Embodying Difference
Examining the Staging of Female Bodies in Latina Theatrical Productions

Often overlooked by critics and scholars of various disciplines, Latina theatre can offer insightful perspectives into emerging and constantly shifting Latina/o identities in the United States.

As a public venue, the stage, if used effectively, can be a catalyst for Latina dramatists to enact non-mainstream political, social, gender, and racial topics to a variety of audiences. Early Chicano theatre movements, such as Luis Valdez’s renowned theatre group El Teatro Campesino, most certainly promoted social change and endorsed Chicano culture, but it was often through the lens of male practitioners whose ideals were later critiqued by female scholars as patriarchal, heterosexist, and primarily centered on affirming the raza. As Chicana poet Lorna Dee Cervantes expresses in her 1980 poem “Para un revolucionario,” Chicanas were expected to “fix the beans while the men talked revolution.” In response to what has been, without a doubt, an ongoing struggle for Latinas to earn a spotlight on stage, Embodying Difference highlights the experiences of Latina dramatists and examines some of the most accomplished and deserving drama and performance art pieces by Latinas: Nao Bustamante and Coco Fusco’s play Stuff, Anne García-Romero’s Santa Concepción, Josefina López’s Real Women Have Curves, Cherríe Moraga’s Watsonville: Some Place not Here, Linda Nieves-Powell’s Yo soy Latina!, Dolores Prida’s Beautiful Señoritas, and Milcha Sánchez-Scott’s Latina.

By foregrounding diverse representations of Latina bodies on stage, Embodying Difference addresses politics of identity formation by means of a centralization of performances where different embodiments emerge, such as, for example, black, brown, white, curvaceous, non-curvaceous, overweight, hypersexualized and desexualized female bodies. The study centers on performances of difference so as to contest essentialist notions of gender, ethno-racial categories, politics, and sexuality. In so doing, one challenge was how to recontextualize performances of latinidad precisely at the site where representations of the body and feminine expressions do not “fit” into any corresponding identifications but instead work “between and among” them. These non-fitting bodies and experiences often leave audiences...
feeling uncomfortable in their seats, particularly when certain subjects perceived as taboo are breached. My study of Latina bodies thus seeks to confront assumptions about ethnic multiculturalism, racialized "others" and political correctness as I explore often uneasy representations of the body including phenotype, sexuality, obesity, and the body as a political marker.

In order to create a more interdisciplinary study, I decided to examine assumptions about Latina bodies and feminine experiences in male power systems where Latinas are objectified in visual art, media, performance, and literary texts as social images embodying an ideal. Through these aesthetic modes, most Latinas tend to be characterized as a proper social image when they are objectified and an improper one when they are not. The Latina dramatists discussed in this book learn to acknowledge these internalized roles and then to question them through a process of self-discovery that re-scripts the language and images used to characterize Latina subjectivity. It is precisely at the intersection of the semiotics of the body and the semantics of language where an articulation of difference emerges in the form of ambivalence. This ambivalence is at once both a site of self-discovery that re-scripts the language and an eventual dismantling of them altogether. Dolores Prida's theatrical production of Beautiful Señoritas, in a sense, sets the stage for future productions that explore and negotiate Latina experiences on stage. Positioning Prida's work in connection with the plays that follow provides a necessary foundation for developing a more complicated image of Latinas.

Chapter 2, deals with role playing latinitad as a means of embracing a collective identity that is gendered, raced, and political in Milcha Sánchez-Scott's drama Latina (1980) and Linda Nieves-Powell's production of Yo soy Latina! (2005). My study of Latina bodies, informed by Alberto Sandoval-Sánchez's text José, Can You See? Latinos On and Off Broadway, places them in the context of Hollywood imagery and the negation of brownness in popular television shows and Broadway productions. Eventually, Sarita from Latina, as well as the women in Yo soy Latina!, reclaim a collective identity and learn to celebrate their diversity while embracing commonalities.

Chapter 3 addresses the concept of a Latina body politic in connection with the historical construction of Chicana identity, migrant subjectivity, and female political activism. In analyzing the work Watsonville: Some Place not Here (1996) by Cherrie Moraga, I seek to establish the vital importance of Chicana representations in the political identity formation of Chicana/os and, by extension, Latina/os.

To contrast Latina political activism and grassroots feminist movements, Chapter 4 examines social prejudices against overweight bodies seeking to defy conventional codes of beauty associated with the high fashion industry. In Josefina López's play...

