

TUCLA

**XIV Annual Tulane Undergraduate
Conference on Latin America**

Saturday, December 3, 2016
Jones Hall 102



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Sponsored by the Stone Center for Latin American Studies

The Stone Center's annual TUCLA conference is an interdisciplinary undergraduate symposium in which seniors from the Latin American Studies core seminar present their individual research projects. TUCLA was formally launched in Fall of 2003 as a means to provide Latin American Studies undergraduates with an opportunity to present papers in the style and atmosphere of an academic conference. The conference is designed to enlist all of Tulane's LAST seniors in a shared discussion of the region, its society and its cultures.

Cover Image: Fidel Castro Playing Baseball, Jan. 1, 1965. Gelatin Silver Print.
Courtesy of The Latin American Library at Tulane

Schedule

Coffee and Welcome 8:30-9:00

Session I 9:00-10:30

Nation:

Outsiders Within? The Politics and Cultures of Belonging

Alina Meador, *Disguising Deportation: Naturalization Law 169-14 and Dominican Anti-Haitianism*
Fabiola Aguaya, *Perpetuating Colonialism? The PROMESA Debate and the Puerto Rican Reality*
David Andersen, *"El hermoso bastardo": Nikkei Cuisine in Peru*
Neely Sammons, *From Protest to Profit: The Role of Street Art in Contemporary Buenos Aires*

Discussant: Justin Wolfe, Department of History

Session II 10:45-12:15

Identity:

Settling for More: Gender, Power and the Struggle for Rights

Sarah Haensly, *Disempowering Power: Grupo de Información en Reproducción Elegida's (GIRE's) Role in Mexico's Abortion Legislation*
Allison Scribe, *When You Can't Expect What You're Expecting: Zika's Impact on the Abortion Debate in Brazil*
Elena Heitke, *Daughter or Mother? Maternity in Keiko Fujimori's Presidential Campaign*
Brendan Mahoney, *Gender and Microfinance: Can Loans Empower Latin American Women?*

Discussant: Pamela Neumann, The Stone Center for Latin American Studies

Lunch 12:15-1:00

(Greenleaf Conference Room. By Invitation Only)

Session III 1:00-3:00

Encounter:

Hostile Environments: Land, Ethnicity and Spaces of Conflict

Hannah Dean, *A Lasting Peace? Indigenous Exclusion From the 2016 Colombian Peace Accords*
Luisa Venegoni, *Justice for Invaders? Urbanization-Conservation Conflict in Lima, Peru's Lomas Ecosystem*
Naomi Cowans, *The Curious Case of Rafael Correa: Indigenous People, the Environment and the State in Contemporary Ecuador*
Katalina Euraque, *Afro-Indigenous Lives Matter: Intercultural Solidarity in Post-coup Honduras*
Ryan Morey, *Ayahuasca Legality: The Question of Government Regulation*

Discussant: Laura Murphy, The Stone Center for Latin American Studies

Paper Abstracts

PANEL 1 NATION

Outsiders Within? The Politics and Cultures of Belonging

Alina Meador, *Disguising Deportation: Naturalization Law 169-14 and Dominican Anti-Haitianism*

In September 2013, Dominican nationalism and anti-Haitianism reached an all-time high when a Constitutional Tribunal revoked the citizenship of over 200,000 Dominicans of Haitian descent, rescinding all rights and protections and subjecting them to deportation. The international criticism was quick and severe: human rights organizations claimed that the Dominican government was abusing this population's human rights while citizens around the world contemplated boycotting the country for tourism. After the beating in the international press, the Dominican state seemed to see the error of its way. President Medina said he wished to usher in a "new era of Dominican-Haitian relations" in which "old wounds were closed." Congress then quickly passed Naturalization Law 169-14, which was created to "make possible the right to equality [and the] development of nationality" for all those born on Dominican territory, regardless of the nationality and migratory status of their parents. The Medina state thus legislated the official restoration of citizenship to the stateless Haitian-Dominicans affected by the 2013 decision. However, subtle aspects of the bill's practice and application call into question the government's good intentions, suggesting ulterior motives. This paper argues that, despite its inclusive appearance, deeper investigation of the Naturalization Law suggests not a change in the Dominican government's relation to its Haitian citizens, but the continuation of a centuries-long tradition of anti-Haitianism on the part of the Dominican public and state. It examines how the complicated application process resonates with a history of the subjective decision of who is a Dominican citizen and who may remain inside the country's borders, as well as the obstacles faced by this population in obtaining identification documents. Also, I compare the subjective enforcement of the law based on phenotype and accent to marginalization, discrimination, and violence against Haitian-Dominicans that has been widely accepted in Dominican society, indicating that this is less of a dramatic shift in policy and more of a deeply ingrained pattern.

