

TUCLA

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

Saturday, November 21, 2015
Jones Hall 102 and 108



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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.

Schedule

Coffee and Welcome 8:30-9:00

Session I 9:00-10:45

PANEL 1 IDENTITY (JONES 102)

Patriarchy and Power: Sex, Vulnerability and Social Control

Sean Cashman, Separate but Equal: How the Cuban Medical Journal *Sexología y Sociedad* Reinforces Gender Polarity

Lucy Lloyd, Taís Araújo's Black Protagonists and the Contradictions of Race in Contemporary Brazil

Alana Neuman, As Novas Meninas no Bairro: Brazil's Grafiteiras and Gender-Based Social Movements

Kade Kistner, Trouble in Paradise: Human Trafficking in Costa Rica

Discussant: Beth Manley, Department of History, Xavier University

PANEL 2 CREATIVITY (JONES 108)

Peripheral Vision: Representation, Visibility and the Cultures of Citizenship

Ariel Bernstein, Dancing with el Diablo: The Commercialization of Afro-Peruvian Cultural Expression

Henry Green, "Gozando en La Habana." Reggaetòn as Cuban Patrimony

Caleb Gardner, Funk Carioca and Paulista: Commodification of Peripheral Identity and Culture

Jonah Mantell, Interpretations of Pixação: The Street Art Everyone Sees and No One Understands

Discussant: Chris Dunn, Department of Spanish and Portuguese

Session II 11:00-12:15

PANEL 3 NATION (JONES 102)

Por la razón o la fuerza: Conflict and Contradiction in Contemporary Chile

Carlin O'Brien, Praise Pinochet: Chile's Enduring Devotion to its Dictator

Jacob McGuire, An "Education Earthquake"? The Evolution and Effectiveness of Mass Student Protests in Chile

Nikki Stoumen, Indigenous Policy and the Contradictory Language of Human Rights in Chile

Discussant: Melanie Huska, Department of History

PANEL 4 ENCOUNTER (JONES 108)

Bold Type: Identity Politics and the Power of the Press

Lucy Leonard, Dios, patria... y libertad? Debating Democracy and the Press under Ecuador's Correa Administration

Currin Wallis, Re-Typing Tradition: New Black Press and the Afro-Argentine Struggle for Cultural Citizenship

Molly McConnell, Redressing 'Pelé in a Skirt': Futebol Feminino in Brazilian Social Media

Discussant: Mauro Porto, Department of Communication

Lunch 12:15-1:00
(Greenleaf Conference Room. By Invitation Only)

Session III 1:15 – 3:00

PANEL 5 LAND (JONES 102)

Unmapped Territory: Land and Indigeneity in the Age of Globalization

Michael Hammer, San Blas Albatross: Questioning Sustainability in the Tourism Practices of Panama's Kuna Yala

Jackie Siegmund, To Find Fun in an Urban Place: Manaus' Tourist Infrastructure and its Implications for Urban Tourism

Julie Gamze, "This land for us is sacred": Guarani Indigeneity and Land Demarcation on São Paulo's Urban Periphery

Brian Lipson, Indigenous Autonomy in the Commodification of Bolivian Quinoa
Discussant: Amalia Leguizamón, Department of Sociology

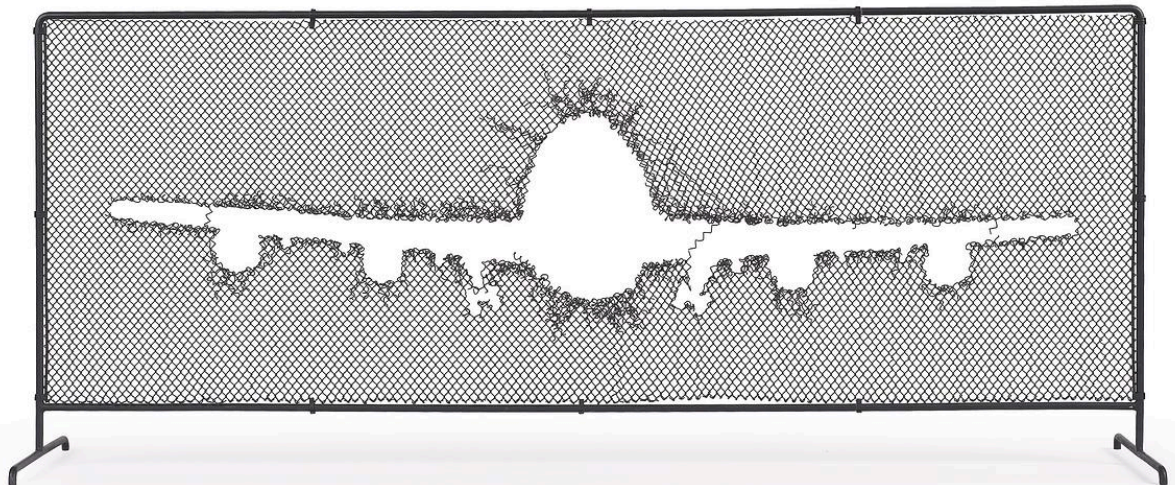
PANEL 6 WELFARE (JONES 108)

Public Health and the Public Sphere: Medicine, Politics and Communication

Erin Brock, "God Willing, Guatemala Will Improve": Cultural Competency and Chronic Malnutrition in Rural Guatemala

Lydia Norby-Adams, Makelawen Medicine? The Pharmaceutical Commercialization of Traditional Mapuche Practice

Diane Kowalski, Political Diagnosis: Brazil's Cuban Doctors Controversy and the Failure of the State
Discussant: Hannah Kaufman, School of Public Health and Tropical Medicine



Paper Abstracts

PANEL 1 IDENTITY

Patriarchy and Power: Sex, Vulnerability and Social Control

Sean Cashman, *Separate but Equal: How the Cuban Medical Journal *Sexología y Sociedad* Reinforces Gender Polarity* In recent years, Cuba has differentiated itself as a major proponent of gender equality and sexual acceptance. Just last year the World Economic Forum ranked Cuba 3rd out of 26 Latin American Nations in terms of gender equality, and 30th in the world. As other Latin American nations look to Cuba's initiatives as examples of successful gender equality reform, it is crucial that Cuba's practices are pragmatic so that the rest of the world can share their success. One of these initiatives was the creation of the National Cuban Center for Sexual Education (CENESEX), and with it Cuba's premier sexual education journal, *Sexología y Sociedad*. While it is evident that *Sexología y Sociedad* has promoted valuable discourse in regard to gender inequalities and historically entrenched gender norms on the island, this thesis demonstrates how the journal dichotomizes and homogenizes the gender. This is problematic because it reinforces gender stereotypes and denounces androcentrism to the point that it deters male voices from joining an incredibly important conversation. In this paper I analyze three articles from *Sexología y Sociedad*: one from 1996, one from 2003, and one from 2015. My analysis demonstrates that while perceptions of gender equality in Cuba have changed, the academic approach to the study of gender equality in Cuba continue to polarize masculinity and femininity. Furthermore, this paper analyzes the lack of male voices in Cuba's gender discourse to show that more effort must be made to integrate both of the sexes into this conversation to effectively combat gender inequality.

