As the first vital step in developing a new international feature of the outreach and clinical community service programs of the UNM Division of Dental Hygiene, Professor and Director, Demetra Logothetis (RDH, MS) and Assistant Professor, Vicki Gianopoulos (RDH, MS) will fly to Nicaragua in late June of 2010 for first-hand research on underserved rural populations in that impoverished Central American country.

These two professors and recognized innovators in clinical training for UNM students are working in collaboration with Ken Carpenter (PhD), associate director of UNM International Programs and Studies, to identify potential dental-care and community service collaborations with schools and with public or privately-funded clinics and medical facilities in Nicaragua.

This summer the region surrounding the historic City of Granada, south and west of Nicaragua’s current capital of Managua, will be the focus of the two professors’ investigations. Their goal is to open new and fascinating opportunities for UNM Dental Hygiene students to meet clinical practice requirements of “extramural experience” for their BS degree in Dental Hygiene. The specific objective is to establish and run free dental hygiene clinics in Nicaragua next year, during summer of 2011. Students will earn UNM academic credits for their participation.

The history and practice of outreach clinical training for UNM Dental Hygiene students is well established. The BS degree program at UNM enrolled its first students in 1961. In addition to clinical training at a full-service dental clinic for the public at Novitski Hall on North Campus, dental hygiene students have participated since the mid-1960’s in UNM outreach programs in communities as distant as Taos in northern New Mexico.

Today, UNM Dental Hygiene students are actively involved in outreach clinics in four different public and charter schools in Albuquerque. This school-based dental health initiative includes the Van Buren Middle School of APS and the Native American Community Academy charter school in Albuquerque’s Southeast Heights. Students living in low-income neighborhoods were specifically selected for this UNM
MESSAGE FROM THE SOLAS PRESIDENT

May 4, 2010

Dear Solistas,

Thank you to everyone who contributed to this year’s Sin Fronteras Film Festival at the National Hispanic Cultural Center in April! Nicole Fopeano did an excellent job organizing and hosting the event. We screened approximately twelve films over a period of six hours, with themes relating to immigration, identity, religion and the effects of war in countries such as Argentina, Ecuador, and Mexico. This event always takes the most work, but I’m proud to have had such dedicated committee members this year. I hope that next year’s festival will be even better!

In early April, alongside the committed Latin Americanists in the History Department, we were successful in raising money for earthquake relief in Chile. After an 8.8 earthquake left millions homeless in late February, volunteers held a raffle, read aloud, and enjoyed both live music and dancing on the plaza outside the SUB in an effort to raise funds for Un Techo para Chile, an organization of youth that voluntarily builds homes in Chile. To learn more about Un Techo para Chile or to donate to their cause please visit their website: http://www.untechiparachuile.cl/secundarios/.

Congratulations to all of our Latin American Studies graduates! You have persevered through research and exams and have made it out alive! You have demonstrated endurance and creative problem solving through both struggles and successes. For your contributions to our community, I thank you and wish you luck in the future.

Our Latin American Studies Convocation will take place on Friday, May 14th at UNM’s Hibben Center. At the Convocation, each graduating student will be recognized and will receive a certificate from the LAS program. The keynote speaker this year will be LAS alumnus Tey Marianna Nunn, Director of Museum and Visual Arts Program at the National Hispanic Cultural Center. The event concludes with a reception. Please bring your family and friends to celebrate your achievements with us!

As SOLAS President during the past year, I would like to thank everyone who participated as an officer and supported our efforts throughout the year. Congratulations to our new President, Kellie Baker. I wish her all the best in her leadership of SOLAS next year.

Saludos,
Patricia Kent

NOTES FROM THE EDITOR

As always, I would like to thank all of the contributors to this issue of LIMON. I hope the mix of articles is interesting and relevant, and that it may inspire you to contribute in the future! Be sure to check out the articles on UNM’s dentistry outreach in Nicaragua and the reflection on a study abroad experience. Don’t miss Sociology’s Max Fitzpatrick’s article on Cuban propaganda. To everyone who is going abroad this summer: I encourage you to bring back some photos from your journey to share with us in the fall. A hearty congratulations to those of you graduating from the LAS program. I hope you go on to great things.

