From July 3 to December 3, 2015, I had the pleasure of spending five months in Brazil, four of these thanks to a grant from the Fulbright Scholar Program. That external funding allowed me to divide my time evenly between teaching at the Federal University of Minas Gerais (UFMG) and researching the role of the berimbau musical bow in its traditional context of the Afro-Brazilian martial game known as Capoeira Angola. I conducted research by reading, studying recordings, making musical transcriptions and, most importantly, actively training at the Capoeira Angola Dobrada Association (ACAD). Such active participation – I learned how to be playful with my body, how to kick and be kicked, how to use my arms as legs, how to fall gracefully without injury, and much more—has opened up incredible opportunities to learn from inside the community, through conversations concerning the musical and philosophical aspects of the art form. No matter how much reading or listening I do on the subject, my understanding of Capoeira Angola would be impoverished without this critical participation.

My Fulbright period began in August of 2015. The month of July, however, was shared with a group of five talented percussion students from Northern Illinois University's School of Music: Alexis Lamb, Christopher Mrofcza, Kyle Flens, Abigail Rehard, and Daniel Eastwood. This trip would never have been possible without the generous support of many offices and people at NIU including: the Office of the Provost that approved my year-long sabbatical; the Division of International Programs and its Lillian Cobb Faculty Travel Fellowship for International Teaching and Service; Richard Holly, the former Dean of the College of Visual and Per-
forming Arts; and the Center for Latino and Latin American Studies. With this collective support, we six musicians performed six concerts of “MeiaMeia,” a cycle of original music for tuned berimbau co-composed by myself and undergraduate student, Alexis Lamb.

The significance of performing this music in Brazil was paramount to the journey. The berimbau is Brazilian. It is an icon of African identity throughout that country. Through its association with Capoeira, it is the best-known and widely played musical bow on this planet, and it is universally known throughout Brazil. Because everyone for whom we performed or taught already knew the berimbau in a specific Brazilian manner, our presentations were instantly recognized and utterly shocking because our music was informed by a tradition that was markedly outside of the practice of Capoeira music making. Our performances resulted in a series of life-changing experiences for everyone involved. This included myself, the students, and people in the communities for whom we offered our musical teaching and musical performances.

The travel took place in two distinct phases and in the two states, of Minas Gerais and Bahia. From July 4th through the 15th, we traveled through the state of Minas Gerais and performed five concerts in the cities of Mariana, Ouro Preto, Marinhos, Brumadinho, and Belo Horizonte. On the days we were not traveling from city to city, we based ourselves in the capital city of Belo Horizonte. My colleague, Dr. Fernando Rocha, is the Professor of Percussion at the Federal University of Minas Gerais and was of great help to me in the organization of these performances. In Belo Horizonte, the students and I participated in three Capoeira Angola training sessions with Mestre Jurandir of the International Capoeira Angola Foundation and two sessions with the person who would later become my primary teacher and reference in the world of Capoeira Angola, Contramestra Alcione Oliveira of the group ACAD. In both locations, in front of a group of capoeira practitioners, these teachers afforded us the opportunity to give short explanations and performances of our music. This was a wonderful stroke of luck and it was very successful because it generated an enthusiastic and large audience for our final performance in Belo Horizonte on July 14th.

In Minas Gerais, aside from performing and Capoeira training, additional professional engagements included: a web interview with the Federal University of Ouro Preto (UFOP) television station; a film clip of our performance for the UFOP series, Concertos didaticas, (not yet available online); a workshop and masterclass for contemporary berimbau performance at the Artistic Education Foundation, and a workshop for young musicians in the former quilombo or runaway-slave colony, of Marinhos. Additional memorable cultural activities included attending a percussion ensemble concert by the Federal University of Minas Gerais Percussion Group, thereby creating an opportunity for NIU and UFMG students to interact, as well as our attendance at a traditional samba musical performance that proved a safe environment for impromptu performances and dance alongside the many Brazilians gathered. We also visited the Municipal Park and Central Market of Belo Horizonte, the colonial era city of Ouro Preto, including a scenic train ride through mountainsides and waterfalls, and we explored the expansive garden and contemporary art campus of Inhotim.