Lucy Lloyd, *Taís Araújo's Black Protagonists and the Contradictions of Race in Contemporary Brazil* The telenovela (soap opera) industry is the most powerful and popular form of mass communication in Brazil, creating potential to both reflect and influence society. Taís Araújo, an Afro-Brazilian actress, is an outlier in this industry in that she has been successful despite its underrepresentation of Afro-Brazilians. Understanding that race relations in Brazil are incredibly complex, I explore what it means for an Afro-Brazilian actress to be successful in an era of affirmative action and anti-discrimination laws. By analyzing three of Araújo's most successful telenovelas, *Xica da Silva* (1996), *Da Cor do Pecado* (2004), and *Mister Brau* (2015), I compare her protagonist roles with both their respective context of race relations in Brazil and with her relevant and current biographical information. While the first two telenovelas revolve around her character's romantic relationship with a wealthy white man, the most recent focuses on her economically successful and happy marriage to a black man, played by her real life husband. I explore the concept of using interracial as a tool for upward social mobility, or "whitening," through the themes of these shows. Although her career portrays a changing atmosphere of interracial romance and black female protagonists, her personal life suggests some key differences. The differences, including racial discrimination and her marriage, suggest both setbacks and promises for progressive race relations in Brazil. I argue that despite Taís Araújo's idealistic telenovela career as a black woman, that her example is an outlier for many reasons that demonstrate a racially divided country. Through this research, I question the timing and legitimacy of race-based politics, and what they mean for the changing concept of "racial democracy" in Brazil.

Alana Neuman, *As Novas Meninas no Bairro: Brazil's Grafiteiras and Gender-Based Social Movements* Over the past decade, female graffiti artists in Brazil known as grafiteiras have appropriated what is widely considered a traditionally male medium, redeploying art as a means to occupy urban space and resist male oppression. Individual artists such as Panmela Castro (Rio de Janeiro), Mag Magrela (São Paulo) and all-female graffiti crews create feminine themed art and murals often featuring the female figure. These urban art installations reclaim female sexuality objectified by men and raise consciousness about women's rights and gender equality. This would seem to reflect the social and political gains made for women since the election of Brazil's first female president Dilma Rousseff in 2010. Although Dilma's election has signaled a greater commitment to gender equality, critics contend that such top-down efforts remain poorly implemented. Brazil still has the seventh highest rate of violence against women in the world and ranks 71st out of 142 nations in gender inequality, demonstrating that women in Brazil remain inferior to men.

This paper explores the ways in which Grafiteiras have developed an arts-based social movement that I contend destabilizes machismo social norms.; their bottom-up approach penetrates Brazilian citizens' cognition of gender equality on a day-to-day basis. I argue that grafiteiras assist in reconfiguring [and destabilizing machismo] repetitive—sexist? attitudes that remain prevalent in Brazilian society. The female leadership and egalitarian nature of the organization and processes of mobilization among grafiteiras reveals the relation to other women-based social movements, I analyze the significance of art in a public, urban space and explore how imagery expresses a social movement's ideology and agenda. Finally, I discuss how the specific motifs that characterize various artistic works produced by the grafiteiras resist the traditional male gaze. Machismo attitudes still penetrate the lives of Brazilian women: their bodies are subjected to male possession and abuse and their social status restricted to the private sphere. My research suggests the ways in which grafiteiras reconfigure and destabilize patriarchal attitudes that remain prevalent in Brazilian society despite recent gains.

Kade Kistner, *Trouble in Paradise: Human Trafficking in Costa Rica* Human trafficking is a global issue that affects nearly every country on the planet. Human trafficking takes on many forms to include sex trafficking, forced labor, and forced drug trafficking. The majority of these crimes go unpunished, and many of the issues surrounding the topic of human trafficking are kept relatively quiet. In the simplest of terms, human trafficking is modern day slavery. Costa Rica's experience with human trafficking shows that even in a strong democracy human trafficking is still present and is being allowed to flourish. Costa Rica is one of the largest destination countries in Latin America for these traffickers and the victims. This is important because Costa Rica is the example and trendsetter for the rest of Central America in regards to development, politics, and economics. Costa Rica also boasts a robust democratic culture. I argue that Costa Rica has become one of the primary destination points for human traffickers and their victims in South America for four principle reasons: 1. The lack of an adequate federal police force; 2. An economy based on tourism; 3. A labor economy with the need for cheap labor; and 4. Deficient legislation regarding human trafficking. Costa Rica's problem with human trafficking shows that even a strong democracy, along with the many social and educational strides it has made as a country such as a top ranking, free and compulsory educational system, does not prevent human trafficking.

