

**TUSCLA**

**XVII Annual Tulane Student  
Conference on Latin America**

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**Saturday, November 23, 2019**

**Jones Hall 102 & 108**



# TUSCLA

## XVII Annual Tulane University Student Conference on Latin America

Saturday Nov. 23, 2019  
Jones Hall 102 & 108



Sponsored by the Stone Center for Latin American Studies

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 Latin American Studies core seminar and undergraduates in Newcomb-Tulane College conducting original research on Latin America present their individual research projects. 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. In 2006 it was transformed into a public, all-day event with faculty discussants and in 2017 expanded into the current TUSCLA conference, to include graduate students and the wider undergraduate community. The conference is designed to enlist all Tulane undergraduates, graduate students and faculty interested in the region in a shared discussion of the region, its society and its cultures.

*Cover Image: Fritz Henle (German 1909 –1993), "One of Diego Rivera's Models" c. 1940 from the photo series, "Mexican Studies" in the special collections of The Latin American Library at Tulane.*

## Schedule

Coffee and Welcome 8:30-9:00

Session I 9:00-10:30

Panel 1: Exchange (Jones 102)

### **Design Thinking: (Re)Modeling Latin American Studies**

Michael Bromberg, *Huevones and Boludos: The "Routinization" of Insults in the Southern Cone*

Martin Mejia, *Not Tailored for Us: Analyzing Democracy with a Latin American Perspective*

Torsten Blue, *The Effect of Colombia's Illicit Economy on FARC Ideology*

José Nicolas Cabrera-Schneider, *Can We Use Multi-Species Ecological Models to Gain Insights into Foreign Direct Investment Inflows in Latin American Countries?*

*Discussant: Ludovico Feoli, The Center for Inter-American Policy and Research (CIPR)*

Panel 2: Identity (Jones 108)

### **Dangerous Intersections: Race, Gender and Resistance in the Black Atlantic**

Lilian Lombera, *Diálogos entre cimarrones: Connecting New Orleans Black Indian Practices and Cuban Musical Performance*

Carolina Timoteo de Oliveira, *"We Ain't Just Dancing": Samba De Roda and Religious Freedom in Belo Horizonte, Brazil*

Nile Pierre, *Black Roots and Liberation Routes: Recentring Racial Discussions of Cuban Rap on Women*

Huiying Cui, *Consumerism and Symbolism: A Brief Analysis on Cuban Postcards and Stereographs 1900-1950*

*Discussant: Christopher Dunn, Department of Spanish and Portuguese*

Session II 10:45-12:00

Panel 3: Encounter (Jones 102)

### **The Politics of Fear: Violence in Colombia and Central America**

Sarah Scism, *Intolerance in Mercy Park: Xenophobia and the Nicaraguan Refugee in Costa Rica*

Tara Yanez, *Social Policy, Legacies of Conflict, and Urban Violence in Cali, Colombia*

Griffin Smith, *Changing a Culture of Fear: Community-Based Trauma Prevention and Ongoing Violence in El Salvador*

*Discussant: Rachel Schwartz, The Center for Inter-American Policy and Research (CIPR)*

Panel 4: Creativity (Jones 108)

### **Language, Labor and Power in MesoAmerican History**

Catherine Nuckols Wilde, *A Return to Roots: The Maya – Teotihuacan Inscription at Copan's Temple 26*

Nicolas Barnum, *The Mundane and the Sacred: Social Hierarchy in Bilingual and Multilingual New Spain*

Jasmine Gloria, *Excavating the Diaries of Sylvanus Morley: Local Labor Use in Maya Archaeology*

*Discussant: Marc Zender, Department of Anthropology*

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

Session III 1:00-2:30

Panel 5: Welfare (Jones 102)

**Education and Collaboration in Latin American Health Care Reform**

Sydney Young, *Two Steps Forward, One Step Back: State Feminism and Sexual Education Under Lula*

Rebecca Kang Moran, *The Impact of Play on Childhood Development: Based on an Interview from the Director of an NGO that Promotes Play and Past Literature*

Juliana Sanrame, *Health Beyond Medicine: How Social Work and Medicine interact in Argentine Healthcare*

Katherine Conroy, *Let's Talk About Sex: Brazil's Sexual Education in the Digital Era*

*Discussant: Katherine Andrinopoulos, School of Public Health and Tropical Medicine*

Panel 6: Nation (Jones 108)

**DIY Nation: Community, Culture and Civic Imagination in Contemporary Latin America**

Carson Sanders, *El Paquete vs. La Mochila: Piracy Culture in Cuba in Summer 2019*

Madeline Ninno, *"One Always Loses with Modernization": Historical Heritage and the Cultural Economy of the Mercado San Telmo*

Anna Dobard, *Half-Hearted Solutions to a Holistic Problem? Assessing the Failure to Collaborate in Water Management in El Salvador*

Ryan Herrschaft, *Las Metas de ONUSIDA: A Qualitative Exploration of the Response to the Argentine HIV/AIDS Crisis*

Rosanne  
Department of



*Discussant:*  
Adderley,  
History

Fritz Henle  
(German 1909 –1993),  
"Miner, Mexico" c. 1940 from  
the photo series "Mexican  
Studies" in the special  
collections of The Latin  
American Library at Tulane.

