TUSCLA

XVI Annual Tulane Student Conference on Latin America

Saturday, December 1, 2018

Jones Hall 102 & 108
The Stone Center's annual TUSCLA conference is an interdisciplinary student symposium in which seniors from the Latin American Studies undergraduate core seminar, first-year graduate students in the graduate core seminar and other undergraduates in Newcomb-Tulane College conducting original research on Latin America present their individual research projects. This year we expanded the conference to involve first-year graduate students in the Latin American Studies graduate core seminar and students in other majors who have conducted field research in Latin America. TUSCLA was formally launched as TUCLA 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. It expanded as TUSCLA to include first-year graduate students in 2017. The conference is designed to enlist all of Tulane's undergraduates interested in the region in a shared discussion of the region, its society and its cultures.
Schedule

Coffee and Welcome 8:30-9:00

Session I 9:00-10:30

Panel 1: Creativity (Jones 102)

**Critical Juncture: Theorizing Past and Present in Latin American Culture**

Rosie Click, “The Politics of the Marvelous: Fantasy and Ideology in Carpentier’s *El siglo de los luces*”

Erika Pettersen, “Hybridity as Lived Experience: A Latina Feminist Philosophical Perspective”

Lauren Romaguera, “Re-Membering and Re-Presenting Cuba: The Performativity of History”

*Discussant: Marylin Miller, Department of Spanish and Portuguese*

Panel 2: Encounter (Jones 108)

**¿Amigo o Enemigo? Dilemmas of Internationalism**

Kathryn Hahn-Madole, “Bridging the International and Local: Liberal Refugee Policy and the Challenge of Implementation”

Rachel Berwald, “A Balancing Act: Domestic Legitimacy vs. International Pressure in the Chilean and Argentine Dictatorships”

Peter Pecora, “Cultural Collision: Haitian Integration into Chilean Society, 2010 until the Present”

*Discussant: Felix Rioja, Department of Economics*

Session II 10:45-12:30

Panel 3: Welfare (Jones 102)

**Nuestros Cuerpos, Nuestros Vidas: Women’s Health and Female Agency in Contemporary Latin America**

Arielle Crook, “Cultural Preservation by Afro Descendant Peoples in Latin America”

Bethany Beachum, ”Living Beyond Surviving: Maternal Health Policy in Rural Nicaragua”

Prechtel, Catherine, “The Influence of Culture on Postpartum Depression in Mexico”


*Discussant: Diego Rose, School of Public Health and Tropical Medicine*

Panel 4: Exchange (Jones 108)

**Devils in the Details: Foreign Investment, Aid, Corruption and Debt**

Bryana Mattes, “A Multidirectional Relationship: Corruption and FDI in Belize”

Jan Marco de Jesús, “A Helping Hand: Dispelling the Myth of Africa as Brazil’s “Partner in Development”

Lindsay Golub, “Promesa rota: Debt and the Crisis of Democracy in Puerto Rico”

*Discussant: Gabriel Chouhy, Stone Center for Latin American Studies*
Lunch 12:30-1:30
(Greenleaf Conference Room. By Invitation Only)

Session III 1:30-3:00

Panel 5: Land (Jones 102)
**Sustainability and the Complexity of Indigenous Participation**
Jack Leinbach, “Cultural Conservation: Protecting Resources and Preserving Tradition in Mexico, Belize, and Guatemala”
Emily Kahn, “Indigenous Self-Representation and Sustainable Tourism in Argentina”
Emily Bonenfant, “A Clash of Cultures: Western Influence on Kichwas of Arajuno, Ecuador”

*Discussant: Renata Durães Ribeiro, Department of Ecology & Evolutionary Biology*

Panel 6: Identity (Jones 108)
**Identical Strangers: The Cultures and Politics of Inclusion**
Brian Contreras, “Lost Bout? Daniel Ortega, Sandinista Politics and the Fall of Chocolatito”
Alex Dubin, “Anti-barrio: The Rise of the Mexican Middle Class and Rap’s Politics of the Mundane”
Rubén Morales Forte “Content Related to Indigenous Knowledge and History in The National Curriculum of Guatemala”

*Discussant: Daniel Gough, Stone Center for Latin American Studies*
Paper Abstracts

Panel 1: Creativity
Critical Juncture: Theorizing Past and Present in Latin American Culture

Rosie Click, The Politics of the Marvelous: Fantasy and Ideology in Carpentier’s El siglo de los luces
Alejo Carpentier’s 1962 novel El siglo de las luces tells a story of Caribbean revolution featuring three young upperclass Cubans, a swashbuckling, pugnacious Frenchman, and a mystical Afro-Caribbean doctor named Ogé. Critics have long identified this work as an example of Carpentier’s trademark genre lo real maravilloso, or the marvelous real, which is based on the “unbelievable,” yet very real events of the Latin American past. Scholars often tie Carpentier’s penchant for anthropological and historical research to his development of lo real maravilloso. This focus on Carpentier’s empirical study of the past overlooks the influence of the author’s political present. Carpentier was a political activist and supporter of the Cuban Revolution until his death 1980; he was arrested in 1928 in Cuba for leftist activity, and under Castro, he was tapped to run the State Publishing House, then named Cuban ambassador to France. In this paper, I argue that Carpentier’s views of revolution and revolutionary government in El siglo de las luces, which may be perceived as negative upon first glance, require a closer read informed by the particularities of his personal history and political allegiances. In examining Carpentier’s biography, his speeches and interviews, and earlier fictional works in which he birthed the idea of lo real maravilloso, I found ample evidence pointing to strong political advocacy in El siglo de las luces. My reading reveals a novel with pro-Cuban Revolution ideals, supportive of the recent overthrow of the Batista government and critical of Enlightenment-based Caribbean revolutions of the late eighteenth and early nineteenth centuries.