Fabiola Aguaya, *Perpetuating Colonialism? The PROMESA Debate and the Puerto Rican Reality*

Puerto Rico was once a prospering tax-free haven with significant internal development and external investment. However, in 2006, the legislation that made the island so appealing was phased out. Coupled with the effects of Wall Street market crash of 2008, this led to a massive economic crisis, worsened by a lack of leadership. Investors fled the island, unemployment shot up seven percent, and Puerto Rico experienced the largest outmigration in more than fifty years. The crisis prompted PROMESA, a bill enacted by the United States Congress to ensure fiscal accountability. The policy sparked a heated debate regarding what it will mean for Puerto Rico's status: while supporters consider it to be a path to statehood, critics contend it threatens what little agency and autonomy Puerto Rico holds, prolonging Puerto Rico's status as a commonwealth, and therefore a colony. Taking into account previous attempts for status resolution, this paper investigates the internal realities that have shaped Puerto Rico's inability to attain statehood in order to contextualize how PROMESA may propagate or eradicate those realities. Through exploring Puerto Rico's history as a commonwealth, its dissimilarities to the state of Hawaii, and statements made by newspapers and influential Puerto Rican politicians regarding the bill, I argue that while PROMESA seems like an affirmative step towards the annexation of Puerto Rico into the Union, the bill essentially perpetuates the same internal realities that have kept the island's status perpetually stagnant, and will only serve to prolong colonialism through Congress' use of the bill to maintain the current status quo.

David Andersen, “El hermoso bastardo”: Nikkei Cuisine in Peru

Peru is home to Latin America’s second largest Nikkei population (people of Japanese descent), 70% of which live in Lima. Although the Nikkei population only represents about 1.4% of Peru’s total population, it holds an extremely important economic position. In the 1980s and 1990s, as Japanese food spread around the world, Nikkei cuisine began to gain popularity in Lima’s wealthy neighborhoods at high-end restaurants. At the same time, Alberto Fujimori, the son of Japanese immigrants to Peru, was elected president. Fujimori did not actively associate himself with the Nikkei community and his populist pronouncements did not appeal to the mainly middle and upper class Japanese Peruvians. Yet, despite the corruption and scandal associated with his presidency and his failed attempt at a third term, his presidency helped Japanese Peruvians gain political power and increased the interest in Nikkei cuisine. This paper explores that the development and popularity of Nikkei food in the 1980s and 1990s reflected the changing political and economic status of Japanese Peruvians in this period and continues to reflect similar transformations today. I argue that the increasingly exclusive and elite nature of Nikkei fusion cuisine reflects a trend towards an upward social mobility of Japanese Peruvians. Restaurant reviews show that wealthier people and many foreign tourists are eating at these Nikkei restaurants in Lima, while interviews with Nikkei chefs suggest how Nikkei food and the Nikkei community are distinct from their Japanese and Peruvian roots. By analyzing these menus, reviews, interviews, and secondary sources my research suggests that food can provide a unique reflection of a specific minority group’s upward mobility in the hierarchy of a society.

Neely Sammons, *From Protest to Profit: The Role of Street Art in Contemporary Buenos Aires*

From 1976-1983 street art throughout Buenos Aires functioned primarily as a vehicle for opposing the oppressive military dictatorship. One of few means to challenge a repressive dictatorship, anonymous street art allowed subjugated and silenced individuals to regain their freedom of speech. Over thirty years have passed, and the street art’s once political imagery and themes have shifted drastically. Many local artists complain that street artists use their talents for self-promotion and profit over political justice, leaving Buenos Aires’ street art functionless and inauthentic: deeming it dead. I argue the opposite because this claim is detrimental to the city’s artistic community who work to enhance the city’s dull walls and make light of the past. One who walks through the vibrant, colorfully painted streets of Buenos Aires could not possibly agree that street art is dead. Plus, many street artists still paint scenes of remembrance from the city’s painful past, especially the lives affected or taken by the brutality of the dictatorship. Graffitimundo, an NGO formed by British ex-pats, for instance, hosts a tour with a specific purpose to showcase street art with themes of public memory. I argue that while Buenos Aires’ street art scene has obviously transformed, the commodification of the street art is not a perilous sign of the decline of authentic street art in the city; in fact, it is a sign of artistic prosperity, social equality, governmental fairness and economic growth in Buenos Aires. Throughout my paper, I examine various works of street art in several different neighborhoods of Buenos Aires, Graffitimundo’s tour website, street art on Instagram, and interview a local street artist for his take on the concept of artistic public memory to determine that the art is not politically dead, but rather politically contemporary.