# Paper Abstracts

## Panel 1: Exchange Design Thinking: (Re)Modeling Latin American Studies

### **Bromberg, Michael, Huevones and Boludos: *The “Routinization” of Insults in the Southern Cone***

A casual observer may be shocked by the frequency with which the words *huevo* and *boludo* appear in conversations between Chilean and Argentine Spanish speakers. Given the prevalence of such conventionally invective terms, it would be easy to assume that the conversation participants are engaged in an insult match, but in fact, these language communities have adopted these words as terms of endearment. In this paper, I argue that a process of “routinization” neutralizes the invective characteristics of *huevo* and *boludo*, beginning with their application as ritual insults and eventually transforming the terms into pragmatic or discursive markers of affinity and belonging. Through an analysis of the *COLA: Un Corpus Oral de Lenguaje Adolescente*, which contains recordings and transcriptions of everyday conversations between teenage participants in Santiago and Buenos Aires, I investigate how young speakers employ these words for multiple purposes. I classify each instance that the words appear based on whether they possess a semantic value. When *huevo* and *boludo* do not refer to or modify a person, I determine that the speakers are applying the terms as vocatives, pragmatic markers, or discursive markers. While the lack of consistent distinctions between these categories prevents a precise classification of these instances, I provide examples of *huevo* and *boludo* fulfilling an array of pragmatic and discursive functions. I conclude that *huevo* has undergone a significant process of “routinization” in Chile, marked by its frequent application as a pragmatic or discursive marker, and I argue that its common appearance at the end of a conversational turn suggests a role in guiding turn-taking structure. Meanwhile, *boludo* is more likely to maintain its semantic characteristics, although its occasional application as a pragmatic or discursive marker indicates that it may be at an earlier stage of “routinization” among Argentine speakers.

### **Mejia, Martin, *Not Tailored for Us: Analyzing Democracy with a Latin American Perspective***

Democracy is increasingly present in the political environment, whether for countries that in past decades left authoritarian regimes or for the oldest democracies which have shown certain shortcomings in the last decade and their viability in multiple states has remained in doubt for the current postmodern world. Thus, little has been written on how different Latin American democratic theory could be; instead, they have only analyzed democracy as a cross-national system. However, the present research does not intend to generate an additional definition of the concept of democracy, nor is it a criticism of its theorists; on the contrary, this research seeks a change of approach in the analysis of democracy in a Latin American context. Therefore, this research aims the question; How does a normative appeal to Latin American democratic theory in the thoughts of Guillermo O’Donnell and others allow us to analyze the viability of democracy in the continent and contrast their regional ideas with US and UK theorists, such as Robert Dahl and Ronald Dworkin? To address this question, the research will analyze the US system where democratic practices have always been part of the strength of their political systems and compare to those in Latin America where always has been in doubt. Finally, the research will examine the conditions and aspects that categorize Latin America democracy and its viability in the region.

### **Blue, Torsten, *The Effect of Colombia’s Illicit Economy on FARC Ideology***

In 2016, after decades of violence and instability, the Colombian guerilla movement FARC sat down with the government and collaborated on a peace deal. They had tried before and failed to come to an agreement, but this one, both parties signed on. The deal integrated FARC members and lands into the formal economy: concessions that contradicted the FARC’s communal, Marxist

origins. How do we account for this transition? I argue that illicit economics, primarily of coca production, but also illegal mining played a vital role. Indicators like coca production and economic conditions, reveal correspondence between FARC's governing capacity and an ideologic shift toward neoliberalism over time, suggesting collinearity between the cycles of the drug trade, public support for FARC, and for the conflict. My research suggests that illicit economics in Colombia plays a key role in the ideological development of FARC in that illegal industry and export is inherently incompatible with their espoused ideology. Moreover, the 2016 Peace Deal, which demilitarized and legitimized the movement as a political party, demonstrated the movements willingness to integrate into the neoliberal economy of Colombia but also left many members disaffected also. Additionally, popular industries like illicit agriculture and other illegal activities continue to plague the areas FARC once held as dissidents from the movement as well as other regional strongmen, take up the vacuum left by the guerillas. This points to the contemporary uniqueness of FARC when it comes to brokering popular peace deals with the guerilla groups of the world, a case study of economic and political evolution that aids in the understanding of insurgencies, counter-insurgency and negotiation that should be considered anywhere today.

**Cabrera-Schneider, J. Nicolás, *Can We Use Multi-Species Ecological Models to Gain Insights into Foreign Direct Investment Inflows in Latin American Countries?***

Foreign Direct Investments (FDI) arriving into a country have the potential to improve the welfare of the country but could also have a detrimental effect. Whether FDI has a positive or negative effect depends on the conditions in the host country. To outmaneuver their competitors, countries might promote policies that are not in the best interests of their citizens. The field of Economics has well-defined tools to determine the level of competition of FDI (e.g. the Knowledge-Capital Model). The Knowledge-Capital Model can be a data-intensive model, which could be a limiting factor when comparing among many Latin American countries. Here, I propose the use of multi-species ecological models (e.g. Chesson 1994) to address these shortcomings and gain more insight into competition among the countries receiving FDI. One advantage of these ecological models is how they conceptualize competition and interaction with the environment. With this advantage in mind, I expect to gain new insights into how we think about competition among countries. My research hypothesis is the multi-species ecological models can perform as well as the economic models to describe the levels of competition among FDI host countries. This is a first step in constructing a detailed model of how competition for FDI happens in Latin America. Understanding how competition for FDI works has implications on understanding the effects of bilateral agreements on third party countries.

**Panel 2: Identity  
Dangerous Intersections: Race, Gender and Resistance  
in the Black Atlantic**

**Lombera, Lilian, *Diálogos entre cimarrones: Connecting New Orleans Black Indian Practices and Cuban Musical Performance***

My paper reflects a conversation with musicians and artists seen through my lens as scholar, producer and researcher. I have been living in New Orleans, conducting participant observation in Black Indian practices since 2016. My project "Shaping Cimarrón and Cimarronaje / Maroon and Maroonage" involves collecting the voices of maroon subjects and of native Americans in Louisiana. As a fellow of Tulane's Mellon Program in Community Engagement, I was able to connect with Maroon Queen Cherice Harrison-Nelson from the Guardians of the Flame Maroon Society. Her performance "Maroon Messengers Calling: Past, Present & Beyond" at the Ashe Cultural Center in August 2019 drew my attention to the practice and to the people involved. I became aware of the message transmitted to younger generations and of the historical

importance of keeping the maroonage legacy alive in New Orleans. My research methods were mainly ethnographic, collecting voices, and memories from different perspectives: from musicians, artists, staff involved in the performance, as well as observing audience reaction and institutional representation. All of these testimonies helped me to analyze maroon and maroonage as part of a dialogue between New Orleans' black traditions and their diasporic counterparts in the Caribbean. My paper argues that the artistic representation of Cimarrón/Maroon themes, the maroonage communities and the symbols that they embody suggest a latent conversation between artists and community leaders in New Orleans and those in Cuba. As an example, I Black Indian practices in relation to the CimaFunk project. My research, thus, highlights the art projects and people contributing to connect this common history of African diaspora between New Orleans and Cuba, with a message that transcends geographic and political boundaries.

