

**TUSCLA**

# XV Annual Tulane Student Conference on Latin America



**Saturday, December 2, 2017**

**Jones Hall 102 & 108**



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## XV Annual Tulane University Student Conference on Latin America

Saturday Dec. 2, 2017  
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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 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)

**A Arte de Representar: Art and Citizenship in Brazil**

Emily Murphy, *Erotic Designs: Teresinha Soares, Pop Art and the Politics of Gender under Brazil's Military Dictatorship*

Reut Shuker, *The New Cinematic Favela Shaped by Singularity*

Abigail Cramer, *The Art of Creative Compromise: Feminist Street Art Collective Rede Nami and Female Empowerment in Brazil*

*Discussant: Dr. Daniel Gough, Stone Center for Latin American Studies*

Panel 2: Land (Jones 108)

**Forces of Nature: New Directions in Environmental Studies and Tropical Ecology**

Samuel Leberg, *An Analysis of Anthropogenic Effects on Tropical Stream Communities*

Stephen A. Cortese, *Climate Change and Your Health: Primate Health Responses to Extreme Drought in Northwestern Costa Rica*

Rebecca Wang, *The Relationship Between Locals and Sea Lions of the Galápagos: Conservation, Education and Culture*

*Discussant: Dr. Renata Durães Ribeiro, Department of Ecology and Evolutionary Biology*

Session II 10:45-12:15

Panel 3: Nation (Jones 102)

**People, Politics and Policy: Perspectives on Argentine History and Society**

Julianna Lewis, *Salta a Eliminar el Zika: Perceptions on Prevention Campaigns in Salta, Argentina*

Rachel Lewis, *The Case of the Missing iPhones: Protectionism and Ethno-nationalism in Contemporary Argentina*

Jack Quinn, *More Than a Game: The Insidious Politics of Argentina's 1978 World Cup*

*Discussant Dr. Maria Akchurin, Center for Inter-American Policy Research*

Session II 10:45-12:15

Panel 4: Identity (Jones 108)

**Delusions of Gender: Discrimination, (Mis)Representation and the Struggle for Rights**

Olivia Bancroft, *The Illusion of Equality: Gender Legislation and the Persistence of Patriarchy in Revolutionary Cuba, 1975-1991*

Eliza Kauffman, *Peruvian Legal Frameworks of Mining: Rethinking Indigeneity, Femininity, and Environmentalism*

Alessandra Scher, *The Impact of Discrimination and Stigma on HIV/AIDS Vulnerability of LGBT Individuals in Arica, Chile*

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

Lunch 12:15-1:00

(Greenleaf Conference Room. By Invitation Only)

Session III 1:00-3:15

Panel 5: Encounter (Jones 102)

**Revisiting Indigenismo: Cultural Encounters in the Colonial, Post-Colonial and Neo-Colonial World**

Hayley Woodward, *Compressing History: Excavating Meaning from the Codex Xolotl Fragments*

Adriana Obiols, *Avant-gardism, Transnationality, and Exotification in the Work of Carlos Mérida*

Nicholas Melara, *Emancipation or Appeasement? The Guatemalan Government's Role in Mayan Language Revitalization*

Mallory Hazell, *The Comadrona Conundrum: State Sponsored Cultural Inclusivity and Guatemalan Birthing Practices*

*Discussant: Dr. Justin Wolfe, Department of History*

Panel 6: Welfare (Jones 108)

**Lives in Between: Ethnicity, Citizenship and Inequality in the Americas**

Reyna Fa-Kaji, *Weak Foundations: Public Housing and the Promise of Citizenship in Brazil*

Hannah Craig, *Seeking Refuge: The Syrian Refugee Community in Santiago, Chile*

Karla Rosas, *Freedom in Shackles: The Criminalization of Latina Immigrants in "Alternatives to Detention" Programs*

*Discussant: Dr. Felipe Cruz, Department of History*

# Paper Abstracts

## Panel 1 Creativity

### A Arte de Representar: Art and Citizenship in Brazil

**Emily Murphy, *Erotic Designs: Teresinha Soares, Pop Art and the Politics of Gender under Brazil's Military Dictatorship***

Brazilian artist Teresinha Soares began to produce and exhibit at the start of the military dictatorship, which lasted from 1964 to 1985. Looking at the international pop art movement and at male artists in Brazil, Soares reinterpreted pop art from a female point of view to challenge the conservative ideologies of the Church and military regime. Responding to fears of communism and a growing leftist, youth counter-culture, the military regime promoted traditional gender roles and conservative ideas of family and sexuality. Soares' work explores these ideas in relation to modernization and capitalist consumption. This paper argues that Soares used pop art to challenge dominant social and cultural ideologies, deconstructing romantic ideals of love, traditional scenarios of family, and the gendered contexts she was constrained by. Her work represents a critical commentary on pop culture, as a social, political and economic phenomenon, that insinuates radically changing notions of sex and gender in Brazilian society in the context of social and political repression. My presentation explores how her approach to themes of intimacy, urbanization, and sexual reproduction depicted through alternative scenarios of family, inter-personal and sexual relationships and roles for women differed from male artists making pop art. While Soares' statement that "we produced works in harmony with the newest artistic movements, we exchanged ideas with colleagues and the critics of the time" stresses a relation with male artists, my research suggests that instead of objectifying women, Soares objectifies men, especially for their sexual and reproductive purposes, creating female agency during a period of overt repression against women.

