Latino Community Initiatives
THE BIRTH OF THE U.S. LATINO AGENDA AT DUKE UNIVERSITY

- *EL CONCILIO LATINO/HISPANO/AMERICANO*  
  AN INITIATIVE OF U.S. LATINO STUDIES AT DUKE UNIVERSITY

- LATINO/HISPANIC ISSUES AT DUKE UNIVERSITY  
  A DISCUSSION PAPER BY DR. RUDERMAN
El Concilio Latino/Hispano/Americano, with approximately sixty faculty, student, and staff, was formed in the fall 1997 to foster a Latino intellectual community at Duke University and to develop a U.S. Latino agenda for the campus. An initiative of U.S. Latino studies, El Concilio has organized its work around three major themes that are being addressed by three separate working subcommittees: 1) research and academics; 2) student and campus life; and 3) community outreach.

Research and Academics: Coordinated by Professor Walter Mignolo, chair of Romance Studies, and Daniel Ramirez, doctoral student in Religion, this committee has as its primary goal the formation of a plan for the establishment of a U.S. Latino research institute. It also seeks to organize conferences and promote the recruitment and retention of Latina/o faculty. Recently it received funding for a Latino Borderlands Working Group whose discussions and work will help guide us in our efforts to institute an U.S. Latino Studies program at Duke. Two conferences are planned for fall 1998:

- The State of U.S. Latino Studies: A National Snapshot
- Liberation and Community Service: A Conversation with Gustavo Gutierrez

Student and Campus Life: Coordinated by Veronica Guzman, undergraduate admissions officer, and Julian Sanchez, Director of Intercultural Affairs, this committee focuses on graduate and undergraduate student recruitment and retention. It has been charged to assess the quality of campus life for Latina/o students and to make recommendations that will help improve it.

On May 6, 1998, El Concilio organized a meeting on the subject of undergraduate Latino/Hispanic recruitment and recommended several strategies to raise Duke’s current percentage of Latino matriculants (4% in 1997) to match that of the universities with whom we often compare ourselves. We currently lag behind them by about 2-5%.

Community Outreach: Coordinated by John Herrera, outreach coordinator for the Center for International Studies, and Hortensia Calvo, Perkins Library bibliographer, this committee seeks to understand the needs of and extend support to the Triangle’s Latino community. Its focus is in the areas of education, public safety and law enforcement, housing, banking, and health. Following, to name a few, are some activities in which the Concilio has been engaged:

- Volunteer tutoring project with the Centro Hispano
- Discussions with major bankers seeking to service the Latino community
- Consultations with city law enforcement agencies
- Latino community development project with the Hayti Development Corporation
- National Latino Summit: “Guest Worker” (Bracero) Legislation
Latino/Hispanic Issues at Duke University
A Discussion Paper
Prepared by Judith Ruderman, August 1998

In response to initiatives by Latino/Hispanic students and organizations on the Duke campus, and to the changing demographics of our state and nation, I present this background information in order to assist in conversations about institutional priorities regarding matriculation of Latino/Hispanic students and support of their academic performance and co-curricular activities.¹

Terminology²

The word “Hispanic” refers to persons whose cultural and/or linguistic heritage derives from Hispania, the Roman name for Spain. Like the term “Jew,” “Hispanic” refers to people of different nationalities and ethnicities (of course there are Jewish Hispanics as well, the Sephardim!). Although there are large exceptions, since Hispanics are quite heterogeneous, in the main the common language is Spanish, the common culture derives from Spain, and the common religion is Catholicism.

Many American Hispanics disagree with the term Hispanic, preferring to identify themselves as Mexican Americans or Chicanos, for example, in the belief that the term Hispanic is colonialist. Many American Puerto Ricans prefer to be called Boricuas to set themselves apart from island Puerto Ricans. Indeed, some in these two groups consider that they became Americans by “conquest” and differentiate themselves from other Hispanic groups in this country who are political refugees. The term “American Hispanic” includes five groups: Mexican Americans, Puerto Ricans, Hispanics, Cuban Americans, and Latinos (Hispanics from everywhere else!). The lack of consistency in terminology is mirrored in this paper and, indeed, is one of the questions posed for consideration.³

Demographics

State. This summer, Governor Jim Hunt created the Governor’s Council on Hispanic/Latino Affairs, a 15-voting member group dedicated to representing to state government the concerns and needs of the state’s Hispanic population. Now estimated at 350,000, this population is the fastest growing ethnic group in North Carolina. D:!: could play a significant research role in the Governor’s initiative (see below, section on U. S. Latino Research Institute).

¹ My thanks to the following people for their input: Julian Sanchez, Christoph Guttentag, Maureen Cullins, Mary Nijhout, Bruce Cunningham, Nerissa Rivera, Judith White.
² The information in this section comes from an extract from a study of American Hispanics by Dr. Felipe de Ortego y Gasca, Dean of the Hispanic Leadership Institute and Professor of English and Comparative Literature at Arizona State University in Tempe. My thanks to Julian Sanchez for this extract.
³ I recently saw a painting in the Millicent Rodgers Museum in Taos, NM, by a “Hispanic” artist, that captures these intricacies of naming. See the attached copy of a photograph that I took, with accompanying curatorial description.
Nation. About 26.4 million Latino Americans lived in the continental United States in 1994, 64% of Mexican ancestry, 13% from Central and South America and the Caribbean, 11% from Puerto Rico, 5% from Cuba, and 7% “other.” Sixty-four percent of Latino Americans are U. S.-born citizens residing in the United States.¹ One of the difficulties in counting American Hispanics is that many of them self-report as White or Black (even Native American), rather than Hispanic.² Projections for the year 2050 are that Latino Americans will constitute a quarter of the total U. S. population, and will, therefore, be the largest ethnic population group in the country.

Campus. The Duke undergraduate class of 2002 has the largest number of Latino/Hispanic students ever—82—and equals the best percentage we’ve ever had: almost 5% of the class. This raw number is up more than 25% over last year. All together there are 280 Latino/Hispanic undergraduates, of whom about 100 participate in financial aid programs. The Fuqua School increased its percentage of Latino/Hispanics in the entering class from 1.2% in 1997 to 3.5% this fall. In 1997, the Medical School reported an astonishing 700% increase in Latino/Hispanic applicants³; there were 5 matriculants last year and six this year, or 6% of the incoming class. (Duke has enrolled this year “more underrepresented minorities, by percentage of its overall class, than any of its peer [medical] schools,” according to a recent article in the Herald-Sun.) There are no Latino/Hispanics in this year’s entering class of Divinity students. Seven are entering the Graduate School, out of 51 minority students, and 39 are returning, out of 213 returning minority students. Law School statistics will be available next month.

On the faculty and faculty resources side, Duke has a joint program in Latin-American studies with UNC-Chapel Hill, as well as its own Council.⁷ The Latin-American studies collection in the Library has received extra funding this year to expand beyond the core, and a post-doc bibliographer will soon formally evaluate the holdings. The Duke Press publishes Hopscotch: A Cultural Review, a new English-language magazine on Hispanic culture and politics, and Duke’s Gustavo Perez-Firmat is one of the editors of a new Notion anthology in English of Latino literature (in two versions, one for academics and the other for the general public), to be issued in 2002.

Latino/Hispanic Organizations at Duke University

Duke University now has three social/cultural organizations specifically dedicated to the concerns of its own Latino/Hispanic citizens: Mi Gente: Asociacion de Estudiantes

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¹ I have found different numbers in different sources; let us consider these figures approximate.
² I was surprised and intrigued last month, at lunch with Mr. and Mrs. Howard, to discover that Reggie Howard was Hispanic—both parents are from Panama, and they pronounce his name in the Spanish way.
³ Dr. Brenda Armstrong noted this figure at the May 1997 discussion of African-American issues on this campus.
⁴ Indeed, according to Robert Durden, in his recent The Launching of Duke University, 1924-1949 (Duke University Press, 1993, p. 134), Duke began to be a nationally recognized center for Latin American studies in the 1920s, with the acquisition by the Duke Press of the Hispanic American Historical Review and the hiring of J. Fred Rippy by the department of history. After 1930, Alan Manchester, who later became dean of Trinity College, added further luster to the program; unlike Rippy he was even home grown, with a Duke Ph.D. in history.
Latinos, founded in 1992; the Rho chapter of Lambda Upsilon Lambda fraternity, formed in 1995; and the Concilio Latino/Hispano/Americano, founded in 1997. The first two are for undergraduate students, and the third is a broader-based and -focused association. Another organization—a Latina sorority—is in its formative stages.

Mi Gente began as a group called Salsa, but substituted a political focus for the social/cultural focus of its predecessor. Allyng with Student Action with Farm Workers in October 1992, Mi Gente fought successfully to have the University reinstate its participation in the California grape boycott; but controversy surrounding this decision contributed to a negative image of the organization and diminishing membership. An undergraduate student who studied Mi Gente for a course assignment concluded that political activity has dropped along with the participation and the focus is once more cultural. In contrast, the past head of the Spectrum argues that much of the highly political work of organizations like Spectrum and Desegregate Duke is carried out by Latino/as who are also members of Mi Gente; indeed, he would say that, in the past three years, “the most active and radical members of Spectrum” have been Mi Gente Members. Fewer than a quarter of Duke’s Latino students are members of Mi Gente, and most members are not active. Interestingly, non-Latinos are increasingly joining the group, and even holding leadership positions—a situation not without controversy of its own.

Mi Gente provides a social outlet for Duke students and performs outreach activities with Durham’s Latino community, with members serving as tutors for youth and translators at DUMC and the Lincoln Community Health Center. Participation in such political movements as Race Day, the “sweatshop” policy, or even the residential housing debate is minimal.

Internal dissension has arisen from the complexities of what we might term identity politics. Different experiences of different segments of the Latino community influence what they want out of the organization. During its history, Mi Gente has been labelled “too Cuban” or “too Chicano”; various parts of the Latino community have felt alienated from the group at various points, depending on their own background and the current composition and leadership of the organization. Not surprisingly, racial and class differences have hampered cohesiveness. International students, as well as students from middle and upper class immigrant families, tend not to join. Only the “white elite” of Spain and Latin America attend the University, since Duke does not provide financial aid to international students, and these students, along with their affluent domestic counterparts, often do not wish to align themselves with Mi Gente’s less advantaged

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8 For much of the following information on Mi Gente I am indebted to a term paper prepared in December 1997 by a student in WST 150. My thanks to Dr. Judith White, instructor for the course, for sharing this paper with me. However, I should note that the past head of Spectrum, Dagmawi Woubshet, who has read my accounting of this information, disagrees with some of this student’s assessment; I have incorporated his views as well.

9 Dagmawi Woubshet, e-mail message to Julian Sanchez about this paper, July 8, 1998. I note here that because of confusion between Spectrum organization and Spectrum living group—the two have members in common but are not the same—the latter changed its name this past year to Prism.
members or their political initiatives. Conversely, the membership of the organization may not send out welcoming signals to these groups.

In spring semester, two members of Mi Gente—Roberto Gonzalez and Hector Hernandez—requested funding for seven students to attend the Collegiate Leadership Network conference of the National Hispanic Institute (a little more than $3,000). They received enough money to send five.

La Unidad Latina, Lambda Upsilon Lambda Fraternity, was begun at Cornell in 1982 and now has chapters on more than 35 college campuses on the east coast, including at Harvard, Yale, Georgetown, Dartmouth, Princeton, and Brown. Duke’s chapter was established in 1995 by seven male undergraduates and recently began to engage in cooperative ventures with Chispa, the Hispanic student group at UNC-Chapel Hill. Membership at Duke is about twenty brothers, who participate in such activities as tutoring, bachelor auction for charity, and various cultural and social events. This group does not live together as a housing unit; although they submitted a proposal for a selective living group in 1997, they chose not to accept the Trent location offered in response to all new proposals that year.

In February, this fraternity, represented by its treasurer Christopher Brandt-Rodriguez, along with Luis Villalon, took a leadership role in pulling together a multi-faceted funding proposal called Duke University: Latino Initiatives. The proposal requested many thousands of dollars for a recruitment weekend, including a major Salsa/Merengue band (Dark Latin Groove), as well as one or more scholarships designated for Latino/Hispanics. A Latino/Hispanic Cultural and Academic Center was also requested (a Consilio initiative). Janet Smith Dickerson agreed to contribute toward the band for spring 1998 and encouraged timely proposals, through normal channels, for 1998-99 cultural events.

The Concilio Latino/Hispano/Americano, with approximately sixty members, was formed in fall 1997 to foster a Latino intellectual community at Duke and to develop a U.S. Latino agenda for the campus. An initiative of U.S. Latino studies, the Consilio has organized its work around three themes that are addressed by separate subcommittees: research and academics; student and campus life; and community outreach.

Research and Academics. Coordinated by Walter Mignolo, professor and chair of Romance Studies, and Daniel Ramirez, doctoral student in Religion, this committee has as its chief goal the formulation of a plan for the establishment of a U.S. Latino research institute. (This institute, as noted above, could take a formative leadership position in assisting Governor Hunt in his recently announced Governor’s Council on Hispanic/Latino Affairs.) It also seeks to organize conferences and promote the recruitment and retention of Latina/o faculty. Recently it received funding for a Latino Borderlands Working Group.
Student and Campus Life: Coordinated by Rebeca Palacio, undergraduate admissions officer, and Julian Sanchez, director of Intercultural Affairs, this committee is charged with understanding and enhancing the overall quality of campus life for Latina/o students; it focuses on recruitment and retention efforts.

Community Outreach: Coordinated by John Herrera, outreach coordinator for International Studies, and Hortensia Calvo, Perkins Library bibliographer, this committee seeks to provide support to the Triangle Latino community in the areas of education, public safety and law enforcement, housing, banking, and health, among others.