I would also like to express my thanks to outgoing SOLAS President Patricia Kent for doing what she could to make my job easier throughout this past year. From working late on Friday nights to bustling between real-life, class, and SOLAS events you did a better job than I could hope to do. You leave big shoes to fill. Enjoy the summer, and until next semester, Let’s go ‘Topes!
clinical training, community service, and dental education outreach program, now managed by Diana Burnham (RDH, MS). Under the supervision of a Registered Dental Hygienist and a UNM faculty dentist (DDS), UNM students participate in free dental screenings and evaluations of APS students. Under supervision, they complete dental cleanings and fluoride treatments of students in on-site facilities at the targeted schools.

“One fundamental educational feature of the UNM undergraduate program for students of dental hygiene is hands-on work with dental patients in outreach clinics in New Mexico communities, said Professor Logothetis. “By increasing our students’ awareness and knowledge of the needs of underserved populations, we hope that our graduates will carry along into their future professional careers lifelong concerns for the disadvantaged.”

The Division of Dental Hygiene, organizationally housed at UNM in the School of Medicine, has expanded its academic curricula and now offers programs of study leading to a Bachelor of Science or to a Master of Science Degree in Dental Hygiene. (http://hsc.unm.edu/som/dentalhy)

International programs for UNM undergraduate students have been evolving over the last decade. Many of these formally traditional academic programs are now becoming multi-faceted adventures that frequently include volunteer and community service projects in distant countries.

“There have been exciting changes in study-abroad programming at UNM and many other universities in recent years,” said Ken Carpenter of UNM International Programs. “These changes include arrangements that college students in experiential learning and service work in nations around the world. Now study-abroad students are often stepping way outside the traditional classroom. This developing UNM Dental Hygiene program in Nicaragua is a good example of how college students can both learn new languages and skills and serve the needs of adults and kids in poor, struggling countries.”

The “base camp” for the explorations of Professors Logothetis and Gianopoulos in Nicaragua this June will be the community service center and school in Granada called Casa Xalteva, near the historic Xalteva Church and Park. This center is devoted to before-school and after-school tutoring programs for elementary and secondary school students, English as a Second Language classes (ESL), free nutritional breakfast and lunch meals for children, and physical education programs, including Casa Xalteva baseball and basketball teams for local boys and girls.

Student volunteers from colleges and universities around the world, including North America and Europe, act as the center’s tutors, music and dance instructors, chess teachers, and sports coaches. While at Casa Xalteva, many of these student volunteers enroll in the center’s renowned Spanish language classes to build basic, intermediate, or advanced spoken and written skills. (http://www.casaxalteva.org)

While in Granada, Professors Logothetis and Gianopoulos will themselves be taking Spanish classes at Casa Xalteva. Dental hygiene students who participate in clinics next summer will be enrolled in a home-stay program that will provide them with meals and accommodations with a Nicaraguan family in the neighborhoods surrounding the center. The director of Casa Xalteva, Jose Luis Bodan, and his wife Greisy, carefully select comfortable homes and friendly families, many with children, for the center’s international clientele of language students and volunteers. The families participating in the Xalteva home-stay programs speak only Spanish in their homes to support the Casa Xalteva intensive language lessons during the day, Monday to Friday.

Professor Logothetis and Assistant Professor Gianopoulos will be guided on excursions outside the City of Granada by their interpreter, UNM outreach volunteer and tutor Annette Mares. These field trips will give the UNM dental hygiene professors first-hand knowledge.
Max Fitzpatrick is a PHD Candidate in the Sociology department. He wrote *Graphically Generating Revolution* after a research trip to Cuba in 2009. He deserves credit for the photos accompanying the article as well. He can be reached via email at: max.fitzpatrick@gmail.com

**Graphically Generating Revolution**

Unlike the ubiquitous commercial advertisements found in the US, the visual landscape in Cuba contains thousands of billboards, posters, and murals that deliver political and social messages to the public. I have performed a qualitative interpretive analysis of Cuban signs containing messages about the future targeted at younger generations. These messages are important because the continuation of the Revolution upon the exit of aging historical leaders depends on maintaining the ideological allegiance and active participation of younger generations. Furthermore, the code of “generation” has been perennially salient in the discourse of Cuban political culture since long before the Revolution of 1959 (Valdés 1978).