Erika Pettersen, Hybridity as Lived Experience: A Latina Feminist Philosophical Perspective
Academic discourse on Latin America’s five hundred-year history of crossings of cultures has circled around a seemingly ever-ambiguous term: “hybridity.” Attempts at definition create a head-splitting conundrum. One either runs the risk universalizing hybridity into a homogenized, overarching identity, as in the case of José Vasconcelos’ La raza cósmica, or succumbing to the infinite fragmentation of hyper-categorization, an impulse with its own problematic roots in the colonial system of castas. Is it possible to obviate this paradoxical quality of “hybridity”? Scholars in diverse disciplines have taken leaps and bounds to surpass this hurdle by utilizing “hybridity” as a subaltern discursive method or postcolonial theoretical space. The resulting analyses often reduce nuanced and complex individuals, artworks, and artifacts into mere vessels for essentialist discussions around systems of power and oppression. More times than not, under the lens of “hybridity,” the whole is not greater than the sum of its parts. The practice of centering lived experiences within Latina feminist philosophy provides the necessary context and tools for establishing an embodied understanding of hybridity. Building on the works of Gloria Anzaldúa, María Lugones, and Mariana Ortega, this paper aims to reconceptualize hybridity, not as a static identity marker, nor as a scholarly abstraction, but rather as a dynamic mode of being.

Lauren Romaguera, Re-Membering and Re-Presenting Cuba: The Performativity of History
This project legitimizes performance as a part of History and the archive. Historical texts are prioritized as the materials in the archive that are inevitably legitimized as authoritative accounts of historical events. The monolithic discourse that dictates history is violent, as it inevitably results in the massive silencing of voices. This project explores how Cuban dance styles not only encompass embodied cultural memory but resemble the fluidity of culture and History. I explore how movement supplies a non-teleological telling of history that actively combats its traditionally linear discourse. From this examination, I situate the roles of dance and music in a historical and
cultural context. By evaluating this subject in a conversation with other academic sources, such as the works of Diana Taylor, Jose Esteban Muñoz, and Alexandra E. Vasquez, I place Cuban performativity at the forefront of historical tellings. I argue that extralinguistic accounts of history cannot be textually represented, nor made linguistically retrievable, thus, they are neglected from the archive. My examples of Celia Cruz lyrics and the rumba suggest that while these sites do not fit the traditional confines of the master narrative, they should be accounted for as new meanings and/or iterations of a communal discourse of History.

Panel 2: Encounter
¿Amigo o Enemigo? Dilemmas of Internationalism

Kathryn Hahn-Madole, Bridging the International and Local: Liberal Refugee Policy and the Challenge of Implementation

Beginning with the signing of the 1984 Cartagena Declaration, Latin American migration policy has grown into the most liberal body of policy for migrant and refugee protection in the world. However, the implementation of these policies tends to be much more restrictive, and no case shows this gap more obviously than the Venezuela refugee crisis. I argue that one way to close this gap is to identify cities as initial resettlement locations in Latin American international law, thereby developing policies and programs that target city government response to refugee crises. To make this argument, I first demonstrate the gap between policy and implementation by examining the language of the Cartagena Declaration and the three subsequent declarations instituted in ‘94, ‘04, and ‘14, and show the failure of these policies in Peru, Colombia, and Brazil during the Venezuela crisis. Next, I establish that cities in Peru, Colombia, and Brazil are already serving as better initial resettlement options than alternatives like refugee camps through an analysis of newspapers and government data. Through a second analysis of the declarations I show that despite cities’ practical involvement, they have been completely excluded from international planning and policy-making because of tensions between international and national levels of governance. To conclude, I indicate that cities in Peru, Colombia, and Brazil are quickly overwhelmed because international policy excludes them in planning for refugee crises, and that targeting city government in policy-making could help them implement policy goals more effectively, thereby closing the gap between policy and implementation.

Rachel Berwald, A Balancing Act: Domestic Legitimacy vs. International Pressure in the Chilean and Argentine Dictatorships