On May 6, 1998, the Concilio organized a meeting on the subject of undergraduate Latino/Hispanic recruitment and recommended several strategies to bring our current percentage of matriculants—4% in 1997—to a par with the SHYMP and peer institutions, which we lag behind by 2-5%. The recommendations were as follows:

- Institutionalizing a Latina/o admissions officer position in the Office of Undergraduate Admissions
- Institutionalizing a campus visitation program
- Formalizing the current phone-a-thon program
- Institutionalizing the “Nuestra Latinidad” brochure
- Continuing to develop the Latino Alumni Network
- Continuing to develop the parents’ committee
- Intensifying efforts to improve yield through personalized correspondence
- Intensifying recruitment efforts in Arizona, California, Florida, Illinois, New Mexico, New York, Texas, and Puerto Rico.

Additional Centers

The Office of Intercultural Affairs, the Mary Lou Williams Center, the Center for International Studies, the Center for Latin American Studies, and individual departments also provide cultural and/or academic services and programs on Latino/Hispanic topics. In April 1998, for example, Chicano poet Gary Soto gave a poetry reading and discussion sponsored by the four offices named above. The previous month, a Duke Latino symposium to honor liberation philosopher Enrique Dussel was sponsored by the departments of Religion and Romance Studies, the Divinity School, the Council on Latin American Studies, and the program in Literature.

Issues for Discussion:

Terminology

The varieties of “hispanicity” are many, though the census uses the word “Hispanic” to capture them all. “Latino/Hispanic” is the COFHE category. Which terminology should we use at Duke? What are the pros and cons?

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10 Rebeca has left her position at Duke University to return to school. The Office of Undergraduate Admissions has hired Veronica Guzman, a Spanish-speaking Latino/Hispanic woman, as her replacement.
Recruitment

Shall we inaugurate a fly-in for undergraduate Latino’Hispanic recruits? If so, should we tack it onto/make it part of BSA weekend?

In one class there are only 5 Puerto Ricans (from Puerto Rico): shall we put resources into sending an admissions recruiter there?

Shall we target a specific percentage of matriculants, and if so, what should it be? 6%? 8%? For the class entering in 1996, Duke was at 4%, peer at 6%, and SHYMP at 9% (“follower” was at 6%). We lost ground from 1991 and everyone else gained.

How much benefit in the admissions process should be given to Latino applicants? To what extent would we be willing to sacrifice other goals, such as academic quality or maximizing the consistency of decisions for a secondary school?

Shall we look to identification with a Latino/Hispanic culture as a factor in consideration for admission? Shall we make distinctions among Latino/Hispanics on the basis of country of origin or socio-economic class?

Financial Aid

Should we actively seek funding for undergraduate scholarships geared toward Latino/Hispanics?

Duke Endowment minority scholarships (Graduate School) are largely for African Americans, should we change the focus to include Latino/Hispanics (but not at the expense of African Americans), seek new monies for a specifically targeted scholarship, or leave things as they are?

About 35% (or 99) of our Latino/Hispanic undergraduates receive non-merit financial aid; they constitute 4.8% of the aided undergraduates. On average each of them receives $21,500, less than African Americans and more than Asians or Whites. If we increased our percentage of Latino/Hispanics in the entering class from almost 5% to almost 6%, we would have 18 more students at a projected additional financial aid cost of $136,800. Can we afford to do so?

How can we help our students tap into external funding sources earmarked and/or appropriate to them?

Academic Life

How should/can/will the Arts and Sciences curriculum review enhance Latino/Hispanic initiatives?
Duke was in the top 100 institutions for doctoral degrees conferred on Hispanics—at 92nd place. Harvard was 19th, Stanford 21st, Northwestern 46th, Brown 47th, Princeton 74th. Do we have a conception of an optimal “place” for us?

How does the academic performance of our Latino/Hispanic undergraduate students compare with that of students in general at Duke? Six year graduation rates in the NCAA report for the Duke class entering in fall 1990 indicate that Hispanic men graduated at a lower rate than all men but Hispanic women graduated at a higher rate than all women (Hispanic men, 86%; All men, 92%. Hispanic women, 97%; all women, 95%. Total Hispanics, 91%; Total all students, 93%).[11] A study conducted in 1997 for the provost’s advisory committee on student support services revealed that for the classes graduating between 1989 and 1996, a small risk for poor performance across admissions reader rating sums was found for this population, though there was little relationship between the reader rating sums of Latino/Hispanic students and their grade point average at graduation: some did better than would have been predicted and others worse (By comparison, much more of the GPA variation for White and Black students could be predicted by the variation in reader rating sum).[12]

Co-Curricular Life

How much funding should be available for Latino/Hispanic requests and from whom shall that funding be requested?

Should a new residential plan for undergraduates encourage the formation of theme houses of concern to Latino/Hispanic students

Campus Climate

Do Latino/Hispanic students confront some of the same classroom climate issues that African American students report?

Are there gender-related issues we should attend to that affect Latino/Hispanic students in their adjustment to/success at Duke University?

To what extent should administrators, faculty, or students directly address issues deriving from the fact that there are subgroups within the category Latino/Hispanic—subgroups with both shared and diverse values and experiences?

[12] The study, conducted by Professor Monty Reichert, was re-examined by Dean Mary Nijhout for this purpose. Since the Hispanic population was the smallest of the four groups considered in this study, the interpretations are not very robust.
THE U.S. LATINO STUDIES INITIATIVE

- LATINO BORDERLANDS WORKING GROUP PROPOSAL - APRIL 1998

- LATINO BORDERLANDS WORKING GROUP RENEWAL PROPOSAL

- LATINOS IN THE BORDERLANDS: THEORY, MEDIA AND REPRESENTATION PROPOSAL

- RE-CONSTRUCTING TIME AND BORDERS: LATINA/O RELIGIOUS/CULTURAL CHANGE AND IDENTITIES SYMPOSIUM PROPOSAL

- RE-CONSTRUCTING TIME AND BORDERS: LATINA/O RELIGIOUS/CULTURAL CHANGE AND IDENTITIES SYMPOSIUM WITH ENRIQUE DUSSEL - MARCH 1998

- LATINO STUDIES COLLECTION ASSESSMENT TERESA CHAPA - JANUARY 2000

- MIGNOLO, STARN, VIEGO LETTER TO VICE PROVOST CATHY DAVIDSON - JANUARY 2000

- VICE PROVOST CATHY DAVIDSON'S REPLY TO MIGNOLO, STARN, AND VIEGO - MARCH 2000

- LATINO/A STUDIES COURSE DEVELOPMENT MEMORANDUM TO THE ARTS & SCIENCES FACULTY DEAN ROBERT J. THOMPSON - APRIL 2000
Date: April 30, 1998

To: Duke-UNC Program in Latin American Studies Executive Committee

From: Walter Mignolo/Lucila Vargas/Daniel Ramírez

Re: Working Group Proposal: Latino Borderlands

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**Latino Borderlands Working Group Proposal**

The new mestiza copes by developing a tolerance for contradictions, a tolerance for ambiguity. She learns to be an Indian in Mexican culture, to be Mexican from an Anglo point of view. She learns to juggle cultures. She has a plural personality, she operates in a pluralistic mode—nothing is thrust out, the good the bad and the ugly, nothing rejected, nothing abandoned. Not only does she sustain contradictions, she turns the ambivalence into something else...the future will belong to the mestiza. Because the future depends on the breaking down of paradigms, it depends on the straddling of two or more cultures. By creating a new mythos—that is, a change in the way we perceive reality, the way we see ourselves, and the ways we behave—la mestiza creates a new consciousness. (Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza*, 1987)

**Statement of Purpose**

The Latino Borderlands Working Group proposes to convene a series of interdisciplinary encounters around the experience and identity of the northernmost Latin American "nation" of the hemisphere, a "nation" whose population has been conservatively estimated at at least 24 million, whose diversity represents a microcosm of the hemisphere, and whose myriad experiences and identities offer exciting points for comparison and analysis. From the centuries-old settlements in San Augustin and Santa Fe to the more recent outposts in Durham and Clinton, the U.S. Latino community(ies) represents a new frontier of inquiry for scholars involved in Latin American (and other area) studies. The paradigm shift first signalled by Gloria Anzaldúa has reverberated in many disciplines and areas of study. No longer can the peripheral pocho or the marginal Nuyorican be relegated to a secondary status (or caricature, as in the case of the pachuco in Octavio Paz' *Laberinto de la Soledad*) in serious scholarship. Indeed, in an era of increasingly permeable borders, the historical and current experience of the borderlands may help to inform and signal a path forward for an academic community undergoing its own share of paradigm and area shifts.

The Latino Borderlands Working Group proposes to explore themes of border experience, and how this border experience is generating new subjectivities entrenched with new forms of knowing, demanding a critical (and latino/a) perspective on modern epistemology. Although borderlands is a metaphor based on the materiality of the Mexico-U.S. border, we will extend the metaphor to other spaces (e.g., to cities such as New York, Los Angeles, Miami, Chicago, etc.) and to the complexity of national histories. Thus, immigration and the historical conditions creating the Latino population in this country will receive a high priority in our discussions. Consequently, and in addition to regular tri-weekly discussions of interested faculty, students and others, the Group will explore dialogue with U.S. Latino and Latin American scholars from the established fields (e.g., Chicano/a, Boricua/Nuyorican, Cubano Americano, and Caribbean studies) and from other emerging discourses. With an eye towards expanding and grounding research interests (on U.S.-occupied soil) and towards bolstering curricular offerings at Duke and UNC, the Group will seek to initiate consultations with other university communities where the boundaries are beginning to soften in favor of a borderlands approach, and where the borderlands is emerging as a viable metaphor and theory for cultural and other studies.

Given the existing universe of research interests in the Duke-UNC community, the Borderlands Working Group would actively seek to collaborate with other working groups in areas of common or overlapping interests: Gender and Praxis, Labor and Politics, Environment and Theatre. Certainly, the leading role of Chicanas in labor organizing and cultural studies, the vanguard creativity of Chicana playwrights, and the
exciting collaboration between the sister communities of El Paso and Ciudad Juarez in areas of the environment, would all be possible areas of future collaboration.

A promising and more immediate area of overlapping interest would be with the proposed Working Group on Cities and the Popular in Latin America. Again, the latter example above is but one possible area of mutual interest. (As with the Borderlands, so with the City: one is longer quite sure where it begins and ends, but one is confident that it does exist.) The Borderlands Working Group is proposing to ally itself with the Cities and the Popular Group to structure a series of joint meetings and workshops next year that will afford both groups a broader dialogue. The list of proposed visitors and events will be self-explanatory in this regard.

Meeting Schedule

The Group will meet on a tri-weekly basis throughout the year, and on a staggered basis with our allied Cities and the Popular Working Group. The allied groups will host each other at least once a semester to continue our efforts at cross-fertilization and collaboration. Together with the allied group, we will sponsor a workshop/symposium towards the end of the spring semester.

Proposed Projects/Foci for 1998-99

Fall Semester Focus I: The State and Future of U.S. Latino Studies

The Borderlands Working Group will invite an interdisciplinary group of U.S. Latino scholars to consult with us on the history, state and future of U.S. Latino studies, both within the U.S. and abroad (e.g., the Colegio de Mexico in Mexico City and Colegio de Estudios Fronterizos in Tijuana have mounted formidable research projects on U.S. Mexican American and Mexican immigrant populations). The Group will examine trends in Caribbean/Boricua and African American Diasporic studies to assess viable ways to structure intellectual inquiry, research projects and pedagogical/curricular approaches.

The possible speakers would include faculty directors of IUP-related research centers at CUNY, UT Austin, Stanford, UCLA, University of Florida, etc., and the Colegio de Estudios Fronterizos. Additional funding will be sought from the appropriate academic and decanal units of the University.

Fall Semester Focus II: Liberation and Praxis in the Borderlands

The Group will seek to capitalize on the two-week mid-November visit of Gustavo Gutierrez, Peruvian Jesuit, and the "father of liberation theology, who is scheduled to deliver the keynote address for the Divinity School and Chapel's Hispanic Awareness Days. The Group will plan a series of encuentros with Gutierrez that will allow for an analysis of liberation theology and liberatory praxis in such borderlands settings as North Carolina. We will seek to construct an encuentro that is interdisciplinary in focus, with a strong representation from current community service projects and agencies in North Carolina, thereby modeling a way in which academic and non-academic knowledges can inform each other. In addition, we would anticipate the participation of undergraduates actively involved in these projects. (Indeed a number of undergraduates would be keenly interested in the general thrust of the Group, and more so in light of the new curriculum diversity requirements.)

Spring Semester Focus I: Borderlands Theory, Media and Representation

The Group will seek to explore issues of media and representation of U.S. Latino populations by mainstream, alternative and ethnic media, both print and electronic. Essayist Richard Rodriguez (Pacific News Service), columnists Patricia and Roberto Gonzalez (Gannett), journalist Maria Hinojosa (Latino U.S.A/PNR), syndicator Charlie Eriksen (Hispanic Link) would be among the visitors we would consider inviting. All have evidenced interest in the new Latino diaspora in the southern United States. In addition,
as the Raleigh News and Observer has undergone a very public editorial soul-searching over its recent immigrant reportage debacle, we will seek their participation as well. During the following year, the Group will seek to invite the architect of Borderlands Theory, Gloria Anzaldúa for a keynote address and workshop on the significance of the borderlands cultural paradigm for U.S. Latino and other populations.