PANEL 2 IDENTITY

Settling for More: Gender, Power and the Struggle for Rights

Sarah Haensly, *Disempowering Power: Grupo de Información en Reproducción Elegida’s (GIRE’s) Role in Mexico’s Abortion Legislation*

In 2000 the National Action Party (PAN) defeated the seventy-one yearlong presidential reign of the Institutional Revolutionary Party (PRI) in Mexico, creating hope for Mexican citizens. This

victory also opened space for liberal reformers to step in and advocate for abortion in one of the most conservative Catholic countries in the world. In 2007 abortion was legalized in Mexico City, yet, curiously, it has remained illegal in the rest of the country. Why, given the opening of Mexican politics and society, have abortion rights not spread? Most scholars attribute the passage to a host of interesting political and social factors, such as the emergence of the Party of the Democratic Revolution, the shifting politics at the end of the twentieth century, the revised penal code, and feminist groups, particularly Grupo de Información en Reproducción Elegida (GIRE), acting as the driving force behind the support for the legislation. The scholarship suggests that abortion legalization should have occurred elsewhere in the country, where the political setting resembled that of Mexico City in 2007, but though similar governments have existed, abortion has not been legalized elsewhere. My paper looks at the specific role of GIRE as a critical force in the passage of the legislation in Mexico. I argue that it was GIRE's increased power and expanded efforts to cover a broader range of women's issues since 2007, that stalled the choice movement and led to abortion legalization not occurring elsewhere in Mexico. I discuss the factors and GIRE's work leading up to the 2007 legislation, and examine documents produced by the organization from each time period, to identify the shifting efforts and focus of the organization. This study suggests the powerful effects of women's movements when they have a concentrated focus, yet when their efforts become too broad their strength diminishes. It is easier to pass legislation in their favor when their concentrated focus desires specific legal reforms, but when women's movements are strong enough to demand numerous reforms in many different parts of the law they appear to lose their power.

Allison Scribe, *When You Can't Expect What You're Expecting: Zika's Impact on the Abortion Debate in Brazil*

In 2015, Zika virus made headlines around the world when it was linked to cases of microcephaly in Brazil. Scientists discovered a correlation between Zika infection in pregnant women and severe, though usually not fatal, birth defects in their children. In response to the epidemic, the National Association of Public Defenders (ANADEP) filed a lawsuit with the Supreme Court to protect the constitutional rights of Brazilian women. The case has centered on one issue in particular—the right to safe, legal abortion. Abortion in Brazil is still criminalized except for cases of rape and incest. ANADEP has asserted it would cause intense psychological suffering for these women to carry a potentially disabled fetus to term. Abortion in cases of anencephaly, a similar, but fatal birth defect, was legalized in 2004 based on this argument. The Brazilian Senate has responded to ANADEP's lawsuit with a legal injunction arguing that the low probability of birth defects does not constitute adequate reason to terminate a life. However, they allowed the liberalization of abortion laws for cases of anencephaly, a disease with clear parallels. Why are Zika virus and the related microcephaly cases being handled differently? Within Brazil, Zika has disproportionately affected poor, black women from the Northeast of the country, a historically impoverished and disadvantaged region. The legal battle has taken place relative to medical ethics, but in this paper, I will argue that the true battle is being fought for control of the female bodies of this vulnerable population. Invoking Teresa Caldeira and James Holston conception of Brazil's "disjunctive democracy," in which all citizens are not allowed rights on equal terms, I contend that the *nordestino* women facing the threat of Zika do not have the same ability to obtain safe abortions as wealthier, urban women who are able to circumvent Brazilian law. Their rights to safe family planning have been violated in years past by politicians who use sterilization procedures as a clientelistic tool. I argue that this represents an extension of the concept of the "unbounded body," as proposed by Caldeira. The historically acceptable interference in female bodily autonomy in Brazil has extended to 2016 and the debate surrounding Zika virus and microcephaly.

