

[Poster with man in ceremonial indigenous costume blowing a conch shell] The March 14th special report on America's Hispanics in *The Economist*, talks about Colorado's [Photo of indigenous dressed people in city in Mexico] Congressional Representative John Salazar's background. His ancestors co-founded the city [Photo of man in indigenous feathered headdress] 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. [Photo of priest leading a procession in Mexico street] territory. His great-grandfather settled 150 years ago in Colorado around the time when [Photo of person in indigenous dress raising a goblet.] [Photo of man and woman walking down steps from church in Mexico] Mexico ceded the territory to the United States. The report writes, "As families like the [Photo of older man and younger child] Salazars put it, they never crossed the border, the border crossed them." [Print of missionaries and indigenous people] Stories such as the Salazars' play an important role in self-identification and self-fashioning [Photo of couple and man holding baby] and how Mexicans and Latinos know their own selves in a global context. This theme is [Blurry print of people from the time of Cortes] [Photo of person holding baby in crowd] central to the 2015 CLACS Spring Symposium, *In the Shadow of Cortés: From Veracruz to Mexico City*. Beginning with the photographic exhibition [Print of European and Indigenous warriors] that chronicles the route Hernan Cortés followed [Print of map of route in Mexico] in 1519-1521 to conquer Mexico and claim its [Kate Meyers speaks at podium with map of route on screen] territories for Spain, this year's symposium included a series of events that discussed [Graduate students meet with professors] [Male and female administrators speak at reception] and reflected on past and contemporary ideas of conquest and identity. The opening talk Three female professors speak at roundtable [Kate Meyers speaks at podium] of this symposium and exhibition by Indiana University's Professor Kathleen Ann Myers [headshot of Kathleen Ann Meyers] 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 [Photo of fountain in plaza] over 100 people about [Photo of interior of small adobe chapel] their thoughts on the conquest of Mexico then and now, and what stories would they like [Photo of elderly man in front of barrier forbidding entry to indigenous area even though he's indigenous] to share for her project. Professor Myers heard a recurring theme -- that the conquest [Print of Indigenous warriors fighting with spears against the Spanish who have guns]] of Mexico was not only the one that took place almost five hundred years ago, but it continues [Photo of marine official on boat with youth] today in some form. For example, the Mexican government prolongs conquest of indigenous [Photo of elderly man in front of barrier forbidding entry to indigenous area even though he's 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 [Photo of man playing small harp for people] of territory. [Photo of 2 women looking at primary sources] Context and personal agendas of past and present [Photo of woman looking at primary source] politicians and scholars shape perceptions of identity of selves and others. [Photo of print from primary source text] Professor [Photo of print from *Las Obras de S Teresa de Iesus*] Shelia Contreras illustrated this idea during her talk where she read the poem *La Malinche*, by Carmen Tafolla. [Photo of print from primary source of indigenous person with feathered headdress] Malinche was the indigenous woman who worked with Cortes as a translator and advisor. She eventually bore him a child. Over the centuries, the term malinche came to connote traitor and betrayal as some see [Photo of page from primary source] that either Malinche betrayed her people or that Cortes betrayed her. However, Tafolla

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 Xocoyotzín 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 Rocío 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. Rocío Cortés 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](http://latinamerica.isp.msu.edu)] Edited by Jessica Lundquist