The Cubans coming of age at the dawn of the new millennium have been called “the Generation of Unbelief” (Pedraza 2008) and “Pragmatists” versus “Disengaged” (Krull & Kobayashi 2009). Their life courses have not coincided with high points or moments of hope and inspiration of the Revolution. The Cuban sociologist Maria Isabel Domínguez (2000) has written on the challenges of achieving integration into the Revolution of the generation that came of age in the economically depressed Special Period (after the end of Soviet subsidization). This generation has engaged in a “search for more appropriate references to the concrete moments that they live in and with a larger space for self-definition for the youth themselves” (2000, 15).

Many young Cubans do not see a future in their beloved homeland—while some resign themselves to Revolutionary resistance (Pedraza 2008; Krull and Kobayashi 2009). Some Cuban

(Continued On Next Page)
youth are turned off by the lack of meritocratic advancement mechanisms in the overly politicized country (Ichikawa Morin 2003). Clearly, if there shall be any hope for continuation of the Revolution, a goal of Cuban propaganda would be to gain allegiance from this younger set, or at least staunch the disaffection.

I have found that messages about the future that target younger generations are often communicated in terms of history. While that sounds counterintuitive on its face, it makes sense that a regime concerned with continuity would appeal to the population of Cuba’s future in terms of an allegiance to the past.

Within the overall theme of the *Future in terms of History*, there are two tactical means by which public graphics target youth. First, is the notion of *cultural repertoire*—broadly interpreted as education, enlightened cultivation, political culture, social goods and ideals that the Revolution has provided. The cultural repertoire is both a key nationalist antecedent to the Revolution and a product of the Revolution. The depiction of the past and future history of the Revolution suggests that the 19th and early 20th century political and cultural contributions to the achievement of the Revolution serve as a model for how the current Revolution contributes to future generations, that is, to the Revolution’s very continuance.

Such a dialectical conceptualization of cultural repertoires being both determinants and products of the Revolution follows sociologist Ann Swidler’s theory that in “unsettled periods” cultural repertoires—habits, skills, ideas—determine ideological regimes that “survive in the long run”; and in “settled periods” culture provides people resources and thus “influences action” (1986, 273). Cuban signage seems to substantiate the claim that culture is both an input and an important product of the Revolution; and the cultural legacy provided by the Revolution informs the younger generations’ ability and desire to sustain it. Propaganda providing “official validation” to the younger generation can keep the “pragmatists” on, and recruit the “disengaged” to, the road towards being “Fidelist” Revolutionaries and not

(Continued On Page 9)
Autumn in Ecuador
By Jessica Corso

My flight landed in Quito at 1:30 am, three hours late. I was anxious because I had kept my host family waiting. I had made brief contact with them at the airport in Atlanta but my international calling card had only given me three minutes for twenty dollars. I wasn’t sure my Spanish was good enough to explain my situation and I was tired. Of course, they wanted to talk. Not about me being late: they were intrigued by the foreign girl who just walked into their home—they wanted to know what my life was like where I came from.

Well, it was my life; I didn’t know any other. Besides, I had never been the foreigner before. Immediately, I felt overwhelmed with all the questions. I was quiet, introverted, and very, very shy but I’m not sure any of those words belong in the Ecuadorian vocabulary. They were baffled by the fact that I wanted to be alone all the time. Especially during the first week, I cried a lot. Sometimes, it was easier just to be alone. But in Ecuador there are always people and they always want to talk. So I did my best to listen and maybe, when I felt like it, to talk back a little.

It is hard to say whether my Spanish improved or not. Since it was a day to day struggle, it was difficult to feel any immediate change but I suppose that, in the long run, it must have improved at least a little. I certainly picked up some Quechua words. Quechua was the language brought to indigenous Ecuadorians by the Incan invaders and it is still spoken as a first language by many in Ecuador today. It is common to hear Spanish-speaking Ecuadorians use words like “guagua” (child) and “ñaño” (brother) in their everyday speech. It was a pity, then, that I didn’t speak to Ecuadorians more often. Many of the English-speaking students—mostly American, though we accommodated an Australian and an Irishman—clustered together. It may have been a mistake, but it was comfortable. We were from Idaho, Oregon, Alaska, Missouri, and New Hampshire but we all missed home. None of us said it: we didn’t have to.