"Your job with the berimbau...will be to discover what you can do with the instrument that tells who you are, what you are when you play berimbau."
The second phase, July 16th through July 26th, found us in the rustic, beautiful coastal village of Serra Grande in the state of Bahia. There we stayed at the Fazenda Cultural Ouro Verde (“Green Gold Culture Farm” a reference to both the Brazilian flag and to the inherent value of “green” or sustainable living). Ouro Verde is the home of my first berimbau teacher, Eldio Rolim, better known as Mestre Cabello Caobijubá. I first met Cabello in New York City in 1999, while I was doing doctoral work at the Manhattan School of Music. When the berimbau suddenly and magically entered my life, I sought out a good teacher and Cabello’s name came up repeatedly. His teachings were, in fact, excellent and have stayed with me since that time. So much so that, sixteen years later, this trip is in no small way the direct result of my initial contact with him. At the Barracão d’Angola community center that Mestre Cabello and his wife, Mestra Tizsa, have created, the students and I trained Capoeira Angola, Afro-Brazilian percussion and dance, and performed our final performance of the trip.

In Bahia, additional memorable activities included planting of over two hundred beriba seeds and saplings at Ouro Verde. This work, done over two days, was rewarding and educational. The little saplings will over the course of a few years become tall and slender trees that offer the perfect wood used for making the highest quality berimbaus. What is incredible is that multiple slender trunks shoot from the same seed and when one is cut to make a berimbau, the other continues to grow unharmed and slowly but surely a new trunk grows in place of the cut one. With the proper handling and care, a beriba forest is an endlessly renewable resource. We were also presented with the opportunity to construct our very own berimbaus from start to finish. This involved, multi-step, two-day process included: cutting beriba trees, peeling the bark with a knife, shaving the wood with glass shards, sandpapering the wood smooth, sawing then whittling the end to secure the wire, cutting open the gourd, sanding the gourd inside and at the mouth, nailing the leather into the top to support the wire, cutting open a tire bead, removing the wire, removing the excess rubber from the wire, knotting the wire loop and cutting cord to create both a tuning bridge for the gourd and a tying handle for the wire. (Please see online photos for images of a series of these steps.) We visited the Living Forest Institute, just outside of Serra Grande. There we learned about the rich and precious ecosystem known as the Mata Atlântica (Atlantic Forest) that surrounds much of southern coastal Bahia. It was fascinating to learn that this ecosystem, although very small, is just as rich in flora and fauna as the well-known Amazon rainforest in the north of the country.

In addition, we observed capoeira and drumming lessons for children between the ages of 5 and 12. Mestre Cabello has developed a very special way of teaching young people about self-confidence through music and movement and this was a joy to behold. We worked at the Barracão d’Angola that included painting, construction, weed removal, and much more as part of a large community effort to prepare the space for our final performance/party on the 26th. We also celebrated one of the student’s (Daniel Eastwood) birthday on July 21st with the community at the Barracão d’Angola. Daniel was presented with a homemade chocolate cake replete with candles at the end of an evening of Afro-Dance class. (Yes, he was made to do a solo dance number with cake in hand!)

I have created an online photo album http://www.arcomusical.com/blog/projeto-arcomusical-travel-to-brazil/ for the many experiences detailed above to give a richer, more complete sense of our experiences abroad. I should mention that in 1999, during my second berimbau lesson with Mestre Cabello, I performed for him and he smiled, then gave me the following challenge: “Your job with the berimbau...will be to discover what you can do with the instrument that tells who you are, what you are when you

See Brazil Page 4
play berimbau.” Sixteen years later, I am delighted to report that, Northern Illinois University (NIU) has afforded me the creative environment to develop something as unique with the berimbau that I can share with my students. Challenging them to learn, develop, and grow musically has aided my own growth in remarkable ways. Especially notable is my work with Alexis Lamb, the result of which is an album of this music, MeiaMeia, that will be released in mid-2016 on Innova Recordings, a Minneapolis-based contemporary music label with worldwide renown. Indeed, through these myriad musical and teaching experiences at NIU, as well as the generous support from around the campus, I was able to respond to Mestre Cabello’s challenge in the most meaningful ways by sharing it directly with him, with his community in Bahia, with a series of communities in Minas Gerais, and with five excellent young musicians from NIU.