Spring Semester Focus II: The Cityscape as Borderlands

In close consultation with the Cities and the Popular Working Group, the Borderlands Group will organize a workshop/symposium to explore the dual metaphor of city and borderlands in relation to the popular experience. The Borderlands Group will invite a recent chronicler of the urban reality (Mexico City-Tijuana-Los Angeles-Atlanta-Charlotte, etc.), the journalist Ruben Martinez (The Other Side) to speak on his current documentary project on the widening Mexican and Central American diaspora in the United States and in the Latin American city. Martinez’ new book on the topic should be published by then. The Group will also explore co-sponsorship with the Center for Documentary Studies to support the multi-media components of Martinez’ current project (which includes representations and description of Latino life in North Carolina). A second keynote speaker would be invited by the Cities and the Popular Working Group, and, if possible, a third to reflect the research and project interests of the vibrant UNC-Duke public health scholar community.

Faculty Facilitators
Duke: Walter Mignolo, Romance Studies
UNC: Lucila Vargás, Journalism

Other Participating Faculty
Ariel Dorfman, Literature, Duke
Tom Tweed, Religious Studies, UNC
Rosa Perelmutter, Romance Languages
Catherine Benamou, Literature, Film and Video Program, Duke

Graduate Student Participants
Tracy Brown, Cultural Anthropology, Duke
Marco Davila, Medicine, Duke
Susan Clifford, Social Work, UNC
Jon Rossini, English, Duke
Mendi Lewis, Literature, Duke
Julia Cardona Mack, Romance Languages, UNC
Jorge Maturano, Romance Studies, Duke
Sandy Smith-Nonini, Anthropology, UNC
Chris Plourde, Social Work, UNC
Daniel Ramirez, Religion, Duke
Steve Wuhs, Political Science, UNC
Paula Gildner, Public Health, UNC
Enrique Murillo, Education, UNC

Budget
4 speakers @ $500 ea. (domestic U.S.) $2,000
(co-sponsorship will be sought from academic and decanal units)
10 meetings @ $50 ea (1 joint meeting @ $100) $550
Photocopying, telephone, and other expenses $450
Grad Assistant $1,500
Spring workshop/symposium with allied Group $1,500
(allied Group requesting similar amount for total of $3,000)

Total $6,000
Duke-UNC Program in Latin American Studies  
Latino Borderlands Working Group  
Proposal for Renewal for the Academic Year, 1999-2000

Cuando salimos pa' Kiansis  
Con una grande partida,  
Ah, qué camino tan largo  
No contaba con mi vida....  

Cuando dimos visto a Kiansis  
Era puritito correr,  
Eran los caminos largos,  
Y pensaba yo en volver....  

La madre de un aventureiro  
Le pregunta al caporal:  
--Olga, déme razón de mi hijo,  
Que no le he visto llegar  
--El Corrido de Kansas

"...the oldest Border corrido that has come down in complete form is *El Corrido de Kiansis*, which records the novelty of the first cattle drives to Kansas in the late 1860s and early 1870s. Nicanor Torres, one of those from whom I have collected the ballad, was five years old when the Kansas Trail opened in 1867....It is the oldest true corrido that I know of, not only on the Border but in the Greater Mexican corpus as well."

--Americo Paredes, *"With His Pistol in His Hand": A Border Ballad and Its Hero,* 1958.

Introduction

For the academic year 1998-99 the DUNCPLAS Latino Borderlands Working Group proposed to convene a series of interdisciplinary encounters around the experience and identity of the northernmost Latin American "nation" of the hemisphere. We suggested that that identity reflected at once both a grounded, territorialized experience as well as an imagined one constructed by diasporic communities busily re-assembling and articulating notions of selfhood in places as diverse as the Rio Grande Valley of Texas and the Piedmont of North Carolina. These new identity formations were first heralded by the balladeers of the last century, who composed and sang as they rode *vaquero* trails and railroads to points north (e.g., Kansas and Pennsylvania). Yet it was not until the pioneering work of folklorist Americo Paredes (UT Austin) that critical attention was paid to these Gramscian troubadours. Until then, scholars of American and Mexican folk musical cultures, writing from their respective centrally placed sites of scholarship had glossed over what for them were peripheral derivatives of cultural phenomena codified and essentialized elsewhere and beforehand. Paredes demonstrated the centrality of the 19th century border *corrido* to the development of the later Revolutionary corrido in Mexico proper and its parallel features to Scottish-English balladry and folklore. The borderlands, then, proved an apt and fertile site for intellectual inquiry about Mexican and American culture. Late-breaking news of Dr. Paredes' death challenges us to redouble our commitment to what we described last year as "a new frontier of inquiry for scholars involved in Latin American (and
other area) studies." And like the trail-riders to Kansas of over a century ago, our adventure has had its share of rewards . . . and anxiety. Indeed, some head of cattle were inevitably lost along the way; hopefully, though, no mother had to query about a deceased son.

**Review of Academic Year 1998-99**

The Working Group proposed the following four foci for the academic year 1998-99: 1) The State and Future of U.S. Latino Studies; 2) Liberation and Praxis in the Borderlands; 3) Latinos in the Borderlands: Theory, Media and Representation; and 4) The Cityscape as Borderlands. We were successful in addressing themes 1) through 3).

The first meeting of the Working Group was held at Duke on October 1. In addition to organizational matters, participants discussed a *Harvard Educational Review* article by Juan Flores (CUNY/Hunter College), "Latino Studies: New Contexts, New Concepts." Attendees: 6. The second meeting was held at UNC on October 28. We discussed a paper by Sylvia Pedraza (Sociology, University of Michigan), "The Contribution of Latino Studies to Social Science Research on Immigration, Race and Ethnicity in America." Attendees: 5. The discussions were geared towards the upcoming November activities of the Group.

With an eye towards expanding and grounding research interests and towards bolstering curricular offerings at Duke and UNC, on November 5 the Working Group sponsored a Consultancy on the State of Latino Studies, a dialogue with U.S. Latino scholars from the established fields (Chicano/a, Boricua/Nuyorican, Cuban American) in order to examine the history, state and future of U.S. Latino studies and to assess viable ways to structure intellectual inquiry. The event brought a select group of Latino scholars to Duke to take the pulse of Latino Studies nationwide and, given Duke-UNC's particular historical and geographical vantage point, suggest directions for research and curriculum development. Visitors included: Sylvia Pedraza, Sociology, University of Michigan; David Montejano, History, University of Texas at Austin (Director, Center for Mexican American Studies); Juan Flores, Sociology/Cultural Studies, Hunter College/CUNY (former Director, Centro de Estudios Puerto Riqueños); and David Traverzo, Religion/Latino Studies, Baruch College/CUNY. The conversations were interdisciplinary and trans-Latino in nature, with two focus sessions (with invited faculty, administrators and students--15 attendees) followed by a more public panel on "The State and Future of Latino Studies" (30 attendees).

The Consultancy also coincided (the same day) with the visit of Gustavo Gutierrez, Peruvian Jesuit, and the "father" of liberation theology, who delivered the keynote address for the Divinity School and University Chapel's Hispanic Awareness Days (100+ attendees). In spite of the constrained schedule, the visitors participated in a general discussion of liberation theology and liberatory praxis in such borderlands settings as North Carolina and New York, and joined Fr. Gutierrez and several local pastors for a meal the following day.
Given the Group’s interest in fostering long-term intellectual interest in these topics among undergraduates, a group of undergraduate students (4 attendees) met with the visitors for breakfast. In addition, the visit itinerary included a very promising conversation on November 6 between Dr. Pedraza and the Chair and faculty of the Sociology department and a brown bag lunch at the UNC Center for International Studies with Juan Flores. Finally, the week’s activities were capped off by co-sponsorship of the Duke visit on November 9 of Arturo Rodriguez, President of the United Farm Workers, who gave a public address in Page Auditorium (attendees: 200).

In tandem with the Working Group plans for next year (see below) the extensively documented record of the Consultancy will form the basis of a long-term thought piece/strategy paper on Latino Studies and Research that will be circulated to key decision makers in the faculty and administration. The current momentum (including a new faculty hire at Duke in the Literature program and Romance Studies department) around Latino issues will allow for a sustained exploration of the various issues raised during the Consultancy. Perhaps, though, it is at the individual level, of the budding or seasoned scholar that these conversations have their greatest impact. The following message from a Duke Masters (Liberal Studies) student was received on the eve of the Consultancy (which this student attended):

Dear ________,
I’m in Liberal Studies and this is my first year. I had planned to go to graduate school for Russian Literature but found that my interests had moved away from it and into Latin American literature and cultural theory. There are also some practical reasons for the shift. 1) Several Russian lit. professors told me that the field is not looking so good right now as far as jobs go and that there isn’t much hope of it opening up any time soon. 2) If, at some point, I decide that I don’t want to remain in academia, there are many opportunities available to serve the Hispanic community. There’s a pressing need and my humanitarian impulses are flaring up. I decided to enter into the LS program at Duke and explore a bit before I make my final Ph.D. decision(s)...maybe final isn’t the best word to use...:)...But since I am particularly interested in Mexican-American issues, I am not sure just how well Duke can serve me...I hope tomorrow will help make things a bit clearer for me. Cheers, ________

This student subsequently enrolled in the Latin American Cultural Studies core course for spring semester, “Contact Zones and Latin America.” Her odyssey, like that of the Kansas-bound vaqueros, will be interesting to trace. Certainly folks at a different stage of their academic career found the Consultancy equally rich and provocative.

A scheduling difficulty caused a postponement of a planned Working Group session on North Carolina Latino farmworkers to be rescheduled for the spring semester. Unfortunately, the session leader moved to Atlanta in the interim. Nevertheless, she ably orchestrated a substitute presentation by Melinda Wiggins of Student Action for Farmworkers, who was co-teaching a
History department course on Farm worker Issues in North Carolina. Ms. Wiggins screened and led a discussion of a video documentary on the experience of Latinos in rural North Carolina (Siler City), "Cruzeros y Caminos." The meeting was held at Duke on February 24. Readings for discussion included "Slim Pickings in the Land of Dreams," an Independent article by Sandy Smith-Nonini on Latino farmworkers in North Carolina, and "Crossing Borders," chapter 3 in Leo Chavez' Shadowed Lives: Undocumented Immigrants in American Society. Given the Group's interest (fall focus no. 2) on the praxeological dimensions of theory, we also discussed current labor organizing (and boycott) efforts, salient issues in the state right now.

Although not scheduled as a formal meeting of the Working Group, several members attended the North American Studies-sponsored March 24 talk, "Mexico: A Protracted Transition," presented by Lorenzo Meyer, Political Science professor at el Colegio de Mexico and a Guggenheim Visiting Scholar at Stanford University. Earlier that day, Group members hosted Prof. Meyer for a lunch discussion on the voting franchise for Mexicans in the United States (attendees: 4).

With the praxeological concern in mind, the final Working Group meeting was held in Chapel Hill on March 31 to explore the topic "The Latino Religious Question in North Carolina and the Borderlands: Views from the Trenches." The Rev. Maria Teresa Unger-Palmer, pastor of the Iglesia Unida de Cristo of Chapel Hill, served as discussant and hosted the gathering at the United Church near the UNC campus. Importantly, during the weekend of March 26, the Iglesia Unida de Cristo congregation achieved full status as an autonomous UCC (United Church of Christ) congregation, with the visit of the UCC's national executive in charge of Latino ministries. Rev. The reading for the meeting was a forthcoming (Fall 1999) article in the Journal of the American Academy of Religion, "Borderlands Praxis: The Immigrant Experience in Latino Pentecostal Churches."

Budgetary constraints prompted a scaling-back of ambitious plans and, especially, prevented the Group from following through on the planned fourth focus, The Cityscape as Borderlands, which was to dovetail with the third one, Latinos in the Borderlands: Theory, Media and Representation. Thus, plans for a joint activity with the Cities and the Popular Working Group did not coalesce. Fortunately, invitee Ruben Martinez, essayist/journalist, agreed to postpone his visit to Duke until the spring of 2000 (see below), a prospect to which we look forward.

Participants
Along with continuing Faculty Co-Chairs Walter Mignolo and Lucila Vargas, the following attended or participated in at least one session of the working group, or were intimately involved in the preparation of a session (faculty attendees to the Consultancy included, among others, Duke faculty members Alberto Moreiras, Teresa Vilaros, Orin Stern, and Suzanne Shanahan; Rosa Perelmuter, Romance Languages/Studies, UNC, has requested to be listed as "Other Participating Faculty")

Students
Ingrid Cubillos, Undergraduate, Duke
Marco Davila, Medicine, Duke
Desire Martin, Literature, Duke
Jorge Maturano, Romance Studies, Duke
Angela Perez, Liberal Studies, Duke
Daniel Ramirez, Religion, Duke
Cara Siano, Public Health, UNC
Sandy Smith-Nonini, Anthropology, UNC
Pamela Dykehouse, Divinity, Duke
Monica Russel y Rodriguez, Cultural Anthropology, Duke (visiting scholar)

Staff
Teresa Chapa, Perkins Library
John Herrera, Center for International Studies
Alejandra Okie-Holt, Latin American Studies
Jullian Sanchez, Office of Intercultural Affairs
Rob Sikorski, Center for International Studies

Others who maintained an active interest in the sessions, but because of scheduling conflicts, requested to be and kept apprised through frequent e-mail, requests for materials and other inquiries:

Faculty
Julia Cardona-Mack, Romance Languages/Studies, UNC
Cathy Davidson, English, Duke
Laura Snook, Conservation Biology, School of the Environment, Duke

Students
Antonio Arce, Political Science, Duke
Suzanne Hackett, Undergraduate
Zilkia Janer, Literature
Mendi Lewis, Literature, Duke
Ifeoma Nwankwo, English, Duke
John Rossini, English, Duke
Heather Settle, Cultural Anthropology, Duke
Lucia Suarez, Literature, Duke
Charles Thompson, Anthropology/Religious Studies, UNC
Steve Wuhs, Political Science, UNC

Budget
The Working Group was awarded a budget of $4,500 for the academic year. Unfortunately, calendar conflicts made a weekend visit by the proposed Consultancy visitors impossible. Thus, the midweek travel (lodging and subsistence) for four consultants constituted a significant line
item that tightened the budgetary picture for other efforts (e.g., the line item for the graduate coordinator compensation was erased and shifted to cover the other items). Outside fundraising brought in: $250-Duke History department; $250-Duke Campus Council; $2,000-Duke University Fund (VP for Campus Community Development), the latter amount awarded in the spring semester to the newly formed Duke University Latino Graduate and Professional Students, an allied initiative to the Working Group, with significant curricular and research overlap. As reported by the Latin American Studies Program Coordinator, Working Group expenses outran the awarded $4,500 by $437. It is hoped that the additional funds will suffice to cover the deficit, as well as pending reimbursement for supplies (about $250 for the Coordinator) and travel ($500 for Dr. Montejano, submitted late). The LGPS is petitioning the office of the Vice President for Campus Community Development for a roll-over of any remaining funds for next year’s initiatives. We agree that the circumstances caught us in an unfortunate bind, and hope to hew much more closely to policy guidelines (e.g., only weekend travel) during the next year.