PANEL 2 CREATIVITY

Peripheral Vision: Representation, Visibility and the Cultures of Citizenship

Ariel Bernstein, *Dancing with el Diablo: The Commercialization of Afro-Peruvian Cultural Expression* As the Afro-Peruvian cultural revival took hold in late 1950s and early 1960s, Afro-descended people throughout Peru began to construct a group identity through the creative resurrection of dance and music rooted in the traditions of the Black Pacific. Performing this culture was a celebration of Afro-Peruvian-ness, and became increasingly popular, a key example being the re-emergence of the dance *Son de los Diablos* (Song of the Devil) choreographed and performed throughout the time of the revival. By the 1970s, however, critics such as a founder of the revival, Victoria Santa Cruz, complained that Afro-Peruvian culture had become heavily commercialized, promoting the exoticization and commodification of culture for the masses. Contemporary expressions of Afro-Peruvian culture, though still commercialized, are now informed by the context of media as well as the emergence of race-based language. Victoria Santa Cruz's criticisms of cultural commercialization in the context of her own time, when the official use of race-based goals had yet to formulate at an organizational capacity. I argue that, rather than compromising its political impact, in the context of modern media, commercialization allows contemporary Afro-Peruvian groups to express motives of anti-discrimination and racial awareness that were absent in earlier presentation of the culture. I look at modern versions of dance choreography of Peru Negro, an Afro-Peruvian dance group, and recently produced music albums as commercial manifestations of culture that express newer goals of racial awareness. I then analyze socio-political groups, such as Lundu, and large-scale events that such organizations host, as these are rooted in goals of racial justice and express such intentions through commercialized versions of Afro-Peruvian dance and music, including the performance of *Son de los Diablos*. These examples reveal that contemporary commercialization is less about exoticization of Afro-Peruvian culture for monetary ends, as critics alleged, and more about socio-political awareness and change for Afro-Peruvian people.

Henry Green, “Gozando en La Habana:” Reggaetòn as Cuban Patrimony Emerging out of Puerto Rico in the early 2000s, reggaetòn, with its highly danceable rhythms and infectious, escapist lyrics, is now ubiquitous throughout Latin America—Cuba included. Reggaetòn gained popularity in Cuba at the turn of the twenty-first century, during a time when the effects of liberal reforms enacted in the early 1990s were beginning to be felt—sparking alarm among Cuba’s cultural authorities. Responsible for ensuring that national culture goes hand in hand with the ideals of the revolution, state affiliates were, and still are, suspicious of the “foreign” music and what they perceived as the dilution of national culture and identity. I argue that many of these criticisms are founded upon misconceptions about reggaetòn’s associations with Cuban hip-hop, a genre espoused by the state because of its affinity with revolutionary ideology and Cuban musical traditions. Critics thus view what they see as reggaetòn’s emergence out of hip-hop as a betrayal of hip-hop’s intrinsically Cuban societal and musical values. Challenging this relation, this paper explores reggaetòn’s roots in *timba*, a highly popular Cuban dance music in the 1990s. Through this association, I contend that reggaetòn assumes *timba*’s social and political functions as a music at odds with the revolution. Therefore, Cuba’s embracement of reggaetòn is indicative of a population disillusioned with the shortcomings of the revolution over the last 20 years. Furthermore, its adaptation within Cuba to include the country’s musical traditions suggests not something invasive, or inherently un-Cuban, as critics contend, but an authentic, local, cultural form.

Caleb Gardner, *Funk Carioca and Paulista: Commodification of Peripheral Identity and Culture* International artists and DJs of the last decade (such as M.I.A. of the UK and Diplo of the US) have been instrumental in spreading the infectious sound that is *baile funk* or more colloquially known in Brazilian Portuguese as just *funk*. Brazil’s two largest metropolises: Sao Paulo and Rio de Janeiro have dominated the funk scene both commercially and popularly; Sao Paulo leads slightly more commercially while Rio de Janeiro still crafts the sounds for export. Funk music began as *funk carioca* in Rio de Janeiro in the late 1980s and remained the only major influencer of the genre until about the mid-2000s. *Funk Paulista* of São Paulo, funk carioca’s kid sister, resembles original funk carioca in its carefree, playboy lyrical content, however funk paulista has leveraged the city’s entertainment industry cluster and seemingly overnight growth of a huge middle income, consuming class to take the genre to a leading role in the Brazilian music industry. As a result, funk music, style, dance, fashion, and culture is being consumed by the Brazilian masses as never before. Funk exists in a vulnerable space to Brazil’s history of cultural cannibalization and erasure being an organic product of the peripheral experience and the first youth music movement of the favela following Brazil’s transition to democracy. Funk triumphed these forces by always remaining fluid in its composition and definition of a funk artist. In this paper I argue how the appropriation and mainstream consumption of this music and culture so quintessential to the Brazilian favela over the last fifteen years has popularized the music, completely changed the creators and tastemakers of the genre, and subsequently created a ubiquitous space that did not exist before in which funk MCs can create care-free diversion, make calls of action to the favela or simply explore new sounds through their music.

Jonah Mantell, *Interpretations of Pixação: The Street Art Everyone Sees and No One Understands* *Pixação* is a street art movement with roots in current day São Paulo, Brazil. The street aesthetic is an aggressive style of tagging that covers São Paulo from head to toe and continues to spread. *Pixadores* (those who engage in *pixação*) are almost exclusively young men, often afro-descendant, living in the peripheries of São Paulo. *Pixadores* aim to tag the most visible spaces in the city, the tallest buildings, and the most famous monuments ensuring their work will be seen. Attempts to create representations and a definition of the movement are rapidly appearing as *pixação* grows. São Paulo residents, the Brazilian government, and the mass media define *pixação* as destructive, criminal, and dirty. Scholars and artists frame *pixação* as a heroic, revolutionary art form that has the power to combat the evil that exists in Brazilian society and transform the international art world. These interpretive representations of *pixação* do not define the movement but instead create watered-down misunderstandings of *pixação*. The attempts to capture the movement within these unjust frames contribute to attempts to co-opt, appropriate, and commodify *pixação* pulling it into a mainstream, dominant society with price tags instead of pushing it into a space where the movement is free to define itself. These interpretations ultimately threaten and demean *pixação*. However, the transgressive street aesthetic cannot be appropriated. Examining the claims made by outsiders of *pixação*, it becomes clear that these definitions are simply part of larger limits of created representations of marginalized movements that threaten dominant society. Despite the widely accepted attempts to define and contain *pixação*, the São Paulo street movement defies and attacks these representations and proceeds to exist with strength and authenticity.