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As Latina dramatists working in a traditionally male-dominated space, these playwrights have learned to create characters who articulate a self-inscribed female body that validates latinitad, femininity, female sexuality, and political empowerment.

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SEE SABORÍO PAGE 3
Real Women Have Curves (1996), López locates curvaceous and overweight Latina bodies in relation to mass culture and a “commodified femininity” of profit based on a standardization of female types as hyper-slim. In response to Latinas being positioned outside a capitalist economy, as non-consumers and non-conforming to body types, López introduces her audiences to a community of Latinas with consumer power.

Chapter 5, focuses on mulata bodies that have been commercialized for their exoticism and exported for consumerism in a neocolonial and transnational market. Representative of sensuous, exotic, and forbidden mulatas marketable to male foreigner, Latinas must learn to challenge the objectification of their bodies and re-script a performance of identity based instead on self-representation and the politics of Latina diversity.

The final chapter guides the reader through a critique of one of the foundational institutions that has defined and continues to define the parameters of Latina bodies, sexuality, and proper social conduct: the Catholic Church in Latin America. Anne García-Romero’s recent production of Santa Concepción (2008) examines the perpetuation of limiting and oppressive gender roles and the repression of exotic expressions of the female body by pervasive Catholic convention. Throughout the course of the play, audiences determine that a rural ethnic community of Catholic practitioners displaces female sexuality with an extreme objectification and confinement of women’s bodies that, in effect, characterizes Latina identity as singular, essentialist, and unchanging. These static roles marginalize women based on authoritative discourse and the mainstream institution of religion, define normative sexuality as heterosexual, and expose Latina bodies as “illegitimate” wherein notions of self are intangible. Interpretations of the female body of the Virgin of Guadalupe by three Chicana artists and in García-Romero’s play are represented as resistance to culture codes of male entitlement sanctioned by religious authority and the demands of community expectations.

Consequently, Embodying Difference positions Latinas in theatrical productions as the voice for an enactment of difference where ethnic female identity is re-scripted in terms of U.S. national discourses and pan-ethnic discourses of latinitud. Thus, the question posed by Linda Nieves-Powell’s drama Yo soy Latina! similarly echoes within the theoretical framework of this book: What is a Latina? And what happens when popular discourses about Latina/o ethnicity are challenged by non-characteristic bodies that refashion the borders containing and excluding them.

SABORÍO FROM PAGE 2

Director Eren McGinnis joined us for the screening of her documentary, “Precious Knowledge.” The film examines the recent struggle of Latino students to preserve the Mexican American Studies Program at Tucson High School, despite Arizona law HB 2281 that bans the teaching of ethnic studies at the school. Proponents of the Program cite a ninety-three percent graduation rate among students enrolled in the program, compared to a forty-eight percent graduation rate be-

ELEN MCGINNIS SCREENS AND DISCUSSES HER DOCUMENTARY “PRECIOUS KNOWLEDGE”
fore the program started. The film takes us into the classroom and features interviews with students, teachers, and school board members opposed to the program. Students testified that studying the history and culture of Mexico and the Southwest sparked their intellectual curiosity and encouraged them to excel in all courses. Precious knowledge about their roots allowed them to transcend difficult learning environments in their neighborhoods and at home. Unfortunately, the positive impact of the curriculum was lost on many Tucson Unified School District board members who did not visit classrooms or read course syllabi. One board member who visited a classroom misinterpreted the curriculum as indoctrination and sedition. Those opposed to the program gained popular support by mischaracterizing it as based on hate and anti-Americanism. Students countered by defending the program’s intellectual merits at school board meetings and in public demonstrations. This was an inspirational moment in the film, demonstrating students’ commitment to the program and its importance to their personal formation.

“Precious Knowledge” was well-received by students at NIU. Many students were unaware of Arizona’s ban on the teaching of ethnic studies as part of a high school curriculum, and others were only vaguely familiar with the controversy. Eren McGinnis met with students and answered questions about the genesis of the film. Students asked McGinnis about the status of the controversy and debates over Arizona’s recent harsh immigration laws. The discussion raised questions about educational freedom and civil rights in Arizona and the United States.

The event was sponsored by the Center for Latino and Latin American Studies and the Department of Leadership, Educational Psychology and Foundations, the Center for Interdisciplinary Study of Language and Literacy, the Women’s Studies Program, and Unity in Diversity.
Scholarship Winners

ROBERT MARCELIN MEMORIAL SCHOLARSHIP

The Robert Marcelin Memorial Scholarship was endowed by employees of Ameritech Corporation to honor the late Mr. Marcelin, a co-worker and friend who graduated from Northern Illinois University. The committee, which includes principal donor Ms. Alison Thomson, meets annually to select an outstanding student of Latino heritage. The award for 2011 went to Anna Martinez, who is studying Anthropology with a focus on biological anthropology.