**Oliveira, Carolina Timoteo de, *“We Ain’t Just Dancing”*: Samba De Roda and Religious Freedom in Belo Horizonte, Brazil**

In recent years, Brazil has experienced increasing contradictions regarding race relations in general and in relation to religion specifically. Whereas Afro-Brazilian culture is widely celebrated as national culture, Candomblé terreiros (temples) have been the target of numerous incidents of religious racism. From 2011 to 2016, attacks on religious temples grew 500%; around 71% of them were against Afro-Brazilian religions temples. Furthermore, in 2018 Brazil elected a president who openly preaches against minorities; he is supported by several Pentecostal churches which commonly demonize Afro-Brazilian religions. Yet just as Afro-Brazilian religions have been sites of political oppression, cultural practices that celebrate these religions are also sites of political resistance. This research examines the body and performance in candomblé, drawing connections between spirituality and political meanings in Samba de Roda. I investigate the influences of candomblé in Samba de Roda, the connections and overlaps between dance and spirituality through a samba de roda group called Samba da Meia Noite. Ultimately, I argue that Samba da Meia Noite performances are a spiritual practice for the performers and are a means to fight religious racism in Brazil. By performing a samba culture that is so close to Afro-religious practices in public spaces, they educate the audience about candomblé, potentially defeating prejudices they might hold against afro-religions.

**Pierre, Nile, *Black Roots and Liberation Routes: Recentring Racial Discussions of Cuban Rap on Women***

In its inception, Cuban rap was a rare form of expression for black identifying individuals on the island in the 1990s. The late Nehanda Abiodun, a U.S. Black Liberation Army activist who sought political asylum in Cuba, played a significant role in the movement as a mentor and connector to US rappers and black intellectual ideas. Abiodun represents the black women who are always at the forefront of black liberation movements but rarely see their issues at the center of public discussion. Academically and in popular culture, Cuban rap has been framed as a movement against a one-dimensional interpretation of racial oppression. However, I argue that this movement was an intersectional one that challenged not only the promise of the Revolution to end racial oppression in Cuba, but also the oppression that comes when an individual has multiple targeted identities.

**Cui, Huiying, *Consumerism and Symbolism: A Brief Analysis on Cuban Postcards and Stereographs 1900-1950***

A central thesis of this paper is that images and texts on postcards and stereographs during the first half of the 20th century in Havana, Cuba provide evidence of US consumerism, symbolism, exoticism. The objectification of Cuba and its people mingle idealism with racism, and makes banal the real economic exploitation in Cuba, especially on plantations. Cuba was at the time one of the most popular touristic destinations for Americans. As souvenirs, postcards reflected the official posture and attitudes of the US as well as of Cuba in the determination of what image

Cuba should project to attract tourists. I chose more than 40 materials, most of which are postcards made in US and published by American publishing houses, but sold in Cuba, especially in Havana, as souvenirs. Stereographs, in turn, were extremely popular during the last half of the 19th century until the early 20th century as a form of communication that provided people with knowledge of the countries and their customs. Due to this specific educational purpose of stereographs, their images and texts tend to be more neutral than normal commercial products and showed the more official and academic attitudes towards the objects being photographed and described. My paper explores the presence and absence of people of color in these images, as well as the different portrayals of Cuba to ask why all the postcards that are made in US and published by American companies tend to have such strong contrast, and what does it mean. These questions and the corresponding answers could deepen our understanding of the unequal Cuban-American relations at that time.

### **Panel 3: Encounter**

#### **The Politics of Fear: Violence in Greater Central America**

##### ***Scism, Sarah, Intolerance in Mercy Park: Xenophobia and the Nicaraguan Refugee in Costa Rica***

Between April of 2018, when protests broke out against the government of Daniel Ortega in Nicaragua, more than 24,000 Nicaraguans requested asylum in Costa Rica, including Nicaraguans already living in the country. At the time of the protest, the total number of Nicaraguan refugees to have fled was unknown, but estimates as of April 2018 stood at 55,500. The relationships between Costa Ricans and Nicaraguans in Costa Rica has often been somewhat contentious, and those tensions escalated along with the Nicaraguan crisis. On August 18, 2018, an angry mob of Costa Rican citizens descended on La Merced Park in San José to protest an influx of Nicaraguan migrants and refugees, standing testament to rising xenophobia among a portion of the Costa Rican populace. These sentiments in many ways mirror anti-immigrant discourse in countries around the world. Building on research regarding migration and xenophobia and analyzing newspaper accounts and academic blog posts covering these riots and other examples of growing anti-Nicaraguan sentiment, I seek to explore how rising levels of xenophobia directed at Nicaraguan migrants and refugees fits into the larger narrative of a global rise in nationalism and xenophobia. Are the xenophobic attitudes witnessed in Costa Rica simply a continuation of the historic tension between Nicaraguans and Costa Ricans, or is it a product of the rising tide of xenophobia worldwide? What implications does this have for migration in Latin America, and particularly for a country with a historical narrative of openness and hospitality to immigrants? I argue that, even with the history of tension between Costa Rican citizens and Nicaraguan “others,” the rising tide of xenophobia witnessed in the country has dangerous implications for migration in Latin America, particularly as countries in the region increasingly become countries of immigration rather than emigration.