PANEL 3 NATION

Por la razón o la fuerza: Conflict and Contradiction in Contemporary Chile

Carlin O'Brien, *Praise Pinochet: Chile's Enduring Devotion to its Dictator* Decades after the most tragic period in Chile's history, a significant number of Chileans still defend the man responsible: Augusto Pinochet Ugarte. Following the bloody coup d'état of 1963, Pinochet introduced a regime of oppression, violence, and terror. During his time in power, over 3,000 Chileans were killed and countless more were tortured, exiled, or disappeared. At the same time, Pinochet led the country into an era of prosperity that resonated with many Chileans and gave birth to a laudatory legacy. Today, that legacy persists. Despite the stigma of supporting the polemical leader, one in five Chileans maintain a positive image of Pinochet and justify the coup that brought him to power. What drives Chileans to stand by the man responsible for thousands of deaths and disappearances extends well beyond the subjectivity of memory. The Chileans who defend the image of Pinochet do so because their value of national prosperity exceeds their disapproval of the means by which Pinochet reached that end. Furthermore, because these values will not cease to matter to Chileans, the support for Pinochet will not cease to exist in the near future. In support of this argument I assess recent survey responses to attest to the existence and significance of the support for Pinochet within contemporary Chilean society. By combining the results of the recent survey with a textual analysis of pro-Pinochet social media accounts, I identify key demographic trends and essential values that unite supporters. My findings signify the sheer power of the estimation of national prosperity in the shaping of political legacies in Chile. Pinochet illuminates the critical relationship in Chile between relative images of success and the means by which the country is willing to reach them. The story of Pinochet is not one of amnesia nor falsification, but rather justification shaped by nationalism in the face of historic adversity.

Jacob McGuire, *An "Education Earthquake"? The Evolution and Effectiveness of Mass Student Protests in Chile* Chile has been experiencing waves of mass protests in its capital city of Santiago since 2005. These protests stem primarily from movements calling for education policy reform, which are the subjects of my paper. These mass mobilizations began under the leadership of the Assembly of Secondary School Students of Santiago or AES, and were dubbed the "Pingüino movement" because of their ubiquitous black and white school uniforms. Students were able to gain wide recognition from the public through their use of well-organized mass marches and school sit-ins. They quickly gained small concessions from the Chilean government, but the issue has since remained hotly contested due to lack of further progress. The movement has also evolved and changed. In this paper I argue that the movement calling for education reform has been coopted by other causes, radicalized by violent protestors, lost its cohesive leadership, and ultimately been rendered less effective. Primary sources such as newspapers and student interviews describe the movement at its various stages. They help describe its evolution: its initial successes and its recent stagnation. My study sheds light on the possible limitations of mass movements and how their strategies can potentially lead to ineffectiveness.

Nikki Stoumen, *Indigenous Policy and the Contradictory Language of Human Rights in Chile* Recent scholarship examining indigenous state relations in Chile has focused on the progress achieved by indigenous social movements. Advancements such as The Indigenous Peoples Law of 1993 and the International Labor Organization Convention #169 were meant to increase inclusion of indigenous peoples in Chilean society. Yet exclusion still persists. Why? Part of the explanation resides in the political legacies of Pinochet's dictatorship (1973-1990), which created an institutional framework that deprives the indigenous population of basic and equal human rights to their land, ability to protest and to communal existence. This paper argues that contradictions and misconceptions of concepts involved in human rights debates hampers the progress that scholars observe in the indigenous movement, allowing the state to manipulate the legal system to discriminate against indigenous peoples and communities. Analyzing theories surrounding the ambiguity in concepts of citizenship, collective individual autonomy and universalism, I discuss how their misunderstanding and misuse influences the effectiveness of Chilean policy, for instance the Anti-Terrorism Law. Additionally, by comparing the Chilean case to Bolivia's indigenous reforms through the difference in the groups' constitutional recognition, I argue that they actually achieved results from eliminating contradictions through the use of specific language. This discourse analysis of research has proved that inherent problems of misconception exist because these ideas of humans are socially constructed and not defined by the communities who are disadvantaged by them.

PANEL 4 ENCOUNTER

Bold Type: Identity Politics and the Power of the Press

Lucy Leonard, *Dios, patria... y libertad? Debating Democracy and the Press under Ecuador's Correa Administration* Following a period of political instability at the turn of the twenty-first century—what Arturo Valenzuela called “presidencias interrumpidas”—Ecuador again began to claim itself as a stable democracy with the election of current President Rafael Correa in 2007. Despite reported high approval ratings, however, Correa has faced staunch opposition from the privately-owned media in the country, which at the time monopolized Ecuador’s communications landscape. In 2009, the Correa Administration began a campaign to broaden Ecuador’s public media base, seizing many media-related businesses previously controlled by the banking industry. Traditional democratic theory positions media as one of the foundational pillars of a vibrant democracy. In this role as a democratic watchdog, journalism should act as an informative, critical, representational and, for the most part, impartial force that educates citizens in a way that allows them to make informed political decisions. When examining the Ecuadorian media through the lens of democratic theory, however, this claim is drawn into question. In this paper, I will examine publications from two prominent newspapers, *El Comercio* and *El Telegrafo*, to argue that the media in Ecuador does not function in ways consistent with media in a vibrant democracy. Rather, the Ecuadorian media acts solely as a mouthpiece, justifying government and corporate interests with the appearance of a democratic context. Because the media does not fulfil the normative democratic functions typically present in a vibrant democracy, I assert that the Ecuadorian democracy has been compromised. This study represents an important examination in the field of journalism because it could provide the framework to examine democracy in other countries using their media. Furthermore, it will call into question the validity of Ecuador’s democracy, which will be of even more importance in the quickly approaching Ecuadorian presidential elections in 2017.

Currin Wallis, *Re-Typing Tradition: New Black Press and the Afro-Argentine Struggle for Cultural Citizenship* The shelves of Buenos Aires’ kiosko newsstands feature a new periodical next to *La Nación: El Afroargentino*. Contrary to the myth of a race-less (white) nation, the negated Afro-Argentine community—in conjunction with new Afro-descended immigrants—reemerged in the late 1990s. Increased efforts to gain recognition through the 2010 census, the foundation of DIAFAR (Diáspora Africana de la Argentina), and the inauguration of Día Nacional de los Afroargentinos y la Cultura Afro in 2014 demonstrate how Afro-Argentines are vying for the cultural inclusion they have been denied. Drawing on *El Afroargentino*, published by DIAFAR starting in 2014, this paper explores how Afro-Argentines are re-imagining black history and identity to reflect the community of Afro-descendants in contemporary Argentina. As the national discourse shifts toward racial consciousness and human rights, the multi-national and multi-cultural African diaspora movement has mobilized within dominant political rhetoric. I argue that amidst the struggle to represent Afro identity in Buenos Aires, the newspaper redefines “Argentine-ness” by simultaneously differentiating an Afro cultural identity while affirming African traditions as essential to the Argentine narrative. I examine how *El Afroargentino* occupies public spaces, necessary, as cultural policy theorist George Yudicé contends, in order to affirm the Afro presence and belonging within dominant society. An analysis of “lost” Afro-Argentine cultural practices suggests that the contemporary newspaper *El Afroargentino*, self-defined as the modern rendition of the Nineteenth century black press, re-invents this Afro tradition in the present. On DIAFAR’s Facebook, the positive reception, distribution of and dialogue around the paper reveals a rebuilding of the Afro-Argentine community. Employing Yudicé’s theorizing of cultural expedience and citizenship, I contend that *El Afroargentino* plays an active role within the context of Buenos Aires’ shifting racial landscape to legitimize claims to an Afro-Argentine culture, and thus asserts the community’s agency in gaining recognition as citizens.