What makes certain countries more susceptible to international pressure related to human rights? Why in the 1970s and 1980s, as many countries in Latin America’s Southern Cone fell under the rule of brutal military dictatorships did some countries remain secure in their violations of civil and human rights while some fell to foreign pressure? The military juntas of both Chile (1973-1990) and Argentina (1976-1983) came to power with the promise of controlling inflation and stabilizing the economy. At the same time, both regimes implemented policy which grossly violated human rights. Chile was able to maintain a strong economy while Argentina was not. This drastically impacted each regimes’ ability to maintain domestic legitimacy and its susceptibility to international pressure. By comparing Chile and Argentina, I discuss how these regimes maintained domestic legitimacy primarily through the promise of stabilizing the economy and controlling inflation. The cases differ in the sense that Chile was able to maintain domestic legitimacy for longer as Pinochet was able to stabilize the economy, making the country less susceptible to international pressure (at least until the Global Debt Crisis of the early 1980s). The Argentine junta was unable to control inflation which led to a loss of domestic legitimacy and a greater susceptibility to international pressure. At the same time, in order to limit this pressure, an authoritarian regime must have international legitimacy which, at the time, came from a respect for human rights. Once information about the human rights violations in both Chile and Argentina became known internationally through networks formed between domestic human rights organizations and international institutions, pressure (in the form of sanctions, condemnation,
withdrawal of military or economic aid, etc.) was applied to the violating state. When domestic legitimacy was already lost, the international pressure was more likely to cause a regime to change its domestic policy, as seen in Argentina by 1980 when the junta began tolerated protests and dramatically reduced the number of disappearances. I ultimately argue that once a country loses domestic legitimacy, it will become more susceptible to international pressure. To support my argument, I consult international human rights reports (from Amnesty International, the United Nations, and the Inter-American Commission on Human Rights) and foreign government reactions. Furthermore, I also consider domestic factors such as the national economy and the influence of local institutions, like the Catholic Church.

**Peter Pecora, Cultural Collision: Haitian Integration into Chilean Society, 2010 until the Present**

What happens when an exponentially growing, foreign population attempts to integrate into a culturally, linguistically, and ethnically distinct nation state? Although Chile’s Peruvian, Colombian, Venezuelan, and Bolivian immigrant populations integrate relatively smoothly, Chile’s Haitian population has a unique experience. The Haitian population in Chile has been exponentially growing since 2010 due to Haiti’s humanitarian crises and Chile’s outdated immigration legislation. This new Haitian presence challenges Chile’s history of assimilation. In this paper, I assess Chilean society’s relation to Haitian immigrants according to Galaz’s three step process of social integration. The first stage requires immigrant access to citizenship and economic, political and social rights in addition to the possibility of effective participation. The second stage of integration requires the connection and solidity of social reciprocity, whether these are affect, family, neighborhood, or community. The third and final stage of integration requires participation in the area of economic production, especially an equal labor market. While some members of Chilean society cast doubt on the prevalence of racism and its inhibiting implications for the successful social integration of the Haitian population, I centrally argue that Chile is stuck in the Galaz’s second stage of social integration as it fails to offer a connection and solidity of social reciprocity with their Haitian counterparts due to both the strong prevalence of racism and its denial within Chilean society. Drawing on both academic literature and personal accounts, I discuss how Chile can better promote integration for Haitian immigrants. The lessons from the Haitian experience in Chile prove useful in our understanding of immigration in our increasingly globalized world.

**Panel 3: Welfare**

**Nuestros Cuerpos, Nuestros Vidas:**

Women’s Health and Female Agency in Contemporary Latin America

**Arielle Crook, Cultural Preservation by Afro Descendant Peoples in Latin America**

The relationship between elements within the natural and supernatural realms largely influence perceptions of health and healing within Afro descendant communities that live according to the traditions of West African spiritual traditions. These views are influenced by certain spiritual principles and ideologies, such as expressing reverence to nature, deities, and ancestral roots. They are also manifested through decisions in seeking healing or health advice from a physician, priest or priestess, curandero or an herbalist. This paper describes the complexities and facets of African healing, particularly according to Yoruba traditions in Latin America and the Caribbean through a comparative scope of anthropological, sociological and historical contexts during nineteenth century. Moreover, it illuminates the cultural factors that ultimately describe the holistic nature of these healing modalities, highlights the knowledge and responsibilities held by traditional healers, points to the historical factors that explain the prominence of Yoruba culture in the region, and elaborates on the philosophies that influence perceptions of health for Afro descendants. This effort attempts to bridge gaps in understanding cultural values and
transnational experiences across Afro descendant communities in Latin America and the Caribbean.

Bethany Beachum, *Living Beyond Surviving: Maternal Health Policy in Rural Nicaragua*

The UN’s global agenda to reduce maternal mortality has shaped health policy in Nicaragua and achieved significant maternal health advances in rural areas of the country over the last few decades. Yet the emphasis on increasing institutional births has excluded the important factor of women’s agency. This paper examines the experience of childbirth in rural Nicaragua within the context of ongoing government and civil society interventions to improve maternal healthcare. This research was conducted through an analysis of both primary and secondary data sources, including published academic studies, reports produced by international and Nicaraguan non-governmental organizations, independent Nicaraguan journalism sources and government policy documents. Through this extensive literature review, my findings show that multiple programs were implemented, including the casas maternas model, which succeeded in reducing maternal mortality among marginalized groups of women in rural areas. Many of these programs, however, overlook the barriers for women seeking facility-based birth that extend beyond logistical reasons. These include experiences of obstetric violence, discrimination, and lack of respect for traditions and beliefs by institutional healthcare workers. As such, I argue that in the effort to reduce maternal mortality, the indicator of skilled birth attendance became a focus of government health programs in rural areas of the country, which subsequently marginalized women’s preferences and diminished their agency to decide where, how and with whom to give birth. Attempts to incorporate a more inclusive, humanized and intercultural health discourse have been made in Nicaraguan health policy, although few changes have been made in practice. I propose that the Nicaraguan Ministry of Health can learn from other intercultural health models in Latin America that have been more successfully implemented in Peru, Chile and Colombia.