Elena Heitke, *Daughter or Mother? Maternity in Keiko Fujimori's Presidential Campaign*

Keiko Fujimori is the daughter of former authoritarian president Alberto Fujimori of Peru, who was imprisoned following his presidency on accounts of human rights violations and money

laundering. Keiko ran for presidency in 2011 and 2016 and throughout her campaign was portrayed in an extremely feminized manner and frequently referenced her maternal qualities such as passivity, caring, and consciousness in her regards to her ability to lead. This phenomenon parallels political scientist Elsa Chaney's 1979 book *Supermadre*, which claims that women must embrace the role of the mother in order to be accepted into politics. Yet, this book was written in the 1970s and since then the role of women in Latin American politics has progressed greatly. Therefore, this original intent of the identity does not necessarily apply to Keiko Fujimori. In this paper, I argue that Keiko exploited the supermadre identity not to be accepted in politics, but in order to overshadow her father's authoritarian legacy in Peru. To defend this I analyze Keiko's portrayal in the media as a supermadre, her perspectives on her father's alleged human rights violations, and data regarding the interpretations of women in power in Latin America. In total, Keiko's embrace of this antiquated identity is problematic in terms of Peruvian gender and as scholarly research and her two campaign losses may demonstrate, she has not effectively softened her image of the authoritarian past.

Brendan Mahoney, *Gender and Microfinance: Can Loans Empower Latin American Women?*

Data and literature regarding the efficacy of microfinance efforts in the empowerment of Latin American women is highly contradictory, and has led to great debate among financiers, anthropologists, and other scholars. Microfinance provides loans to entrepreneurs, farmers, and other individuals in the informal business sector traditionally excluded from formal credit institutions, due to lack of collateral and credit history. Microfinance institutions (MFI's) generally target women, often limited to domestic roles in many Latin American cultures. Although this provides tremendous opportunity for financial independence and increased responsibility outside of the home, microfinance has, nevertheless, fallen under heavy criticism in recent years as cases of over-indebtedness and payment defaults become more frequent. This paper argues that in certain circumstances, microfinance can be effective in alleviating poverty and creating opportunity for Latin American women, particularly with approaches that include education and training to supplement the monetary loan. To support this claim, I analyze quantitative and qualitative data on microfinance loaning to women in various Latin American countries through MFI's of various scales and structures. My research seeks to determine the most effective approach to microfinance as a tool for empowerment so that IMF's can help achieve gender equality in Latin America.

PANEL 3 ENCOUNTER

Hostile Environments: Land, Ethnicity and Spaces of Conflict

Hannah Dean, *A Lasting Peace? Indigenous Exclusion From the 2016 Colombian Peace Accords*

In September 2016, delegates from the Colombian government and the Revolutionary Armed Forces of Colombia (FARC) signed a peace accord, symbolically ending a fifty-year civil war that had caused inordinate human rights violations, displacements, and general insecurity among the country's people. The accords introduced many provisions for a successful transition into peace, including illicit crop substitution program, the creation of a special transitional justice court to address human rights abuses, and an agricultural development program intended to support small-share landholders. Yet amidst all of these remarkable reforms, the accords hardly mentioned the perspectives and participation of Colombia's indigenous population. This exclusion seems particularly contradictory in light of the constitutional rights granted to indigenous peoples in Colombia's landmark 1991 Constitution, which included self-governance, land ownership, and political participation. In this paper, I argue that despite such legislation, indigenous Colombians'

civil rights, and in turn, their inclusion in the peace accords process, is compromised by the state's commitment to an extractive economic model. In addition to actively undermining indigenous land rights by continually changing or evading prior consultation laws for extraction projects, the government refuses to protect indigenous activists who actively protest this model's effects on their communities. My analysis of Colombian newspaper articles, reports from international NGOs, and the language of the peace accords indicates the insufficiency of indigenous inclusion in the peace accords process. I also found that the accords do not address the continual conflict between an extractive economy and its effects on autonomous indigenous land use. My research suggests that this concept of territorial peace will continue to cause conflict in Colombia long after the accords are ratified, particularly in indigenous communities. Effective, meaningful inclusion of indigenous demands and perspectives could help address this issue, but until that occurs, Colombia will not achieve the lasting, stable peace that it promised in the accords.