Plans for Academic Year 1999-2000

The Latino Borderlands Working Group, under the continued co-leadership of Profs. Mignolo and Vargas, proposes to address three general themes in a combination of tri-weekly and more focused activities. The tri-weekly meetings of the group will tailor their readings to anticipate the major events planned below. Given the existing universe of research interests in the Duke-UNC community, the Borderlands Working Group will welcome collaboration with other working groups in areas of common or overlapping interests.

Focus 1: Literatures of the Latino Borderlands
The convergence of several initiatives augur well for focused attention on the literatures of the Latino Borderlands during the fall quarter. First, both the Program in Literature and the Romance Studies Department at Duke will welcome incoming faculty hire, Antonio Viego, who will be teaching in the area of Latino literatures. His arrival culminates a long process of negotiation with the Duke University administration; indeed, the conversation represented by the Working Group, along with other factors, has contributed to the institutional momentum for the faculty hire in this area. Thus, the Working Group proposes to sponsor a public talk by Prof. Viego at the beginning of the semester, with an eye towards heightening awareness of his arrival among the undergraduate and graduate student body. Additionally, as part of the Franklin (Mellon) Seminar on the Americas, Duke will host leading Chicano literary critic Jose Saldivar of the University of California at Berkeley (formerly of UC Santa Cruz.). Prof. Saldivar will offer a mini-seminar (November 7-17), “Current Issues in Chicano Studies,” and address the ties between Chicano and Latin American and Romance Studies. The Working Group proposes to consult with Seminar organizers Janice Radway and Alberto Moreiras to schedule two meetings/conversations with Prof. Saldivar and students (given the seminar’s limitation to faculty).

Focus 2: Latinos in the Borderlands: Media, Communication, Representation and Ethnoscapes
In its proposal last year, the Working Group suggested that the borderlands experience is generating new subjectivities entrenched with new forms of knowing, demanding a critical (and latino/a) perspective on modern epistemology. Although borderlands is a metaphor based on the materiality of the Mexico-U.S. border, the metaphor extends to other spaces (to cities, such as New York, Los Angeles, Miami, Chicago, etc.) and to the complexity of national histories. The Group has invited a recent chronicler of the Latino urban reality (Mexico City, Tijuana, Los Angeles, Atlanta, Charlotte, etc.), the journalist Ruben Martinez (author of The Other Side) to speak on “The New Americans,” his current book/documentary project on the widening Mexican and Central American diaspora in the United States. Martinez’ forthcoming book on the topic should be published by then. The Group expects to co-sponsor this event with UNC’s School of Journalism and Mass Communication and with the Center for Documentary Studies to support the multi-media components of Martinez’ current project, which includes representations and description of Latino life in North Carolina (available at: http://www.zonezero.com/exposiciones/fotografos/newam/default.html). The Group also plans to seek support and sponsorship from the Raleigh News and Observer (who has close links with the School of Journalism and Mass Communication). Additionally, the Group is looking at the possibility of further co-sponsorship from the National Association of Hispanic Journalists, the Pew Center for Civic Journalism, and the National Council of La Raza, the latter the leading advocacy organization for Latinos in the country (these three organizations are based in Washington, D.C.). We anticipate several components that would bring together media representatives, academics, and social critics like Martinez (e.g., Richard Rodriguez) to explore issues in the mass media representation of Latinos in the United States. Given the N&O’s unfortunate experience with their 1998 coverage of Latinos, we anticipate their enthusiastic support. Tentative dates for these events would be in late February. Prof. Vargas and the UNC student chapter of the Society of Professional Journalists will take leadership for this event.

**Focus 3: Latinos as Global Citizens: The Challenge of Particularity and Globalism**

The Working Group plans to take advantage of the University’s invitation to Don Samuel Ruiz, retiring Archbishop of San Cristobal de las Casas, to participate a major speakers series during the academic year 1999-2000. (Other invitees include paleontologist Stephen Jay Gould. The series is supported by the Wiegand Grant.). We anticipate his visit as an opportunity to explore topics of religion, politics and indigenous identity in the Americas, and in particular, notions of national, hemispheric and global citizenship (e.g., What does it mean to be Otomi in North Carolina?) Given the Wiegand Grant underwriting, we will be able to organize an inexpensive but fruitful dialogue with one of this decades’ most important figures in the hemisphere. The date for the Ruiz visit has not been set.

**Budget**

- 2 speakers travel @ $500 ea. (domestic U.S.) $1,000
- 2 speakers lodging @ $100 ea. $ 200
- 4 speakers honoraria @ $250 ea $1,000

7
(co-sponsorship will raise the honoraria amount)

7 meetings @ $50 ea (1 joint meeting @ $100) $ 350
Photocopying, telephone, and other expenses $ 200
Grad Assistant $1,000
Spring documentary exhibition costs $1,000

Total $4,750

Evaluation
We continue to believe that the present is an auspicious moment for Duke and the University of North Carolina to make significant headway in addressing the intellectual questions that the Latino experience presents. To return to the Kiansis corrido metaphor, the journey has been invigorating, although we have sometimes choked on the dust kicked up by the traveling band. The experience of falttering with limited resources has not been pleasant. We expect to consult more closely with the Program Coordinator on budgetary matters. Overall, we believe we have come a fair distance, a laudable distance in engaging our academic community’s mind with the topic, and the topic (theory) with the praxis. While we were gratified by the wide interest in the Consultancy (whose proceedings we plan to disseminate widely next year), and believe that it constitutes a qualitative advance for Duke and UNC, we were underwhelmed by attendance at the regular meetings. Thus, we will eschew the general notice of meetings in favor of a more tailored one to a dedicated list, and seek to be more proactive in use of the LAS newsletters. Finally, as the metaphor suggests, the movement has been steadily northward. Likewise, the auspices of the Latin American Studies Program have provided a valuable space for the interrogation of paradigms. To be sure, most of the Kiansas-bound vaqueros made it back to Texas and Mexico and relaxed the anxious maternal grip on rosaries and crucifixes. So, too, we appreciate the earnestness of the DUNCPLAS support.
Latinos in the Borderlands: Theory, Media and Representation
a Funding Proposal
submitted by the Duke Latino Graduate Students Association

Proposal
The Latino Graduate Students Association, a newly formed allied group to the Duke Graduate School’s Graduate Students of Color (GSOC), seeks to inaugurate its intellectual agenda at Duke University through a series of seminars and gatherings that explore the topic, Latinos in the Borderlands: Theory, Media and Representation. In tandem with the ongoing Latino Borderlands Working Group of the Duke-University of North Carolina at Chapel Hill Program in Latin American Studies, LGSA seeks to study the experience of Latinos in the newly expanding diaspora in North Carolina and the southern United States as that experience is being chronicled and represented by mainstream, alternative and ethnic media, both print and electronic. Along with regular tri-weekly gatherings on the topic, the LGSA and Working Group have invited a series of notable observers of the new diaspora to visit campus during the months of March, April and May. Essayist Richard Rodriguez (Pacific News Service, Lehrer News Hour, Hunger of Memory, Days of Obligation), columnists Patricia and Roberto Gonzalez (Gannett News Service), journalist Maria Hinojosa (Latino U.S.A./PNR), syndicator Charlie Erikson (Hispanic Link) are among the visitors that have been invited. All have evidenced interest in their writings in the new Latino diaspora in the southern United States. In addition, the Raleigh News and Observer has undergone recent editorial soul-searching over its own immigrant reportage debacle of 1998. We will seek their participation as well. A complementary goal of the campus visits will be to facilitate contact between undergraduate students and career journalists and writers, contacts that may prove valuable in students’ career choices.

To cap off the semester’s discussions, LGSA and the Working Group have invited a recent chronicler of the urban reality (Mexico City, Tijuana, Los Angeles, Atlanta, Charlotte, etc.), the journalist/essayist Ruben Martinez (The Other Side) to speak on his current documentary project on the widening Mexican and Central American diaspora in the United States, “The New Americans.” Martinez’ forthcoming book by the same title should be published by then. LGSA and the Latino Borderlands Working Group will also explore co-sponsorship with the Center for Documentary Studies to support the multi-media components of Martinez’ project (which includes representations and description of Latino life in North Carolina).

Background
The Latino Graduate Students Association has formed out of the intellectual momentum created by the emergence in 1997-98 of the Concilio Latino-Hispano Americano at Duke, a broad, umbrella coalition of students, faculty and staff who seek to buttress and guide the development of an academic and community agenda that connects Duke to the local, regional and national Latino experience. Of the various Concilio constituencies, the graduate student one has been the final one to coalesce around its common denominator of graduate study status. Graduate students have, nevertheless, been very active in community service (e.g., health fairs), in the
Latino Borderlands Working Group, and as mentors to the vibrant undergraduate student community. The LGSA represents a formalization of all these roles, as well as a concerted attempt to assist the Graduate and professional schools in their attempts to increase and support the presence of Latino students.

The Latino Borderlands Working Group was formed to study the experience and identity of the northernmost Latin American "nation" of the hemisphere, whose diversity represents a microcosm of the hemisphere, and whose myriad experiences and identities offer exciting points for comparison and analysis. The Working Group is exploring, through regular tri-weekly discussions, themes of border experience, and how this border experience is generating new subjectivities entrenched with new forms of knowing, demanding a critical (and latino/a) perspective on modern epistemology. With an eye towards expanding and grounding research interests and towards bolstering curricular offerings at Duke and UNC, the Working Group sponsored a Consultancy on the State of Latino Studies, a dialogue with U.S. Latino scholars from the established fields (Chicano/a, Boricua/Nuyorican, Cubano Americano) in order to examine the history, state and future of U.S. Latino studies and to assess viable ways to structure intellectual inquiry. The early November, 1998, event brought a select group of Latino scholars to Duke to take the pulse of Latino Studies nation-wide and, given Duke-UNC’s particular historical and geographical vantage point, suggest directions for research and curriculum development. Participants included: Sylvia Pedraza, Sociology, University of Michigan; David Montejano, History, University of Texas at Austin (Director, Center for Mexican American Studies); Juan Flores, Sociology/Cultural Studies, Hunter College/CUNY (former Director, Centro de Estudios Puerto Riqueños); and David Traverzo, Religion/Latino Studies, Baruch College/CUNY. The conversations were interdisciplinary and trans-Latino in nature, with two focus sessions (with invited faculty, administrators and students) followed by a more public panel on “The State and Future of Latino Studies” (see attached flyer).

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**Funding Requests**

- University Fund: $2,000
- Latino Borderlands Working Group: 500
- Ctr. for Documentary Studies: 1,500
- Ctr. for International Studies: 1,500
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**Grand Total**  \$9,000
Re-Constructing Time and Borders:
Latina/o Religious/Cultural Change and Identities

A Symposium Funding Proposal Submitted to
The Program in Literature
Duke University

Theme
The contested terrain of religion and culture in Latin America and among U.S. Latinos has prompted some observers to describe a new pluralism, one that may lead in several countries to majority Protestant status by the middle of the 21st century. Yet, the picture is even more complex. While some projects of liberation have stalled, Zapatista insurrectionists in Chiapas, Mexico, have made a halt to the expulsion of evangelical Mayans from their "traditional" communities a part of their political manifesto. While U.S. Latino Catholics continue their search for a more adequate pastoral action, Latin American pentecostal churches are penetrating their last mission field: the United States. In North Carolina and other new frontiers of the Latino diaspora, Mexican immigrants seek to carve out a sacred space for the Virgin of Guadalupe, while others busily gather their compatriots into pentecostal and baptist churches. Modern urbanization continues to threaten "traditional" ways of life and views of the world, while the postmodern mega-city has incubated resurgent indigenous and African-derived religiosity. The renewed globalization of religion has occurred against the backdrop of the globalization of capital, markets and labor and immigration flows. Such dynamic changes suggest a reconstruction of views of ever-shifting, multi-layered and variously construed borderlands, fronteras, both historically, and in terms of current trends.

Symposium participants will re-consider the periodization and regionalization of Latin American and U.S. Latino religious history set forth in Historia General de la Iglesia en América Latina, the definitive survey first published in 1981 (revised in 1992) and edited by liberation philosopher Enrique Dussel of the Commission for the Study of Church History in Latin America. In addition to considering the cyclical versus linear nature of epochal change—from pre-Hispanic religions to "encountered" versions of New World catholicism to liberatory religious projects to emergent revivalism to resurgent indigenous belief and identity—participants will discuss the re-mapping of the regional and religious borders outlined in that study, and further elucidate the historical/cultural/political project with insights from fields given short shrift in Historia General, such as gender studies and U.S. Latino protestantism. In interdisciplinary conversation with each other, they will attempt to trace and re-construct the dynamic shifts and trends in and ties between Latin American and U.S. Latino religio-cultural identity contact zones.