Catherine Prechtel, *The Influence of Culture on Postpartum Depression in Mexico*

In Mexico, motherhood is broadly understood as fulfilling, noble, and a natural expression of femininity. While motherhood can be expected to be a positive experience for a woman, postpartum depression may overshadow the satisfaction of becoming a mother. In cultures where questions of mental health are not discussed or are stigmatized, conditions like postpartum depression can have profound impacts on women and their families. Mental illnesses such as postpartum depression can arise from many intersecting factors ranging from biological and psychological conditions, to social and cultural influences. Mexico has many culturally-specific feminine figures, such as La Virgen de Guadalupe, La Llorona, and La Malinche, who embody strong positive and negative qualities of womanhood and motherhood, illustrating the unique cultural context that can complicate Mexican women’s relations to and understandings of postpartum depression. This investigation uses ethnographic, public health, and literary sources to generate a complex portrait of how Mexican women experience postpartum depression and the conflicts that may arise between cultural expectations for mothers and their mental health realities. This investigation hypothesizes that in Mexican culture in particular, the emphasis on the loving and self-sacrificing ideal of Mexican motherhood creates additional pressures for women who have postpartum depression and feel that they cannot meet this standard.

Diane N. Ghogomu, *Bem-Viver o Bem-Gozar: Towards a Black Feminist Pleasure Praxis for Afro-Brazilian Women*

Despite the festering myth that Brazil is both a racial democracy and a sexual paradise for all, the reality for Afro-Brazilian women shows quite the opposite is true; Black Brazilian women are significantly poorer, more prone to diseases, more likely to be victims of violent attacks, sexual abuse, and murder than any other sector of Brazilian society. All health and wellness indicators for this 25% of the population demonstrate a State-sanctioned neglect and devaluation consistent with the ideologies that chattel slavery built: that Black women should be exploited for domestic or sexual labor. Though often treated as tangential and inconsequential to the more urgent health
issues that Afro-Brazilian women face, I present the concept of "bem-gozar" or a Brazilian Black Feminist Pleasure Praxis as part of a pantheon of resistance that utilizes Audre Lorde’s concept of the erotic as power to ensure and reinforce humanity within societies that systematically dehumanize Black women. I argue that a grass-roots movement of Afro-Brazilian pleasure-based health advocates who seek to reclaim their bodies for pleasure rather than mindless labor engage in the political act of not only resisting misogynoir structural forces that push them to the margins of otherness but also of insisting upon an autonomous selfhood that is central to recognizing one’s own desire. This paper is aligned with the work of scholars such as Joan Morgan, who preach that finding pleasure is integral to achieving justice.

Panel 4: Exchange
Devils in the Details:
Foreign Investment, Aid, Debt and Corruption

Bryana Mattes, A Multidirectional Relationship: Corruption and FDI in Belize
Foreign direct investment (FDI) represented an average of over 9% of Belizean yearly gross domestic product (GDP) between 2005 and 2014. Compared to global averages of 2-3% and the standard for high FDI of 5-6%, Belizean GDP relies more heavily on foreign influence than that of most countries. However, in 2018 Belize ranked 121 of 190 countries in the World Bank’s 2018 Doing Business Ranking, which measures and ranks the ease of doing business globally. Additionally, in the Ranking’s Index of Transaction Transparency, an important indicator of corruption, Belize received a low 3.0 score. Compared to the US’s 7.0 and regional (Latin American and the Caribbean) average of 4.0, Belize’s ranking is reason for concern. Many studies have found that countries with high levels of corruption will attract less FDI. However, less attention has been paid to the role of FDI in increasing corruption. This study analyzed whether FDI stocks increased rates of government corruption, measured by experts and civilians, in Belize. Corruption was measured through survey data, both expert survey data from the Corruption Perception Index (CPI) and household data from AmericasBarometer. First, I hypothesized that increases in inward foreign direct investment in Belize will produce higher rates of expert-perceived government corruption, as rated by the Corruption Perception Index, in the country. Second, I hypothesized that increases in inward foreign direct investment in Belize will produce higher rates of citizen-experienced government corruption, as measured by the AmericasBarometer, in the country. Through the use of multivariate regression analysis with control variables, for economic development, press freedom, democratic strength, and openness to trade, I found a positive and significant relationship between CPI scores and FDI stocks, while no causal relationship existed between AmericasBarometer household data and FDI stocks. This suggests a relationship between expert-detected high-level corruption and FDI, while no evidence was found to suggest that this has transferred to household detected low-level corruption.

Jan Marco de Jesús, A Helping Hand? Dispelling the Myth of Africa as Brazil’s “Partner in Development”
In 2003, Brazil elected Luiz Inácio Lula da Silva, who would oversee one of the most radical and transformative domestic policies in Brazilian history, bringing millions out of poverty within the country. With the successes of social improvement policies in Brazil, Lula looked to solidify Brazil’s position abroad. Seeing Africa as the perfect region to extend the successes of his domestic policy, Lula reached out to the countries in the region, with the promises of developmental projects and greater cooperation for the benefit of the countries’ peoples. For Lula, Africa’s high levels of poverty and inequality made it the perfect proving ground for his application of his domestic policy abroad. Given the shared histories, African nations saw Brazil as a familiar face, a leader of the non-aligned movement during the Cold War, and a country also in development which these countries could trust. This paper interrogates the notion of “cooperation” central to Brazil’s rhetoric on Africa. I argue that while Lula used his image as a
champion for the poor and architect of successful social welfare policies to promote Brazil as a “partner in development,” – in which the countries would work to ensure the development and advancement of their populations – Brazil’s actions and policies mirror those of “business partners,” more like China, which has exclusively sought economic and business relations with the continent, regardless of the impacts that its policies may have on the people and governability of the country. I examine the nature of Lula’s ambitions, which centered on pleasing the African countries’ leadership, despite their dictatorial or authoritarian politics. My examination of Brazil’s use of the military and multinationals as foreign policy tools dispels the myth that Brazilian insertion into the region was to expand Lula’s socially progressive domestic policies into the foreign sphere. To the contrary, my research suggests “partnership” was anything but, as Brazil sought to exploit Africa the same way the North has exploited the South throughout history.