Luisa Venegoni, *Justice for Invaders? Urbanization-Conservation Conflict in Lima, Peru's Lomas Ecosystem*

Housing scarcity and urban growth in Lima, Peru over the past 70 years have resulted in the expansion of informal housing settlements into several sensitive ecological zones known as the *lomas*. In response, environmentalists have formed conservation organizations dedicated to protecting the ecosystem. While many of these groups' strategies involve education and ecotourism, their members also loudly denounce the presence of informal settlers—or “invaders”—who are often some of the city's poorest and most marginalized populations. Environmental degradation in the *lomas* ecosystem has come to be framed as a problem caused by the poor and solved by removing the poor. This anti-invader rhetoric results in the vilification of informal settlers. This paper asks how this vilification shapes the environmental protection movement in the *lomas*, and asks how conservationists can protect the ecosystem while simultaneously promoting justice for these populations. I argue that environmental organizations' scapegoating of informal settlers results in ineffective strategy, and that shifting emphasis away from anti-invasion rhetoric and toward pro-poor rhetoric highlighting solutions to housing scarcity would allow these groups to simultaneously protect the ecosystem and the housing rights of the poor. I study these organizations' strategies and rhetoric through a review of their Facebook activity and draw from literature on environmental ethics and housing policy. My research presents insight into inconsistencies and contradictions between traditional environmentalism and environmental justice, and considers the value of synergistic activism strategies.

Naomi Cowans, *The Curious Case of Rafael Correa: Indigenous People, the Environment and the State in Contemporary Ecuador*

In 2006, Ecuadorian president Rafael Correa ran on a platform of indigenous equality and environmental protection, promises reflected in the landmark 2008 constitution that guaranteed the rights of nature, even employing Indigenous terms such as *Pachamama* (Mother Nature) and *Sumak Kawsay* (Good Living). Yet, Ecuador's economy depends on the extraction of its natural resources and Correa has been widely criticized for prioritizing economic growth over environmental protection. This paper examines Correa's relationship with indigenous peoples, arguing that despite failed attempts at environmental protection, his economic policies have nevertheless helped indigenous people achieve a higher standard of living. I explore the state's dismantling of the indigenous human rights NGO *Fundación Pachamama* and the decision to auction off oil in the protected Yasuní Park after the failed Yasuní-ITT initiative not in terms of environmental destruction and indigenous oppression as they are often framed, but in relation to how these actions allowed Ecuador's economy to grow and, in so doing, indirectly supported indigenous people's basic human rights. Invoking Maslow's hierarchy of needs, for food, shelter and education, I examine how poor, Indigenous Ecuadorians have benefited from welfare programs funded by environmental extraction. Since Correa took office, poverty and infant mortality have decreased while education levels, life spans and the movement of people from

urban areas to rural areas have increased, supporting my claim that Correa has kept his promise to defend indigenous people, who are overrepresented among the poor. Supporters of Indigenous Human rights often conflate environmental sustainability with Indigenous well-being. My research reveals the danger of treating the two as synonymous or correlated which has led scholars and critics to polarize the state against indigenous people, when, as this paper argues, the Correa state has both helped and hurt indigenous people and the environment.

Katalina Euraque, *Afro-Indigenous Lives Matter: Intercultural Solidarity in Post-coup Honduras*

In what he calls the “radicalization of multiculturalism,” anthropologist Christopher Loperena has argued that the political vacuum left by the 2009 Honduran coup allowed Garifuna activists to subvert and question the multiculturalism promoted by the State. Since the 1990s the state’s politicization of multiculturalism had shifted the traditional discourse of national identity away from a homogenous mestizaje to a “multiethnic nation.” State funded tourism commodified the culture of many indigenous groups, including the Garifuna (which self-identify as Afro-indigenous). Although this inclusion on the surface no longer “othered” these groups by giving them State recognition, it did not provide the room for an actual critique of the State’s continued marginalization of these communities. Loperena argues that the spaces of resistance produced a more visible and larger scale critique of multiculturalism that demanded discursive shifts from their indigenous counterparts and the State. Loperena’s “radicalizing multiculturalism” framework misses another important phenomenon: the creation of an intercultural movement in Honduras based on solidarity and completely removed from multiculturalism. My paper examines the limitations of radicalizing multiculturalism revealed by the activism of Garifuna grass roots organizations after the coup. I argue that the relationship between Garifuna activists and other indigenous groups tied to *la Resistencia* (the larger solidarity movement post-coup) demands an entirely new paradigm of intercultural indigenous solidarity, bridging culture and politics in a distinct way. I discuss the language and ideas that appear in collaborative documents produced on different occasions when OFRANEH, one of the Garifuna’s main grassroots organizations, met with other indigenous groups, and I examine discourses about systemic racism and solidarity on OFRANEH’S social media platforms. I also focus on the fusion of different cultural factors, such as music and tools of spirituality at different Resistencia events. This evidence suggests that the post-coup context generated the emergence of a new solidarity movement between indigenous groups that centers on anti-blackness, systemic racism, and intercultural sharing committed to producing real systemic change.

