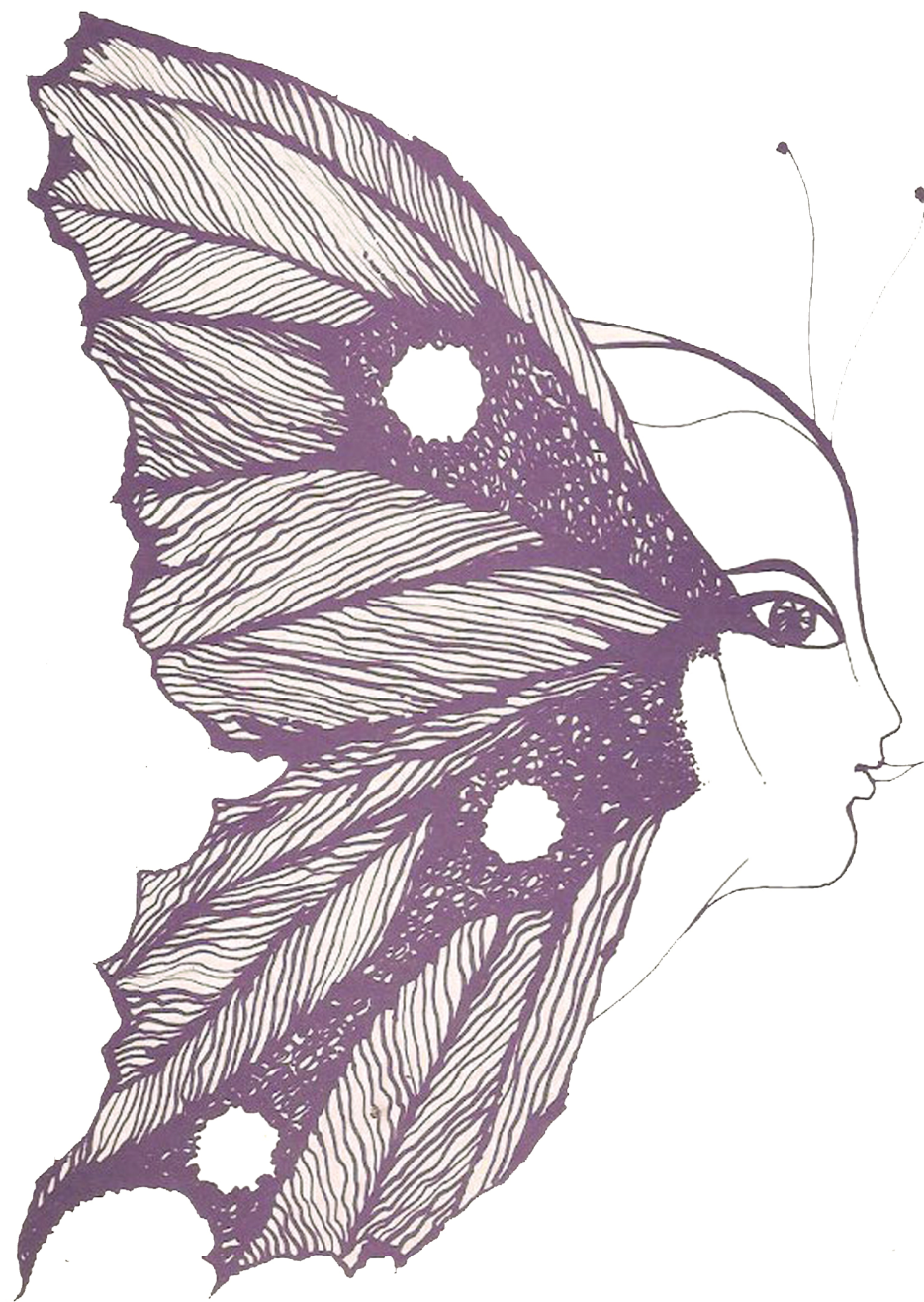


CÓMO ESCRIBIR UNA ENFERMEDAD TROPICAL CÓMO ESCRIBIR UN MANIFIESTO



diásporas críticas
Guayquil-2016

How to write a tropical disease
How to write a manifesto

Diásporas críticas

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The terrible *culex elegans*. First branded elegant because of the slenderness of the lines she boasts. Then, with Greek vowels, she is named ‘poet’ for the way she carries an elegiac lyre on her chest.¹

So wrote the Ecuadorian doctor J. A Falconi Villagómez of the mosquito, fifty years after Cuban epidemiologist Dr. Carlos J. Finlay identified in the 1890s the genus *Aedes* to be responsible for the transmission of yellow fever. The doctor continues: “But the darted noses of those tiny insects are a hundred times more deadly than any native spear dripped in poison.” These literary lapses, these gaffes, these medical blunders that have us tripping at the feet of three figures at once: the mosquito, the poet and the predatory temptress.

This is the story of yellow fever, the roots of the discipline of tropical medicine at the moment it absorbs the theories and practices of the field of bacteriology, the implementation of sanitary campaigns across Latin America and resistance to various forms of urban, bodily and moral “cleansing”. This is the tale of the mosquito and sexual dissidence – as constructed by documents pertaining to yellow fever between 1880 – 1930, sourced in historical archives in Guayaquil, Ecuador.

1. A SCENOGRAPHY OF “THE TROPICS”

“Water, water, water,” shout the vendors of bottled water in Guayaquil – an industrial gentrified port city on the coast of Ecuador. It is a mantra heard on every street corner. Water is plentiful and absent: there is too much of it in the humid air at the same time as being scarce

¹ Dr. J. A Falconi Villagómez, “Finlay y la Medicina Americana” (1933) in *La Fiebre Amarilla y Los Medicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil, 1987) p. 139. Unless otherwise noted, all translations are mine.

in the city where, during the wet months, home-made water tanks can be found, collecting rain.