Molly McConnell, *Redressing 'Pelé in a Skirt': Futebol Feminino in Brazilian Social Media* Today female soccer in Brazil is at a standstill. With only one international title (silver medal Olympians in 2004) to their name, and funding cuts that force their best players overseas, the Brazilian women’s seleção remains virtually invisible in “o país do futebol.” Discussions of the role of traditional media in reducing visibility of female players have primarily centered on grounds that there is no interest from the general public; when there is an interest, according to this view, it comes from the marketable sexuality of athletes. Consequences of mass media’s treatment of women’s soccer go beyond simply limiting visibility by perpetuating racial and homophobic stereotypes. This paper serves to complicate these assumptions by examining coverage of women’s soccer in informal media. I explore the ways in which the portrayal of women’s soccer by the social media community, composed of players, fans, journalists, and activists,

challenges the hyperfeminization of female athletes in the mainstream media. Analyzing hashtags, posts and comments, as well as unchecked dialogue from diverse users across networks, I argue that by rejecting embedded patriarchal norms that traditional Brazilian media reinforces, social media reflects both an active and engaged community supportive of women's soccer and a changing vision of gender in Brazil.

PANEL 5 LAND

Unmapped Territory: Land and Indigeneity in the Age of Globalization

Michael Hammer, *San Blas Albatross: Questioning Sustainability in the Tourism Practices of Panama's Kuna Yala* For thousands of tourists a year, the San Blas archipelago located off the Caribbean Coast of Panama seems like a tropical paradise. The white sand beaches of the almost 400 islands attract visitors, as does the opportunity to interact with the Kuna Yala, a fiercely independent indigenous group that has been politically and economically autonomous since the early 1900s, a status that has reinforced their isolationist history and cultural identity. Yet my research suggests that this unique island geography and rich cultural heritage may be an albatross for the Kuna Yala, as the burden of increased tourism activity threatens these same characteristics. Overfishing, overpopulation and extraction of coral threaten the Kuna's traditional way of life, calling into question the sustainability of community-led forms of Ecotourism. This paper argues that Ecotourism can drive economic activity in especially vulnerable regions, both ecologically and culturally, as a service-driven model that challenges alternative employment sources through a more sustainable creation of value vis-à-vis controlled hospitality practices and cultural education activities. Taking as a point of departure the Kuna definition of sustainable tourism as minimizing local impact, it explores the possibility for controlling for negative externalities while achieving the economic means necessary to reduce reliance on inherently unsustainable employment activities to support livelihoods, such as export-driven fishing. The Huaorani of Ecuador, an Amazonian indigenous group with international praise for its sustainable Ecotourism practices, provide a viable economic alternative to employment with regional petroleum companies. Using this case as a comparative study, this paper analyzes the Kuna's model across social, environmental and economic dimensions. Understanding unique geographical and sociocultural contexts in the comparing the Huaorani and the Kuna Yala, I show that preservation motives justify the adoption of a privately-partnered tourism model, allowing the Kuna to safeguard against emerging environmental threats and maintain their cultural integrity.

Jackie Siegmund, *To Find Fun in an Urban Place: Manaus' Tourist Infrastructure and its Implications for Urban Tourism* When the Brazilian government announced Manaus would be one of the host cities for the 2014 World Cup, it was met with public outrage. The government planned to spend millions of dollars on tourist infrastructure in the city, and the Brazilian people could not understand why. People believed Manaus was solely an industrial urban center that could never utilize any amount of tourist infrastructure, and that every investment would go to waste. In my research I have found that Manaus does, in fact, have the tourist attractions and infrastructure necessary to sustain a tourist industry. The existence of numerous cultural and historical sites make Manaus an intriguing tourist destination, which research shows people have enjoyed visiting as tourists. Therefore, the investment the government made in Manaus for the World Cup was not for nothing, and Manaus is a viable tourist destination that deserved the government support for the Cup. This also proves that urban tourism is a possible take on the industry, and could be implemented further throughout the world in order to stimulate the economies of cities not currently utilizing tourism.

Julie Gamze, *"This land for us is sacred": Guarani Indigeneity and Land Demarcation on São Paulo's Urban Periphery* On the periphery of Brazil's metropolis, the city of São Paulo, Guarani communities struggle to demarcate the land they claim as indigenous territory. In the indigenous-claimed territory of Jaraguá, political history repeats itself: Guarani peoples face the threat of eviction from ex-mayor Antônio 'Tito' Costa, who demands ownership of the land in interest of his condominium construction project. This paper examines the struggles of the Guarani in Jaraguá and Tenondé Porã to demarcate land on the urban peripheries of São Paulo. I argue that preconceived notions of indigeneity stem from political discourses homogenizing indigenous peoples and identifying aboriginal habitation exclusively in interior regions of Brazil, limiting Guarani rights to land on urban peripheries. The struggle for land motivates indigenous activism and the iteration of a distinct metropolitan indigeneity that strives to maintain ancestral values. Drawing on two reports administered by Brazil's Fundação Nacional do Índio (FUNAI), I discuss how the Guarani employ migratory cosmological and sociological values anchored in ancestry to claim land

necessary to sustain their livelihood. The Youtube video and Facebook webpages I analyze epitomize the Guarani activist movement, through which they reiterate or 'prove' their identity as indigenous in battling preconceived notions of indigeneity. Such preconceived notions, for example, stem from the 'Indian' caricature of Sivamzinho created by the Sistema de Vigilância da Amazônia (SIVAM), which perpetuated a homogenous indigeneity that permeated popular culture in Brazil's dominant society. How do Guarani peoples on the urban periphery claim territories while breaking from stereotypes surrounding indigeneity? How will the general public react to these claims and see Guarani indigeneity in the face of urban influence? This case study investigates the extent to which the Guarani can be 'modern' while claiming their indigeneity.