Note: This proposed symposium seeks to take advantage of the Spring 1998 visit to Duke's Romance Studies department of Prof. Enrique Dussel of Mexico City, and to construct bridges of information and knowledge between the host Program in Literature, the Department of Romance Studies, the Department of Religion, the School of Divinity, and the Program in Latin American Studies, as well as related departments at the University of North Carolina, North Carolina State University and other regional schools. The aperture of Duke religion scholars southward and of Duke/UNC Latin Americanists northward (to U.S. Latino studies) would represent a salutary movement in both fields. Publishing possibilities (of papers and proceedings) would be explored with participants.

Date
March 27-28, 1998

Amount Requested
$1,200
Participants (tentative)

Enrique Dussel, Professor
Universidad Nacional Autónoma de Mexico
Visiting Professor
Romance Studies, Duke University, Spring, 1998
Prof. Dussel edited the definitive history of the Catholic Church in Latin America. A philosopher by training, his published work displays a vast array of disciplinary tools. He is conversant with liberation theology, and would be requested to re-visit the history, present and future of Latin American catholicism, beginning after the period of the “encuentro” between Spanish catholicism and Mesoamerican and other indigenous religions.

David Carrasco, Professor
Princeton University
Prof. Carrasco’s work in Mesoamerican religion has resonated for scholars (and practitioners) of U.S. indigenous religions, especially in the literary imagining and production of Chicana feminist writers, and is an example of antiquity’s relevance to current life and belief. He would be requested to address the problem of Mesoamerican religious identity, both before and in contact with Iberian catholicism.

Luis Rivera Pagan, Professor
Universidad de Puerto Rico
Prof. Rivera has authored (primary document) studies of the “violent” nature of the religious encounter between Spanish catholicism and Mesoamerican (and African) religion, and of the “imagination” of the other in that epochal crucible. He would be requested to trace the effects of that amalgamation on Latin American and Caribbean religious identity. (Prof. Rivera could also speak on more contemporary issues of religious change and identity in the Caribbean.)

Alan Figueroa-Deck, S.J., Professor
Loyola Marymount University
Prof. Alan Deck has emerged as a major voice in U.S. Catholic Latino scholarship. He has co-edited several volumes on Hispanic ministry, theology and culture, as well as a oft-cited work, The Second Wave: Hispanic Ministry and the Evangelization of Cultures. Prof. Deck has also written widely and sympathetically on the attraction of pentecostalism for U.S. Latinos.

Harvey Cox, Professor
Harvard Divinity School
Prof. Cox is a keen observer of national and international religious developments. His recent global survey, Fire From Heaven, initiated a long overdue comparative study of pentecostalisms worldwide.

Justo Gonzales, Professor Emeritus
Chandler School of Theology, Emory University
Columbia Theological Seminary
Dr. Gonzalez is perhaps the most prolific (and mostly widely read) protestant writer on historical and theological themes in Latin America today. Based in Atlanta, he currently serves as the Director of the ecumenical Hispanic Theological Initiative (HTI), a new Pew Trusts-supported doctoral fellowship program for Latino students in theology and religious studies. Dr. Gonzalez is also Methodist and a leading Wesley scholar, and thus, an overdue visitor to the Divinity School.
Rudy Busto, Professor
Stanford University
Prof. Busto is an Americanist who teaches on Religion and Race/Ethnicity, and is currently working on a manuscript on the religious rhetoric of Chicano movement pioneers, especially the preacher-turned-activist Reies Lopez Tijerina of New Mexico. He would be asked to give an overview of religio-cultural trends among U.S. Latinos.

Daisy Machado, Professor
Brite Divinity School
Program Director, Hispanic Theological Initiative
Dr. Machado (Ph.D., Chicago) specializes in Latino church history within the United States, and the role of women in the Latino/a religious experience. She currently serves as Program Director of the Pew-funded Hispanic Theological Initiative.

S. Ana Maria Pineda, Professor
Santa Clara University
As the first U.S. Latina to have earned an S.T.D. at the University of Salamanca, Sr. Ana Maria Pineda represents the search for a pastoral and theological voice among U.S. Latina catholics. She has recently co-edited an anthology on U.S. Hispanic Catholic sociology and history.

Anthony Stevens-Arroyo, Director
Program for the Analysis of Religion Among Latinos, City University of New York
Dr. Stevens-Arroyo has led a broad effort to unite Latino social scientists and theologians in inquiries into current religious trends and identities in the United States. PARAL's 4-volume series on Latino religiosity (I.-An Enduring Flame: Studies on Latino Popular Religiosity; II.-Old Masks, New Faces: Religion and Latino Identities; III.-Enigmatic Powers: Syncretism with African and Indigenous Peoples' Religions Among Latinos; IV.-Discovering Latino Religion: A Comprehensive Social Science Bibliography) represents some of the best scholarship in the field today. He would be asked to trace the patterns of religious syncretism/synthesis, from Afro-to-Indio-to-Euro, afoot among U.S. Latinos today. (Dr. Stevens-Arroyo is a former Catholic priest.)

Manuel Gaxiola, Independent Scholar
Ph.D., University of Birmingham, England
Daniel Ramirez, Ph.D. Student
Dr. Gaxiola is a practitioner/scholar and one of the foremost authorities on the history of pentecostalism in Mexico and Latin America. As former president of the Mexican Bible Society and the Society for Pentecostal Studies, he could offer a finger-on-the-pulse assessment of the currents and connections throughout the hemisphere. Daniel Ramirez wrote and co-produced a documentary on Latino pentecostal history and music, and is currently a doctoral student in American Religious History in the Graduate Program in Religion at Duke. His future dissertation work will include the study of Religion in the U.S.-Mexico borderlands, especially pentecostalism among Latinos.
Moderators/Respondents (tentative)

Duke Faculty
Prof. Walter Mignolo, Chair, Romance Studies
Prof. Mary McClintock, Divinity
Prof. Priscilla Pope-Levinson, Divinity
Prof. Kathleen Joyce, Religion
Dr. Alan Neely, Adjunct, Duke Divinity School
Roger Lloyd, Director, Duke Divinity School Library

UNC Faculty
Prof. Chris Smith, Sociology, University of North Carolina at Chapel Hill
Prof. Tom Tweed, Religious Studies, University of North Carolina at Chapel Hill
Prof. William Peck, Religious Studies, University of North Carolina at Chapel Hill

Format
The symposium would be constructed along chronological and thematic lines, again, taking as points of departure the periodization and regional thematicization of Historia General. One of the participants would be asked to deliver a paper, and the others remarks.

Panel 1
Pre to Post-Hispanic: Religious and Cultural Continuities and Discontinuities
Carrasco, Rivera, Stevens-Arroyo

Panel 2
Re-Constructing Borders: Latin American and U.S. Latino Religious Identities
Busto, Machado, Figueroa-Deck, Gaxiola/Ramirez

Panel 3
Re-Constructing Time: Projections of Change in Latino Religious Identity
Dussell, Cox, Gonzalez, Pineda

Keynote
"Religion, Culture and Liberation:” Enrique Dussell Retrospective on Latin American and U.S. Latino Religious History

Audience
Prof. Dussell’s visit will attract Latin Americanists from the region, as will the participation of Carrasco. The interest of the topic to ethnic studies, literature, and cultural studies audiences should also be a strong one. The participation of Cox, Gonzalez, Pineda, Figueroa-Deck, Gaxiola, Busto, Rivera Pagan and Machado should draw a religious studies and divinity audience (The syllabus for A. Neely’s fall semester Divinity course on Christianity in Latin America includes Historia General, for which Neely was the 1981 English translator).
Budget

Notes:
1) Dussel’s compensation should follow Duke guidelines for professors on the payroll.
2) Rivera Pagan has been assigned to Daniel Ramirez as an HTI mentor, and has HTI resources to travel to Durham twice a year for consultation.
3) Gonzalez, as HTI Director and as acting President of the Association for Hispanic Theological Education (AETH), and Machado, as HTI Program Director, could probably be induced to visit Divinity School under HTI and AETH aegis.

Travel:
- Figueroa-Deck (CA) $500
- Pineda (CA) $500
- Gaxiola (Mexico) $600
- Busto (CA) $500
- Carrasco (NJ) $400
- Stevens-Arroyo (NY) $400
- Cox (MA) $500
- Publicity/Supplies $500

Lodging:
- 7 @ 2 nights @ $125 $1750

Food/Reception:
- $500

Honoraria:
- 4 @ $500 $2000
- 6 @ $300 $1800

Total: $9,950

Co-Sponsors
Duke Divinity School (Matching Grant up to $4,300 committed)
Department of Religion ($4,000, committed)
Duke Council on Latin American Studies ($500, committed)
Duke Center for International Studies
Department of Romance Studies
Program in Literature
The Graduate School
Duke Office of Intercultural Affairs
Duke Chapel
Dpts. of Religion and Sociology, UNC Chapel Hill
Duke/UNC Working Group on Religion in Latin America

submitted by: Daniel Ramirez, Ph.D. Student, Graduate Program in Religion
Re-Constructing Time and Borders: Latina/o
Religious/Cultural Change and Identities
A Symposium with Enrique Dussel
March 27-28, 1998
Duke University

DESCRIPTION

The Duke Departments of Religion and Romance Studies, Divinity School, Council on Latin American Studies, and Program in Literature will sponsor a symposium in honor of Visiting Professor Enrique Dussel of the Universidad Autonoma de Mexico. Invited participants from Mexico, Puerto Rico and the U.S. will reconsider the periodization and regionalization of Latin American and U.S. Latino religious history set forth in Historia General de la Iglesia en America Latina, the definitive survey first published in 1981 (revised in 1992) and edited by liberation philosopher Dussel for the Commission for the Study of Church History in Latin America.

The interdisciplinary symposium will re-visit the enlarged landscape of Latino/a religion and culture, a landscape that now encompasses a broader, more global terrain and multiple and overlapping identities, that transgresses political, historical and other borders on a daily basis, and that harbors seeds of liberatory praxis next to roots of traditional belief and practice and thriving young shoots of pentecostal piety.

The symposium has attracted leading and widely published scholars from various fields: anthropology, sociology, history, literature, philosophy and religious studies. In interdisciplinary conversation, they will attempt to trace and reconstruct the dynamic shifts and trends in and ties between Latin American and U.S. Latino religio-cultural contact zones, fronteras. In addition, they will consider the cyclical versus linear nature of epochal change--from pre-Hispanic religions to “encountered” versions of New World catholicism to liberatory religious projects to emergent revivalism to resurgent indigenous belief and identity—and the impact of these upon politics and ethics in an increasingly globalized world.
FRIDAY, March 27

3:00-3:30
**Registration**
Divinity Student Lounge
(all sessions will be held in Room 022, New Divinity)

3:30-3:45 pm
**Welcome**
Prof. Bruce Lawrence, Religion
Prof. Grant Wacker, Divinity and Religion

3:45-6:30 pm
**Panel I: Pre to Post-Hispanic: Religious and Cultural Continuities and Discontinuities**

**Prof. David Carrasco, Princeton University**
*Mesopotamian Worlds: From the Olmecs to the Danzantes*

**Prof. Luis Rivera Pagan, Universidad de Puerto Rico**
*Ethno-Cultural Poliphany and the Bankruptcy of Colonial Christendom: Some Theological-Literary Reflections*

**Prof. Anthony M. Stevens-Arroyo, City University of New York (PARAL)**
*Baroque Miscovery: On the Origins of Latino/Hispanic Religious Identity*

This presentation exposes the superficiality of the post-modern critique of ethnocentrism. By examining the misapplication of analogy, rhetorical devices such as hyperbole, and the invention of etymologies as employed by early Spanish explorers and missionaries, the author suggests that the baroque Catholic mentalite set boundaries of convenience upon the American reality. In this way, the use of mistaken and erroneous concepts aided in the discovery of a Spanish America. Examples of miscovery and its use to set boundaries are cited from the works of Enrique Dussell and Walter Mignolo. The paper concludes that miscovery and contradiction are normal parts of the boundary setting process and characterize the baroque Catholic mentalite. The author suggests that this mentalite was the matrix for colonial society and frequently has been invoked as the core of Latino/a cultural identity during the Latino Religious Resurgence in the late 20th century.

**Response:** Prof. Walter Mignolo, Romance Studies, Duke University
**Remarks:** Prof. Enrique Dussell, Universidad Autonoma de Mexico/Duke University

Reception, 6:30-7:30 pm
Divinity Student Lounge
SATURDAY, March 28

9:00-10:00 am
Cafe con Leche y Pan Dulce

10:00-12:30 pm
Panel II: Re-Constructing Borders: Latin American and U.S. Latino Religious Identities

Prof. Otto Maduro, Drew University
Reassessing Religious Rims: Hispanic Hierophanies

In his work on the history of the church in Latin America, Enrique Dussel has questioned the traditionally accepted borders supposedly separating Native American, African and Euro-Christian religious heritages. In this paper, I claim that the variegated, heterogeneous experience of those near 20 million people living in the U.S. and called Latinos or Hispanics is, among many other things, another manifestation of the complexity of the meaning of religion and religious borders in the Americas. Heir to several strands of African cultures, of Native American traditions, of European Christianity, and of Sephardic Judaism, Latina religion is—in each concrete case—a specific, dynamic blend of some of (or all) these elements. The longer, however, a Hispanic group has been in the U.S.—and the more it has related to non-Hispanic elements—the more complex its religious affiliation would tend to be. In this paper it is argued that U.S. Latina religion is an interesting case for reassessing our sociological notions of what religion is—and what it isn't—as well as what we mean by 'syncretism.' My contention is that all definitions of 'religion'—scientific or otherwise—are part and parcel of the social struggles for defining the boundaries between social normalcy and deviance, and defining, too, who can legitimately define such boundaries and who can't. Part of what is at stake in the U.S. Hispanic experience is an attempt—at times failed and never entirely successful—to understand religion so as to legitimize both the Latina modes of relating to the 'sacred' and the multiplicity of simultaneous religious affiliations characteristic of many a Latino group, community and person.