Lindsay Golub, *Promesa Rota: Debt and the Crisis of Democracy in Puerto Rico*

In 2016, congress passed the Puerto Rico Oversight, Management, and Economic Stability Act (PROMESA) and President Obama appointed the PROMESA Fiscal Control Board with the intent to help Puerto Ricans by allowing restructuring of 73 million dollars of debt and buffering the demands of creditors. At the same time, this gave the independent Fiscal Control Board significant power to control Puerto Rican spending and implement severe austerity measures. Because Puerto Rican citizens have minimal participation and oversight over the Fiscal Control Board, and since their government itself has limited authority to act under the PROMESA structure, Puerto Ricans are effectively doubly disenfranchised. The fact that the Puerto Rican governor has an observation, but non-voting role is particularly provocative, as it mirrors the Commonwealth’s status in Congress (one non-voting representative). Popular frustration over the austerity measures and restrictions imposed by the Fiscal Control Board have led to alternative “participation” in the form of protests that have turned from peaceful to violent, growing support for parties that call for radical changes in the government structure, low voter turnout, and population flight. This undermines the current local government and generates widespread resentment against “La Junta” (PROMESA Fiscal Control Board) and the United States government. In many ways, this parallels the responses of citizens in Venezuela and Greece during recent debt crises. In this paper, I argue that relatively modest, structural changes to the PROMESA Board composition, compensation and restructuring agreement strategies could restore Puerto Rican participation and faith in the democratic process, protecting the interests of all stakeholders and leading to genuine enfranchisement. Drawing on primary sources and interviews, I discuss the practical need to protect the long-term interests of debt holders while addressing some of the most provocative aspects of the PROMESA board and strengthening the effective participation of Puerto Ricans and their elected government.

Panel 5: Land Sustainability and the Complexity of Indigenous Participation

Jack Leinbach, *Cultural Conservation: Protecting Resources and Preserving Tradition in Mexico, Belize, and Guatemala*

In the Maya region of Mexico, Belize, and Guatemala, the predominant method of conservation is protected areas. At their most basic, protected areas are conservation projects that fence off large swaths of land and either limit or forbid the use of that land and its resources. These projects have directly and indirectly displaced rural people living on or near the protected area. This paper argues that these restrictions do more harm than good, creating negative attitudes among locals towards the projects. Looking at sites like the Punta Islita ecologe in Belize and the Candeleria National Park in Guatemala, I discuss how conservation movements often require some level of local participation in order to succeed. In contrast, protected areas in the Maya region have failed to involve local residents given these negative attitudes. Evidence of this can be seen through previous studies that interviewed locals near protected areas. At sites such as the Five Blues Lake National Park in Belize and the Otoch Ma’ax Yetel Kooh Protected Area in
Mexico, locals clearly showed interest in participating in the projects, but communication failures on part of the project organizers led to limited or no local participation. Over the past few decades conservation of the earth and its natural resources has become a top priority for governments and non-governmental organizations alike. While the benefits of conserving the environment are easily visible, the drawbacks often go unnoticed. Locally driven, ecotourism projects centered around jaguars should be adopted in Mexico, Belize, and Guatemala. Given the cultural and ecological significance of jaguars, locals and tourists alike show great interest in the largest cat in the hemisphere, and this interest should be utilized to further conservation as a whole throughout the region.

Emily Kahn, Indigenous Self-Representation and Sustainable Tourism in Argentina
In 2004 the Argentine government passed Ley No. 25.997, which established a state-run tourism initiative legislating the promotion, regulation and development of all tourism within the country. The law claimed tourism as a social and economic right, establishing the industry as a mechanism for sustainable economic and cultural development. Despite the optimistic wording of the law, however, a deeper reading shows indigenous people to be systematically excluded. Rural tourism initiatives focus on farming, rural activities, and “authentic” experiences as opposed to indigenous culture, history and identity. In this paper I argue that Ley No. 25.997 does not accomplish the promise of inclusion or sustainability and, indeed, further marginalizes certain indigenous Argentine citizens from their social and economic rights to benefit from a booming tourism economy. The law leaves the creation and promotion of rural tourism initiatives to the provinces, which leaves little room for indigenous self-representation in tourism activities. It is possible to better include indigenous self-representation in tourism to rural regions, as seen in neighboring countries like Ecuador which successfully use community-based tourism to increase indigenous representation to tourists. My analysis of the competing intent and realities of Ley No. 25.997, of specific provincial tourism projects and their construction of rural identity and NGO’s that do focus on indigenous tourism and sustainable development reveal that if the government included the indigenous people in the planning of community tourism projects, they would receive the economic and cultural rights the government claims they deserve.