NOTES

1. The acronyms used always represent the Portuguese name equivalents for each organization.

2. During my Fulbright Scholar period in Belo Horizonte immediately following this travel, I myself taught in Rocha’s stead at UFMG, directing the percussion ensemble and offering a special symposium on the berimbau.

3. In the hierarchy of Capoeira Angola, you are either a practitioner (no title is designated for people who simply study, a treinel (trainer), a contratempo (under-master), or mestre (master). The feminine form of the latter two simply substitutes an “a” for the final “e” Mestre becomes Mestra. The relationship to one’s teacher (mestre) is critically important in the eyes of the community. Only Mestres of a particular organization can offer an official title to a member of the group, and the process of becoming a mestre can take decades, if it happens at all.
BY ANNE HANLEY

The Public Good and the Brazilian State:

MUNICIPAL FINANCE AND THE PROVISION OF PUBLIC SERVICES, 1834-1930

What is the responsibility of the state toward its citizens? What types of goods and services should it invest in to promote economic and social development of its communities? What happens when the state takes on responsibility to ensure clean water, orderly streets, secure nights, and pure food, but then fails to fulfill this responsibility or invests in services for some but not all? These are the questions I ask in my forthcoming book from the University of Chicago Press on municipal finance in Brazil’s first century of independence from Portugal. When Brazil declared independence in 1822, its new leaders decided that the responsibility for providing most public services rested at the municipal level. So I studied how municipalities organized and prioritized the provision of public services, who paid for them, and what happened when revenues fell short. Just as American cities faced difficult cost-cutting measures during the Great Recession, resulting in bankruptcies in Stockton and Detroit and lead-poisoned water in Flint, so too did Brazilian municipalities have to balance the need for a new public water fountain or urgent repairs to a failing bridge against modest revenues. The struggle to balance the books became especially acute when a public health crisis like an outbreak of small pox or yellow fever overwhelmed municipal finances. What happened then? My research looks at the sources and uses of municipal revenues over a 100-year period to understand how mayors and city councils answered that question. Their priorities in good times and in bad tells us a great deal about Brazilian attitudes toward socioeconomic development.

On one level, my research is a study of how a new nation arranged its public finances—whom to tax, what to tax, and what to spend the revenues on. On a deeper level, however, it is a history of Brazilian inequality. Next to direct sources of family income, services like physical infrastructure, public safety, clean water, closed sewers, public health care, hygiene, and education constitute the greatest determinants of welfare in modern societies. Research by sociologist Sam Adamo found that inadequate or unevenly distributed public services in the twentieth century promoted a “cycle of cumulative disadvantage” whereby poverty, crime, malnutrition, disease, and illiteracy broadened the gap between rich and poor across generations of Brazilians. This cycle has produced one of the worst wealth gaps in the modern world. In my new book I argue that the roots of inadequate public services date back to Brazil’s independence in 1822. The Brazilian state decided in 1828 that these services would be the responsibility of the municipality, yet national leaders provided very little in the way of municipal revenue sources to pay for those services. This mismatch between responsibilities and revenues all but ensured that investment in public services would be inadequate to meet the needs of the Brazilian population.