Inspecting and cleaning these domestic water tanks was the objective of a sanitation campaign initiated between 1890 and 1919, after the cause of yellow fever – a disease that had two epidemics in Guayaquil in 1740 and 1867 – was discovered to be a complex biological life cycle that includes microorganisms and vector transmission and whose guilty protagonist was the water-tank inhabiting mosquito. The United States were particularly interested in eliminating yellow fever across the continent because of the danger the disease posed to plantation labor forces in its southern states. The elimination of yellow fever was first achieved in Cuba in 1901, which, being so very close, presented more of a threat to US interests. In fact, the terms of Cuban Independence (1902) were negotiated via the agreements, disagreements and promises made with regards to Cuban compliance with future US sanitation plans for Havana.² In 1918 the Rockefeller Institute for Medical Research (established in 1901) joined local doctors in visiting homes of the Guayaquileños – checking tanks, handing out flyers and organizing publicity campaigns and radio transmissions designed to convince new publics of the need for urban and domestic hygiene.

Requiring both mediatic and military forces, the sanitation campaigns were extremely expensive, as were similar pursuits led by the London School of Tropical Medicine (established in 1889) active in Asia and Africa. This was the golden age of tropical medicine – a colonial medical discipline whose investments were made on the basis of an interest in, on the one hand protecting European and North American

² See: Mariola Espinosa, *Epidemic Invasions: Yellow Fever and the Limits of Cuban Independence 1878-1930*, (The University of Chicago Press: Chicago), 2008

colonial officers stationed in the colonies and on the other hand protecting labor forces – many enslaved – for their continued exploitation.

In the Historical Archive of Guayaquil, a summary of the 1918 hygiene campaign in Guayaquil, written by Rockefeller Institute doctor Michael Connor, can be found attached to a publication of instructions for military artists (Fig. 1).³ The drawing manual takes up most of the weight of the publication, with Connor's small pamphlet hidden at the back. It looks as if it may have been attached at a later date, certainly after the publication of the manual. Some archive assistant or editor of publications has attached the two documents together by mistake. What would the cleaning of water tanks as a mode of prevention against the spread of yellow fever have to do with an instruction manual for military mapmakers? This archival error points to a certain infection of contagious ideas passed between two distinct disciplines of colonial medicine and the relationship between the discipline of tropical medicine and the production of "the tropics" as a mapped space.

Before the emergence of the discipline of tropical medicine, whose first phase took place between 1880-1919, there was, beginning in the 17th century, the discipline of "diseases of the tropics". Physicians belonging to this school of thought approached disease as a phenomenon affecting Europeans as a result of the radically different climate, temperature and humidity experienced "abroad". The theory was that tropical diseases were not necessarily different from other diseases found "at home" but were experienced as more intense because of a lack of previous exposure. This theory constructs the Euroamerican white body

³ Historical archive of Guayaquil, "Campaña sanitaria en Guayaquil: cuestionario sobre la fiebre amarilla por Connor, Michael E" in *Dibujo militar y lectura de Cartas, primer curso*. MCAH11023098, (Imprenta Municipal: Guayaquil), 1919

of the colonizer as vulnerable, while the bodies of indigenous populations are constructed as supposedly immune. The very idea of “diseases of the tropics” rests on the ability to reliably separate indigenous from colonizing populations.

A large part of the material published within this tradition is littered with literary descriptions of the land. Scottish physician James Lind (1716-1794) in his work *An Essay on Diseases Incidental to Europeans in Hot Climates* (1768) writes of “noisome vapor, which during the summer months arises from the sultry hot sand”, “unhealthy swampy soil”, “thick noisome fogs”, “stagnated and bad air” – the proof of “an unhealthy country”. Lind, perhaps better understood as a military artist, was mapping the tropics appealing to the literary tropes of the “melodramatic narrative” that Cindy Patton sees as characterizing “tropical thinking”.⁴ Between the pictorial description of the tropics as a homogenous space characterized by heat and health risks and the focus on the vulnerability of white Euroamerican bodies in comparison with racialized indigenous populations, the discipline of “diseases of the tropics” is responsible for framing some of the most brutal colonial ideologies and practices that characterize the 17th and 18th century.

In the 1880s French chemist Louis Pasteur began studying beer and wine and discovered that their fermentation is a result not of chemical processes (akin to oxidization) but is rather due to the movements of living microorganisms – bacteria that can be identified using a microscope. This discovery would have consequences for industrial food production (heated at the right temperature harmful microorganisms can be killed off in the process of pasteurization, leading

⁴ Cindy Patton, *Globalizing Aids*, (University of Minnesota Press: Minneapolis), 2002, p.48

to substances with a longer shelf-life) as well as for understanding how the body fights infection – the fermentation of beer is analogous to the infection of a wound.

The appearance of germ theory, bacteriology and parasitology framed a radical shift in the way that territory, disease and body were being conceived. Distinct from previous theories regarding the “spontaneous generation” of disease as a result of climate and temperature (the theory underpinning the discipline of diseases of the tropics), germ theory and bacteriology proved that there are no causes “native” to a place. It was only through the prism of bacteriology that yellow fever was proven to be caused by an organism transmitted by a disease vector (the mosquito) and not, as was previously thought, a kind of mold or chemical found floating in the air. While diseases of the tropics focused on climate and chemistry, tropical medicine was founded on the microbiological specificity of particular diseases.