We reminisced about the leaves falling from the trees; the smell of autumn in the U.S.—pumpkin pie, apple cider, candy corn—I missed that. I never saw myself as an American, at least in anything more than an abstract sense. I wasn’t patriotic: I didn’t fly the flag and I didn’t sing the national anthem at the top of my lungs. Being abroad didn’t turn me into a raging nationalist; still, as I grew accustomed to Ecuador, I grew accustomed to myself. I finally felt that it mattered where I came from, that it determined who I was. I was a foreigner. And I was OK with that.
Chilean Earthquake and UNM’s Relief Efforts

By Kellie Baker

All photos courtesy of Vanessa Sanchez of the Daily Lobo

On Saturday, February 27th at approximately 3:30am local time, one of the strongest earthquakes ever recorded struck the nation of Chile. The earthquake measured an 8.8 magnitude on the Richter scale, tying it squarely as the world’s fifth largest earthquake recorded since 1900. As a country that is overwhelmingly composed of coastline, the maremotos or tsunamis that followed the quake within Chile proved almost as destructive as the quake itself. The earthquake and ensuing tsunamis resulted in devastating amounts of damage, leaving hundreds of Chileans dead, thousands homeless, and municipal services severely damaged.

Chile is one of the most seismically active countries on earth, and in recent history has experienced some of the most powerful earthquakes recorded, including a 9.5 magnitude earthquake that struck the city of Valdivia in 1960. The epicenter of the February 27th quake was just off of the coast in the Maule Region of the country. An estimated 400,000 Chileans in the Bio-Bio region alone were affected immediately by a loss of electricity, potable water, and gas. Concepción and the nearby port city of Talcahuano form the second largest urban area in the country, which was that most heavily affected by the quake. The inland agricultural cities of Talca and Chillan also experienced extensive loss of lives and damage to homes and property in the earthquake that extended through approximately 800 kilometers of the length of the country, roughly 497 miles. The aftershocks that followed the earthquake lasted for weeks, with some reaching magnitudes of nearly 6.9 on the Richter scale.

As in many natural disasters those most heavily affected by the Chilean earthquake were, and continue to be, poor and working class citizens. Immediately following the earthquake, the Chilean government distributed food and water from supermarkets to citizens in affected areas, however this wasn’t sufficient. Scenes shown on the US evening news immediately following the quake showed crowds looting super markets in Concepción and the military imposing order. Confronted with a lack of food and running water, these Chileans were simply doing what many said the government had failed to adequately do in the immediate aftermath of the earthquake- provide for its citizens.

(Continued On Next Page)
One of the most important ongoing issues resulting from the earthquake is that of homelessness. While touted as a model for Latin American development, Chile is still a nation with immense poverty. For many of the rural poor who lost their homes to the earthquake or tsunami, home reconstruction is hardly feasible.

UNM and SOLAS Help Out!

Since February 27th, many of the Chilean people have come together to work to re-build their country, and on April 6th, members of our own UNM community and SOLAS joined the Chilean effort. Dr. Elizabeth Hutchison of the History Department and Dr. Celia López-Chávez of the Honors Program organized an afternoon pena, or traditional gathering to celebrate Chilean music, literature, and culture to raise money to support Chile as it re-builds. The money raised went to Un Techo Para Chile (A Roof for Chile), a Chilean organization dedicated to providing housing for all Chileans and eliminating encampments. Following the February 27th earthquake, Un Techo Para Chile has worked actively to re-build homes for the many that were left homeless.

Albuquerque’s own Trio Los Trinos provided music at the pena, including songs from famous Chilean folk artists such as Violeta Parra. SOLAS helped out by collecting donations for Un Techo Para Chile, and distributing raffle tickets. A $5 donation gave the lucky donor the chance to win great prizes, which were graciously provided by many local businesses.

The pena for Chilean Earthquake Relief was ultimately a great success, and at the end of the day, $823 was raised for the re-construction of Chilean homes. Not only did the pena help to provide financial support for housing reconstruction, but it also displayed the commitment and solidarity of the UNM community to the Chilean people as they continue to rebuild their country.
“Oppositionists” (Krull and Kobayashi 2009).