Ryan Morey, *Ayahuasca Legality: The Question of Government Regulation*

For thousands of years throughout the Amazon, indigenous groups have centered their culture and religion around the sacred ritual of ingesting the world’s most potent naturally occurring hallucinogen—ayahuasca. In recent decades, globalization has introduced ayahuasca’s spiritual and psychedelic properties to Western culture. Growing fascination and curiosity has created an international phenomenon of tourists from around the world traveling to Amazonian countries in order to participate in an authentic ayahuasca experience. The Internet and media is primarily composed of business advertisements encouraging ayahuasca tourism. An inadequate number sources addressing health and safety threats, and even fewer available crime reports fail to adequately warn naïve tourists of potential risks. Legal within indigenous territories for religious purposes, this new sector of tourism has engendered a multimillion-dollar industry. This paper examines the enormous economic revenues produced by the practices and the criminal activity it generates. Despite these issues, local governments continue to deny responsibility for addressing any illicit activity associated with this ayahuasca industry. Examining instances of tourist victimization, psychological disturbances, and deaths directly consequential of ayahuasca’s current legal status, this paper argues that governmental regulation, including restricting the environments and requiring supervision by medical professionals, would minimize the health and safety risks posed by ayahuasca tourism in its traditional settings.

Participant Biographies

Fabiola Aguayo was born and raised in Puerto Rico. She is currently working on completing her Bachelor Degrees in International Development and Latin American Studies, as well as a minor in Business. She has worked in several non-profits in Puerto Rico and New Orleans, and has also done service work in Ecuador and the Mexican-American border. In the future she aspires to attain a Master's Degree in Business Administration in the hope of eventually applying the skills attained from the degree towards the creation of a non-profit with the purpose of facilitating access to education and resources in Puerto Rico's marginalized rural communities.

David Andersen was born and raised in Cleveland, Ohio, but has always felt the most at home on the road. His interest in travel and in Latin America began in high school, after he spent a summer living with a host family in Matagalpa, Nicaragua through the Amigos de las Américas organization. After graduating from high school, he backpacked through South and Central America by himself for ten months and developed a genuine interest and passion for the Spanish language. The experiences that David had while travelling are what inspired him to major in Latin American studies and to study abroad four different times: in Costa Rica, Ecuador, Argentina, and Chile. He first became interested in food while studying abroad in Valparaiso, Chile. He travelled to Lima in June of 2016 with the sole purpose of exploring the culinary scene. In Lima, he had his first experience with Nikkei food, eating in various Nikkei restaurants, in local markets, and on the street.

Naomi Cowans cannot decide if she is looking forward to or dreading graduating in May with a BA in Latin American Studies and minors in Management and Spanish. In her free time, @yo_homie_naomi enjoys eating the King Cake hamburger, watching Snoop Dogg's Snapchat and taking walks in Audubon Park. She would like to thank her friends, parents and professors for their patience and advice while writing this paper. Naomi intends to return to Chicago upon graduation with a job, hopefully not living in her parents' basement.

Hannah Dean is from the charming small town of Amherst New Hampshire. She is a Latin American Studies and Political Science double major and a Spanish minor. She spent the spring semester of her junior year studying social movements and transitional justice at Universidad de Chile and Universidad Diego Portales in Santiago, Chile. Her research interests include Latin American indigenous social movements and K-12 English as a Second Language education policy in the United States, particularly in regions with relatively new immigrant populations. On campus, she works at the Lavin-Bernick Student Center and writes for New Wave, Tulane's online news source. She is also involved in Students for Education Reform and Phi Sigma Pi Honor Fraternity on campus. In her free time, she loves to run, wander bookstores, try new restaurants, and concoct new vegetarian recipes at home.