Emily Bonenfant, A Clash of Cultures: Western Influence on Kichwas of Arajuno, Ecuador
In my first night living with a Kichwa host family in the Ecuadorian Amazon, I had yet to unpack my bags before my host mother gave me the WiFi password. This was not always the way that this town of Arajuno has functioned. This Kichwa community was almost completely isolated from outside culture until the 1960s, and contact with the national and international community has profoundly influenced their practices and way of life. Arajuno is now home to people of many nationalities who have immigrated to the region due to government initiatives such as the agrarian land reform policies and rezoning of territory. This has created multiple divisions within the community based on politics, economics, and the notion of private property vs. communal territory. In this paper I argue that the increased exposure to Western culture puts into danger the use of the Kichwa language, traditional medicinal, and spiritual practices which are central to the Kichwa identity and valuable knowledge for all. This information was gathered primarily through interviews with community members of Arajuno in 2017 and supplemented by various online sources, as well as a book written by Theodore Macdonald, a Harvard professor that lived in Arajuno in the 1990s. This case study provides evidence of the potential relationship between globalization and the evolution of the Kichwa indigenous identity in Ecuador.
Contreras, Brian, *Lost Bout? Daniel Ortega, Sandinista Politics and the Fall of Chocolatito*

Nicaraguan pound for pound boxer Roman “Chocolatito” Gonzalez is one of the most acclaimed boxers of this generation. For more than a decade Nicaraguan fans saw him as an inspiration and a hero giving him unconditional support. Humble and religious, Chocolatito’s skills and charisma made Nicaragua love him even when he was the underdog just making a name for himself in his first few amateur boxing matches back in the early 2000s, when only few dreamed of him as a champion. Fast-forward to 2017, the four-time world champion Chocolatito had an impressive professional record of 46-0 with 39 of those victories being by way of knockout, before losing for the first time in his career in March of that year. After his first controversial loss against Srisaket Sor Rungvisai, most were convinced that Chocolatito remained the champion. But when Chocolatito lost again by way of a devastating fourth-round knockout in the rematch fans turned their backs. Why were Chocolatito’s fans unwilling to stick with him? Where was their loyalty to their hero? Sports can be an escape from politics, but sports can also be political. In this paper I will argue that athletes are unable to alienate themselves from the reactions to the government. The boxer, who was once a hero, became a villain to many of the people of Nicaragua after being associated with President Daniel Ortega. Ortega was once considered a hero of the nation also when he became a leader of the FSLN, the Sandinista National Liberation Front, a democratic socialist political party in Nicaragua. But on April 18, 2018 he imposed reforms to Nicaragua’s pension system that caused a popular rebellion and made him a villain. This paper looks at the fall of Roman Chocolatito Gonzalez in relation to protests against Ortega to explore the relation of sport and politics.

Alex Dubin, *Anti-barrio: The Rise of the Mexican Middle Class and Rap’s Politics of the Mundane*

Scholars and fans have long defined Mexican rap music by a singular and objectifying historical narrative rooted in poverty and marginality. The marketed image of mainstream hip hop closely mirrors elite Mexican and foreign imaginings of an urbanized Mexico, sensationalizing violence, drug trafficking, and economic challenges. While the market for this hip hop aesthetic exploded in post-2000s Mexico, NAFTA and other economic factors were creating a substantive middle class. During this period, visibility and participation in hip hop culture spread to practically all sectors of Mexican society, opening the doors to new rap subgenres and aesthetics. This paper examines what I consider a strong subgenre of Mexican rap from middle class performers. Their non-violent, and non-materialistic raps have less appeal to mainstream audiences that prefer commercial rap’s marketed norms of “cool” personified through a glorification of violence and material wealth. These performers, don’t rap about money, violence, or drug dealing to spin urban hip hop narratives for commercial markets hungry for sensationalism. Nevertheless, I argue that middle class expression in hip hop is reflective of contemporary Mexican society and politics. However mundane their topics might seem to the world of entertainment, Mexican middle class rappers engage in a historically marginal genre, and, from a non-marginalized economic stance, their songs can reshape outside perceptions of a commodified, caricatured hip hop genre. Furthermore, this subgenre in rap is testimony to several socioeconomic and cultural realities of the middle class within a developing Mexico. Conclusions made through this study will show nuance to the thematically and stylistically varied genre of hip hop in Mexico with a focus on the middle class to achieve the goal of furthering knowledge on class relations in music.

Rubén Morales Forte, *Content Related to Indigenous Knowledge and History in The National Curriculum of Guatemala*

The National Curriculum of Guatemala describes what should be taught in schools within the country. This document has changed greatly through time. In its beginnings, it intentionally left out any content related to the indigenous population of Guatemala. which constitutes more than half
of the total people living there, trying to create a homogenous national identity. After 1996, the law made the teaching of indigenous culture mandatory, however, still nowadays, lots of this content is left out of the classroom. In this paper I claim that this phenomenon occurs under a Scientific imperialism in the dynamics of center-periphery relationship which gives more emphasis to Republican Guatemalan times and European History than to Pre-Columbian events. I will also show how this exclusion of past and present indigenous information derives on neglecting the indigenous identity and how, ironically, the initial exclusion of the content resulted in the opposite of a unified identity, separating people according to their ethnicity. To do this, I will explore the historical development of the curriculum and its current content. Methods employed include revising articles and books about the topic as secondary sources and also looking into primary sources such as the curriculum through time and school textbooks.