The discovery of microorganisms should have promoted localism and specificity against the impossibility of gathering countries, plants, bodies, illnesses and populations under the such a reductionist denomination as “the tropical”. The dawn of the age of germs should have begun an epistemological rupture in theories of place and race maintained by 17th century colonialism. However, the discipline of tropical medicine in effect absorbed the theories and practices of diseases of the tropics. Tropical Medicine continued to speak of “here and there”; continued to speak of Euroamerican bodies as “vulnerable” to “foreign” disease; the indigenous body continued to be treated in connection with fantasies of immunity. In the golden age of tropical medicine danger was displaced from the tropics as a mapped space to populations and bodies, among which germs travelled invisibly. Towards the end of the 19th

century the “*mestizo*”, “indigenous” and “black” began to be associated via a chain of associations with the “poor”, “street seller” and “prostitute”, all of whom were seen to be potentially smuggling germs. Guayaquileñan Doctor and poet Cesar Borja Lavayen (1851 -1910) here accounts for the “emigration” of microorganisms:

Today it is fact that the element generating yellow fever emigrated from its country, not in the wind but rather looked for its conditions of life in the deep humidity and warmth of the creeks of ships and between the dirty cloths of its passengers.⁵

2. THE ENGLISH SHIP, THE TREASURE AND LOCAL MEDICINE

The hallmarks of the dominant practices and narratives of tropical medicine typically take the white European or North American as the subject of medical research and treatment while indulging in fantasies of the immunity of local populations as well as praising the efforts of Euroamerican doctors when documenting disease prevention. Cuba was the subject of a scathing media campaign during the Independence Years in which the local population were wrongly depicted as being both immune to yellow fever as well as “unwilling and unable to fulfill public health obligations”⁶. North American newspapers and medical journals were committed to publishing racist commentary: “how quickly the people of the tropics drop back into conditions of apathy in matters of

⁵ Dr. Cesar Borja Lavayen, “La Fiebre amarilla: apuntes sobre la Epidemia de 1880” in *La Fiebre Amarilla y Los Medicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil) 1987. p. 244

⁶ Mariola Espinosa, *Epidemic Invasions: Yellow Fever and the Limits of Cuban Independence 1878-1930*, (The University of Chicago Press: Chicago), 2008 p. 212

sanitation.”⁷ The discovery of the cause of yellow fever was also repeatedly attributed to North American or European doctors as opposed to the Cuban Dr. Carlos J. Finlay.

The documents pertaining to yellow fever in the Historical Archive of Guayaquil and the Municipal Library of Guayaquil (academic papers written by doctors, fictional stories that mention the yellow fever epidemic, reports on hygiene campaigns published by the government, national and international hygiene journals, public orders and legislation, radio scripts and newspaper articles) rather draw a local map of the disease in which local populations of Ecuador are at no point depicted as immune to the fever and the efforts of Guayaquileñan doctors to combat the disease are fully recorded – the former serving to reveal the scientific errors of the ideological campaigns of The School of Tropical Medicine in London and the Rockefeller Institute for Medical Research and the latter serving to displace the centrality of these institutions in the history of combatting disease at the turn of the 19th century.

Furthermore, far from the port city of Guayaquil being a threat to the colonial officers stationed there, it is the coming and going of colonial commerce that is perceived as the threat for Guayaquileños. In one account yellow fever is described as having been smuggled with a load of gold and silver that had been on route to Spain but was interrupted by The War of Jenkins' Ear (a conflict between Britain and Spain that lasted from 1739 to 1748) and was forced to return mid-route, landing in Guayaquil in 1740: “The germ of the terrible disease arrived to us hidden in that treasure”.⁸ And later in 1867:

⁷ Manuel Delfín, *La higiene I*, no. 24 (August 30: 1900): 1, p. 24

⁸ Julio Estrada Ycaza, “Presentación” (1987) in *La Fiebre Amarilla y Los Medicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil), 1987. p v.

In the month of September yellow fever reappeared in Guayaquil: this time imported from Panama in the vapors brought by an English ship company.⁹

Here we have an inversion of the discursive model of diseases of the tropics: in the relating of the arrivals and departures of European boats; in the revelation of the lack of immunity of the local populations to yellow fever; in the documentation of the practices and knowledge of Ecuadorian doctors. Here the dominant theories and practices absorbed by tropical medicine regarding two spaces differentiated absolutely is interrupted. Tropical medicine's theory in which one population or territory contaminates another – in which one territory is “secure” and the other is “dangerous” – begins to come undone. Here is a model of tropical medicine more faithful to the bacteriology and parasitology that founded the discipline: a model in which the interaction between body and environment is complex, specific and unexplainable via reductive binaries such as local/foreign, here/there. This counter-narrative of contagion is rather characterized by assemblages of human and insect; routes of transmission and railroad tracks; biologically complex life cycles and water.

Agua, agua, agua. Is it a code?

3. THE MOSQUITO AND SEXUAL DISSIDENCE

In *La Receta* (“The Recipe”) (1893)¹⁰ by Guayaquileñan science fiction writer and politician Francisco Campos Coello (1841-1916), a

⁹ Dr. César Borja Lavayen, “Geografía medica de la fiebre amarilla en el ecuador” (1895) in *La Fiebre Amarilla y Los Médicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil), 1987, p. 94

¹⁰ See: Francisco Campos Coello, *La Receta*, (Rocafuerte Prensa: Guayaquil), 1893

protagonist named “R” drinks a mysterious liquid that allows him to sleep for 100 years. He awakens in 1992 to see the modern project finished. The description includes electricity cables all over the place, two concrete riverside promenades and huge installations of radio communication towers on the main hill. All are spookily accurate save one detail: a fully functioning water irrigation system distributing drinkable water to every household.

For Fabienne Cheveller (2010) the hygiene movement – spurred by outbreaks of cholera in 1883 in Paris – revolved around three main urban projects: the “clean” construction of buildings, the study and stigmatization of “problematic” neighbourhoods and the installation of clean water systems. In Guayaquil, the project of drinkable running water was neglected in favor of other architectural and engineering feats throughout the 20th century, despite the author’s own efforts in a stint as President of the Municipal between 1887-1892, during which he initiated a plumbing system for the city.

The regulation of popular practices of collecting rainwater as part of the yellow fever prevention campaigns is thus intimately linked to 19th century dream of a modernized port city. Guayaquil’s water tanks come to be literal containers for the tensions between clean and dirty, the future and the past. “Everything can be prevented”,¹¹ as a government report published in 1905 on health and hygiene in Ecuador states (Fig 3 & 4).