Katalina Euraque is a senior double-majoring in Africana Studies and Latin American Studies with a minor in Public Health. Her relationship to Honduras is a personal one as she was born in Tegucigalpa, Honduras and lived there throughout the 2009 coup d'état. During her time at Tulane she has been involved with Students Organizing Against Racism and GENTE (Generating Excellence Now and Tomorrow through Education), two organizations that center people of color and tackle institutional racism. She hopes to continue learning history in a way that centers lived experiences and their relationships to systems of power, along with social movements, in order to understand the most effective manners to tackle present day issues in her home country.

Sarah Haensly is from Seattle, Washington, and in her final year of study. She will graduate with a Bachelor's of Science in Economics, as well as a degree in Latin American studies. Sarah spent a semester living in Mexico, and has chosen to focus on reproductive rights in the country. She

also works as an outdoor trip leader at Tulane, and in her free time she enjoys hiking and camping.

Elena Heitke, would like to dedicate her biography to the man who generated her initial interest in Latin American Studies. Elena writes: “My uncle David Sterling was a designer, writer, and chef. One of his greatest accomplishments is his cookbook *Yucatán: Recipes from a Culinary Expedition* (2014), which was named “Best International Cookbook” and “Cookbook of the Year” by the James Beard Foundation. Through this book, you can see the detail and dedication my uncle David gave to each and every native ingredient. His thoughtfulness and thoroughness in Mexican cuisine has affected my research in Latin American Studies throughout my college years more than he will ever know. My uncle passed on November 15 of this year, but his cookbook remains a living memory of how we all can open our eyes and mouths to the diverse cultures and flavors that surround us.”

Brendan Mahoney is a senior from Northport, Long Island. Through the Altman Program for International Business, he is pursuing a dual degree in Latin American Studies and Entrepreneurial Management with a focus in Spanish. He studied for a summer in San Jose, Costa Rica and spent his Junior year abroad, studying business in the fall at Universidad Pontificia Comillas in Madrid, Spain, and Latin American studies in the spring semester at both the Universidad de Buenos Aires and Universidad Torcuato di Tella in Argentina. Brendan hopes to combine his Latin American Studies and business knowledge in his career and through his research on microfinance institutions in Latin America and their potential to empower women.

Alina Meador is from Tampa, Florida, and is studying Public Health and Latin American Studies. Upon graduating in December, aside from searching for employment and crying about her student loans, Alina plans on traveling throughout Latin America to find the world’s greatest empanada.

Ryan Morey is a senior majoring in Latin American Studies and minoring in Spanish and Psychology. Until his junior year, he was majoring in Neuroscience and planned on attending Medical School. However, volunteering as an EMT with New Orleans EMS for a year motivated him to redirect my career path toward community-based services. Ryan is currently working with the New Orleans Child Advocacy Club as a Forensic Interviewer. Following graduation, he will go to Law School, where he plans to specialize in criminal law.

Senior **Neely Sammons** is a Memphis native with a love for art, travel and the Spanish language. Tulane’s study abroad program has let that love turn into a passion for Argentina, especially Buenos Aires, as she lived there for six months in the fall of 2014. Upon her graduation this December, she plans on moving back to Buenos Aires indefinitely to work and travel throughout South America. Her own career as a watercolorist inspired her to choose the topic of street art in Buenos Aires, especially after having seen it every day while living in the vibrant city.

Allison Scribe is a senior majoring in Latin American Studies and Communication. She hails from Mathews County in Tidewater Virginia, where she spent a semester away from New Orleans to work on Senator Mark Warner’s reelection campaign. Last fall, she studied abroad at the University of Havana, but unfortunately still cannot tell you exactly what her professors meant by “seminario.” Her research interests focus on Brazil, where she attended PUC-SP in the summer of 2015, and she hopes to return in the near future. In her “free” time, she is a manager at Blue Oak BBQ in Midcity. Her favorite television show is *Mad Men*, always, and *Bojack Horseman*, at the moment. She recently ran a mile in under 15 minutes.

Luisa Venegoni is a senior Latin American studies and international development major. Among her many interests are urban geography, housing policy, education policy, and data visualization. Her interest in urbanization in the *lomas* ecosystem came about during an urban geography course she took while studying abroad in Lima, Peru. Having spoken Italian since birth, she solidified her Spanish skills in Peru and hopes to learn Portuguese next. Upon graduation at the end of the fall semester, she will be returning to her Austin, Texas hometown and seeking employment with the State of Texas for the upcoming legislative session. Following graduation and a year or two of work experience, Luisa plans to pursue graduate study in public policy.