Brian Lipson, *Indigenous Autonomy in the Commodification of Bolivian Quinoa* In the Andes Mountains of Bolivia (The Altiplano), the status of quinoa has evolved from regional subsistence crop into a commodity for Western consumption. The harsh climate conditions of the Altiplano facilitates the most bountiful quinoa yield in the world, and serves as the site for indigenous farmers to grow quinoa. Indigenous quinoa farmers (*quineros*) have been able to use high quinoa commodity rents to improve their living standards and establish fair trade practices. However, the Andean crop began to decline in price and value in 2015 for the first time in nearly forty years. Additionally, it is misguided to believe that *quineros* equate capital gains with power and autonomy. *Quineros* largely follow *Buen Vivir*, a set of indigenous values that emphasize sustainable resource extraction and respect for nature. As a result, it is inaccurate to claim that indigenous autonomy can be judged primarily by capital gains. At the same time, it would be short-sighted to claim that a preconceived set of values represents agency for all indigenous Bolivians. Considering that Bolivian quinoa prices are declining, how much autonomy can indigenous *quineros* exert while engaging global commodities markets? How should indigenous autonomy be judged? I argue that despite the perception that indigenous agency in global economic systems manifests in a homogenous collective interest, indigenous farmers in the Bolivian Altiplano have achieved autonomy in the commodification of quinoa for international markets by asserting their individual preferences for either economic sustainability or accumulation. In this paper, I examine the particular farming methods executed by *quineros* in a blatant demonstration of personal autonomy. Furthermore, I explore the different market channels which *quineros* engage to align with their own individual goals, either to sustain communal lands and resources or to increase their own capital profits.

PANEL 6 WELFARE

Public Health and the Public Sphere: Medicine, Politics and Communication

Erin Brock, “God Willing, Guatemala Will Improve”: Cultural Competency and Chronic Malnutrition in Rural Guatemala When asked about his hope for the future of malnutrition in his community, Mayan farmer Juan Pu Us replied, “God willing, Guatemala will improve...the leaders have to sort themselves out.” Many indigenous residents of rural areas respond similarly, expressing distrust, a lack of faith or resignation about government interventions to curb chronic malnutrition. In Guatemala, chronic malnutrition affects seven out of ten indigenous children compared to four out of ten nonindigenous children. While federal and international interventions since 1998 aimed at curbing the high rates have improved conditions among nonindigenous populations, they have yet to successfully impact indigenous populations. Taking into account the legacy of strained relations between indigenous and nonindigenous communities coming out of the civil war, this paper seeks to understand the disparity in malnutrition rates focusing on two primary issues: a lack of cultural competency that incorporates the lived experiences of Mayan community members and the hegemony of a biomedical system based on Western views of healthcare. Using interviews, documentaries, news reports, and secondary health data, I explore the clashes of Western practices with the Mayan cosmovision, socioeconomic realities of rural communities, and underlying racial tensions between Mayan communities and the non-indigenous government. Chronic malnutrition is most severe in the indigenous population and while thousands of dollars in aid is inputted into intervention methods, it is not reaching the populations where it is most needed. This study explores this phenomenon through the intersection between health, intervention methods, and culture.

Lydia Norby-Adams, *Makelawen Medicine? The Pharmaceutical Commercialization of Traditional Mapuche Practice* The Mapuche people make up roughly 9% of the Chilean population and are known for their staunch resistance against colonizing forces and for their fight to maintain cultural integrity. Mapuche

medicine is an integral part of this culture and is characterized by its magical-spiritual components and an intimate connection with the natural ecosystem and the plants that it provides. In an attempt for cultural assimilation the Chilean government integrated Mapuche medicinal practices into Chile's national health care plan in the 1990's, opening several Mapuche clinics alongside western hospitals. This was met with such success, both among the indigenous and non-indigenous populations, that the *Herbolarias de Chile* picked up on this trend and opened the *Makelawen Farmacia Mapuche*. This pharmacy chain sells concentrated forms of medicinal plants traditionally used in Mapuche medicine. As the popularity of this pharmacy chain has increased the way that the Mapuche people practice medicine has changed. The aim of this paper is to explore how and why the Mapuche practice of medicine has changed in response to the increased popularity of this medicine brought about by the *Makelawen* pharmacies. My research shows that the Mapuche practice of medicine has changed across three dimensions which are production, knowledge, and implementation of medicinal herbs and that these changes are not just proof of positive cultural integration, but rather evidence of the dilution and loss of Mapuche medicinal culture.

Diane Kowalski, *Political Diagnosis: Brazil's Cuban Doctors Controversy and the Failure of the State*

In an effort to combat the health care inequalities in Brazil, in 2013 the Dilma administration created *Mais Médicos* (More Physicians), a program that focuses on improving access to health care. One part of *Mais Médicos*, PMMB, deploys Brazilian and international physicians to the country's underserved communities, currently including 18,000 physicians around the country, two-thirds of whom are Cuban physicians. Though the program reaches 63 million Brazilians who previously had no access to health care, serious backlash under various guises has dogged the program. Bloggers for *Veja*, the number one information magazine in Brazil with 1.2 million copies sold per week, accuse the Brazilian government of giving preference to international physicians over Brazilians, of slavery, and of putting the health of these marginalized communities at risk. Why has such a seemingly benevolent and socially just program that employs Brazilian doctors while serving other marginalized, poverty-stricken areas provoked such rancor? I argue that this criticism reflects not attitudes toward health care, not attitudes toward the poor, not even attitudes toward the Cubans, but instead leads back to an attempt to discredit the presidency and policies of the Dilma administration. A recent study of 14,000 constituents shows an average score of 9/10 in satisfaction with PMMB, and the most recent World Health Report placed Cuba as 39 and Brazil as 125 for overall health system performance. Less than 1% of the Cubans employed have left the program, though the ones who left for personal reasons receive unequal coverage compared to those content with PMMB. My research suggests the danger from this quantity of selective reporting, namely when reflecting on who speaks for these communities. The elite Brazilian professionals who take any chance to paint Dilma in a negative light have capitalized upon this successful program and portrayed it as a failure.