##### ***Yanez, Tara, Social Policy, Legacies of Conflict, and Urban Violence in Cali, Colombia***

Trends in violence are changing throughout Latin America as state sanctioned, political violence is diminishing and other forms of interpersonal violence involving a more diverse set of actors is on the rise. In her book *Homicidal Ecologies*, Deborah Yashar acknowledges Charles T. Call’s claim of civil war transitions to be the key factor in fueling rising crime rates in El Salvador but ultimately argues that civil war legacies cannot be accredited as a viable cause of the rise in violence upon the third wave of democracy in Latin American countries due to lack of correlation in her data. However, as we are witnessing an immense shift in homicide rates in Colombia from rural to urban settings due to effects of the armed conflict, it would be difficult to assert that the causal relationship Call suggested does not exist. This study aims utilize a comparison in homicide rates, patterns of development, and social policy and peacebuilding initiatives offered by the Santos and Uribe presidential administrations between two marginalized neighborhoods in

Cali, Colombia as a means to reveal a connection between armed conflict legacies and current national homicide rates.

**Smith, Griffin, *Changing a Culture of Fear: Community-Based Trauma Prevention and Ongoing Violence in El Salvador***

In recent years, El Salvador has begun to implement community-based health care models that specifically target mental health. The unrelenting violence within the small Central American country subjects innocent people to traumatic experiences that can be detrimental to physical and mental well-being. Despite the ongoing epidemic of trauma, very little government funding is directed toward mental health. This leads to a lack of trained professionals and clinics devoted to trauma. Community-based programs show promise mitigating not only cost and access to care, but the social stigma that prevents people from seeking help. However, the continuous nature of violence in El Salvador inhibits the overall impact of these programs. In this paper, I argue that existing community-based mental health systems must incorporate violence prevention and education in order to address the roots of trauma. I examine existing models of community based mental health care and grass-roots gang violence prevention programs within the region to theorize their combination into a more comprehensive program that not only treats but prevents trauma. By the integration of specific components and networking between these programs, those affected by trauma in El Salvador can access treatment and contribute to the dismantling of the country's culture of fear. My research suggests that successful components of violence prevention programs, such as educational initiatives, can be integrated into community-based mental health programs in order to treat and prevent trauma. Additionally, the prevalence of social stigma attached to mental health reveals the need for educational campaigns targeting family members and the communities of those affected by trauma. By ensuring that community-based mental health programs address multiple aspects of trauma, those in need will gain access to more effective treatment. More importantly, individual communities will be armed with the tools necessary to make up for the structural limitations that hinder El Salvador's formal health system.

**Panel 4: Creativity  
Language, Labor and Power in MesoAmerican History**

**Wilde, Catherine Nuckols, *A Return to Roots: The Maya – Teotihuacan Inscription at Copan's Temple 26***

At the turn of the 8th century, Copan was a flourishing and powerful Maya city, self-proclaimed as one of the four greatest cities in the Maya region. Its claim to fame lay in its historic relationship with Teotihuacan, the great Central Mexican metropolis that legitimized Copan's first ruler, K'inich Yax K'uk' Mo' in the 4th century. However, in 738 AD, Copan's neighbor captured and sacrificed the thirteenth ruler of Copan, Waxaklajuun Ub'aah K'awiil, leaving the city in political, economic and even spiritual disaster. Copan did not regain a semblance of its prior glory until nearly two decades later, when its fifteenth ruler K'ak' Yipyaj Chan K'awiil dedicated Temple 26, a towering structure flanked on its western side by the longest known Maya hieroglyphic inscription. The summit of this building presents a beautiful parallel display of Maya full-figure glyphs alongside Teotihuacan-inspired graphics. In this paper, I argue that the summit inscription embodies an invocation of Copan's dynastic roots in the face of political turmoil, as well as a "hearkening back" to the city's roots— not to any traditionally Maya sense of power, but to Copan's connections with the powerful city of Teotihuacan, at this point long abandoned. The style of the inscription is unique in the corpus of Maya texts and has given rise to many different theories regarding the proper label and manner of decipherment for the inscription. By identifying the building housing it as a sort of "origin house" mimicking Teotihuacan, I provide space to talk about this inscription as a pseudo-script meant to evoke the deities associated with the Central Mexican metropolis and restore Copan to its place of prestige on the Late Classic Maya landscape.

**Barnum, Nicolas, *The Mundane and the Sacred: Social Hierarchy in Bilingual and Multilingual New Spain***

Bilingualism and multilingualism were the norm in Pre-Columbian Mesoamerica. However, the Spanish invasion reshaped the relationship between language and social hierarchy. For the Spanish, fluency in an indigenous language (or languages) conferred prestige and power because missionaries and civil court authorities used their linguistic abilities to subvert the religious aspect of Mesoamerican life and exert control over indigenous people. On the other hand, bilingualism and multilingualism for native speakers of indigenous languages changed meaning due to the recruitment of native scribes by friars and the use of interpreters in ecclesiastical and civil courts. For bilingual and multilingual indigenous speakers, fluency in Spanish likely also entailed prestige but not power as they most likely enjoyed more social mobility within both Spanish and indigenous hierarchies than non-Spanish speakers. In this paper, I argue that the Spanish arrival completely transformed the meanings attached to bilingualism and multilingualism. I examine Inquisition court cases, civil court cases, clergy documents regarding the training of friars in indigenous languages, as well as documents written in Nahuatl to demonstrate how bilingualism and multilingualism influenced and constructed both indigenous and Spanish social hierarchies.

**Jasmine Gloria, *Excavating the Diaries of Sylvanus Morley: Local Labor Use in Maya Archaeology***

The early history of archaeologists in a region is often told like an Indiana Jones scenario in which a brave academic ventures into an unknown and dangerous land to make incredible discoveries. Yet what is very rarely told is the story of the locals who actually cut the path for said archaeologist and pointed out where the 'treasure' could be found. Despite being a well-known element of archaeological projects, the impact and nature of local labor use is a topic that has only recently received attention. Even smaller attention has been devoted to the historical use of local labor in formative history of archaeology in which Indiana Jones like figures originate from. This paper explores the role local labor played in the archaeological projects of Sylvanus Morley, an American archaeologist active during the formative era of Maya archaeology. Through the analysis of Sylvanus Morley's personal diaries, academic and newspaper articles, and modern ethnographic studies, this paper argues that the invisibility of local labor in archaeological projects severely misconstrues our understanding of such projects as local laborers were just as pivotal as their bosses who traditionally receive the bulk of credit. Due to this, it advocates for archaeological processes that are more inclusive and collaborative rather than the western-derived individualistic fashion that leads to the invisibility of local laborers.