Prof. Rudy Busto, Stanford University
The Predicament of Nepeanla: Chicana/o Religions into the 21st Century

Mexican American religious beliefs, practices, and affiliations have been conditioned by a middle (nepeanla) position between nation states, languages, imposed identities, and memories of a mythic Mexico/motherland and the realities of structurally subordinated minority status in the United States. As a “borderlands” ethnic group, Chicanas/os have rejected, modified and transformed received religious traditions in the negotiation of their cultural identity. This paper asks the question: How does the Chicano predicament of nepeanla reject, modify, transform the sweeping survey of Latin American Christianity as proposed by Dussel, et al., as “greater Mexico” advances northward?

Dr. Daisy Machado, Hispanic Theological Initiative, Emory University
Daring to Reclaim a Diverse History

The term "ideology", now in its second century of use, was originally defined by Antoine Destutt de Tracy as "the science of ideas." For Destutt de Tracy the term was potentially positive as well as functional. In the United States the term "ideology" has led to an ongoing debate in which it has been assigned mostly pejorative connotations. In the 1960s and 1970s there were those social scientists who even proclaimed "the death of ideology." However, this disavowal is a paradoxical one in a nation whose very history is permeated
with religious ideas and symbols which have created a powerful political-religious myth. A key component of this national myth is the interpretation of history so that it does not (cannot) enable honest, critical, and reflective analysis of the important issue of race/races/racism in the United States. This paper will seek to explore the development of this ideology of "one people/one nation" in U.S. history and the implications of this for Latinas and Latinos who are seeking their place in the history of this nation.

Response: Duke Divinity Faculty
Remarks: Prof. Enrique Dussel, Universidad Autonoma de Mexico/Duke University

2:00-4:30 pm
Panel III: Re-Constructing Time: Projections of Change in Latino Religious/Cultural Identity

Prof. Roberto Goizueta, Loyola University (Chicago)
Mestizo Jesus, or Can the Christ Come From Tijuana?

Recent legislation and public debates concerning immigrant rights have once again focused attention on the border as a marker of national identity. Those debates have revealed ambiguities latent in our country's understanding of the historical role of territorial borders insofar as that understanding has been influenced by the "frontier myth." This paper will suggest that, insofar as that myth still underlies U.S. conceptions of the border, the promotion of "life, liberty, and the pursuit of happiness" is impeded. This paper will further argue that the U.S. Latino/a community is one which, as defined by the experience of "living on the border," makes possible a positive valorization of the border, not as frontier but as a place of authentic human interaction. Moreover, this historical context allows for an understanding of Jesus Christ and a reading of the gospel texts which yield a prophetic, liberating notion of the border as the privileged place of God's revelation.

Daniel Ramirez, Ph.D. Student, Religion, Duke University
Dr. Manuel Gaxiola, Mexico City
Testimonios Indocumentados, or Postcards from Neapantla: Religious Migration, Solidarity and Liberation in the Hemispheric Borderlands

a) The institutionalization of the 20th century pentecostal movement streamlined the religious anarchy into the patterns of the status quo of early and mid-20th century America. Within its Chicano/Mexicano variant, however, the revival retained strong elements of protest, and precipitated a resurgence and affirmation of cultural and religious identity, ecclesiastical autonomy and trans-border solidarity during an era of economic and social subordination, scapegoating, and persecution, both political (in the U.S.) and religious (in Mexico). For some pentecostals, ecclesiastical formation served to reinforce and codify ethnic autonomy and solidarity in response to persecution, chaos and drift. Set against the backdrop of capricious U.S. immigration law, the constant praxis of solidarity presents an alternative view of politics as well as a corrective to the longstanding paradigm of latin american churches as apolitical sectarian enclaves uselessly and hopelessly disengaged from society or the more recent caricature as fodder for conservative political strategists.

b) The earlier trans-border flow of latino pentecostal revivalism has gone hemispheric and even global in its reach, with Chicano missionaries in Chile, Spain and Italy, Mexican missionaries in Asia and Africa, and Brazilian and Colombian missionaries in the United States and Canada. Several of the variants have split the seams of orthodoxy wide open,
Latino Studies Collection Assessment
Teresa Chapa
January 2000

Latino Studies at Duke University

Although Duke University does not have a formal course of study in the area of Latino Studies, this interdisciplinary area is presently and has continually been of interest to many faculty and students. The need for a Latino Studies program has been the subject of many formal and informal discussions and meetings. The effort to develop such a program has been recently undertaken by a group of interested faculty, staff, and students representing several disciplines and departments. The proposed Latino Studies program at Duke would offer a broad definition of the area which would not only reflect the demographics of the student population and the Hispanic community of North Carolina, but would also seek to present a more inclusive definition of the term ‘Latino.’ This interdisciplinary area of study would offer the scholar a greater perspective on the diverse Latino population of the United States.

History of Latino Studies Initiatives and Interests at Duke University

The Concilio Latino/Hispanic/Americano

The Concilio Latino/Hispanic/Americano, founded in 1997, was formed to help foster a Latino intellectual community on campus. This committee, comprised of interested students, faculty, staff, and administrators, includes among its goals the recruitment of Latino faculty and students and the formation of a Latino Studies research institute on campus. As a follow-up to initial discussions, the Concilio, along with the Latino Borderlands Working Group, hosted a three-day symposium in the fall of 1998 to discuss the status and future of Latino Studies at Duke. The symposium proved to be very successful and plans have been made for follow-up events in the future. The members of the Concilio are presently involved in the broader discussions on the proposed Latino Studies program at Duke.

The Duke Center for Latin American and Caribbean Studies and the Duke-UNC Program in Latin American Studies

The Duke Center for Latin American and Caribbean Studies and the Duke-UNC Program in Latin American Studies have long been supporters of events and activities in Latino Studies. The Duke-UNC Program sponsored and funded a highly successful Latino/a Film and Video Festival in the fall of 1993. A related two-day symposium entitled Screening Latinidad was funded both the Center and the Duke-UNC program in the spring of 1994. The Duke-UNC program is also presently funding the Latino Borderlands Working Group, which explores themes of border experience. This working group, which has been active since the Fall of 1998, played a key role in the Latino
Studies symposium co-hosted by the Concilio Latino/Hispano/Americano in November of that same year.

The Duke Center for Latin American and Caribbean Studies has a long-standing tradition of funding speakers invited by faculty members. This semester the Center will be funding Professor Antonio Viego’s guest speakers, Cherrie Moraga, and José Esteban Muñoz, who will both be speaking on issues related to Latino Studies.

Duke Faculty and Latino Studies

Professor Gustavo Perez Firmat of the Department of Romance Studies has been incorporating literature written by U.S. Hispanics in his scholarly work and undergraduate courses for more than a decade. Profs. Walter Mignolo, Teresa Vilarós, and Alberto Moreiras from the Department of Romance Studies and Prof. Ariel Dorfman from the Program in Literature were founding members of the Concilio Latino/Hispano/Americano and continue to support the goals of the group. Professor Mignolo, along with Antonio Viego, a recent hire in the Program in Literature and Romance Studies and Orin Starn, the director of the Center for Latin American and Caribbean Studies have been instrumental in formalizing discussions with Vice-Provost Cathy Davidson on behalf of the members of the committee working on the establishment of a Latino Studies Program.

Aware of the growing interest in Latino Studies, the Program in Literature and the department of Romance Studies have recently hired an assistant professor, Antonio Viego, to address graduate students’ needs and interests. This academic year, Professor Viego has been teaching courses in the area of Latino literature and he plans to continue to do so in the future. In the fall 2000 he will offer a course on U.S. Latino cultural work which will introduce students to contemporary U.S. Latina artists. In the spring 2001 Prof. Viego plans to teach a Chicano/a cinema course. He has also invited noted Latino scholars to campus this semester to participate in a graduate student conference. Prof. Viego has also taken an active role in the discussions been held to formalize a program in Latino Studies.

There have been efforts made to hire top-ranking scholars in the area of Latino Studies in several departments at Duke. The Women’s Studies program has targeted Chicana scholar and UC Berkeley professor Norma Alarcón as a potential hire and the Department of English is actively recruiting noted Chicano scholar Jose Saldívar, also a professor at UC Berkeley. A potential hire in Sociology has been discussed in light of a possible faculty retirement. University of Michigan sociology professor Silvia Pedraza has been targeted as a possible recruit for that position. All of these potential hires would bring greater visibility to Duke in the area of Latino Studies.

The Comparative Area Studies program would benefit from the creation of a Latino Studies program. Comparative Area Studies (CAS) offers a major and minor to students interested in the interdisciplinary study of societies and cultures of a particular region of
the world, including North America. The ‘North America’ track allows a student
either focus on or include Latino Studies in his or her coursework. The number of classes
these undergraduate students would increase considerably with the additional
interdisciplinary Latino Studies courses.

The list that follows includes the names of grad students and faculty members that have
taught courses related to Latino Studies topics or have been identified as having an
interest in a program of study:

Monica Russell y Rodríguez, Cultural Anthropology
Orin Starn, Cultural Anthropology
Jon Rossini, Drama
Susan Willis, English
John Thompson, History
Walter Mignolo, Romance Studies
Alberto Moreiras, Romance Studies
Ariel Dorfman, Literature
Antonio Viego, Literature, Romance Studies
Kim Curtis, Political Science
Emilio Parrado, Sociology
Suzanne Shanahan, Sociology
Kathy Rudy, Women’s Studies

Courses Presently and Recently Offered at Duke:

The following list of courses that incorporate Latino Studies topics in their class
discussions clearly demonstrates the growing interest in this interdisciplinary field:

Spring 1999

AAS 199S (cross-listed courses ENG 179S, LIT 123)
Minority Women Writers
S. Willis
Readings include Latina authors.

CA 180
Farmworkers in North Carolina: Roots of Poverty, Roots of Change
Wiggins/Ortiz
Includes discussion of contemporary agricultural laborers in North Carolina.

Drama 118S (cross-listed courses ENG 169S; LIT 162)
Contemporary American Ethnic Theater
J. Rossini
Includes readings and discussions of Latino playwrights.
Fall 1999
NAS 283S (cross-listed courses CA 283S, HST 283S, PS 285S, PPS 228S, SOC 283S)
North American Identities
S. Shanahan
An interdisciplinary graduate seminar exploring aspects of North American integration.
Examines changing patterns of economic activity, cultural identity, labor migration and
environment through sociological, political, and economic lenses.

Spring 2000

CA 29 (cross-listed NAS 110, HST 108F, ECO115, PS 119, PPS 115, RS 125, SOC 109)
Introduction to North America
J. Thompson
Includes discussion worker migration and cross-border cultural and political influences.

CA 180S Farmworkers in North Carolina: Roots of Poverty, Roots of Change
Staff
Offered through Cultural Anthropology and co-sponsored by the Center for Documentary
Studies in cooperation with Student Action with Farmworkers.

Drama 118S Contemporary American Ethnic Theater (cross-listed courses ENG 169S;
LIT 162)
J. Rossini
Examines works by playwrights referred to as multicultural playwrights or playwrights of
color.
Four Latino/Chicano plays will be studied.

SP 142S
Latina/Latino Performativity
A. Viego
Focus on how race and ethnicity function as modes of performativity. This course will
introduce student to some contemporary U.S. Latina/o drama, performance, video and
film.

LIT 291
Visual Culture and Latinidad
A. Viego
Surveys the fields of Chicana/o and Latina/o cultural studies and the various modes of
cultural production that these emergent critical discourses deploy.

SOC 224F
Human Migration
E. Parrado
Presents an overview of the field of internal and external migration. A specific section
will be devoted to Mexican migration to the United States and the problems of
incorporation.
Latino Studies and the Library Collection

The Perkins Library system does not have a resource specialist devoted to Latino Studies. Due to the interdisciplinary nature of Latino Studies, the collection development responsibilities are shared by various bibliographers. While this may not be as great a problem in other disciplines, it is for the Latino Studies collection. The collection has not been defined by an academic program nor has it been defined as a ‘collection.’ As a result, some of the materials held do not have a strategy or methodology behind their selection.

The library has maintained a small but growing Latino Studies collection by primarily purchasing material made available through the Yankee book approval plan. This is not the most effective manner of collecting for all disciplines in this area. It is true that in the social sciences, the materials produced in this area are, for the most part, published by major publishing houses and university presses and for that reason they are available for purchase through more traditional channels. This is not the case in the humanities. In the area of literature, for example, the materials held by Perkins are, for the most part, very contemporary and purchased at the request of faculty or received through the Yankee approval plan. Although Arte Publico Press is included in the list of Duke’s standing order profiles, the approval plan falls short of providing an adequate representation of Latino literature. This is due to the fact that many of these authors are not published by large publishing houses or by large university presses. In fact, many of them are published by obscure or small presses or by subdivisions of larger university presses.