Participant Biographies

Bethany Beachum is a graduate student in the Latin American Studies M.A. program. She earned her B.A. in International Development from Calvin College in 2011 after participating in various study abroad programs throughout Central America. Upon graduating, she moved to Managua, Nicaragua, for five years to work in monitoring and evaluation of food security, public health, and rural community development programs. Since returning to the U.S. in 2016, Bethany has continued to work as a consultant for the Latin America office of an international NGO, working with partner staff on program monitoring, reporting, and proposal-writing. Her research interests include human rights, power dynamics, issues of inequality, and women’s health policy in Central America.

Rachel Berwald is a senior majoring in International Relations with minors in Spanish and Latin American Studies. She spent a semester studying abroad in Buenos Aires, Argentina studying human rights and Latin American politics. In addition to exploring one of the most incredible cities in the world, she worked as an intern with the Parque de la Memoria, a monument to the victims of the most recent Argentine dictatorship, translating videos and interviews. In her free time, she enjoys singing with her a cappella group, the NJBeats, playing viola in the Tulane orchestra, teaching Hebrew school, and ranting about Latin American politics (particularly those of Argentina, Brazil, and Mexico) to just about anyone who will listen.

Emily Bonenfant is a senior pursuing a double major in Environmental Studies and International Development with a minor in Social Innovation and Social Entrepreneurship. Her studies center around the relationship between humans and their natural environment, with a focus on the dependency of human beings on their surroundings. Originally from New Hampshire, she was drawn to New Orleans for its vibrant culture, welcoming community, and warmer climate. She spent her junior year abroad in Ecuador, studying at a local university, living with a host family and swimming in every waterfall that she came across. When she’s not in class, she can be found making meals with her housemates, taking the streetcar to work, or playing frisbee as captain of the Tulane women’s club ultimate frisbee team.

Rosie Click is a senior majoring in Latin American Studies and English with a minor in Spanish and an additional focus in pre-med. She is the secretary of Tulane Swim Club, Head Student Supervisor of Tulane Athletics Game Day Operations, and Community Service Chair of the Tulane Pre-Medical Society. Passionate about improving the intellectual and physical lives of others, Rosie enjoys laughing with her family and friends, reading literature, and finding great deals on Southwest flights. As someone studying Latin America, she is excited to take her first trip south of the US to Ecuador this summer, where she will hopefully figure out the answers to some life-defining questions while consuming a great deal of wonderful, fattening food. She’d like
to thank Aaron, her parents, and all of her friends for their unending support, and Chicken for believing in her since day one.

Brian Contreras was born in Nicaragua and raised in Los Angeles California; he is the recipient of The Posse Foundation scholarship and a senior Latin American Studies major in the school of liberal arts, graduating in the spring of 2019. Brian enjoys watching and reading about sports with a large focus being in combat sports. He is a former amateur boxer who still enjoys punching the bag from time to time. Brian hopes to one day be able to turn my passion for boxing and other sports into something more than a hobby.

Arielle Crook, originally from Atlanta, Georgia, moved to New Orleans in 2014 to pursue her bachelor’s in science degree in biology as a pre-medical student at Xavier University of Louisiana. Through various opportunities to learn Spanish and to study abroad in Haiti, Costa Rica and Cuba, Arielle developed her unique understanding of the definition of global citizenship and a profound appreciation for cultural emersion. These experiences expanded her understanding of interconnectedness, clarified the need for holistic healthcare, and enhanced her passion for herbalism. As a first-year master’s student in the Latin American studies program she is currently exploring the use of plants in African-based religions in Latin America and the Caribbean. Concurrently, she is exploring the various factors that influence health and healing perspectives within the African diaspora while merging her interests in anthropology, herbalism, healing and discourse on Africana religions.

Jan Marco de Jesús is a senior majoring in International Relations and Latin American Studies. Born and raised in San Juan, Puerto Rico, Jan Marco interests in international relations and Latin America have led him to study abroad in São Paulo, Brazil, and Madrid, Spain, where he took courses related to the democratic transitions of both countries, as well as the current political climate in each country. While in Brazil, Jan Marco spent his time volunteering for ADUS, a refugee resettlement agency based in São Paulo, where he helped orient refugees arriving to Brazil. His current research focuses on the democratic transitions of Latin American countries, and the effects that these processes have had on their current political frameworks. He is a fan of geographical diversity, as he supports the New England Patriots, Miami Heat, New York Mets, and Pittsburgh Penguins.

Alex Dubin is a senior Latin American Studies and Spanish major with a specific interest in migration, music, and culture in Mexico and Central America. His favorite courses were Migration and Exile in Latin America, Music of Latin American Outlaws, and Latin American Literature. While studying for a year in Mexico City, Alex furthered his interest in Mexican rap and attended concerts for various performers. Upon graduation he plans to be work within the field of immigrant rights advocacy and teach ESL. He is very happy to have completed his Latin American Studies Undergraduate Conference paper.

Diane N. Ghogomu is a certified sexological bodyworker and embodiment coach who moonlights as a scholar. She is currently in her first year as a Master’s student in the Latin American Studies department at Tulane University and is most fascinated by the power of erotic ritual and its potential for healing and whole-ing Black Women across the African Diaspora.