In the same report’s introduction, the dramatic language signaling intensified fears of renewed threats of yellow fever is combatted by the pragmatism of the governing bodies set up to combat it. There is a “constant danger of invasion of the yellow plague” that the maritime and

¹¹ Historical Archive Guayaquil, *Memoria que el ministerio de justicia, beneficencia, higiene y sanidad, comercio, inmigración y minas* (Imprenta Nacional: Quito), 1905, MCAH110201, p. 49

land-based health service set up under the Health Board of Guayaquil have been established to “eliminate”.¹² What is curious about the text and the institution it describes is what comes directly after this introductory paragraph:

In terms of hygiene measures, I think it is my duty to inform you that the department under my responsibility has not passed the new Regulation of Prostitution made by the Health Board of Guayaquil, believing them to not be significantly strict or efficient as to help reduce the problem of prostitution itself.¹³

What is an analysis of prostitution regulations doing in the same document about sanitation measures implemented on the back of renewed fears of epidemics of yellow fever? What is the Health Board of Guayaquil doing worried about water tanks and mosquitos on the one hand and prostitutes on the other? Perhaps there is another contagion of disciplines, or a spreading of infectious ideas. This transmission of theories and practices between moral and urban regeneration projects on the one hand and the sanitation campaigns on the other appears to have produced a chain of associations that transmits meaning freely between the figure of the prostitute and the figure of the mosquito, both of whom begin to be subjected to intensified surveillance and control in Guayaquil.

In *The Pasteurization of France* (1993) French theorist Bruno Latour describes France’s late nineteenth-century hygiene campaigns as a “program of reforms” for “the reconstitution, the reorganization of human life.” Unlike common definitions that equate hygiene with disease prevention, Latour explores how the social and moral dimensions of the discourses on hygiene are responsible for reordering society through a

¹² Ibid., p. x

¹³ Ibid., p. xiv

peculiar “mixture of urbanism, consumer protection, defence of the environment, and moralization.” Venezuelan critic Beatriz Gonzalez Stephan’s (1996) work on the implementation of hygiene campaigns in South and Central America during the neo-colonial moment (some twenty years after the hygiene movement in Paris) is useful for thinking about how the body has been inserted into the time of modern progress. Stephan pays particular attention to the processes through which minority languages were pathologised in urban centers, writing:

The new functional mentality that progress instituted resulted in the wide distribution of scientific knowledge that had the effect of generalizing among the learned bourgeoisie a compulsion for cleaning that had all kinds of scope, as much in a pragmatic sense (from cleaning the streets of dogs and mud, the cities of lepers and madmen and the nation of Indians to the new orientations of personal hygiene) as in a metaphoric sense (from the expulsion of ‘indecent’ words to the inhibition of desires and impulses).¹⁴

For Stephan the hygiene movement amounts to the “pragmatic” and “metaphoric” cleansing of the city, but also of the body and speech. The functioning of social exclusion in temporal and spatial terms according to the hygiene dictum may be summarised as follows: on the one hand narratives and metaphors of cleanliness were associated with progress and thus served to regulate temporal dimensions – ordering past, present, future. On the other hand the pragmatic interventions of the nineteenth and twentieth century hygiene campaigns taking place across cities in Europe between 1870s and 1900s and the Americas between 1890s and 1930s served to regulate spatial dimensions – surveying neighbourhoods of the city and ordering populations. The effect of the

¹⁴ Beatriz Gonzalez-Stephan, “El cuerpo salvaje de la nación: ciudadanas desplazadas (Siglo XIX)” in *Kipus: Revista Andina de Letras*. Vol. 1, Iss. 5 (Quito: Corporación Editora Nacional, 1996), 7.

installation of the hygiene project has been to order the city and time, transforming both public space and the future into domains that exclude minorities, who have been, as Stephan writes:

sealed by the metaphor of sickness, of physical and moral degeneration, abjection and verbal incapacity. In sum branded ugly, dirty and bad.” [my translation]

The first signs of institutional anxiety relating to the un-regulated exchange of goods, information and microorganisms in Guayaquil are the various public orders issued by the municipal of Guayaquil in 1908 in which street-vendors, producers of alcohol and prostitutes are all relocated to a specific street in the city.¹⁵ The same year and in the same record the Health Board of Guayaquil begins to legislate the inspection of water tanks as part of what Rockefeller doctor Michael Connor would later describe as a “war against the mosquito”.¹⁶ The projects, narratives and tropes of the hygiene movement and moral regeneration, with their distinct actors and institutions, cross each other with increasing disciplinary force on the body of the street-wanderer: the street-vendor, the prostitute and the mosquito. Here, another misstep:

The *Stegoma* mosquito is essentially an urban mosquito. That is, she grows up, lives and dies in the same house. She does not fly too far and avoids bright light. It is only the female who bites and she likes to be active at night.¹⁷

¹⁵ See: Municipal Library Archive, *Coleccion de leyes, Decretos, Mensaje, Acuerdos, Circulares, Ordenanzas, Resoluciones, Reglamentos y Contratos conernientes a esta Municipalidad y correspondientes al año 1908* (Imprenta Nacional: Guayaquil), 1908

¹⁶ Historical archive of Guayaquil, “Campaña sanitaria en Guayaquil: cuestionario sobre la fiebre amarilla por Connor, Michael E.” in *Dibujo militar y lectura de Cartas, primer curso*. MCAH11023098, (Imprenta Municipal: Guayaquil), 1919, p. 12

¹⁷ Dr. Michael Connor, “El dominio de la fiebre amarilla en el Ecuador” in *La Fiebre Amarilla y Los Medicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil, 1987) p. 109

HOW TO WRITE A TROPICAL DISEASE/ HOW TO WRITE A MANIFESTO

We have a guide for writing a tropical disease. First define the context – create a tropical scenography. Then diagnose. Is it mold? An English ship? Treasure? A mosquito? A sex-worker? Finally, act – implement hygiene programs and sanitize. The counter-narrative of contagion also bears the form of a manifesto. First define the context (from situated knowledges); diagnose (locate the causes of domination); act (sexual dissidence and dirty words).