**Panel 5: Welfare  
Education and Collaboration in Latin American Health Care Reform**

**Young, Sydney, *Two Steps Forward, One Step Back: State Feminism and Sexual Education Under Lula***

Since its inception in the 1970's the Brazilian feminist movement has tended to operate outside of the federal government. With the Lula administration and the victory of the Workers Party in 2002 the relationship between the feminist movement and the government began to change. Lula placed feminism more squarely within the government bureaucracy by creating a Secretariat of Policies for Women (SPM) directly linked to the Civil Cabinet and headed by an appointed minister: opening legislative space for the discussion of policies positive to conditions for women. The SPM is an example of state feminism, or an entity within the government that seeks the implementation to combat the inequality experienced by women. Although state feminism during the Lula government allowed for many advances, it faced backlash from conservative politicians and religious groups, especially regarding abortion and the inclusion of sexual and gender diversity in education. In this paper I examine the controversies around sexual education under the Lula government, noting that while the feminist movement advocated for sexual education

that was inclusive and nondiscriminatory, conservative groups worked to obstruct such progressive approaches. With this context in mind, I examine sexual education materials published in 2010 at the end of the Lula government to determine the extent to which feminist ideas are present and, by omission, the strength of conservative opposition. I argue that although the SPM made many policy advances, they were not able to fully realize all of their goals, including in the area of sexual education. Evidence for this argument is provided by the sexual education materials themselves and their treatment and omission of information related to topics such as pleasure, gender roles, and sexual diversity. My research suggests the limits to the advances that can be made by integrating feminist movements into government bureaucracy.

**Moran, Rebecca Kang, *The Impact of Play on Childhood Development: Based on an Interview from the Director of an NGO that Promotes Play and Past Literature***

In the past decades, researchers have found that play is so important to successful childhood development that it “the right to play” is even outlined in the United Nations’ agreement on Children’s’ Rights. Thus, many nongovernmental organizations such as IPA Argentina, or “La asociación Internacional por el Derecho del Niño/a Jugar” in Spanish, have sprung up in an attempt to provide children with areas and materials to engage in play. IPA Argentina specifically focuses on providing play materials and volunteers to play with to children in public hospitals around the city of Buenos Aires. Now, the biggest problem facing these organizations, especially in countries with less ability to obtain federal money, is funding. Through my literature review I show how play has been empirically shown to be vital to the development of children, then through an interview with the director of IPA Argentina in Buenos Aires, as well as my own personal experience interning with the program, I explain how increased funding would lead to the betterment of these programs, which would in turn help society as children are raised with the benefits of play.

**Sanrame, Juliana, *Health Beyond Medicine: How Social Work and Medicine interact in Argentine Healthcare***

Hospital Simplemente Evita is a public hospital located in La Matanza, a town in the Greater Buenos Aires area. Of the 2.2 million residents in La Matanza, 40% are considered poor and 20% are ‘Población NBI’ which means that they have unsatisfactory access to basic needs such as education, water, and sewage. Due to this population, the Social Services department at Hospital Simplemente Evita practices interdisciplinary health to promote a better quality of life for the people they serve. Through observing the interactions social workers have with the Gynecology, Psychology and Pediatric departments of Hospital Simplemente Evita, I learned how social workers bring the idea of interdisciplinary health to treat issues such as abortion, domestic violence, and family relationships in a hospital setting. If one can have a point of view that is holistic to a patient instead of focusing on the biological aspect, quality of care is much richer and more effective for the type of interventions a doctor can provide. The hegemonic healthcare model is a very evident model in the United States from the training of professionals to the structure of health organizations. Talking about health is not talking about medicine, it requires the psychosocial aspect of a patient’s life and social workers in Buenos Aires help prioritize this knowledge. To improve healthcare in both Argentina and the United States, the idea that the treatment of a patient must be interdisciplinary must be common ground and this is an aspect that must be improved in both health systems.

**Conroy, Katherine, *Let’s Talk About Sex: Brazil’s Sexual Education in the Digital Era***

Although Brazil’s rate of teen pregnancy has decreased in the past two decades, it remains far above the global average. This persists due to restrictive policies in the case of unwanted pregnancy, like the criminalization of abortion, as well as a lack of preventative measures, such as a legal obligation to teach sexual education in schools. This study finds that, as it is not regulated, sexual education varies substantially in its content and provision. Results of a survey, provided to high school students, designed to gauge the rate and type of access to education on

sex, sexuality and gender, revealed that variation in content depended on the type of school attended, the year of the student (regardless of age), and the environment in which sexual material was taught. The survey, supplemented by informal interviews and a literature review, allowed insight into students' interpretations of their sexual education, areas of improvement and possible methods to address them. Data proved that, while students sometimes felt their sexual education was sufficient, they unanimously agreed more information ought to be provided. Common themes of the education received were a focus on reproductive sex over pleasure, a lack of engagement among male students, and the mutual exclusivity of being a mother or a student. Sealing these gaps requires consideration of the identity of professors providing sexual education, engagement of boys in the discussion of sex and parenthood, and designing academic institutions to be compatible with parenthood, as well as using a variety of mediums and perspectives to offer a more holistic education. Enhancing the scope and consistency of sexual education could not only reduce the number of unwanted teen pregnancies, thereby diminishing the female cycle of poverty in Brazil, but also address the security of the nation's highly endangered LGBTQ community.