Lindsay Golub is a senior at Tulane University, and a member of the Altman Program in International Studies and Business. Lindsay is completing her BA in Latin American Studies and BSM in Investment Finance. She brings both of these disciplines to bear in her paper and presentation. Lindsay is fluent in Spanish and Portuguese, and recently completed a year of study abroad at PUC-SP in São Paulo, Brazil and Universidad de los Andes in Bogotá, Colombia. In 2017, Lindsay received a grant to conduct primary research on refugee policy in Havana and rural Cuba. At Tulane, Lindsay is active as an ESL teacher and refugee mentor working with
unaccompanied minors from Latin America. Her work experience includes an internship at Sidera Consult in São Paulo, which focuses on international trade and politics, and summer analyst positions at Owl Creek Asset Management and Goldman Sachs Global Investment Research.

**Kathryn Hahn-Madole** is a senior from Bowling Green, Kentucky. As a member of the Altman Program in International Studies and Business, she is pursuing a dual-degree in Latin American Studies and Management with a Political Science minor. She has studied abroad three times: a summer in Hanoi, Vietnam; a semester in Havana, Cuba; and a semester in Bogotá, Colombia. During her time at Tulane and while studying abroad she has participated in a variety of consulting and research projects, and is interested in migration, environmental, and international law issues. Beyond Tulane she plans to use these interests in consulting for the private and non-profit sector.

**Emily Kahn** is a senior pursuing a dual-degree in Latin American Studies and Management. She spent a semester abroad in Buenos Aires, Argentina and travelled frequently during that time. Her personal experience in Latin America influenced her interest in Latin American tourism, specifically sustainable and community-based tourism. When she graduates, she hopes to move to Denver, Colorado to join the bustling tech start up scene there. When not working hard at school she loves to attend music festivals, make art, and practice flow arts.

**Jack Leinbach** is a Latin American Studies major born here in New Orleans but raised in Durham, North Carolina. Within the Latin American Studies department at Tulane, Jack has focused primarily on Central America, education, the environment. After graduation, Jack plans to pursue a career in education. His interests include basketball, golf, birds, cats, and the New Orleans Saints.

**Bryana Mattes** is a Latin American Studies Masters student. Prior to beginning graduate studies, she worked for the poverty fighting Robin Hood Foundation in data analytics. Bryana holds a Bachelors degree from Fordham University where she studied Political Science.

**Rubén Morales Forte** is getting his M.A. in Latin American Studies. He finished a BA and Licenciatura in Archaeology at the Universidad del Valle de Guatemala. He has worked on the South Pacific Coast, as well as in the Highlands and the Lowlands of Guatemala. His main interests are Maya Archaeology and Linguistics, especially focused on Kaqchikel and Maya hieroglyphic writing. He is also part of the Mellon Fellowship in Community Engagement, where he will be working on a project to make Maya inscriptions available to everyone interested in them.

**Peter Pecora** is a senior studying Economics and Latin American Studies. While growing up in San Jose, CA, he had two influential high school Spanish teachers that sparked his interest in Latin America, leading him to volunteer in the Dominican Republic. In college, he had the opportunity to spend his junior year in Valparaiso, Chile. His experience of studying in a Chilean university, living with a host family, and working at a beach resort in southern Chile gave him both a broad exposure to Chilean society and a topic for my research.

**Erika Pettersen** is an M.A. candidate at the Stone Center Latin American Studies program. She holds a B.A. in Philosophy from Amherst College and a certificate in Arts & Culture Strategy from the University of Pennsylvania. She has also completed post baccalaureate coursework in Studio Art & Art History at Brooklyn College. Pettersen’s diverse educational pursuits have informed her work as a photographer, curator, and nonprofit administrator in New York City. At the Stone Center, her research centers on artistic, literary, and philosophical explorations of hybridity and the crossing of cultures in the Americas.
**Catherine Prechtel** graduated with bachelor’s degrees in Spanish and Anthropology from Pacific University in Oregon in 2014. Upon graduating, she developed her teaching skills as a Fulbright English Teaching Assistant in León, Guanajuato, Mexico, from 2014-2015, and worked as an English teacher in the city from 2015-2016. In 2018 she completed her master’s degree in Spanish and Latin American Studies at American University in Washington, D.C., where she also worked as an adjunct Spanish professor for a semester. For her PhD research, she plans to explore and compare experiences of childbirth, postpartum depression, and health outcomes, as well as the changing definitions of motherhood and family, for the LGBTQIA+ communities in Mexico.

**Lauren Romaguera** is a Ph.D. candidate at the Stone Center for Latin American Studies. As a Miami native and daughter of Cuban exiles, she feels personally invested in transnationalism, issues of social justice, migration, and the identity politics of marginalized communities. She earned her B.A. in Literature in 2013 from Florida International University, where she explored parallel themes of the exilic experience. She completed her Master’s degree in literature, as she worked as a instructor teaching classes on Composition/Rhetoric and Social Justice. During her graduate career she was an active member of many university and community projects. She co-founded and ran the Sanctuary Campus division of her university, was nominated Vice President of the Women’s Studies Organization, and was a research volunteer for the Cuban Research Institution. For her doctoral research she seeks to further problematize hegemonic tellings of history through the performativity of Cuban cultural memory.