This project came out of an accidental discovery in an archive in Campinas, a prosperous city in the state of São Paulo that once was its economic and cultural center and is today home to the prestigious university, UNICAMP. My first book had studied

SEE PUBLIC GOOD PAGE 6
financial institutions like banks and stock markets for their role in Brazilian economic development in the nineteenth-century. I was more interested in urbanization and industrialization than in municipal finance at the time, but I noticed that municipalities increasingly traded their bonds on the stock market around the turn of the twentieth century. I later discovered, by coming across the original text of a bond authorization in the UNICAMP archives, that these bonds were used to pay for urban improvements like physical infrastructure and modern water and sewer systems. By World War I, half of São Paulo’s municipalities had issued such bonds. It made me wonder about how municipal finance fit into the history of Brazil’s economic development. Recalling Sam Adamo’s article on the cycle of cumulative disadvantage, I began investigating the sources and uses of municipal finance. This project is the result.

My research is set in the municipalities of the coffee-producing zone in the state of São Paulo, the most dynamic economic region of Brazil by the late nineteenth century. This area was relatively poor before the coffee boom of the 1880s. Its residents grew some sugar and cotton for international consumption, but most were primarily engaged in animal husbandry, leather production, and the cultivation of rice and beans, corn and cotton, and manioc for domestic markets. The arrival of the railroads beginning in the 1870s changed all that. Rails connected this hinterland to the port, sparking a surge of new export-oriented economic activity. Coffee, grown for export and carried on pack mules to the port, spread throughout the interior now that transportation was assured. Rails carried immigrants into the hinterland to supplement a dwindling slave population in the coffee fields. Coffee flowed out to satisfy international demand. The resulting wealth paid for an expanded and diversified domestic economy, making these municipalities among the largest and richest in the state. My working hypothesis was this: If anyone had the economic base to tax in order to pay for public services, it was São Paulo’s coffee-producing municipalities. Their wealth, combined with the population boom that created demand for expanded services, provides a best-case understanding of the potential for Brazil’s municipal authorities to invest in public services in the first century as an independent country.

I needed to answer four basic questions in order to understand how municipalities had the potential to contribute to socioeconomic development: What services were municipal governments supposed to provide? What were their sources of funds to pay for those services? What did municipalities spend their money on? Were revenues sufficient to meet the needs of the community? To answer these questions, I examined Brazilian constitutions, national and state laws and codes focused on health and education, annual mayor’s reports and financial statements, municipal council minutes, municipal codes of ordinance, citizen complaints and petitions, correspondence between municipal and provincial/state authorities, statistical yearbooks, and newspaper reports. This is what I learned:

1. WHAT SERVICES WERE MUNICIPAL GOVERNMENTS SUPPOSED TO PROVIDE?

The municipal council’s extensive responsibilities were outlined in an 1828 law that remained in effect up to the Great Depression. It was required to draft ordinances to govern street construction, alignment, cleaning, illumination, and repair; construct and maintain public jails, sidewalks, bridges, fountains, aqueducts, water springs...
and reservoirs, and “any other constructions… for the decorum and ornament of the settlements;” establish cemeteries, drain wetlands, and otherwise attend to the hygiene and health of the settlement; protect the settlement from wandering crazy folk, drunks, and ferocious animals; maintain peace and quiet and protect against offenses to public morals; establish public slaughterhouses and marketplaces to protect the food supply; calibrate weights and measures; protect travelers; and authorize public entertainment spectacles. The Council was required to promote economic development by acquiring models of the latest agricultural machinery, “new useful animals or the best of the existing races,” and seeds and cuttings of plants and fruit trees as if it was an agricultural extension station. Municipal councils had to establish charity houses for foundlings, provide health care to the poor, and vaccinate children. The peace, security and comfort of the town was their responsibility, and councilmen were encouraged to deliberate on the cleanliness, security, elegance, and style of the settlement as it expanded. These many responsibilities remained in place for more than a century, and expanded as new public goods like telegraph and telephone networks and firefighting brigades became commonplace.