The second tactical means of representing history as a map for the future is what I call *incarnation*. This concept refers to the graphic device of depicting historic leaders as embodying the nation—or future generations embodying past national heroes. Again, a dialectical process is at work: leaders of the Revolution (above all Fidel Castro) embody the actions and ideals of figures from Cuba’s history such as José Martí; and young people are depicted as personifying the revolutionary leadership as they continue the historic path and deepen the Revolution. There are also frequent anthropomorphic representations of the island as having a human form—the country as youth in the flesh. The extension of the past into the future is viewed through this phenomenon of embodiment: the Revolution’s leaders such as Fidel Castro embody the previous national heroes; and the youth, in turn, embody Fidel Castro.

As propaganda addresses the younger generations, a dialectical relationship is advanced: the Revolution provided the cultural repertoire—the means and ideas—for young people to continue to advance the Revolution. This current transition from one generation to the next is put forth as just the latest in a sequence of torch passing. The revolutionary generation of 1959 inherited their ideas of national independence and Latin American unity from previous revolutionary and independence movements. The message to today’s crop of young people is that they have a duty rooted in history to continue the path begun by their antecedents.

In addition to the embodied revolutionaries involved in this narrative, there are the conditions and creations of Revolution, that is, both the political environments and cultural ingredients that produced the Revolution, and the political and social products of the Revolution. In short, the cultural repertoire fuels and is fueled by Revolution. If a steadfast belief in sovereignty and strains of socialism characterized the situation from which the Revolution arose, then the fruits of the Revolution include education, cultural elevation, and dogged independence in the face of imperial aggression. These are the cultural repertoire’s handed down to the next generation.

(Continued on Next Page)
This model of Cuban propaganda as regenerating Revolution bears resemblance to Althusser’s conception of ideology as the “ultimate condition of production”, the *sine qua non* of a regime reproducing itself in subsequent generations. The messages found in Cuban signage expressly assert—through the codes of incarnation and cultural repertoire --the reproductive nature of the Cuban Revolution.

It might be helpful to conceive of the *cultural repertoire/incarnation* dynamic as the interaction between cultural structure and agency. The past heralds the future via figures acting in an environment conditioned by Revolution. Cultural repertoires and embodying heroes come together at each generational cohort--thereby replicating Revolution.
The Latin American Studies (LAS) Program extends an invitation to you to attend the LAS convocation on Friday, May 14th at 2:30 p.m. The convocation will be held in the atrium of UNM’s Hibben Center (located immediately south of the Anthropology building). The convocation is a departmental event that is held in addition to the University-sponsored commencement. At convocation, each graduating student will be recognized and will receive a certificate from the LAS program. The event concludes with a reception.

The keynote speaker will be LAS alumnus Tey Marianna Nunn, Director of Museum and Visual Arts Program at the National Hispanic Cultural Center.

We would enjoy your presence and hope you will be able to attend. Please RSVP to Amanda Wolfe (akwolfe@unm.edu) to indicate whether or not you’ll be able to join us.
The Student Organization for Latin American Studies is an organization that promotes social, political, and cultural issues pertaining to Latin America in scholarship, in activism, on the UNM campus and in the broader community. For further information contact SOLAS president Patricia Kent at solas@unm.edu

**POET’S CORNER**

This month’s Poetry was generously submitted by Tarah Johnson.

Ode to Albuquerque

Lost in a world of mediocrity
and bad fashion...
I long for
excellence
passion
drive
Prada!

What is the point of excelling
if everyone else is just coasting?

Can it be my
expectations are too high?
OR
My EastCoast/Liberal/Protestant-Work-Ethic/Time-is-Money bias?

Is it possible to I need to
sit
back
and enjoy the sunset?

Be 'enchanted'?

No.

My 'Ode to Albuquerque' is more of a
sad longing for an otherness, a newness, a strangeness,
a freeness,
that I am unable to capture and express
in this desert of big sky and hot air balloons
this wide expanse of closed-in isolated territory.

My 'Ode to Albuquerque' is an acknowledgment
that like lovers who wake up next to a stranger
despite the initial attraction
we are not meant to be
in each-others lives.

I long for
greener pastures,
and a cosmopolitan/metropolitan/urban oasis that I cannot find in this
desert.