Participant Biographies

Ariel Bernstein will graduate this Spring with a double major in Latin American Studies and International Development and a minor in Dance. Her interest in Latin America was brought on a random decision to take Latin American Studies 1010 as a freshman, and just a few weeks into the course, she was a LAST major and never looked back. Since then, she has had such an interesting journey at Tulane and in New Orleans, exploring places to work, play, and learn as much as possible. Her time spent in Ecuador during her semester abroad was the most transformative for her, not only for drastically improving her Spanish but also for allowing her to fall in love with the Andes. Through her academic studies, travel experiences, and general interests, Ariel has come to center to interest in specifically studying identity performance of subaltern groups in the Andes. She also has recently grown a passion for enrichment education and program development at the organizational level, fueling her pursuit of programs such as Fulbright and Peace Corps. Amongst all of this, she manages to groove to funky music and dance her heart out all around this beautiful city.

Erin Brock is a senior studying Public Health and Latin American Studies with a minor in Spanish. She began her Latin American adventure traveling to an agricultural school in Honduras every summer during high school and couldn't get away. Since then she spent four months in Chile studying traditional medicine and community health where she discovered a passion for nutrition and maternal health and how these ideas fit into indigenous communities. In Chile she also perfected her Chilean slang, salsa dancing, and

bread making skills. She currently interns with Girls on the Run New Orleans working to inspire young girls through healthy habits and empowerment while preparing them to run a 5k. She loves New Orleans, vegetarian food, music, the outdoors, and befriending stray animals. After graduation, she's hoping to stay in the city and work with a nonprofit in the areas of community health and nutrition.

Sean Cashman is a senior majoring in Finance and Latin American Studies. His interest in Latin America began in his freshman year when he took a Latin American history course that challenged some of the assumptions made by his previous Eurocentric world history classes. Soon after, Sean spent a summer interning at a microfinance firm in Costa Rica and he studied at the University of Havana the following semester in the fall of his junior year. In Cuba, Sean was fascinated by the cultural differences on the island, specifically the differences in gender equality, sexuality, and masculinity. Sean is from Boston, Massachusetts and hopes to one day work in International Business Development with a focus on emerging Latin American markets.

Julie Gamze, Latin Americanist and Brazil enthusiast, was born and raised in Chicago, but feels at home in New Orleans and in other cities permeated by foreign languages, rice and beans. She is in her final undergraduate year at Tulane University, working towards degrees in Spanish, Portuguese and Latin American Studies. She became enamored with Spanish language and Latin American culture at the ripe age of sixteen while living in Matagalpa, Nicaragua through the Amigos De Las Américas organization. It wasn't until a somewhat academic year abroad in São Paulo, Brazil that she acquired a fluency in Portuguese and a passion for caipirinhas, churrascos, samba and Brazilians. While living in São Paulo and attending the University, she became aware of the conflicts surrounding rights to land for indigenous Guarani peoples on the periphery of the city, as Guarani community members took to the streets in protest for land demarcation.

Caleb Gardner is a senior from Savannah, GA. majoring in Legal Studies in Business and Latin American Studies. Caleb first discovered Brazilian funk music through listening to the albums and projects of M.I.A. and her then producer Diplo, during a weird music phase in middle school where he decided to stop listening to rap/hip-hop music. Funk music contained so many elements that reminded him of the music he had gotten tired of, it caused an obsession to know more about where it came from - Brazil. His obsession has taken him from being a fan of the music on his computer screen thousands of miles away to finding him in the middle of a baile funk block party in a São Paulo favela in a little over five years' time.

Henry Green is an undergraduate student majoring in Latin American Studies and music. During his time at Tulane he's had the opportunity to study abroad in Havana, Cuba during the summer of 2014. In addition being a full-time student, Henry is a working musician well versed in jazz and funk idioms, playing in three bands and freelancing regularly throughout the city.

Michael Hammer is a senior from Chicago, IL pursuing a dual degree in Latin American Studies and Finance. After volunteering in Panama and the Dominican Republic in high school, Michael has always had an interest in Latin America. During his time at Tulane, Michael has also worked for a non-profit in Paraguay and studied abroad in Colombia and Costa Rica. When he is actually in New Orleans, you can find him going on occasional runs, student working at one of the art galleries on campus or begging his friends to get fried chicken with him. After graduation, he will be heading back to Chicago to work as a consultant.

Kade Kistner is from New Braunfels, TX majoring in Latin American Studies Major with a minor in Public Health. He is currently a junior at Tulane University and a Midshipman in the Tulane Naval Reserve Officer Training Corp. Upon graduation he will commission as an officer in the United States Navy. Kade loves running, working out, and fitness as a whole. He is also a top five ping-pong player in his NROTC unit. He has a strong passion for Central America, specifically Costa Rica. Kade has travelled to every Central American country, and has visited Costa Rica over five times. After his naval career he hopes to combat human trafficking in Latin America.

Diane Kowalski, a Latin American Studies and International Development double major, is a graduating senior trying her hardest to avoid the "white savior complex." On a typical day you can find her in any of her variously colored flannels petting a dog and drinking jasmine tea while contemplating living in a nudist colony. To mitigate the pressures of living in an institutionally racist, homophobic, and sexist society she knits away her frustration and draws mediocre elephants. Past accomplishments include being the only girl to get to the second round in an eating contest and making eye contact with Samira Wiley at the São Paulo pride parade. In the past five years you could find her living in five different countries and in the next five

years you will find her hugging her sister and seeing how many jean accessories she can get away with wearing at the same time.

Brian Lipson is a junior majoring in Latin American Studies. He grew up in New Jersey, where he attended the Contemporary Global Issues Learning Center at Freehold Township High School. During his freshman year at Tulane, Brian was inspired to pursue a Latin American Studies Major after having attended the TUCLA Conference in 2013. Since, he has developed a breadth of academic knowledge about South American politics, specifically regarding the so-called New Left of Latin American leaders. He will be studying indigenous cultures in Cochabamba, Bolivia in the spring of 2016. In addition to his academic exploits, Brian is currently the chapter president of Tulane's Students for Sensible Drug Policy. In his free time, Brian enjoys playing bass guitar, writing songs, and going camping.