2. WHAT WERE THEIR SOURCES OF FUNDS TO PAY FOR THOSE SERVICES?

Brazil did not tax wealth or income before the twentieth century, establishing instead a century-long practice of relying on indirect taxes. Indirect taxes are the easiest sources of public finance because they are transactional, meaning they are wrapped into the daily acts of exchange and therefore are absorbed into prices and less apparent to their contributors. Revenues at all levels of government were generated through indirect taxes on the circulation of goods and services and on wealth transfers, but some revenue streams were more valuable than others. The national government captured the most lucrative revenue streams for itself, primarily taxes on imports. The state governments were financed through taxes on interstate commerce and wealth transfers, such as the sale of slaves before abolition (1888) and the sale or inheritance of property. Brazilian municipalities could only tax people, goods, and services that were not already taxed by the national or state governments. In practice, this meant that municipal finances were generated through local sales taxes, professional and business licenses, inspection fees, and fines for misdeeds or illegal behaviors. The very modest revenue streams allocated to municipal governments amounted to less than 5% of all public revenues at the end of the 1800s. States were somewhat better off; their revenues accounted for about 20% of public funds. It was the national government that was the best endowed, collecting three-quarters of all public funds. The structure of public finances, then, allocated the fewest resources to the municipalities even as these governments were responsible for providing most public services. This situation was unchanged over time. The only exception was that municipalities, once prohibited from borrowing money to pay their bills, received the legal right to issue bonds after 1890.

3. WHAT DID THEY SPEND THEIR MONEY ON?

The most important uses of municipal public finance were major public works, followed by public health, then safety and education. This makes sense when we think about what is needed to found and develop a settlement: lay out the streets, dig the gutters, and provide the jail, meeting house and church. Add in public fountains. Drain the wetlands. Build municipal slaughterhouses and markets. Pave the streets, build the sidewalks, and install lighting. As population grew, outsiders moved in, settlements grew denser, and public health concerns grew. Municipalities invested in hospitals, vaccination campaigns, clean water, closed sewers, and trash removal. By the turn of the twentieth century, these coffee-region municipalities were established and increasingly prosperous, so cultural concerns began to enter into spending plans. Budgets began to allocate some funds to beautify public spaces, install botanical gardens, make decorative paths and sidewalks, provide a band shell for Sunday concerts, invest in schools, and build a municipal theater. What about in times of crisis? When economic recession set in or an outbreak of small pox or yellow fever struck, municipal authorities ordered a stop to all routine public works, discontinued paying public salaries, and diverted funds to pay for hospitals, nurses, vaccines, contractors. Some municipalities were constantly in arrears.

4. WERE REVENUES SUFFICIENT TO MEET THE NEEDS OF THE COMMUNITY?

The most important and difficult question to answer was whether the level of investment in public services met the needs of the population. How much was enough? Did low levels of investment in one service or another indicate indifference on the part of local leaders or poverty of the municipal treasury? The evidence strongly suggests that municipal poverty constrained investment in public services. Municipal financial statements recorded more deficits than positive balances across the years, and municipal administrators made repeated appeals.
PUBLIC GOOD FROM PAGE 7
to the state legislator for subventions—special funds beyond the budgeted amounts—to make ends meet. It wasn’t just the number of appeals, hundreds upon hundreds over the years; it was the size of the appeals. These requests for money to put a roof on the municipal jail, repair a bridge critical to local commerce, or to build a new water fountain to keep up with the swelling population were orders of magnitude greater than the total annual revenues from municipal taxes, fees, and fines. It was impossible to pay for them without some outside source of funds. More importantly, these subvention requests often went unheeded, were subject to years-long delays, or were only partially subsidized. The requests were not part of an institutionalized plan that had the built-in feature of routine intergovernmental transfers. They represented real funding shortfalls.

When municipalities gained the right to borrow money in 1890 to supplement these meager revenue sources, they borrowed immediately and enthusiastically to cover the shortfall. Public spending on infrastructure and services boomed almost literally overnight, primarily to invest in hygienic improvements like modern water and sewer systems, and public safety goods like electric street lighting. Debt service—the interest owed on those loans—exceeded the legal limit in many instances, as administrators turned to debt beyond what they were allowed to supplement revenues. Yet the ability to borrow was predicated on the value of the local economy, and the value of the local economy was what generated the taxes, fees, and fines that produced normal revenues. The poorer the municipality was, the greater its need to supplement revenues with borrowing, yet the lower its capacity was to borrow. The inability to finance investments through ordinary revenues or loans meant underinvestment in the infrastructure that supported economic exchange, like paved roads and secure bridges, or services that attracted and maintained a population to live, work, and trade in the local economy, like health, safety, and education.