CENTER FOR LATINO AND LATIN AMERICAN STUDIES' SCHOLARSHIP

Since 2006, the Center for Latino and Latin American Studies has sponsored an undergraduate scholarship competition for students of Latino heritage. Candidates are judged on their academic achievement and promise. This year’s winner was Adam Lopez, a History major and a double minor in Latino & Latin American and Black Studies. Adam plans to pursue a Master’s degree in either History or Education.

CONGRATULATIONS TO GRADUATE STUDENTS IN LATIN AMERICAN STUDIES

Three graduate students active in Center programs graduated with their master’s degrees in May, 2012.

EMMANUEL LLAMAS received his M.A. in Latin American history, and wrote his master’s paper under the direction of Professor Michael J. Gonzales on the historical memory of José Martí and Che Guevara. Emmanuel worked as a graduate assistant in the Center and received the Lunsford Scholarship and the Diversifying Faculty Initiative Scholarship. In the fall, Emmanuel will be attending Chicago-Kent School of Law as a scholarship student. His interests include immigration law and labor law.

NICHOLAS TOMASZEWSKI received his M.A. in Latin American history, and wrote his master’s paper under the direction of Professor Michael J. Gonzales on the politics of food scarcity in Mexico City during the Revolution (1911-17). Nick worked as a graduate assistant in the History Department, and was recognized as the outstanding student in the master’s program for 2012. After taking a year off, Nick intends to enter the Ph.D. program in History at Northern Illinois University. He has been guaranteed four years of funding.

ILEANA DÍAZ received her M.A. degree in Anthropology, and wrote her master’s thesis under Professor Leila Porter on the effects of anthropogenic habitat disturbance on a primate community in northwest Bolivian. Research for this project was funded by a grant from the Center for Latino and Latin American Studies. Ileana also received a Lunsford Scholarship, and the 2012 Outstanding Graduate Teaching Assistant Award. She has been admitted to the Ph.D. program at the University of Victoria in BC, Canada.

The 2011-12 Marcelin Award recipient Anna Martinez, Alison Thomson, CLLAS Director Dr. Michael Gonzales and Sandy López.

Dr. Gonzales with CLLAS Scholarship recipient Adam Lopez.

Scholarship Winners
On March 7, 2012, Brodwyn Fischer, Associate Professor of History at Northwestern University delivered a seminar entitled, “Inequality from the Margins: Social Difference and Social Politics in Abolition-Era Recife.” Dr. Fischer examined the conceptualization of inequality during the age of Brazilian abolition, and how inequality became seen as a social problem. In late nineteenth century Recife, Brazil, Fischer argued that informal, vertical social relations allowed mobility and protection. At the end of the eighteenth century, Recife was Brazil’s third largest municipality. The government’s jurisdiction incorporated both urban and rural space; however the locus of power remained fortified on rural plantations. Recife lacked a public transit system, which concentrated rich and poor in close proximity. Thus, social difference should not imply social distance. Fischer dissects these social relationships through the use of legal records. She examined three neighborhoods—São Pedro, Santo António, and São Jose—each with a distinct demographic character. Recife’s poor allied with wealthy elites to insulate themselves from the vagaries of urban growth. Despite the exploitative nature of client-patron interactions, the poor carved out a place within the hierarchical stratification to garner protection. Through the use of three court cases, Fischer displays how private relationships affected the employment of public power. Recife’s poor drew on the resources available to secure their connection within the informal, vertical hierarchy.

In a lecture, “The Dirty Politics of Shantytown Radicalism: Murder, Slander, and Associational Life in mid-twentieth century Rio de Janeiro,” Dr. Fischer reassessed the role of the Union of Favela Workers (UTF) as grassroots organizers. Her micro-historical study explored the coexistence of democratic currents and anti-democratic practices. Antoine Magarinos Torres, a UTF activist and lawyer, serves as protagonist in an episode that revealed the contradictory tensions in favela grassroots organizing. Through the use of a criminal trial against Magarinos Torres, Fischer excavates the legal discourses to expose the UTF activist as both community organizer and slumlord. Magarinos Torres encouraged residents of the favelas to form local organizations through an empowering discourse of democratic rights, while simultaneously imposing taxes on profits made in the favela and coercing people into compliance with his rules. Under Magarinos Torres, the favela organizations secured formal recognition of land ownership, access to public services, and the construction of a new school. Thus, interactions with Magarinos Torres mediated a position between concessions to grassroots organizations and political coercion. Fischer contends that the narrative of UTF applies to other grassroots movements drawn into popular politics through democratic rhetoric, but navigated through weak democratic and legal institutions. Popular organizations allied with powerful individuals to ensure their daily survival and political progress. Consequently, historians of popular movements must look to the institutional arrangements, goals of the organization, and available resources in order to understand the decisions made by grassroots organizations when they engage in popular politics.

