Hindery and Wolf also tried to be supportive of the community during their short trip. Wolf gave a series of introductory lectures on ethnomusicology to the teachers of the local music institute. Hindery used his skills as a geographer to help map the locations of the illegal deforestation. Both left copies of their research footage with local participants so the community could keep their own archive of their visit. UO’s School of Music and Dance also donated a piccolo to the Urubichá Music Institute. Although their time in the Guarayo territory was limited, the researchers were able to lay the grounds for future collaborative research, and they were grateful to CLLAS for making the trip possible. ■

STRUGGLING with SUSTAINABILITY

Guarayo Cultural and Environmental Management Challenges

At the confluence of Bolivia’s Amazon and Chiquitano Forests, the town of Urubichá boasts an internationally renowned orchestra, children’s choir and music school—all well-versed in the Baroque music practices that Jesuit and Franciscan missionaries introduced to the Indigenous Guarayos who live there. Urubichá lies within a special type of land reserve called a Territorio Comunitario de Origen, or communal indigenous territory. While the 1.5-million-hectare region is not yet legally recognized as an autonomous zone, the Guarayo people hold it in common and have the daily responsibility of managing it. As part of this management, the Guarayos have been praised for the work plans they have in place to sustainably harvest the lumber on this land.

This combination of a well-developed musical community and an awareness towards environmental sustainability was what led UO professors Derrick Hindery and Juan Eduardo Wolf to wonder if these successes logically emerged from Guarayo worldview. In September 2018, Hindery and Wolf were able to begin their research with Guarayo musicians, educators, and land management thanks to a CLLAS faculty collaboration grant. The grant is designed to offer UO faculty from different units across campus the opportunity to work

together. Hindery is an environmental geographer who teaches in the Department of International Studies and Wolf is an ethnomusicologist who teaches in the School of Music and Dance.

As often happens in fieldwork, the researchers’ initial plans had to be modified based on local circumstances. Hindery and Wolf arrived just as a patron saint celebration was being held in the neighboring town of Yaguarí. While this celebration made it difficult for Hindery and Wolf to hold the originally anticipated meeting with local elders, it gave the researchers the opportunity to meet several key local musicians and document performance of Guarayo music-making in context. Much of the music performed was for the Catholic ritual processions and masses, but the researchers learned of other types of traditional music-making in the cábildo, or community meeting house. Initially, Hindery and Wolf found themselves at a loss as how to connect this music making with how native worldview understands the surrounding environment. Many of these melodies in this genre known as *chovena* were instrumentals played on conventional violins in the compound tertiary meter found throughout Latin America. In multiple follow-up interviews with additional musicians, however, Hindery and Wolf realized that there were lyrics in the

GRADUATE RESEARCH, *cont. from page 6*

beyond climatological or glaciological changes. Most interviewees were concerned above all with their day-to-day livelihoods, including a diverse range of occupations from guiding to farming to hostel administration. This helped to reinforce much of the literature that I have been reading that climate and environmental justice concerns often revolve around issues that are more intimately connected to daily sources of

vulnerability rather than looming climate risks.

The interviews, data, maps, historical documents, and prior research documents that I gathered will be invaluable as I continue to evaluate the Cordillera Huayhuash as a case study for my dissertation. Regardless of whether this specific site makes sense, I now have a much better idea of: 1) the major government and scientific agencies and personalities in the region; 2) the dominant voices in the nar-

rative of climate change and glacier loss in the region, and; 3) some of the real challenges that people face in remote regions of the Huayhuash Range that would have been impossible to glean without fieldwork. Despite the challenges of this work, the Tinker grant was critical for furthering my understanding of this unique area and the environmental justice issues with which people, and particularly women, are grappling. ■



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FLEEING HONDURAS, *cont. from page 2*

military to the criminal cartels that kill, injure, threaten, and exploit Honduran civilians with impunity. She challenged the audience by elaborating the paradoxical implications of unequivocal support for US Aid to Honduras as part of a solution for the migrant and refugee crisis in the Americas. Arguing for a change in current US aid policy, Dr. Frank explained that the bulk of US financial aid now funds and strengthens the federal/police/criminal cartel networks causing the deadly push factors that displace Hondurans.

Dr. Frank urged those in attendance to support H.R. 1945, the *Berta Cáceres Human Rights in Honduras Act*. She has been involved in numerous congressional meetings and conversations about this important legislative proposal. The Act would suspend US military funding to Honduran security forces and discourage multilateral development bank lending until the Honduran government investigates and prosecutes those in the military and police who have violated human rights.

During the Q&A session, a member of the audience who is a Honduran-born citizen, expressed appreciation to Dr. Frank for her important scholarship and activism with regards to Honduran people. ■

2019-2020 CLLAS Research Support

Graduate Student Research Grants

- “Inner Exile in Formation and Sustenance of Racial, Sexual, and Gendered Communities in Chile and Argentina.” Jon Jaramillo, Romance Languages.
- “The Politics of Seeking Shelter: Gender-Based Violence and the Right to Safety Among Low-Income Women in Rio de Janeiro, Brazil.” Emily Masucci, Anthropology.
- “Complicating Vulnerability: Gendered Disaster Narratives, Ice Loss, & Resilience in the Peruvian Cordillera Blanca.” Holly Moulton, Environmental Studies.

Faculty Collaboration Research Grant

- “Oregon’s Water Future: Climate Change, Environmental Disasters, and Community Resilience.” Alai Reyes-Santos, Ethnic Studies, in collaboration with Oregon Environmental Council (OEC).

Second Year Latinx Studies Seed Grant

- “Decolonial Environmentalisms: Race, Genre, and Latinx Literature.” David Vazquez, English.

Third Year Tinker Foundation Grants

Tinker Field Research Grants are open to students across all academic disciplines and

graduate degree programs to assist master’s and doctoral students with travel and field-related expenses for brief periods of field research in Latin America. Administered by CLLAS, the program is funded by the Tinker Foundation, with matching funds from the UO Office of Academic Affairs and the Graduate School.

- “Recalling Runaways: Studies of Slavery and Absenteeism in Cuba.” Aziza Baker, History.
- “Nepantleres: LGBTQ+ Migrants’ Transborder Experiences.” Polet Campos-Melchor, Anthropology.
- “Transmission of Traditional Botanical Knowledge Among the Shuar of Amazonian Ecuador.” Sara Khatib, Anthropology.
- “A Case Study of Two Guatemalan Organizations Demanding Justice for the 41 girls.” Carla Osorio Veliz, Geography.
- “Small-Scale Farmers’ Vulnerability to Climatic Changes in the Chinantec Region, Mexico.” Adriana Uscanga Castillo, Geography.
- “Electoral Revolutions: A Comparative Study of Rapid Changes in Electoral Participation.” Alberto Liroy, Political Science.

Project descriptions:

clas.uoregon.edu/grant-opportunities