In short, municipalities were caught in a feedback loop that constrained their ability to fulfill their mandate. In spite of being situated in the wealthiest region of Brazil and producing most of the coffee consumed globally, these municipalities could only generate revenues from the effect of the coffee boom on local economic activity—the growth of business activity in their communities. Municipal revenues per capita varied greatly from place to place, which meant that their capacity to invest in economic and social development varied widely as well. Research by other scholars has shown that the variations in investment in one public good, education, had long term and persistent effects on Brazil’s socioeconomic development. São Paulo municipalities that invested more in education at the beginning of the twentieth century, for instance, registered higher test scores and incomes at the end of the century than those who invested less or not at all.

CONCLUSION

The historical record shows that municipal administrators made concerted and repeated efforts to provide basic public goods to the municipality, but that municipal revenues were insufficient to deliver on the municipal mandate. In spite of the very far reaching and specific responsibilities established for municipal councils in the early years of independence, the structure of public finance that concentrated most revenues in the national government meant underfunding local government, the place where the major responsibility for provision of public services was located. It isn’t as if there was no solution to this problem. Brazilians could have chosen to tax wealth or income on the coffee sector to generate the revenues needed to provide. Yet at no time were taxes on the wealth or income of coffee producers considered. Instead, they rested on indirect taxes and borrowing. Municipal authorities struggled to fulfill their mandate and, as a result, were limited in their potential to invest in social and economic development. The structure of the Brazilian fiscal system in the first century of independence contributed to underdevelopment at the municipal level.

NOTES


Brazil. Coleção de Leis e Decretos, Law of 1 October 1828

2016 FACULTY PUBLICATIONS AND ACTIVITIES

DR. GREGORY BEYER
Associate Professor, Music
Director of Percussion Studies

ALBUM RELEASES

ALBUM REVIEWS


MEDIA APPEARANCES

PRESENTATIONS

PERFORMANCES


RODRIGO VILLANUEVA CONROY
Associate Professor, Music

PUBLICATIONS (CD RECORDINGS)
NIU Jazz Ensemble, directed by Rodrigo Villanueva, “Footprints.” Director and Producer of the album.


MAYRA C. DANIEL
Professor, Department of Literacy and Elementary Education
Bilingual ESL Coordinator

PUBLICATIONS

PRESENTATIONS


ANNE HANLEY
Associate Professor, History

PUBLICATIONS
Refereed journal articles:

Anne Hanley with Luciana Suarez Lopes. “Municipal Plenty, Municipal Poverty,
PAPERS PRESENTED


“The economics of everyday life in nineteenth-century Brazil” Presented to the XIII Congress of the Brazilian Studies Association, Providence, Rhode Island, April 1, 2016.

PROFESSIONAL ACCOMPLISHMENTS
2017 National Endowment for the Humanities Summer Stipend

2017 Student Engagement Fund Grant, Office of Student Engagement and Experiential Learning (OSEEL), Northern Illinois University for “The Carat Empires: Gemstones and Mining in Brazil,” Tyechia Price, undergraduate research apprentice, spring 2017

2016 Great Journeys Research Assistantship Program Award, the Graduate School, Northern Illinois University for “1872: Standardizing the Brazilian Nation.” History Ph.D. candidate Journey Steward, research assistant.

2016 Student Engagement Fund Grant, Office of Student Engagement and Experiential Learning, College of Liberal Arts and Sciences, Northern Illinois University for “What Counts? The History of Weights and Measures.” Rachel Jacob, research apprentice.

