The March 14th special report on America’s Hispanics in The Economist, talks about Colorado’s Congressional Representative John Salazar’s background. His ancestors co-founded the city of Santa Fe, New Mexico in 1598, about 250 years before the area became part of the American Framed print of indigenous art with eagle in center and people around it. Mexico ceded the territory to the United States. The report writes, “As families like the Salazars put it, they never crossed the border, the border crossed them.” Stories such as the Salazars’ play an important role in self-identification and self-fashioning and how Mexicans and Latinos know their own selves in a global context. This theme is central to the 2015 CLACS Spring Symposium, In the Shadow of Cortés: From Veracruz to Mexico City. Beginning with the photographic exhibition that chronicles the route Hernan Cortés followed in 1519-1521 to conquer Mexico and claim its territories for Spain, this year’s symposium included a series of events that discussed and reflected on past and contemporary ideas of conquest and identity. The opening talk focused on research she conducted in Mexico and the United States about this topic and how Mexicans think about it today. To this end, she interviewed over 100 people about their thoughts on the conquest of Mexico then and now, and what stories would they like to share for her project. Professor Myers heard a recurring theme -- that the conquest of Mexico was not only the one that took place almost five hundred years ago, but it continues today in some form. For example, the Mexican government prolongs conquest of indigenous groups by not acknowledging their languages in daily life. Also many Mexicans view the United States as an ongoing perpetrator of conquest since the nineteenth-century loss of territory. Context and personal agendas of past and present politicians and scholars shape perceptions of identity of selves and others.
presents a different interpretation of Malinche’s [Photo of print of indigenous and Europeans marching] narrative based on additional context that other recorders of history perhaps did not consider or know:

[Yo soy la Malinche.] [My people called me Malintzin Tenepal The Spaniards called me Dona Marina] [I came to be known as Malinche and Malinche came to mean traitor.] [They called me—chingada Chingada] [(Ha – Chingada! Screwed! Of noble ancestry, for whatever that means,] [I was sold into slavery by MY ROYAL FAMILY—so That my brother could get my inheritance.] [And then the omens began—a god, a new civilization, the downfall of our empire.] [And you came. My dear Hernán Cortés, to share your “civilization”] [—to play a god, ... and I began to dream . . .] [I saw and I acted.] [I saw our world And I saw yours] [And I saw— another.] [And yes—I helped you—against Emperor Moctezuma Xocoyotzin himself.] [I became Interpreter, Advisor, and lover. They could not imagine me dealing on a level] [with you—so they said I was raped, used, chingada] [Photo of 5 women and 1 man at roundtable discussion] This year’s symposium sought to extend its themes and activities beyond the symposium [Photo of exhibition in gallery] room. Spanish, Global Studies, and IAH Faculty have integrated themes and ideas into their [Emily Holley from CLACS looks on as Professor Rocio Quispe speaks] curriculum. [Female administrator speaks as male and female administrator look on] Faculty and graduate students met earlier with [Kate Meyers at podium with map of route on screen] Professor Myers to discuss [Kate Meyers at podium] the idea of conquest and how it affects self-identification and self-fashioning in Latin America and the United States. [Photo of people at fountain in plaza] Race, ethnicity, gender, socio-economic status have shaped how individuals understand [Photo of interior of small adobe chapel] conflict and how it relates to their own selves. [Photo of indigenous man at barrier] In addition, Associate Professor Rocío Quispe-Agnoli [Rocio Quispe talking] worked with her undergraduate students in her IAH 203 class around these themes and [The Broken Spears In the words of the Students of IAH 203/740H at Michigan State University imposed on Aztec carving print] produced collectively the video "The Broken Spears" (based on Miguel León Portilla’s [Some time before 1519, the Aztecs witnessed eight strange events that they called wonders or bad omens. A few months later, white bearded strangers arrived in floating mountains to the Yucatán Peninsula. They made their way to Tenochtitlán. ] [This is the account of those events in the words of young people who studied the fall of Tenochtitlán according to the Mexico accounts.] Visión de los vencidos). Events on April 15th concluded the symposium. [Graduate students with professors] Graduate students had a special seminar with experts of Colonial and Contemporary Mexico. [Two male and one female graduate student] As part of the broad reach of the symposium to classroom curriculum, the students studied [Three male and one female graduate student] articles by these scholars, presented in their class, and culminated their study by posing [Female professor addressing male graduate student] questions and engaging in discussion with the authors. In the evening, the guests, Amber [Headshot Amber Brian] Brian from the University of Iowa, Rocío Cortés [Headshot Rocio Cortés] from University of Wisconsin-Oshkosh, [Headshot Kelly McDonough] and Kelly McDonough from the University of Texas-Austin, joined MSU colleagues Dylan [Photo of Dylan Miner] Miner, Zenaida Moreno,[Headshot Zenaida Moreno] and Laura Smith [Headshot Laura Smith] for a roundtable discussion. This interdisciplinary [Scholars at roundtable] conversation with the audience dispelled myths about indigeneity and emphasized it as an [Photo of man playing harp] [Photo of aerial view of city] organic and evolving concept in the context of the Conquest and the images in the exhibition. [Three female scholars. Rocio Cortes speaking] Conversations throughout the symposium’s events and in the classrooms shared the themes [From Broken Spears slides prints showing a flaming ear of corn...The temple of
Huitzilopochtli burst into flames...The water of Lake Texcoco boiled...Strange creature captured in the nets. It looked like a bird with a mirror in the crown of his head...Monstrous beings appeared in the city.] of historical narratives – be they written, oral, or visual-- contain a bias and authors’ [Round table discussants Dylan Miner speaking] purposes may vary and often need a context to understand a larger story. Likewise, each [Scholars with graduate students] [Three female scholars looking at primary sources in library archives] person’s concept of self-identity may vary and develop as contexts and stories evolve [Photos from gallery], keeping history alive, the present dynamic, and the future open to possibilities. [Live, Learn, Latin America graphic of western hemisphere For more information visit latinamerica.isp.msu.edu] Edited by Jessica Lundquist