## **Panel 6: Nation**

### **DIY Nation: Community, Culture and Civic Imagination in Contemporary Latin America**

#### **Sanders, Carson, *El Paquete vs. La Mochila: Piracy Culture in Cuba in Summer 2019***

In Cuba, piracy is completely tolerated and participated in by the government, especially when those pirated programs share the values of their Communist Party. Even free, state-sponsored television programming is usually pirated from the United States. Outside of public television, piracy in Cuba goes past the black market sale of U.S. movies underground, as almost every source of entertainment is pirated and sold through *El Paquete Seminal* (The Weekly Package). *El Paquete* was created by and for the Cuban people as an underground file-sharing service (with new content every week) to fulfill the need for quality entertainment. Because *El Paquete* is incredibly popular and full of pirated content from the United States and outside of the Cuban government's control, *La Mochila* (The Backpack) was introduced as an officially sanctioned alternative to *El Paquete* as a free distribution system of (some also pirated) content similar to *El Paquete*, but focused on communist values and education. While piracy is fairly common generally, Cuba's culture of piracy is beyond normal because of the effects of la Revolución and its socialist and communist values. Additionally, because of the absence of normal economic relations with the United States" Cuba could not meet the requirements contracted with copyright owners in the US even if it wanted to. It seems that *El Paquete* and Cuba's culture of piracy are here to stay, at least until the United States' relations are normalized with Cuba in the distant future, if ever.

#### **Ninno, Madeline, "*One Always Loses with Modernization*": *Historical Heritage and the Cultural Economy of the Mercado San Telmo***

Since the government of Buenos Aires implemented its urban renovation plan in 2007, the San Telmo neighborhood has experienced a process of renovation designed to attract local and foreign tourists and investors. The Mercado San Telmo, once a market for antiques and groceries now sells artisanal goods and ethnic food, items that attract foreigners. Analyzing the market as both a cultural and economic space, I contend that the businesses that are most successful in the post-renovation market are those that sell unique goods clearly linked to the perceived culture of Argentina and those that create an attractive historic atmosphere for customers. I argue that this strategy satisfies tourists' desires for "exotic" experiences and is mirrored by other Latin American destinations incorporating themselves into the global economy. To identify this trend, I conducted interviews with a variety of business owners who work inside Mercado San Telmo, exploring how these vendors perceive the changes in the market, their clients, and the profitability of their

business. I then employed the economic theory of flexible specialization to understand the forces that cause this shift in the commercial environment and to analyze the renovation's effects on vendors. This theoretical approach also allows the paper to connect the changed dynamics of the Mercado San Telmo to the larger forces shaping the economy of Argentina, namely inflation and foreign demand for cultural products. Moreover, it situates the local transformation of San Telmo within the larger growing global demand for "exotic" cultural products from Latin America.

**Dobard, Anna, *Half-Hearted Solutions to a Holistic Problem? Assessing the Failure to Collaborate in Water Management in El Salvador***

Like much of the developing world, El Salvador is facing catastrophic drought conditions that threaten the economy and environment. Livelihoods are at stake, particularly those of coffee farmers, stewards of the country's most profit-rich crop. Drought is forcing entire communities of coffee farmers out of the region and the country in search of better economic opportunity. But this is not a sudden calamity, these environmental changes were predicted years ago, and prompting from international institutions to develop programs to address them. Why have these programs failed to alleviate the conditions driving migration? This paper examines the implementation of programs in El Salvador, in relation to the government response, and the role of civil society. I propose that although the programs are well-planned and adequately contextualized to the El Salvadoran situation, the lack of collaboration among these entities limits success. My research suggests that this is not only a natural disaster, but an institutional one; the governments must also consider the needs of the community and take into account the traditional roles of civil society regarding water security. I argue that, if the Salvadoran government set a standard of collaboration with external institutions in consultation with civil society groups it would secure implementation, especially in areas of extreme vulnerability.

**Herrschaft, Ryan, *Las Metas de ONUSIDA: A Qualitative Exploration of the Response to the Argentine HIV/AIDS Crisis***

Despite significant progress over the past decade, Argentina is still struggling to treat and prevent HIV/AIDS within their borders. At the time of this research, only 70% of HIV+ Argentines knew their status, only 81% of those who knew their status were on treatment, and only 78.4% of those on treatment had achieved viral suppression. Unless these indicators of HIV/AIDS burden improve, HIV/AIDS will continue to be transmitted and cause morbidity and mortality in the nation. In 2013, The UNAIDS Programme Coordinating Board set forth the ambitious 90-90-90 goals to end the HIV epidemic worldwide. The 90-90-90 Goals refer to the worldwide effort to ensure that 90% of people living with HIV know their status, that 90% of those who know their status receive continued antiretroviral therapy, and that 90% of those on antiretroviral therapy reach viral suppression. If these goals were to be reached by 2020, researchers predict that the HIV epidemic would be over by 2030. Therefore, these goals serve as a framework for international HIV/AIDS prevention efforts. The present investigation centered the HIV/AIDS crisis in Argentina and how groups at the local and national level have mobilized in response. Specifically, the research focused on barriers obstructing the attainment of the 90/90/90 goals, current efforts to reduce the burden of HIV/AIDS, and possible ways to overcome these barriers in Argentina. Seven community leaders, researchers, and administrators of relevant NGOs were interviewed for their unique perspectives on the issue. Accounts from interviews were elaborated upon with an analysis of national and international health data. All evidence was synthesized into a podcast, which is accessible at <https://audioboom.com/posts/7104434-el-vahido-decocteles-dia-internacional-en-la-lucha-contra-el-sida-con-ryan-herrschaft>

## Participant Biographies

**Nicolas Barnum** is a first year M.A. student in Latin American Studies. Prior to joining the Stone Center in August, Nico graduated from Rhodes College with a B.A. in Spanish with Honors and Latin American and Latinx Studies in May of 2019. While at Rhodes College, he studied indigenous and non-indigenous gender identity in contemporary Mexico and the literary genre of testimonio during the latter part of the 20<sup>th</sup> century in Central America. His current research interests include indigenous languages of Mesoamerica during the Pre-Columbian and immediate Post-Conquest period, as well as the contemporary period. Specifically, he is interested in the way language, power, gender, and identity interact. Additionally, he is interested in Central Mexican codices and the relationship between the friars and scribes who composed them. He hopes to learn several indigenous Mesoamerican languages such as Nahuatl, Kaqchikel, and Yucatec to gain a deeper understanding of the role that language played in the past and how it affects the present.