This essay intends to visibilize one instance in which the discourses on disease, contagion and sickness cross with the ideological projects of moral regeneration in urban centers with the aim of providing a possible genealogy for the techniques of exclusion that characterize city life in the neoliberal age of globalized capital – techniques of racialisation and sexualisation we gather now under the term “gentrification”. Situating these questions from the Guayaquil, permitted an insight into the intimacy established between the infrastructures and discourses of the 19th century hygiene movement with those of the colonial discipline of tropical medicine, an intimacy that produced disciplinary and pedagogical techniques for controlling populations that stretches well into the present.

Contemporaneity, Boris Groys argues, is characterized by the sense of a prolonged present in which we hesitate before and interrogate the projects of modernity.¹⁸ “Life is always disorder, however much one tries to twist reality,”¹⁹ as Guayaquileñan writer Francisco Santana writes in his collection of short stories *Historia Sucia de Guayaquil* (“Dirty Story of

¹⁸ Boris Groys, “Comrades of Time”, eflux.com <http://www.e-flux.com/journal/comrades-of-time/> (accessed 2 May, 2016)

¹⁹Francisco Santana, *Historia sucia de Guayaquil*, (Cadaver Esquisito: Guayaquil), 2012, 5.

Guayaquil”). In 2013 manifesto Ecuadorian organization La Marcha de Las Putas (“The Whore Walk”) write:

Faced with the fact that “whore” is a word that describes multiple forms of insubordination and female autonomy, particularly non-submissiveness and sexual autonomy; then we embrace ourselves as ‘whores’.²⁰

“Water, water, water”, the street vendors say.

²⁰ Whore’s Walk, “The Whore’s Walk Manifesto Ecuador.” casatrans.blogspot.com. <http://casatrans.blogspot.com/2013/04/manifiesto-marcha-de-las-putas-ecuador.html> (accessed June 29, 2016)

Figures

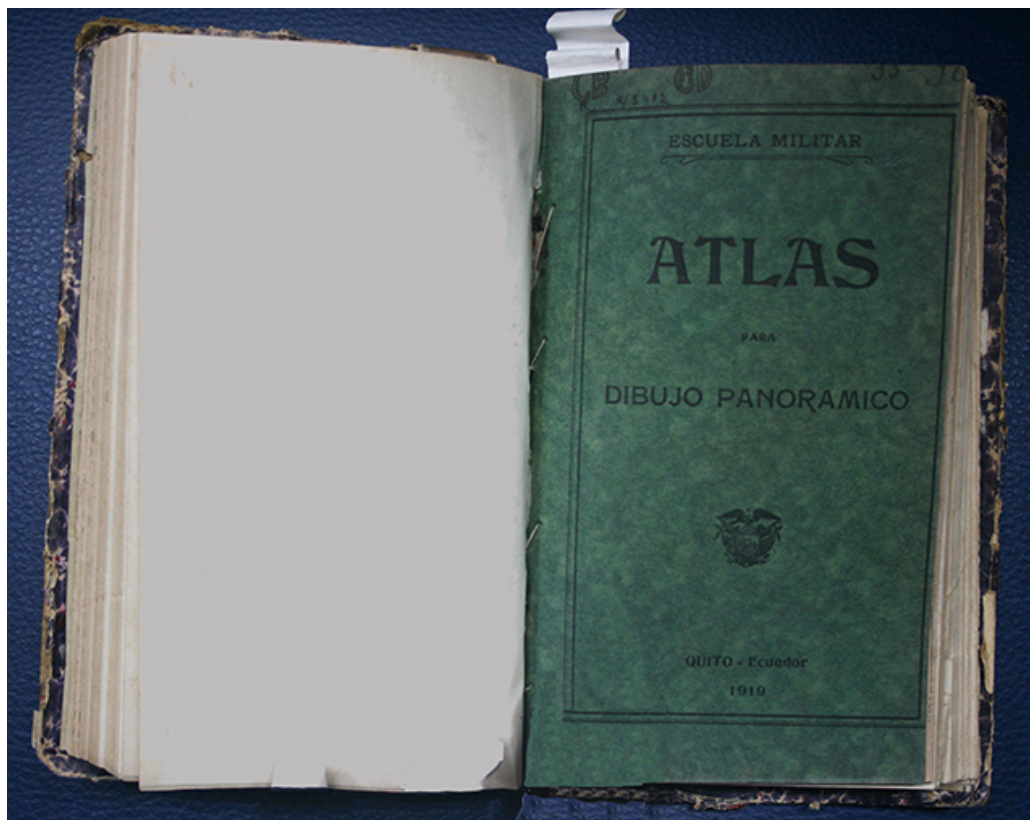


Fig 1. Front cover of Military map drawing manual, attached to the “Campaña sanitaria en Guayaquil: cuestionario sobre la fiebre amarilla por Connor, Michael E” in *Dibujo militar y lectura de Cartas, primer curso*. MCAH11023098, (Imprenta Municipal: Guayaquil), 1919.