The events were sponsored by The Center for Latino and Latin American Studies and The Graduate Colloquium Committee.
Charles F. Walker Highlights Andean Social and Environmental History

Violence at the Hands of God and Men: Charles F. Walker on the
1746 Earthquake/Tsunami in Lima, Peru, and the 1780–1783 Tupac Amaru/Micaela Bastidas Rebellion

On April 10, 2012, the Center for Latino and Latin American Studies hosted a lecture entitled "Natural Disasters and Society: Some Lessons from the 1746 Earthquake/Tsunami in Lima, Peru," by Charles F. Walker, noted historian and Director of the Hemispheric Institute of the Americas at the University of California at Davis. Walker presented an analysis of the effects on city planning and colonial society of the devastating earthquake/tsunami that struck the port city of Callao and the viceregal capital of Lima on the evening of October 28, 1746, and reflections on his well-received study, Shaky Colonialism: The 1746 Earthquake-Tsunami in Lima, Peru, and Its Long Aftermath. Walker argues that the study of a natural disaster, such as an earthquake/tsunami, allows one to test standard interpretations of colonial Spanish institutions.

For example, the rapid and efficacious response to the disaster by the viceroy, who arranged for the delivery of fresh water and food shipments to the beleaguered capital, brings into question the supposed detachment and incompetence of the colonial state. This type of micro-history also serves as a corrective to approaches that impart an inexorable path to historical events. Dr. Walker contends that a risk to studying natural disasters is the potential for reinforcing images of Latin America and the Caribbean created by news coverage of contemporary disasters, such as the earthquake in Haiti, flooding in Honduras, and mudslides in Brazil, to the exclusion of other important regional developments. Studies of natural disasters can reaffirm popular images of a dangerous and unhealthy Latin America, rather than focusing on the lessons they provide in understanding colonial administration, negotiation of urban space, and social interaction.

The following morning, Dr. Walker presented a seminar based on his forthcoming book on the Tupac Amaru/Micaela Bastidas Rebellion. Walker focused on the importance of the Catholic Church and the Bishop of Cuzco, Juan Manuel Moscoso. Walker argues that Moscoso played a key role in defeating the rebellion by forcing clerics to remain in areas where the rebellion raged, and by excommunicating rebel leaders, costing them support among the devout. The fact that Moscoso was tried by the Crown for sympathizing with the rebels has led some historians to assume that he supported the insurrection. Priests caught behind enemy lines also played ambiguous roles in the early period of the rebellion, granting legitimacy to the movement by praising rebel leaders in a supposed effort to safeguard Spaniards and creoles. During the seminar, Dr. Walker discussed some of the effects of the rebellion, which included the end of the Spanish system of two Republics, whereby indigenous peoples lived under a separate jurisdiction from non-Indians; the attempted repression of Andean culture, including bans of native musical instruments, writings, and dress; and dissention in the ranks of rebels and loyalists alike, which would have profound effects on the movements for political independence in the region in the 1820s.

The events were sponsored by Department of History, the Graduate Colloquium Committee, the Center for Latino and Latin American Studies, and the Genocide and Human Rights Institute.

Charles Walker and undergraduate students Roberto Torres, Ashley Dunnam, Kevin Oliva Vicente.
Susie S. Porter Discusses Mexican Women’s History

On March 26, 2012, Dr. Susie S. Porter, Associate Professor of History and Director of the Gender Studies Program at the University of Utah, lectured on, “Of Suffragists and Secretaries: commercial education, women’s networks, and female empowerment in Mexico City,” at the Center for Latino and Latin American Studies. Her lecture examined how working women in Mexico City entered occupations historically tied to the middle class, and how public debates about women’s social mobility influenced middle-class identities.

Dr. Porter argued that studies of Mexican women have been traditionally confined to women as mothers or suffragists. Her research breaks these boundaries and discusses how women transcended traditional class and occupational roles.