Lucy Leonard is a senior from Atlanta, Georgia currently majoring in Latin American Studies and English with a minor in Spanish. Lucy's interest in Latin America began the summer after her freshman year when she lived in Nicaragua teaching a class about Thai culture in Spanish— and she knows that might sound a little strange. She has had the pleasure of traveling somewhat extensively in Latin America, including spending a semester studying at La Universidad San Francisco de Quito in Ecuador. When she's not traveling, Lucy enjoys writing and playing Ultimate Frisbee. She currently works as the Listings Editor for local publication, NOLA Defender. She has also served as a Community Service Assistant at Tulane's Center for Public Service and as a volunteer ESL teacher and translator. After graduation, Lucy hopes to continue writing journalistically or working in the non-profit sector, preferably somewhere in Latin America, before going to grad school.

Lucy Lloyd will be graduating in May with a degree in Latin American Studies and Spanish. She has volunteered with different non-profits around New Orleans and her hometown of St. Louis, both of which have included interpretation work and immigrant adjustment programs. During her time at Tulane, she studied abroad in Cuba and Brazil, and has gained a particular interest in race relations in Brazil, and artistic revolutionary expression in Cuba. She is currently working on an honors thesis exploring revolutionary architecture in Cuba, and hopes to return there some day. She wants to thank all of the wonderful professors she has had at Tulane, particularly Annie Gibson, Marilyn Miller, and, of course, Edie Wolfe and Jimmy Huck.

Born in Boise, Idaho **Molly Jeannette McConnell** is a senior majoring in Latin American Studies and Spanish/Portuguese. Molly has appreciated her experience at the university and with all the amazing folks at the Stone Center who have been instrumental in developing a deep appreciation for Latin America. She is graduating this December but has no concrete future plans other than to continue her scholarship in Brazil, preferably in the area of education. Currently, Molly is working towards her Teaching English as a Second Language (TESL) certification, which with her experience as an educator at La Semilla in New Orleans has helped shape her understanding and passion for teaching.

Jonah Mantell is from the undeniably beautiful Long Island, New York. He is a senior at Tulane University majoring in Latin American Studies and Psychology. Originally a business major, Jonah felt majoring in Latin American Studies better allowed his inner Marxist Revolutionary to really flourish. The major allowed Jonah to travel to the even more beautiful city of São Paulo, Brazil where he improved his Portuguese and already impressive Samba skills and also discovered his new passion, street art. He became so obsessed with the urban art to the point where he actually got a tattoo of São Paulo graffiti. He now focuses specifically on Brazilian countercultural creative expressions in art and music, most notably street art. Jonah hopes to continue traveling throughout Brazil and Latin America meeting new people and learning about their creative expressions. Jonah is truly grateful for his experiences as a Latin American Studies major, the people he has met, and all that he has learned along the way.

Jacob McGuire is junior majoring in both Latin American Studies and Finance. He grew up in Houston, TX and attended Strake Jesuit for high school. While in high school Jacob's family had the opportunity to host an exchange student from Santiago, Chile for seven months. This experience sparked an interest in Latin America, which was a region he had little previous interaction with or knowledge about. It allowed him the opportunity to visit Chile on two occasions and interact with the region first hand. On his first trip to Santiago in the summer of 2012 he witnessed some of the massive student protests that he studied in his research. This first hand experience opened his eyes to the issues that affect young people in Chile on a daily basis.

The issue of Chilean education reform became important for Jacob to understand and the LAST 4000 class gave him the opportunity to examine the phenomenon in greater depth.

Alana Neuman is a senior studying Latin American Studies and Public Health. Her semester abroad in Salvador da Bahia, Brazil further enhanced her interest in Brazil and love for Portuguese. While in Salvador, she encountered on a daily basis the street art of LIMPO, a local graffiti artist whose recurring murals of a mysterious female figure appeared plastered on the walls in every part of the city. This peaked her interest in street art, and inspired this research project. She hopes to return to Bahia soon.

Carlin O'Brien is majoring in Latin American Studies and International Development. During her time at Tulane she had the opportunity to study abroad for one summer in Havana, Cuba and one semester in Santiago de Chile. She spent one summer in Geneva, Switzerland, interning with the International Centre for Health, Migration, and Development. Carlin also worked as an intern at Catholic Charities Archdiocese of New Orleans English as a Second Language program at Tulane. After joining a public health trip to the rural highlands of Honduras as a sophomore, Carlin became interested in health issues in Central America. After graduating early in December, Carlin will begin service with the Peace Corps, volunteering in the Public Health sector in Nicaragua.

Jacqueline Siegmund is studying Latin American Studies, Communications and Portuguese. She has a specific interest in Brazil, and has previously visited and studied in Sao Paulo, Rio de Janeiro and Florianopolis, Brazil. Jacqueline hopes to work in tourism between the United States and Latin America. She is originally from Connecticut, but currently resides in New Orleans, LA.

Nikki Stoumen is majoring in Latin American Studies and Spanish and Portuguese, and minoring in English and International Development. During the fall of her junior year she studied in Valparaiso, Chile, an experience that inspired her research on human rights. It also taught her how to stay out dancing on a beach until 5am, which is equally as beneficial as her research. Outside of Tulane she has continuously worked with a non-profit music and barbecue festival called Hogs for the Cause that benefits pediatric cancer, and at Catholic Charities Archdiocese of New Orleans at the Immigration and Refugee department teaching and translating a multi-lingual cultural orientation resettlement class. Nikki hopes to work in Paraguay this summer for a microfinance and entrepreneurial non-governmental organization. After graduating this year, she plans to stay in New Orleans and prepare her Fulbright Scholar application for the following year. While her plans may seem organized, she still has no idea who she wants to be when she grows up and is hoping everyone else feels the same way.

Currin Wallis is a Latin American Studies and Spanish double major. After studying abroad in Costa Rica, Cuba and Argentina, the culmination of her four years as an undergraduate has centralized on emerging black consciousness and black experience in Argentina. Her own experiences traveling and studying in Latin America have shaped her research on race relations, addressing the issue as an ever shifting and flexible set of imaginaries that play out differently throughout the region of the Americas, and even within specific local centers. Her honors thesis explores contemporary Senegalese and Dominican immigration to Latin America's "white" capital: Buenos Aires, within the context of a transitioning, post-crisis society.