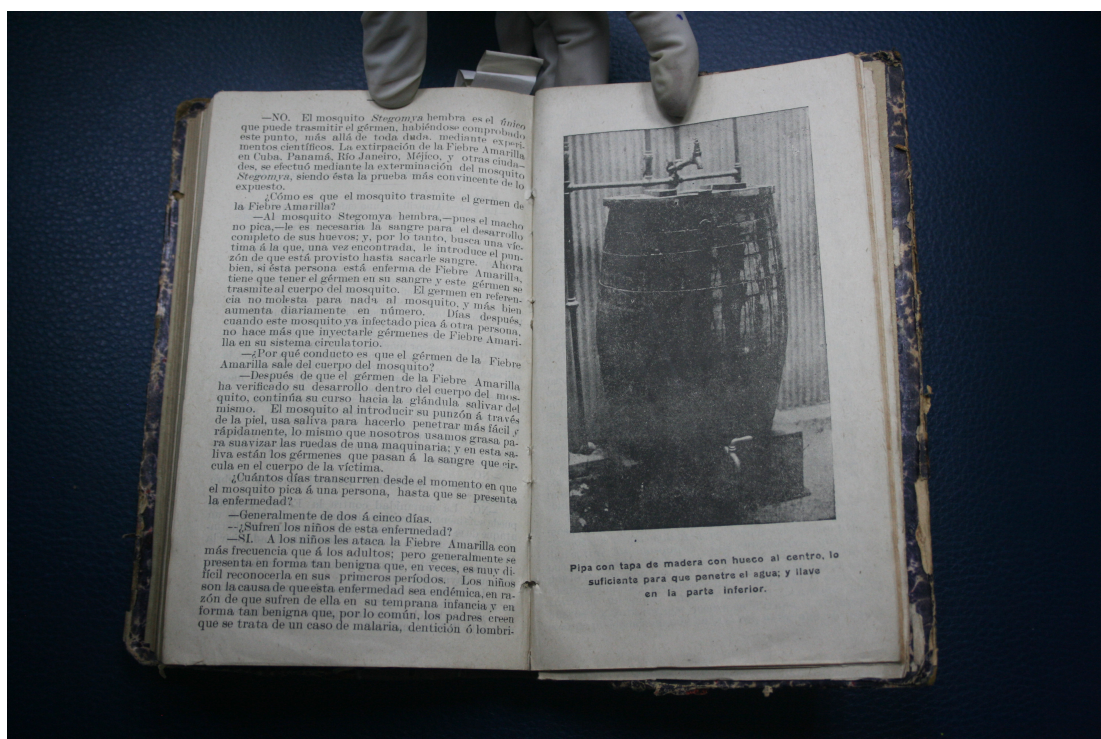


Fig 2. Page from “Campaña sanitaria en Guayaquil: cuestionario sobre la fiebre amarilla por Connor, Michael E” in *Dibujo militar y lectura de Cartas, primer curso*. MCAH11023098, (Imprenta Municipal: Guayaquil), 1919.

APARTE de que son notoriamente conocidos estos adelantos, en los informes respectivos hallaréis todos los datos necesarios para que estudiéis aquellos en detalle: desde el dato que se refiere á la dotación del Cuerpo contra incendios y su tren de servicio, hasta el que os hablará elocuentemente de la importantísima obra de provisión de agua, llevada á cabo con honradez, patriotismo é inteligencia recomendables.

Sanidad é Higiene

EL constante peligro de invasión de la peste, que domina gran parte de la costa Sur del Pacífico, ha hecho que, no sin grandes dificultades, tomemos á lo serio la necesidad de establecer de modo definitivo un servicio sanitario marítimo y terrestre, servicio que en el Litoral está á cargo de la Junta Superior de Sanidad de Guayaquil. El país ha logrado, pues, mantenerse indemne, aunque, dada nuestra situación económica, no podemos todavía oponer á la invasión de esa terrible enfermedad exótica toda una obra de defensa completa y perseverantemente dirigida.

CON los recursos que ha sido posible entregar á la Junta, se ha arreglado una estación Sanitaria provisional en las aguas de Puná; se practica con regularidad la desinfección de los buques con un buen aparato "Clayton"; se ha adquirido otro "Clayton" para el servicio terrestre, y se hace cuanto se puede para no afectar los propios inte-

reses del país y los de los vecinos con medidas sanitarias extremas. Entre los anexos de esta Memoria encontraréis el informe del Presidente de la Junta de Sanidad, donde apreciaréis, en detalle, los importantes trabajos realizados por ella, y, acaso, las indicaciones también que, en la parte que os toque, debéis tomar en cuenta.

POR mi parte, me limito á indicaros que sería conveniente la creación de una escuela de guardias sanitarios, cuya reglamentación corriese á cargo de la misma Junta de Sanidad. El personal ejecutivo del servicio sanitario marítimo y terrestre saldría así de esa escuela con títulos de competencia é idoneidad, indispensables para el desempeño de sus importantes comisiones.

EN materia de medidas higiénicas y profilácticas, creo de mi deber informaros que el Departamento de mi cargo improbió un "Reglamento de Prostitución" formulado por la Junta de Sanidad de Guayaquil.

SIENDO como es la reglamentación, ante el criterio moral y ante el criterio científico, una medida insuficiente para contener la propagación de las enfermedades venéreas; ineficaz para disminuir la prostitución misma, é injusta y vejatoria de la personalidad humana, no es mi intención, al daros cuenta de esto, defender la resolución del Ministerio, sino pedirnos algunas disposiciones legales que, combatiendo las principales causas de la prostitución, constituyan también las mejores medidas de profilaxis antivenérea. Hé-las someramente aquí:

Fig. 4 Historical Archive Guayaquil, *Memoria que el ministerio de justicia, beneficencia, higiene y sanidad, comercio, inmigración y minas* MCAH110201 (Imprenta Nacional: Quito), 1905.

Fig. 3 Historical Archive Guayaquil, *Memoria que el ministerio de justicia, beneficencia, higiene y sanidad, comercio, inmigración y minas* MCAH110201 (Imprenta Nacional: Quito), 1905.

Agua, Agua, Agua

~~the context.~~

BEWARE THE SIGNS USED TO REPRESENT THE
GROUND.²¹

From time to time I try and be still, without moving a single muscle.
There is nothing I can do against this tropical, absurd and noisy city that
subjects me to diabolical tests so I can live in it.²²

²¹ Historical archive of Guayaquil, *Dibujo militar y lectura de Cartas, primer curso*. por Paz y Miño, Luis, MCAH11023098, (Imprenta municipal: Guayaquil), 1919, p. 145

²² Francisco Santana, *Historia sucia de Guayaquil*, (Cadaver Esquisito: Guayaquil), 2012, 6.