Dr. Porter explored women’s education and employment as key variables to women’s entry into the middle class. The expansion of Federal Government offices in the 1910’s and 1920’s offered women an important means for moving up the social and occupational ladder. The Post Office served as one of the first and fastest growing sources of employment for women. Between 1895 and 1910, the number of women working for the federal government increased significantly, and this pattern continued after the Revolution of 1910-17. The trend continued into the 1920’s, with the number of women in public administration increasing by 2,000 percent, compared to 300 percent for men.

Porter also discussed the importance of commercial schools. Commercial schools for men first appeared in the 1880s, and a co-educational school opened in 1894. In 1903, the first women’s commercial school, the Escuela Comercial “Miguel Lerdo de Tejada,” began to train independent-minded women for careers as secretaries in the expanding public and private sectors. Commercial schools and work spaces created social and employment networks for women that sometimes required negotiating relationships with male supervisors.

Dr. Porter’s study also relates how women developed new identities in response to their new places of employment. At the turn of the twentieth century, women began to break away from the cultural norms identified with middle-class respectability. They took advantage of educational and employment opportunities and became independent of their fathers and husbands. But in defense of their decision to enter the workforce, female office workers adopted arguments that had been used by previous generations of working class women. These included references to female mobility and mother’s rights, as well as the defense of office work as “respectable work” that protected sexual morality. Although office work for females based on professional education and work experience helped to craft middle-class identities, pay rates rarely surpassed wages received by skilled male workers. This contradiction underscored Dr. Porter’s argument that working women’s social place and identity did not fit easily into traditional class structures.

Her research opens up new ways of thinking about class and gender in Mexican history.

Professor Porter’s visit was sponsored by the History Department, the Center for Latino and Latin American Studies, the Women’s Studies Program, and the Graduate Colloquium Committee.
2011 FACULTY PUBLICATIONS AND ACTIVITIES

GREGORY BEYER
Associate Professor, Music

RECORDINGS

PERFORMANCES

Performed “Incantations,” a flute and marimba duo by Michel Galante at Bowling Green State University’s MidAmerican Center for Contemporary Music’s annual series “Music at the Forefront” Bowling Green State University, OH, November 30, 2011. World Premiere.

MAYRA C. DANIEL
Associate Professor, Literacy Education

PUBLICATIONS
Edited: The Immigrant Experience at Home and Abroad: Teaching and Learning in Different Tongues, Thresholds in Education Foundation, Volume XXXVII, De Kalb, IL: Thresholds in Education Foundation.

“Challenges to Literacy for Guatemalan Learners at Home or in the United States,” Thresholds in Education Foundation, XXXVII, no. 3 & 4: 19-30.

“Mediating the Educational Experience for English Language Learners of Moroccan Descent,” Thresholds in Education Foundation, XXXVII, no. 3 & 4: 31-42. (With A. Ball)

“Schooling Struggles of Hispanic Youth: Lourdes Ferrer’s Plan of Action,” Thresholds in Education Foundation, XXXVII, no. 3 & 4: 65-70. (With A. Ball)

“West Chicago’s District Partnership for Wellness, Safety, and Student Achievement,” Thresholds in Education Foundation, XXXVII, no. 2 & 3: 61-64.

PAPERS PRESENTED

LOUISE CIALLELLA
Associate Professor, Foreign Languages and Literatures

PAPERS PRESENTED
“Apuntes sobre la confesión femenina como subversión activa en el fin de siglo XIX” presented at the XXI Congreso de la AILCFH, Universitat de Barcelona, Spain, October, 2011.

“ELLs in the Middle School Mathematics Classroom,” presented for the Association of Literacy Educators in Reading, Richmond, VA, November, 2011.

“Promoting Culturally & Linguistically Responsive Education for English Language Learners,” presented at Richland Schools’ Teacher Institute, Crest Hill, IL, October, 2011. (With J. Cohen)


“Understanding Multicultural and Multilingual Populations,” presented at the Multicultural Transformation Institute, Northern Illinois University, DeKalb, IL, May, 2011.

“Supporting Young Learners: Looking at the Development of Early Language and Literacy Competencies Pre-Conference Institute,” presented at the International Reading Association’s Annual Conference, Orlando, FL, May, 2011.

“Literacy Strategies that Help ELLs: Understanding Bilingual and Multilingual Populations,” presented at Literacy in the Middle: Strategies for Supporting Young Adolescents’ Literacy, Northern Illinois University, De Kalb, IL, April, 2011.