**Torsten Blue** is a San Diego native majoring in Latin American Studies and Political Science (IR). He is also a member of Tulane NROTC as well as Delta Tau Delta fraternity. Immediately after college, he looks forward to pursuing a successful career as a naval officer. He enjoys studying, working out, and hanging with the boys in his free time. Growing up in the border region of the United States acted as the catalyst in sparking interest in greater Latin America and he hopes to one day spend part of his career in the region in a business context.

**Michael Bromberg** is a first-year PhD student at the Stone Center for Latin American Studies at Tulane University. He holds a Bachelor's in literature from University of Wisconsin-Madison and a Master's in linguistics from Universidad de Antioquia in Medellin, Colombia. Before moving to New Orleans this year, he spent nearly a decade volunteering, working, and studying in Colombia, Chile, and Costa Rica. His research interests include urban cultural identities and the intersections between linguistics, literature, and other forms of cultural expression.

**Nicolás Cabrera-Schneider** is from Guatemala. Currently, Nicolás is a Ph.D. student in Latin American Studies at Tulane University. His research focuses on international policy outcomes in local communities. He has published on the effects of DR-CAFTA on local communities and on political party comparisons between Guatemala and the US. He has conducted research in Nicaragua's South Caribbean Coast Autonomous Region, as well as, in the western highlands, northern subtropical forest and Caribbean coast of Guatemala. His community service includes working as a grant writer for two Guatemalan education-based non-profits.

**Katherine Conroy**, from South Jersey, graduated from Tulane this past May with a BS in Anthropology and International Development. Her admiration of Brazil began with her love for soccer and dance but was solidified after her course on Modern History of Brazil with Professor Felipe Cruz. After being exposed to the Portuguese language and Brazilian politics, she was inspired to study abroad in Florianópolis, Brazil in Fall of 2018. There, she refused to speak English in order to hone her Portuguese fluency. She has since developed a language exchange social group, started a sustainable fashion line, produced an international radio show dominated by Brazilian music, and began work as a research analyst at an international regulatory tech company. As she works toward her dream of curating an interactive museum of dance, her future plans include becoming a certified financial crime specialist and returning to live and study music in Brazil.

**Huiying Cui** is a first-year student in Latin American Studies master program at Stone Center. Her current research interests lie in the area of cultural studies in the Caribbean, especially on gender and race. She completed her undergraduate studies in the major of Spanish at Sun Yat-sen

University in China, where she dominated Spanish. Her bachelor dissertation topic is *El feminismo en el reggaetón: breve análisis de cuatro canciones de una cantante femenina*. She studied in the Universidad Iberoamericana in Mexico City for two semesters as an exchange student, and participated in two academic trips in Cantona, Puebla and San Luís Potosí. Since her arrival at Tulane, she started to take courses of Portuguese. Huiying is now an RPA at Stone Center. She worked as translators and interpreters during her part time when she was an undergraduate, having done Spanish-Chinese translation of the 2013 and 2014 Agricultural Data of Ecuador ESPAC, from National Institute of Statistics and Census, as well as interpretation work in the 12th China-LAC Business Summit for the consulates of eight Latin American countries in Guangzhou and Mr. Sergio Ley, the former Ambassador of Mexico in Beijing.

**Anna Dobard** is a senior at Tulane University studying International Development and Latin American Studies. She is particularly interested in human rights, migration, and issues related to climate change.

**Jasmine Gloria** is a senior majoring in Latin American Studies and Anthropology with a minor in Art History. Her research interest in the Pre-Columbian Americas was cultivated at a young age by her *abuelo*, a cowboy from Coahuila who served as the inspiration for her research project. In her summers between classes at Tulane, she has interned at the Art Institute of Chicago and American Philosophical Society and created a summer program which took students in her community on field trips to local museums. Born and raised in Waukegan, Illinois, she has struggled to survive in the heat of New Orleans and is excited for winter break so that she may go home to her herd of chihuahuas and abuela's tamales.

**Ryan Herrschaft** is a senior studying Public Health and Psychology. His research focuses on the ways in which social and ecological factors threaten the health of marginalized groups. While studying abroad in Argentina, Ryan had the pleasure of working with the #DeCocteles podcast of the non-profit organization El Vahído. He is passionate about harnessing the power of research to reduce minority health disparities and improve global health.

**Lilian Lombera** studied Art History at the University of Havana and became a teaching Assistant of Cuban music and culture classes (2004 -2009). At the same time, she began a career in music production, which allowed her to understand music in a more complex way. Her main collaborations with international projects include the areas of art and education through Horns to Havana project and the Literacy Project, a documentary storytelling nonprofit focused on the role of the literacy social justice movements in the Americas. Her main contributions as producer until today with the project, are the book "Un año sin domingos/ A year without Sundays" (2016), and the organization of network of educators, institutions, and artists to make possible "MAESTRA Multilingual", the translation and free release of the film by Catherine Murphy to support educational projects in different countries and its diaspora like Haiti, Brazil, etc. Her interesting research at Tulane University explores the cultural connection between New Orleans and Cuba in funk culture. As Mellon Fellow in Community Engagement she is working with Trombone Shorty Foundation. After 15 years of working experience, she defines herself as Cultural Producer supporting collective transformative experiences that connect people, stories, cultures and art.

Originally from Quito, Ecuador, **Martín Mejía** is currently a Ph.D. student in the Latin American Studies program. He received his BA in Political Science at Universidad de Palermo in Buenos Aires, Argentina. He also attained a Master of Arts in Political Theory at University of Essex in England, United Kingdom. Most recently, he worked as a political advisor at the Buenos Aires city legislature and has additionally served as a campaign advisor for a city deputy. Since his undergraduate preparation, Martín has been researching populism and democracy in Latin America. As a result, he has published articles related to populism, religion, International Political economy, democracy and democratization. In addition to his studies, Martín has participated in

multiple conferences of Latin American Politics and holds a graduate certificate in Political Communication by the Graduate School of Political Management at George Washington University. At the Stone Center, he will continue to research populism, democracy and religion in South America.