DAMP SWAMPS AND BOGS LOW AND DRY AND
IRRIGATED UNCULTIVATED GRASSLANDS AND
SAVANNAS AND FORESTS IN GENERAL. CAUCHAL
GROWN AND CACAOTAL, VINEYARD AND CANAVERAL,
CAFETAL AND YUCAL.²³

I am no more
the son of my parents
nephew of my aunts
grandson of my grandmother
the citizen
who carries the identity card²⁴

²³ *Dibujo militar y lectura de Cartas, primer curso*, op. cit., p. 146

²⁴ David Ledesma, *Teoria de la llama*,
<http://ecuadorliteratura.homestead.com/files/poesia/davidledesma.htm>, (September, 2016).

PLATANAL AND ALGODONAL, GRAINS AND PASTURES
AND GARDENS. STERILE PARAMOS AND GRASSES, SANDS
AND WASTELANDS, AND SCREE AND ROCKY.²⁵

What port? In what waters? Why do we think about this?
Everyone here pressed against nonsense "The trip is not too long",
says the Helmsman softly... We are the dead that await the heist (water
always leads somewhere, as we know). Sometimes the ship gets stuck in
the sands of the beaches, but also in the abrupt boundary stones of our
questions, already in high seas.²⁶

²⁵ *Dibujo militar y lectura de Cartas, primer curso* op. cit., p. 146

²⁶ Roy Siguenza, Tabla de Mareas, <http://www.revistaelhumo.com/2016/05/roy-siguenza.html>,
(September, 2016).

THE IMPORTANCE OF THE ROAD DEPENDS ON THE
INTENSITY OF DAILY TRAFFIC.²⁷

I learned to suck this exile / on whatever street Panchita daubed / foreign
this tango I'm dancing / And this punishment? Little Virgin without an
altar / evening veiled without / the stern with no fixed symbol...what
country? What / world? Columbus got rich off the asses of his sailors²⁸

²⁷ *Dibujo militar y lectura de Cartas, primer curso* op. cit., p. 146

²⁸ Francisco Casas, *Sodoma Mía* (Editorial Cuarto Propio: Santiago de Chile) 1991, 28.

diagnosis

THEY NEVERTHELESS ESTABLISHED CUARANTINES,
SANITARY WARDS AND SOLITARY CONFINMENT.²⁹

O, madness is contagious / long live delirium / injected learning³⁰

²⁹ Mauro Madero Moreira, *Historia de la medicina en la Provincia del Guayas* (Casa de la Cultura Ecuatoriana: Guayaquil) 1955

³⁰ Francisco Casas, *op. cit.*, p. 37

TODAY IT IS FACT THAT THE ELEMENT GENERATING YELLOW FEVER EMIGRTED FROM ITS COUNTRY, NOT IN THE WIND, BUT LOOKED FOR ITS CONDITIONS OF LIFE IN THE DEEP HUMIDITY AND WARMTH OF THE CREEKS OF SHIPS AND BETWEEN THE DIRTY CLOTHS OF PASSENGERS.³¹

The sea drunk with his green beard
playing his tambourines, delighted.
And a sailor in beautiful coral and bronze
sheparding the waves with his hands.³²

³¹ Dr. Cesar Borja Lavayen, "La Fiebre amarilla: apuntes sobre la Epidemia de 1880" (1882) in *La Fiebre Amarilla y Los Medicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil) 1987. p.244

³² David Lesdema, Aquamarina, <http://www.diccionariobiograficoecuador.com/tomos/tomo4/12.htm> (September, 2016).

IT BEGAN CIRCULATING IN THE HALLWAYS OF THE
HOSPITAL THAT A GERM HAD BEEN DISCOVERED³³

My soul is a thick, garnet, velvety vampire. It feeds on many species and only one. It seeks them in the night, finds them, drinks them, drop by drop, ruby by ruby. My soul is a big doll, with curls and a blue dress.³⁴

³³ Dr. J.A Falconi Villagomez, "Noguchi y la fiebre amarilla" in *La Fiebre Amarilla y Los Medicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil) 1987. p.244

³⁴ Marosa di Giorgio, Mi Alma, <https://www.poeticous.com/marosa-di-giorgio/mi-alma-es-un-vampiro-grueso-granate-aterciopelado?locale=es> (September, 2016).

THEY SPOKE OF A SPIRAL ELEMENT³⁵

But love is a dangerous word in this small town.
Those who seek it are often found
face down, floating in their beds.
Those who find it, protect it. But they destroy it
from inside. And the disillusioned, those who do not see “Life of rose”,
“The moonlight”, “The magic of the tide”.
Like them, I would rather go back.
To when I was ten, thirteen, twenty.
I wanted some candy. Five dollars a ride.³⁶

³⁵ Dr. J.A Falconi Villagomez, “Noguchi y la fiebre amarilla” in *La Fiebre Amarilla y Los Medicos de Guayaquil*, (Archivo Historico de Guayaquil Banco Central del Ecuador: Guayaquil) 1987. p.244

³⁶ *Looking For Langston* directed by Isaac Julien (1989; London, UK: British Film Institute, 2005), DVD.

action

WE WILL THEN SEE THE REALISATION OF THE SUBLIME
SOCIOLOGICAL THOUGHT OF *MENS SANA IN CORPORE
SANO*³⁷

They enter suddenly, sexual insects, glorious and fearful. They want ears,
eyes, noses, all kinds of mouths.³⁸

³⁷ *Memoria que el ministerio de justicia, beneficencia, higiene y sanidad, comercio, inmigración y minas*, op
cit., p. 89

³⁸ Marosa di Giorgio, *Mi Alma*, <https://www.poeticous.com/marosa-di-giorgio/mi-alma-es-un-vampiro-grueso-granate-aterciopelado?locale=es> (September, 2016).