BEATRIX HOFFMAN
Associate Professor, History

PRESENTATIONS
“Nurses, Immigrants, and the Right to Health Care,” Keynote address at the annual meeting of the American Association for the History of Nursing. My research for the talk was assisted by NIU student Betsania Salgado, who is studying the role of nurses in immigrant health care as part of her Student Engagement Fund project.


Taught a class on Latino Legal History, in which we learned about topics ranging from law in early Spanish California to voting rights, refugee policies, and Trump’s executive orders.

KRISTIN HUFFINE
Acting Director Center for Latino and Latin American Studies / Associate Professor, History

PUBLICATIONS

PROFESSIONAL ACCOMPLISHMENTS
2016 Summer Research Opportunity Grant, Office of Student Engagement and Experiential Learning, Northern Illinois University for NIU Latino Oral History Project. Laura Vivaldo-Cholula, Research Apprentice.


2016 Summer Research Opportunity Grant, Office of Student Engagement and Experiential Learning, Northern Illinois University for NIU Latino Oral History Project. Alfredo Cervantes, Research Apprentice.

JORGE JERIA PH.D.
Professor, Adult & Higher Education

PRESENTATIONS

“Bases para la acreditacion y validacion de saberes como politica publicas en America Latina.” UNESCO Mid Term CONFINTEA meeting. Brasilia, Brazil May, 2016

“Educacion de adultos y politicas publicas en paises del cono sur Facultad de Educacion.” Universidad Federal de Minas Gerais, Belo Horizonte, Brazil. May, 2016

“Recognition, Validation, and Accreditation (RVA) State of the art programs in selected countries of Latin America.” Presentation UNESCO, Institute of Lifelong Learning Hamburg, Germany, August 22 to 26, 2016.
JENNIFER KIRKER-PRIEST
Director, James B. and Rosalyn L Pick Museum of Anthropology

CURATION
Curated exhibition on Guatemalan migration, open January – May, 2017

PROFESSIONAL PRESENTATIONS


BOOK REVIEW

PROFESSIONAL ACCOMPLISHMENTS
2015-16 Great Journeys Research Assistantship Program Award, the Graduate School, Northern Illinois University for “1872: Standardizing the Brazilian Nation.” History Ph.D. candidate Journey Steward, research assistant.

2015-16 Student Engagement Fund Grant, Office of Student Engagement and Experiential Learning, College of Liberal Arts and Sciences, Northern Illinois University for “What Counts? The History of Weights and Measures.” Rachel Jacob, research apprentice.

KATHY LADELL
University Libraries

PUBLICATIONS

LEILA PORTER
Associate Professor, Anthropology

PRESENTATIONS
“Ecología y Conservación de los Primates en Bolivia” May 21st - June 3rd, 2017. Universidad Mayor San Andres and the Zoológico Vesti Pakos Sofro in La Paz, Bolivia. The class was organized by the Colección Boliviana de Fauna, and was funded by a grant received from the Primate Action Fund (part of the Margot Marsh Biodiversity Fund and Conservation International).

PROFESSIONAL ACCOMPLISHMENTS
Endangered Species Fund of the Chicago Board of Trade - Chicago Zoological Society, and the Conservation Fund of the International Primatological Society grants. Leila is working with Peruvian and Ecuadorian colleagues on this research as well as geneticists at the University of Texas and the University of Michigan.

PUBLICATIONS

FRANCISCO SOLARES
Associate Professor, Foreign Languages and Literature: Spanish

PUBLICATIONS
“Retrato” Concurso y concilio, November 2017, published by the Universidad de Guanajuato, México, and edited by Moisés Elías Flores.

PRESENTATIONS

SIMONE, WEFFER
Associate Professor, Sociology

PUBLICATIONS

PROFESSIONAL ACCOMPLISHMENTS
Elected to the American Civil Liberties Union (ACLU) of Illinois executive board. Elected to the NIU Presidential Commission on the Status Minorities.

ROBERT MARCELIN MEMORIAL SCHOLARSHIP
Guillermo Benitez and Alison Thomson