**Rebecca Kang Moran** is originally from Lawrence, Kansas. She is currently a senior, graduating in May 2020 with a Bachelor of Arts degree as a double major in international relations and sociology. In Spring 2020, she studied abroad in Buenos Aires, Argentina, through IFSA-Study Abroad. There, she took a full 15 credit course load, all in Spanish, at both the program headquarters and at the University of Salvador-Buenos Aires. She has worked at Tulane's Center for Public Service since her sophomore year. She hopes to continue using her Spanish skills, writing skills, and desire to improve the world after she graduates.

**Madeline Ninno** is a senior from Oviedo, Florida. She is majoring in Economics and International Development with a minor in Public Policy. Madeline was fortunate to have the opportunity of studying abroad in Buenos Aires, Argentina during the fall of her junior year, where she conducted research on the impacts of tourism and gentrification on local public markets. After graduation, Madeline hopes to pursue a career in public policy with a focus on urban development.

**Nile Pierre** (she, her, hers) is a senior from Los Angeles studying Latin American Studies and Political Economy. She is a Posse Foundation and Cowen Scholar. Nile is interested in the fields of consulting and diversity and inclusion, and passionate about social justice.

**Carson Sanders** is a first-generation college student and Bachelor of Arts candidate in both Political Science and Theatre Performance on track to obtain a Minor in Spanish and graduate from Tulane University in May of 2021. On campus, Carson is a Research Assistant and Associate Producer for the Department of Theatre & Dance's *Live from the Lab* play-reading series and a Resident Advisor in Josephine Louise House, Tulane's historic women's residence hall. Carson is also involved in CACTUS, Tulane's oldest service organization as the Vice Chair of Marketing, and she is an active member of the Campus Services Advisory Board. Carson has previously conducted research on the Medicaid healthcare disparity for college students as a Research Fellow for the Center for Academic Equity, which was published on the front page of the Tulane Hullabaloo. Carson recently presented that research at Tulane's 3<sup>rd</sup> annual Idea Symposium, where she gave the Lightning Talk to an audience of Tulane faculty, students, and staff, including Dean Lee Skinner and President Mike Fitts. Carson's research conducted in Cuba would not be possible without Tulane's Center for Academic Equity, which sponsored her study abroad experience.

**Juliana Sanrame** is a senior pursuing a dual degree in Neuroscience and Public Health. A native to Argentina, she studied public health at ISALUD in Buenos Aires during the Fall of 2018 where she was an intern in the Social Work department at Hospital Simplemente Evita in La Matanza. During her time at Tulane, she has been involved as a Crew Chief for Tulane EMS and the Personnel Chair for Alpha Kappa Psi, the professional business fraternity. Her time abroad sparked her passion for interdisciplinary health and she hopes to combine her passions for emergency medicine and public health by obtaining an MD/MBA and working in healthcare administration. In her free time, she likes to laugh at memes, go on hikes, and drink Dunkin' Donuts.

**Sarah Scism** is a first year M.A. student in the Latin American Studies department. She graduated from North Greenville University with a B.A. in History in May of 2019. During her time as an undergraduate, Sarah spent time as a summer intern with Fundación Mujer in San José, Costa Rica, an organization dedicated to refugee integration whose employees endeavor to live

out the culture of hospitality for which Costa Rica is known and from whom she learned a great deal. She is originally from Kings Mountain, North Carolina.

**Griffin Smith** is a senior from Baton Rouge, Louisiana majoring in Latin American Studies and Neuroscience. His lifelong passion for Latin America was inspired by his Honduran heritage. When he learned that Tulane University had a Latin American Studies program, it seemed like a natural fit. During his time at Tulane he has gained priceless experience working with members of the Latinx population in New Orleans. He finds special interest in finding ways to relate both of his majors to each other. He hopes to attend medical school and eventually work to provide health care to Latin American populations within the United States.

**Carolina Helena Timóteo de Oliveira** completed her undergraduate degree in English at the Federal University of Minas Gerais in Belo Horizonte, where she developed research on critical literacy in English language textbooks. She earned her master's degree in Latin American Studies at the University of North Carolina at Charlotte with a master's thesis entitled *Afro-Brazilian Culture as a Means of Transformation: Spaces, Business and Political Participation in Belo Horizonte, Brazil*, which investigated how Brazilian hip-hop can challenge social patterns and build new realities. At UNC Charlotte, Carolina taught Portuguese and Afro-Brazilian History and Culture courses. In addition, Carolina participated in ethnographic research on social and racial dynamics in a gentrifying community in Charlotte, North Carolina. Carolina is currently pursuing a PhD in Latin American studies at Tulane University and is part of the Mellon Graduate Program in Community Engaged Scholarship. Carolina's research interests are identities, ethnomusicology and Afro-Brazilian culture.

**Catherine Nuckols Wilde** is a first-year student in the Joint Latin American Studies and Art History PhD program. She received a master's degree in Art History from the University of Texas at Austin and an undergraduate degree in Latin American Studies from Brigham Young University. Nuckols Wilde studies ancient Mesoamerican art broadly, looking at cross-cultural exchange of ideas, and specializes in Maya hieroglyphic writing from the Classic period. With this project, she is exploring ideas of writing, and aesthetic that will be incorporated into her later dissertation.

**Tara Yanez** completed her undergraduate degree in English and Spanish from the University of Texas at Austin in 2008. After discovering her love for teaching working as a Youth Development Director for a small educational non-profit in Costa Rica, she joined Teach for America and taught high school Spanish at Grace King High School in New Orleans for two years. She then moved to Colombia as a Fulbright grantee and taught English at La Pontificia Universidad Javeriana de Cali. During these two years, she volunteered extensively with a foundation that supported victims of the armed conflict. She then completed her master's degree at Columbia University in Latin American studies with a thesis project centered on victim reparation laws for victims of the Colombian conflict. She is currently a PhD student with The Stone Center for Latin American Studies at Tulane University where she focuses her studies surrounding topics of violence in Latin America.

**Sydney Young** is a senior from Austin, Texas majoring in Public Health and Latin American Studies. She participated in Tulane's summer abroad program in Brazil, which inspired her to learn more about health in the country. After graduation, she plans to pursue a master's degree in environmental health. She hopes to later do public health work in Latin America.