DO YOU BELIEVE IN THE EFFECTIVENESS OF THE
CAMPAIGN TO DESTROY THE MOSQUITO? I BELIEVE IN
IT AND I THINK IT IS PART OF THE PATRIOTIC MISSION
TO INCULCATE IN THE PEOPLE THIS BELIEF, AS HAS
BEEN DONE IN OTHER PLACES³⁹

Poet: she pours water from the mouth of the pump, lowers the handle
then lifts it, lowers, lifts. Her hands begin to feel the pull from the
entrails, the live animal resisting. A sigh rises up from the depths, the
handle becomes a wild thing in her hands, the cold sweet water gushes
out, splashing her face, the shock of nightlight filling the bucket.⁴⁰

³⁹ Historical archive of Guayaquil, “Campaña sanitaria en Guayaquil: cuestionario sobre la fiebre amarilla por Connor, Michael E.” [“Sanitary campaign in Guayaquil: questionnaire about Yellow Fever by Connor, Michael E.”] in *Dibujo militar y lectura de Cartas, primer curso*. por Paz y Miño, Luis, MCAH11023098, (Imprenta municipal: Guayaquil), 1919, p. 12

⁴⁰ Gloria Anzaldúa, *Borderlands/La Frontera*, (Aunt Lute Books: San Francisco) 1987, 91.

HYGIENE IS NOT THE WORK OF ONE DAY, IT IS THE
WORK OF ONE, MAYBE TWO AND SOMETIMES MANY
GENERATIONS

These verses are for you exiled beloved / to work with you / and to
establish our alliance broken in delirium / I'm calling you on this line /
which they have made for us / we can love our perverse plan / revenge is
our calling to reconstruct / we enter cathedrals and violate angels as in
other times / we form gangs and infect ⁴¹

⁴¹ Francisco Casas, op cit., 14

CUSTOMS ARE ROOTED, FORMING HABITS AND THESE,
AS THE CENTURIES GO BY, TAKE SUCH IMPERIUM OVER
MAN AND THE PEOPLE THAT AN ARDUOUS AND
TIRELESS LABOUR IS NEEDED TO DESTROY THE BAD
AND IN ITS PLACE IMPLANT THE GOOD⁴²

I am speaking as an ugly one for the ugly ones: the old hags, the dykes, the frigid, the unfucked, the unfuckables, the neurotics, the psychos, for all those girls who don't get a look in the universal market of the consumable chick. I'm making no excuses for myself. I'm not complaining. I would never swap places, because I find being me more interesting than anything else out there.⁴³

⁴² Historical Archive Guayaquil, *Memoria que el ministerio de justicia, beneficencia, higiene y sanidad, comercio, inmigración y minas* (Imprenta Nacional: Quito), 1905, MCAH110201, p. 89

⁴³ Virginie Despentes, *King Kong Theory* (Feminist Press: New York), 2010, 7.

THE MAN WHO CAREFULLY AND CONTINUALLY
OBSERVES THE PRINCIPLES OF HYGIENE LIVES LONGER

We face the challenge of the Rubber Age by acknowledging this moment in our personal sexual evolutions and in the sexual evolution of the planet. We embrace our genitals as part, not separate, from our spirits. We utilize sexually explicit words, pictures, performances to communicate our ideas and emotions. We denounce sexual censorship as anti-human and anti-art.⁴⁴

⁴⁴ Annie Sprinkle and Veronica Vera, 1989 <http://morpei.org/2013/the-post-porn-modernist-manifesto/> (September, 2016)

I THINK IT IS MY DUTY TO INFORM YOU THAT THE DEPARTMENT HAS NOT PASSED THE NEW REGULATIONS OF PROSTITUTION MADE BY THE BOARD OF HEALTH IN GUAYAQUIL, BELIEVING THEM TO NOT BE SIGNIFICANTLY STRICT OR EFFICIENT AS TO HELP REDUCE THE PROBLEM OF PROSTITUTION ITSELF⁴⁵

Faced with the fact that “whore” is a word that describes multiple forms of insubordination and female autonomy, particularly non-submissiveness and sexual autonomy; we identify as “whores”⁴⁶

⁴⁵ *Memoria que el ministerio de justicia, beneficencia, higiene y sanidad, comercio, inmigración y minas*, op cit., p. 89

⁴⁶ Manifiesto, Marcha de las Putas Ecuador (“The Whore’s Walk Manifesto”), 2013
<http://casatrans.blogspot.com/2013/04/manifiesto-marcha-de-las-putas-ecuador.html> (August, 2016)

THESE MEASURES WILL CONTRIBUTE WITH EFFICIENCY
TO DIMINISH THIS SOCIAL EVIL WITH ALL ITS
CONSEQUENT TERRIBLE ILLNESSES AND DEATH THAT
THE BODY OF HEALTH WISH TO COMBAT IN A UTOPIAN
MANNER THROUGH REGULATION⁴⁷

Think demonstrations are a good time and great place to cruise women.
Don't have patience for polite politics. Are bored with the boys.
Believe confrontation fosters growth and strong bones.
Believe in recruitment. Not by the army.
Are not content with ghettos. We want your house, your job, your
frequent flyer miles.⁴⁸

⁴⁷ *Memoria que el ministerio de justicia, beneficencia, higiene y sanidad, comercio, inmigración y minas*, op
cit., p. 89

⁴⁸ Lesbian Avengers, Dyke Manifesto, 1996,
http://www.qzap.org/v5/gallery/main.php?g2_view=core.DownloadItem&g2_itemId=81 (September,
2016)

EVERYTHING CAN BE PREVENTED

Water, water, water

Agua Agua Agua was performed by Guayaquileñan writer Francisco Santanna and poet María Auxiliadora Balladares on 9 September 2016 on Tomas Martinez Street in Guayaquil.

“Queríamos dejar el virus de una despedida”

GUAYAQUIL 1890-2016

Cómo escribir una enfermedad tropical



Cómo escribir un manifiesto

LECTURA-
EXHIBICIÓN-
COPAS-
FUCK U-
AMOR Y MÁS...

DIÁSPORAS CRÍTICAS

EL VIERNES 9 DE SEPTIEMBRE
DESDE LAS 20:00 hs HASTA LAS 22:00 hs
EN TOMÁS MARTÍNEZ 206