The following is a list of publishers and distributors that can provide texts and many of them presently provide material to libraries:

Bilingual Review Press, Hispanic Research Center, Arizona State University
Billingue Publications
Bolerium Books
Carreta Press
Floricanto Press
Libros Latinos
March/Abrazo Press
Maize Press
Pajarito Publications
Senda Nueva de Ediciones
Tia Chucha Press
Tonatiuh-Quinto Sol International, Inc.
University of Texas at Austin-CMAS Books

*The Hispanic Americans Information Directory*, edited by Charles B. Morney, offers an extensive list of book distributors and publishers, as does the *International Directory of
Little Magazines and Small Presses. Both are indispensable resources for finding lesser known publishing houses.

The addition of several sections of the Chicano Studies Library Serials Collection greatly improves the retrospective periodicals and journals collection. It is imperative that this important microfilm set continue to be purchased until the holdings are complete. The current periodicals collection in Latino Studies will need to be expanded based on the development of more courses in the area. There are some very basic periodicals of general interest that should be held regardless of the status of the proposed Latino Studies program. Possible titles of general interest include:

Alchemy: a Literary Journal of Chicano/Latino Arts
The Americas Review
El Andar
Aztlan (UCLA Chicano/a Studies Research Center)
Banke: a Latino Arts and Literature Review/una revista latina de arte y literatura.
Bibliography of Chicano/Latino art and culture: national and international perspectives.
The Bilingual Review (Hispanic Research Center, Arizona State University)
Latino Studies Journal (De Paul University, Center for Latino Research)
The Latino Review of Books (State University of New York at Albany, Center for Latino, Latin American, and Caribbean Studies
Latino Stuff Review: LSR
Nuevo Aztlán: Cultural Review of Chicano/Latino Thought

A comprehensive list of available periodicals can be found in Latino Periodicals: a selection guide, edited by Salvador Güereña and Vivian M. Pisano.

Collection development issues in the area of film and video are similar to those in literature. Most independent filmmakers are not represented by large companies, which produce catalogs. As in the case of the literature reserve specialist, the film and video bibliographer must be in close contact with the faculty and must have familiarity with small distributors to be able to acquire the needed material. An excellent resource for current and retrospective film listing is the periodical CineWorks: a Latino media resource guide.

Library Funding for Latino Studies

Material in Latino Studies, other than what is received through the Yankee Approval Plan, is funded through the resources available to the various subject specialists. For example, the women's studies bibliographer is responsible for purchasing titles related to Latina Studies. On average, approximately $150-$250 is allocated for these materials by this particular bibliographer. Each subject specialist purchases materials in Latino Studies on a title by title basis and there is no specific line of funding set aside for the acquisition of this material.
The Latin American Studies bibliographer has requested and received two one-time funding opportunities to support the Latino Studies program. The first request in 1997 for $5000 was funded at $2000. The second request was submitted in 1998 for $5000 and was funded for the entire amount. Both amounts were used to purchase retrospective material including important microfilm sets from the University of California at Berkeley.

The reference department at Perkins has spent approximately $2,500 this fiscal year with its acquisition of the Chicano Database and important print indexes. Typically this department spends no more than $500 on Latino Studies material.

**Weakness of the Collection**

As mentioned above, the areas of fiction, theater, and poetry are not, for the most part, published by large publishing houses but rather by small of lesser-known presses. In order to purchase important current literature, the subject specialists purchasing in these areas (Drama, American Literature, Current Fiction, Latin American Literature, etc.) must consult small press catalogs, specialized distributors, book reviews, and scholarly articles to acquire and maintain a strong collection. As the collection stands today, retrospective acquisitions must be part of the present purchasing strategy in order to provide the Duke community with an adequate Latino Studies literature collection. There are several excellent bibliographies on Hispanic literature that can assist resource specialists with retrospective purchases of key authors and their primary works. (See list of bibliographies in Conclusion and Recommendations section). In addition, faculty members are excellent resources for acquisition suggestions.

Retrospective purchases that would help complete the present collection should include the following titles:

**Latino Anthologies**

Nosotros Anthology. Special Issue of Revista Chicano-Riqueña, 5. 1977


Kanellos, Nicolás, ed. A Decade of Hispanic Literature: An Anniversary Anthology. Houston, TX: Arte Público Press, 1982

Kanellos, Nicolás, ed. Short Fiction by Hispanic Writers of the United States. Houston, TX: Arte Público Press, 1992


**General Chicano Literature Anthologies**


January 23, 2000

Professor Cathy Davidson  
Vice-Provost for Interdisciplinary Affairs  
Allen Building

Dear Cathy:

We are writing to suggest the development of a program in Latino Studies at Duke. It seems to us that the lack of such a program is one of the most glaring absences in the university today. Five percent of our students are Latino, among them Chicanos, Puerto Ricans, and Cuban-Americans, a reflection of growing numbers that will make Latinos the largest minority group in the United States by the year 2010. Yet we offer almost no courses on the Latino experience, and have no programs to encourage a commitment to research and teaching on this broad and important topic. The lack of Latino Studies puts Duke behind other major universities. Among others, Stanford, Cornell, U.C. Berkeley, and Yale have already invested major resources to promote the study of the dramatic, diverse, and on-going story of Latino immigration and life that is changing the face of this country.

There have been several recent efforts to bring more attention to Latino issues on campus, among them the Concilio Latino and a Borderlands Working Group. The three of us are the faculty members in a new group that has come together to build on these initiatives by starting a Duke Latino Studies program. Our group met several times last semester, and it includes graduate and undergraduate students, including the co-presidents of Mi Gente, the campus organization of Latino students. As a start, we have spoken with Dean Thompson, who has agreed to fund awards for faculty to develop a cluster of three undergraduate courses on Latino issues.

Yet this is only a first step. Latino Studies is an exciting field of inquiry that cuts across disciplinary boundaries. What are the economics spurring migration from Latin America to this country? How have Chicanos, Cuban-Americans, Puerto Ricans, and other groups sought political power? How do concepts of gender, sexuality, and race enter into Latino experiences? What about questions of language? Of diasporas? Of borders? Of national identity and global citizenship? Latino Studies connects to questions of culture, power, and globalization at the cutting edge of social theory today. It is little wonder that this is a field in which leading scholars from across the humanities and social sciences are now working.

One exciting opportunity for Duke would be to develop a program in which the Cuban-American experience has an important place. Chicano and Puerto Rican activism in the Viet Nam war years spurred the first Latino Studies programs, and Cuban issues have not been fully or even partially incorporated into programs since then. Yet the largest percentage of Latino students at Duke has been Cuban. We also have important ties to
Cuba, including a new Duke in Cuba program. Duke might be a leader in forging a more inclusive vision of Latino Studies -- one that deals with the full ethnic and political diversity of Latinos in the United States.

A Latino Studies program would also complement existing programs at Duke, especially those connected with cultural diversity and the related theme of internationalization. Among others, we feel that there would be great potential intellectual and institutional alchemy between Latino Studies and African and African-American Studies, Latin American Studies, Comparative Area Studies, North American Studies, and the Center for Studies. Latino Studies has also historically been connected to social activism. Although we wish to underline the exciting intellectual work being done in the field, we believe a Latino Studies program could contribute as well to enriching and expanding Duke involvement with Durham and North Carolina's rapidly growing Latino population.

We do not have a fixed blueprint for how to proceed. It does seem clear that more faculty with specialties in Latino issues would need to be brought to Duke, as the number of those now working on the area is quite small in spite of some recent hires. Latino issues are in different ways very important today in anthropology, economics, history, and sociology. It would be possible to make hires that build a Latino Studies program while fortifying departments with top-rank new scholars. More broadly, we can imagine working towards an undergraduate and graduate certificate program in Latino Studies, and towards the eventual creation of a Center for Latino Studies at Duke.

To begin to build a program in the shorter term, we propose the following steps over the next three years:

1) A conference next fall on Latino Studies. This conference would bring together leading scholars to consider the state of the field, laying the groundwork for the development of a program at Duke. The conference would not only take up the question of the understanding of Latino experience, but also examine the way recent work on identity, borders, and citizenship in Latino Studies is forcing a reconsideration of old orthodoxies in the more established fields of American Studies and Latin American Studies. The conference would have the tentative title of "The Challenge of Latino Studies to Latin American and American Studies."

2) A competition each year for a one semester graduate teaching fellowship in Latino Studies. Proposals for courses on Latino issues would be solicited, and the winner would be paid to teach the course. Although the number of Duke faculty with interests in Latino Studies is limited, we have a number of graduate students with specialties in the field in one way or another. This teaching fellowship would offer a further source of support to these graduate students -- and at the same time add a sorely needed course in Latino Studies to the undergraduate curriculum each year.

3) A speaker series in Latino Studies, and the hiring of a part-time graduate student to coordinate this and other activities, including the conference.
4) An office in the Hanes Annex for Latino Studies

We attach a tentative budget for these plans, which we believe would go a long way towards seeding the kind of Latino Studies program that Duke very much needs.

Thanks very much for your consideration, and best wishes.

Sincerely yours,

Walter Mignolo  
William Hanes Wanamaker Professor  
Department of Romance Studies

Orin Starn  
Associate Professor, Department of Cultural Anthropology and  
Director, Center for Latin American and Caribbean Studies

Antonio Viego  
Assistant Professor  
Program in Literature

| Budget |
|-----------------|-------|
| 1) Conference   | $15,000 |
| 2) Teaching Fellowships (3 years, $8,000 a year) | $24,000 |
| 3) Speaker series and part-time graduate assistant for three years | $40,000 |
| 4) Office in Hanes Annex | $30,000 |
| TOTAL | $109,000 |
March 13, 2000

To: Orin Starn, Walter Mignolo, Antonio Viego (Latino Studies)

From: Working Group on the Arts and Humanities Across the University
(convened by Cathy N. Davidson)  

Cc: Dean Karla F. C. Holloway, Dean of the Humanities and Social Sciences
Dean Lewis Siegel, Dean of the Graduate School

Re: Your proposal, and an invitation to apply for Common Fund Seed Money

Dear Orin, Walter, and Antonio:

Thank you for submitting your proposal for consideration as part of the Provost's planning process. Your proposal has contributed significantly to the thinking and discussion in the Working Group on Arts and Humanities Across the University and has also been shared with the conveners of the other Working Groups in the social sciences and in science and engineering. I have also discussed your proposal with Deans Bill Chafe and Karla Holloway.

As we anticipated at the outset, almost all of the arts and humanities proposals are located in the College of Arts and Sciences rather than spanning the different schools. A number request postdoctoral fellows, increased fellowship support, new courses, or new certificates, all of which fall within the purview of the College and not the interdisciplinary planning group. In addition, most request funds to expand existing projects or centers and do not work to create new interdisciplinary connections or to reach wider audiences across the entire University. As such, they regrettably are not eligible for funding as part of the initial planning process.

That said, I want to note that your proposal for a Latino Studies Program seems extremely important and timely. The College of Arts and Sciences is where this needs to be developed fully, but I would also be very pleased to meet with you to discuss this further as well, especially after we have a clearer sense whether José Saldívar will be
coming to Duke. (I do not mean to suggest we need to wait upon his decision; only that such a momentous hire will definitely have an impact on a nascent program.) I will also forward this letter, and a copy of your proposal, to Lew Siegel since your request for a designated teaching fellowship in Latino Studies would be handled through his office. I also want to encourage you to apply for a Common Fund/Franklin Center initiation grant, which, in a very modest way, might at least give some seed money to carrying this idea to the next level.

Additionally, your proposal was considered by the Working Group on Arts and Humanities Across the University and here we have a different suggestion to make. In keeping with the planning initiative's aim of identifying large, new areas for development, the Working Group has proposed "clustering" a number of proposals and suggesting that faculty in the new cluster be encouraged to apply for Common Fund seed money. In particular, we have set aside funds for symposia, workshops, focus groups, and conferences, to be held in the new Franklin Center or in coordination with Center events.

We hope you might be willing to participate in the research cluster that is exploring the possibility (yet again) of creating a Program in Americas Studies or Inter-American Studies. Latino Studies should have a formative voice in any new program like this. What the Working Group would like, as part of the all-University planning process, is to encourage you to meet with others who are working on inter-American, Atlantic Studies, diaspora studies, and other related programs in order to revisit the idea of a new model of Americas/inter-American studies, including a different way of figuring ethnic studies, both internationally and interactively.

As part of the planning initiative, the Working Group thus invites you to work together with others interested in a new model for "American studies," to find others who might be interested in developing such a program, and to conduct a series of meetings and workshops around this topic, partly as a way to extend the work and community of the 1999-2000 Franklin Seminar on "Race and Nation-Building in the Americas" but with a more specific institutional focus. Support might include bringing in scholars from new inter-American studies programs around the country to talk to those in the Duke community about what works, what does not, and what alterations in existing structures are necessary before such a change can happen. Or it might be a series of private and public brown bag lunches over which a core group talks about long-term institutional initiatives in the areas of Atlantic Studies, inter-American studies, diaspora studies, and global cultural studies. Partnering with scholars at UNC might also enrich some of these discussions. We would also encourage you to include scholars in African and African American Studies in these discussion since ethnic studies, like area studies, are key to the discussion.

If you are interested in working with others who have submitted proposals in such a research cluster, please see the enclosed details for deadlines and procedures for the Common Fund. If you have any questions, please do not hesitate to call.
On behalf of the Working Group on Arts and Humanities Across the University, I thank you for your contribution to the planning process and very much look forward to working with you.
Possible Research Cluster:

The Working Group on Arts and Humanities Across the University has read all the proposals submitted and has suggested that, for one year, those offering individual proposals might form larger “research clusters” to discuss a “specific interdisciplinary issue or problem of serious interest to the larger University community.” They further suggest that the Franklin Center might host these research clusters.