“Comprometiendo a Aprendices Jovenes a Amar la Lectura y Escritura,” presented at VII Conferencia Internacional de Lectura y Escritura, Guatemala City, Guatemala, February, 2011 (With C. Owles)
IBIS GOMEZ-VEGA  
Associate Professor, English

PUBLICATIONS  
“Deconstructing the Latino Family in Novels,” Crítica Hispánica 33.1-2 (2011): 101-133. (With Lionel Garcia, José Yglesias, Oscar Hijuelos, and Benjamin Alire Senz)

MICHAEL J. GONZALEZ  
Distinguished Research Professor and Director, Center for Latino and Latin American Studies

PAPERS PRESENTED  

“Imagining Argentina in 1910: Visions of the Patria in the Centennial Celebration of Independence in Buenos Aires (May, 1910),” The Rio de la Plata Workshop, Roosevelt University, January, 2011

“Race and National Identity: Indigenous People, Historical Memory and Radicalism in Mexico and Peru, 1910-1930,” 11th International Conference on Diversity in Organizations, Communities and Nations, University of the Western Cape, Cape Town, South Africa, June, 2011

ANNE HANLEY  
Associate Professor, History

PAPERS PRESENTED  
“Financiando a Industrialização Brasileira” presented to the “Seminário História Financeira do Brasil,” Faculdade de Economia e Administração, USP, Ribeirão Preto, Brazil, October 6, 2011.

“Nickels and Dimes: the inadequacy of municipal revenues in nineteenth-century São Paulo, Brazil” presented to the Economic History Seminar, Rutgers, New Brunswick, NJ, October 24, 2011.

“Economic history and institutions: political administration as cause and consequence of inequality in Brazil,” Social Science History Association Annual Meeting, Boston, MA, November 17, 2011.

KRISTIN HUFFINE  
Assistant Professor, History

PAPERS PRESENTED  

PUBLICATIONS  

JEFF KOWALSKI  
Presidential Research Professor, School of Art

PUBLICATIONS  

PAPERS PRESENTED  

ROSITA LOPEZ  
Professor, Leadership, Education Psychology, and Foundations

PUBLICATIONS  


PAPERS PRESENTED  
“Education as the Key to Success” presented at the National Latino Education Institute, Chicago, IL, October, 2011.

“Promoting Excellence in Education; Promoviendo Excelencia en Educación” presented for the Wisconsin Association for Bilingual Education, Milwaukee, WI, March, 2011.

“Creating a Culture of Innovation” presented at The National Title I Conference, Tampa, FL, February, 2011.
“Educational Leadership Program Redesign and Assessment” presented at the International Academy of Educational Leaders, Oklahoma City, OK, January, 2011.

AWARDS
National Hispanic Hero Award for Service to the Community. National Latino Education Institute, October 4, 2011.

ELOY MERINO
Associate Professor, Foreign Languages and Literatures

PUBLICATIONS


LEILA PORTER
Associate Professor, Anthropology

PAPERS PRESENTED
“Foraging strategies and spatial memory in saddleback tamarins (Saguinus fuscicolli),” presented at the American Association of Physical Anthropology Annual Conference, Minneapolis, MN, April 2011. (With Paul Garber)

“Foraging strategies and spatial memory in saddleback tamarins (Saguinus fuscicolli),” presented at the American Society of Primatology Annual Conference, Austin, TX, September, 2011. (With Paul Garber)

LINDA SABORIO
Associate Professor, Department of Foreign Languages and Literatures

PUBLICATIONS

PAPERS PRESENTED

Guest speaker at the “New Voices: Latina Theatre Today” conference held at the University of Notre Dame, South Bend, IN, November, 16-18, 2011.

RODRIGO VILLANUEVA
Associate Professor, Music

PUBLICATIONS


Review of “Cuatro Pedales de DW, Opciones Para Bombo y Hi-hat,” Músico Pro 18, no.1: 14-16.


RECORDINGS


PERFORMANCES
Performed at two international festivals, “Segundo Festival Internacional de Ensambls de Percusión” in San José, Costa Rica, May 30 to June 4, 2011 with Liam Teague’s Panoramic, and at the “Riverfront Jazz Festival” in Stevens Point, Wisconsin, September 4, 2011 with the Eddie Gomez Trio

Performed with legendary jazz bassist Eddie Gomez Trio, 7-Day Midwest Tour, Chris Madsen Jazz Quartet, Johnny Padilla Jazz Quartet, Kelly Brand Jazz Quintet, Jan Wheaton, and the Carolina Calvache Jazz Trio