The Working Group suggests the following research cluster:
  Ian Baucom, Charlie Piot (Atlantic Studies)
  Alberto Moreiras, Janice Radway (Inter-American Studies)
  Thomas Ferraro, Roberto Dainotto (Italian-American Studies)
  Orin Starn, Walter Mignolo, Antonio Viego (Latino Studies)

Teamed also with representatives from African American Studies, this research group might be the ideal one for exploring the recurrent possibilities of a program in Americas or Inter-American Studies that includes a new U.S. Studies Program with links to programs in Latin American Studies, North American Studies, and so forth, and takes advantage of the work being done in other programs around the University such as Oceans Connect, Globalization and the Artist, and others. The model of independence and collaboration might well be that in the new Franklin Center for Ideas and Society.
MEMORANDUM

DATE: April 5, 2000
TO: Arts & Sciences Faculty
FROM: Robert J. Thompson, Jr.
RE: Requests for development of courses/cluster in Latino/a Studies

The advent of our new curriculum brings with it the opportunity for innovation within and across courses. In particular, the development of "Clusters" is one way to address the objective of fostering coherency. A cluster is an integrated sequence of three or four courses spanning several semesters, designed around a common theme or topic that cuts across disciplines. The sequence can also include research placement, internships, or service learning as an experiential component. A cluster is a way to foster integration and coherence in a student's path through the curriculum and could provide a rich yield in terms of our new curriculum's areas of knowledge, modes of inquiry, focused inquiry, and competency designations. Several faculty from a number of disciplines are in the process of developing clusters. Some areas in particular are high priority in terms of the needs for our new curriculum. The recent RFP for proposals that addressed Science, Technology, and Society (STS) designations yielded several possibilities for clusters that warrant further development. I anticipate other foci to emerge that will also be of importance in providing innovative ways for students to meet the requirements of our new curriculum.

A Latino/a studies committee, comprised of faculty, staff, graduate and undergraduate students, has been talking with me for sometime about increasing the offerings related to Latino studies. I asked the committee to formulate an overall structure for a Latino/a studies cluster that would be the basis for an RFP that would provide course development awards of up to $7,000 per course, with the understanding that the proposed course would be taught at least three times over the next five years. The three or four courses comprising the cluster would need to be intentionally linked and appropriately sequenced across semesters. The committee offered the following three, broad overlapping categories, to form the infrastructure for a Latino/a studies cluster. The purpose of this RFP is to stimulate course proposals in each of these three categories.

History: course addresses the history of Latinos in the United States to the present, including such developments as the long-standing history of Mexican settlement in the west and southwest and the more recent migrations of the 20th century. The course does not have to be a general overview, and it might be taught in a variety of different ways. Yet it should give students a strong sense of key issues and themes in thinking about the trajectory of Latino life.

Economics, Politics, and Society: course addresses topics such as the demographic and social impact of Latino migration, the struggle for political power and representation, and
**Economics, Politics, and Society:** course addresses topics such as the demographic and social impact of Latino migration, the struggle for political power and representation, and the question of migratory labor and the economic status of Latino immigrants. The exact focus is flexible.

**Culture and Identity:** course addresses questions involving art, music, literature, language, and/or more broadly the cultural changes brought about by the arrival of Latinos to this country. The angle and coverage of the course is flexible.

The courses once developed would follow the normal approval process for new courses through the Arts & Sciences Committee on Curriculum. Each course would have a departmental home but could also be cross-listed. Together the three of four courses would form a Latino/a studies cluster. Students would not be required to take all three courses but these will be advertised as a sequence designed to give students a coherent course of studies in this area.

To submit a proposal, please complete the attached form: provide a preliminary course description; and indicate under which of the category (ies) it should be considered, the curriculum 2000 designations that you will request, and the semester you would first be able to offer the course. We would want to offer the first course in Spring 2000 although it would also be possible to plan to teach the course for the first time as late as Spring 2002.

I have established a faculty review committee to help me process the proposals. The deadline for proposals is April 25, 2000. This will enable me to announce decisions about awards prior to the end of the semester. Please do not hesitate to contact me if you have any questions.

RJT/th
LATINO/HISPANIC UNDERGRADUATE RECRUITMENT

- RECRUITING METHODOLOGY REPORT
  R. G. PALACIO - JULY 1997

- RECOMMENDED STRATEGIES TO IMPROVE LATINO/HISPANIC
  UNDERGRADUATE STUDENT RECRUITMENT - MAY 1998

- LATINO RECRUITMENT
  VERONICA GUZMAN PULIDO - NOVEMBER 2000
Recruiting Methodology Report

Duke University Latino/Hispanic Recruitment
Rebeca G. Palacio July 1997

I. Objective and Purpose for Survey

This comparative research study served three purposes: to find out how other university’s attract, admit, and matriculate their Hispanic prospects; find out how our peer colleges and university read and screen minority and/or Hispanic/Latino applications; and learn about their on-campus recruitment programs in detail. Since Duke University is in the process of revamping its own strategies within these three broad categories, the information, resources, and the advise solicited was invaluable, given that these recruiters/contacts admissions officers/directors were either involved specifically with Hispanic/Latino recruitment or, more generally, minority recruitment. Additionally, the survey supplied fertile soil for new ideas, based on the experiences and advise of these other minority recruiters.

II. Methodology: Recruiting, Admitting, and Matriculating Hispanic/Latino Students

The colleges/universities selected for this research had a common denominator with Duke University, be it location, size, special programs or selectivity. This spectrum includes the following colleges and universities: Carnegie Mellon University, Vanderbilt, Emory, Harvard, Davidson, Dartmouth, Brown, Cornell, Columbia, Georgetown, University of Pennsylvania, Carnegie Mellon. Other choices would have been Yale, Princeton, Bucknell. At each of these schools I spoke with either the Director of Minority Recruitment or the individual Admissions Officer responsible for Latino/Hispanic Recruitment. When conducting the survey, I contacted all of these individuals in person by phone. Below, you will find the information separated into three specific categories: Recruiting, Admitting, and Matriculating Hispanic/Latino Students.

A. Recruiting Methods

- How does your university/college target students of color?
- Are there separate programs for Hispanic/Latino Recruitment?
- Search with broad parameters
- Specific Minority Recruitment Trips to selected areas of minority concentrations
- Send Introduction with specific minority reply card indicating interest [Dartmouth]
- Incorporate minority schools into regional visits, based on census data, income variable rate, and college bound or presently attending statistics [Harvard, Columbia]
- NessFiness College Fairs [Carnegie Mellon University]
- Letter writing campaign for community leaders suggesting CMU as resource for education
- Van visits (collecting potential minority candidates for a special minority weekend) [CMU]
- NRCCUA- For 9th grade prospects [MIT]
- National Hispanic Scholarship Program, College Board
- National Hispanic Institute
- Caribbean Counselor Tour
- Research possible high school with high minority populations
- Bus Trips for visiting the campus [Dartmouth]
- Use high school from where a current student matriculated [MIT]

What types of materials do you send identified minority applicants for recruiting purposes?

a. Recruitment Letters

- Current minority student recruitment letters (to cater to regional differences) [Georgetown]
- Specific letters expressing the interest of the school on University Letterhead [Georgetown]
- [Dartmouth]
A > Letters sent with the Search Brochures with interest reply card.
B > Following up with letter from current student from same region with response card.
C > if student respond, then follow through with a recruitment phone call in the Fall.

b. Minority Specific Brochures
- Yes, but only sent if requested from Search card or self identify [Brown]
- Yes, as per request only [Brown, Emory] and/or specific targeted mailings [Cornell]
- Information for specific groups only used for yielding admitted students [Dartmouth]
- Same brochure for all students (all encompassing in terms of issues of importance)[Georgetown]
  and/or minority specific letters sent as follow-up [Harvard]
- Multi-cultural Brochure sent as target mailing [Carnegie Mellon University]
- Minority Specific letters sent to all under-represented minority groups [MIT]

How does your office organize minority recruitment travel?

a. Regional Responsibilities
- Specific minority schools for each officer to be included in itinerary
  
  Schools that follow this procedure are Carnegie Mellon University, Georgetown, Emory, Harvard, Cornell, Brown.
  
  - Specific Minority Travel for Recruiters [including but not limited to minority specific college
    fairs, National Hispanic Institute, National Hispanic Leadership Conference, Caribbean
    Counselor Tour, and other specialized programs.]
    
    All of the surveyed schools do some form of specific minority recruitment either by a regional
    Admissions Officer, a student recruiter or a Minority Recruitment Director.

B. Admitting Minority Students

How is the responsibility of screening minority applications divided within the office? [read reading].

a. Reading Hispanic/Latino Applications
- 1st Reader > Regional Officer
- 2nd Reader > Minority Recruiter

This policy is put into practice by the following schools: Emory, Georgetown, Columbia, Harvard [with a
committee of Latino/Hispanic Readers], Brown (If Academic/PQ split, then re-read by minority supervisor)
Dartmouth.

- Minority Student Screening Committees [Brown, Harvard]

This is a policy designed to eliminate bias and include current students in the process. It includes 2
representatives from each politically under-represented minority group to screen other minority applications.

b. Defining Latino/Hispanic
- Did not question merit of minority label
The majority of the schools I surveyed did not differentiate among American minority groups: Puerto Rican, Mexican-American, Cuban-American, etc., or questioned the sincerity of the category. However these are some mitigating circumstances that when called into question would deflate the impact of those particular categories on Admissions decisions.

- Included International Students in their minority numbers [Brown]

C. Matriculating Minority Students

a. Programs

- Fly-In Programs
  Fall [ ] Spring [Vanderbilt, Brown, MIT, ]

- Phone-a-thons

  Fall Interest [MIT]
  Spring Yield [MIT, Cornell, Dartmouth, Vanderbilt, Brown, ]

- Student Letter Writing Campaigns [Dartmouth, Columbia, Brown, MIT]

b. Financial Aid

- Leveraged Packages and/or Need 'Aware' Aid [Brown]

- Minority specific scholarships Available [Cornell, Connecticut College, Davidson, Carnegie Mellon]

- All other schools surveyed are 'Need Based' in terms of Financial Aid.

D. Other

a. Special tours given for students and families of color [Emory]

III. Summary

Overall this was a very productive survey. Contacts were established, information exchanged, and advise given. Obviously these programs depend on the extend to which their prospective universities support and fund Affirmative Action. However, the primary focus of this particular survey was not to compare budgets. Rather it revealed the different ways in which these various colleges and universities implemented the policy. It included how universities and colleges recruit minority prospective students, read their applications, and detailed the university/college attempt to matriculate the students admitted. The following points are suggestions for the way we handle our recruitment polices and reading, based on the information solicited in this survey.

1. Regional Minority Travel

That each regional officer include 1 or 2 minority specific schools in their itinerary. This would not only expand our playing field in terms of exposure, but cover more ground with less money. To compensate for the absence of a minority recruitment officer, each officer should be manned with minority pertinent information both from admissions as well as the university at large. Business cards of both the minority recruiter and the admissions officer should be freely exchanged as well.
2. Search Mailing

- This mailing should include a box for students to mark who are interested in receiving a minority and/or multi-cultural brochure.

3. On-Campus Programs

- It has been recommended to include a student/parent of color workshop during the accepted students weekend, Blue Devil Days as well as our North/South Carolina Open House. I think it would serve the population of North/South Carolina to be familiar with Duke's minority recruiters.

4. Admissions Officer responsibilities

- An information session provided by the various minority groups on campus should be scheduled for the Fall. No admissions officer should be unfamiliar with the minorities issues on-campus, particularly the officers responsible for Texas or California [due to the turnover with Affirmative Action]. The diversity at Duke University should be exposed as a strength.

- There should also be an appointed and/or elected representative from each of these organizations working with the minority recruiters. This way each recruiter has a direct blood line into each organization. This will hopefully eliminate mis-communication and at the same time give a student the benefit of having an primary role with the Admissions Office.

- To forward any names of prospective candidates to the minority officer for recruitment purposes

- Recruitment letter written to prospective minority candidates from both the regional and minority officer offering information and/or resource numbers

- Read minority applications second and the minority recruiter should read third. This will provide a regional context for the minority reader to screen for any other relevant issues.

5. Possible Ideas for the Future

- Joint Minority Recruitment Travel
- A Minority Specific brochure describing the various perspective from all the minority groups on campus.
- Latino/Hispanic Advisory Council or Board
- Alumni/Parent Network
RECOMMENDED STRATEGIES TO IMPROVE LATINO/HISPANIC UNDERGRADUATE STUDENT RECRUITMENT:

1) INSTITUTIONALIZE A LATINA/O ADMISSIONS OFFICER POSITION IN UNDERGRADUATE ADMISSIONS COMPARABLE TO THAT OF THE AFRICAN AMERICAN POSITION

2) INSTITUTIONALIZE A CAMPUS VISITATION PROGRAM FOR LATINO/HISPANIC STUDENTS,

3) FORMALIZE THE CURRENT PHONE-A-THON PROGRAM FOR LATINOS,

4) INSTITUTIONALIZE THE "NUESTRA LATINIDAD" BROCHURE,

5) CONTINUE TO DEVELOP THE LATINO ALUMNI NETWORK PROJECT STARTED THIS YEAR,

6) MAINTAIN AND DEVELOP THE LATINO/HISPANIC PARENT RECRUITMENT COMMITTEE ESTABLISHED THIS YEAR,

7) INTENSIFY EFFORTS TO IMPROVE THE YIELD OF ADMITTED LATINO/HISPANIC STUDENTS THROUGH PERSONALIZED CORRESPONDENCE, AND

8) INTENSIFY RECRUITMENT EFFORTS IN ARIZONA, CALIFORNIA, FLORIDA, ILLINOIS, NEW MEXICO, NEW YORK, PUERTO RICO, AND TEXAS.