**Reut Shuker, *The New Cinematic Favela Shaped by Singularity***

Since its initial stages, the favela has been the setting or theme of many films that, whether Brazilian or international, were created by outsiders. As these filmmakers reinterpreted the cinematic favela, rather than merely reflecting existing perception of the favela they produced an identity for this space and its residents. Depicting Rio's favelas, the role of these films was crucial given the notion of *cidade partida* (divided city). In reality, as the abyss between the worlds of *asfalto*, the city, and the *morro*, the favela deepens, cinema serves as a point of encounter in which the favela is introduced to its counterpart. In recent decades, the representation of the favela in films began to transform as artists from the different communities began negotiating their image as was shaped by others and provide a counter, authentic portrayal of their own reality. Studying cinema in the context of agency, this study examines the transformation of the cinematic favela through the works of the director Luciano Vidigal, from the favela of Vidigal. Focusing in the works of marginalized actor such as Vidigal, this study aims at filling a void in academic literature that is abundant when referring to favela-films made by outsiders but scant when referring to the films and videos made by favela residents themselves. Studying the cinematic favela as seen in Vidigal's films provides reveals an alternative representation for the favela: through the element of singularity, poetry, and affection.

**Abigail Cramer, *The Art of Creative Compromise: Feminist Street Art Collective Rede Nami and Female Empowerment in Brazil***

Brazil is internationally known for its street art, which often used as a vehicle for social change as it allows relatively powerless members of society to claim their voices in a visual and unapologetically public way. In particular, encouraging women to assert their agency, Rede Nami, a feminist street art collective, uses street art to promote women's rights. Rede Nami operates as an NGO with traditional leadership hierarchies, funds their projects through the support of international organizations, and disseminates information regarding legislation in their murals. Although Rede Nami hopes to enact social change, they

function entirely within dominant systems of power. It may be tempting to dismiss the work of Rede Nami as ineffective, potentially limited by their ties with the dominant culture they seek to challenge and the tensions between their proposed goals and the means they use to get there. However, my paper lays out the ways in which Rede Nami utilizes an innovative and effective approach to reaching their core goal of promoting women's rights. Rede Nami's multifaceted method of using urban arts to promote women's rights through theoretical education on black feminism, practical artistic skills, and synthesizing that theoretical and practical knowledge into socially aware murals defines Brazilian women and their role in society as bold and active creators and educators. In so doing the group navigates the tension between their official status as an NGO and affiliations with funding sources and the need to challenge the patriarchy and its normalization and danger in their daily lives. Through visual analyses of murals created by the group and evaluating interviews of women involved with the collective as found on Youtube and personally conducted over Skype, I contend that Rede Nami's efficacy lies in their power to unleash individual potential and inform women on the intersection between the personal and the political, which in turn has rippled out to positively transform society from the bottom up.

## **Panel 2: Land**

### **Forces of Nature: New Directions in Environmental Studies and Tropical Ecology**

#### **Samuel Leberg, *An Analysis of Anthropogenic Effects on Tropical Stream Communities***

The forests of the Ecuadorian Andes are considered a biodiversity hotspot due to the quantity of rare and endemic species in the area. While rates of deforestation have decreased worldwide over the past decade, tropical forests are faced with increasing anthropogenic influence and fragmentation of habitat. Naturally, the response of communities to these influences is an often-explored topic in modern ecology. However, the anthropogenic influence on fish communities is often neglected. In western Ecuador, habitat is primarily cleared for use as cattle ranches and cacao farms. Economic movements in the area do not suggest any movement away from these land uses. There are still reserves in western Ecuador that contained relatively untouched forest, or primary forest growth. The diversity of forest types in the area as well as forest fragmentation conditions allow for the evaluation of land use types and a comparison of their influences on the diversity of the area. The primary purpose of my study is two-fold. First, I aim to catalogue the fish diversity in streams found in western Ecuador. My secondary goal is to determine the degree of influence exhibited by forestation and fragmentation condition on freshwater fish communities. My study examines other abiotic factors in these habitats to determine the influence of forestation on stream behavior. My findings indicate that degrading forest conditions has a strong influence on species richness in the highland streams of western Ecuador. I argue that habitat fragmentation has a positive influence on individual abundance. Currently, I am working on analyzing land use over time with GIS analysis. Along with Fundación para la Conservación de los Andes Tropicales, I am working to use the data attained in this study to inform citizens of local biodiversity and work to foster ecologically sustainable ways of living in regarding stream health.

#### **Stephen A. Cortese, *Climate Change and Your Health: Primate Health Responses to Extreme Drought in Northwestern Costa Rica***

Non-human primates continue to be one of the most critically endangered clade of animals on the planet and it's predicted that extinction will become a looming possibility for some species as climate change continues to ravage and alter environments in ways that climatologists still don't completely understand. One impact of climate change was seen in the recent drought of Santa Rosa National Park in Guanacaste, Costa Rica. This drought lasted from 2012 until 2016 and had adverse effects in the region since the tropical dry forest habitat and its inhabitants rely heavily on the seasonal rains for survival. These inhabitants include the White-faced Capuchin monkey (*Cepus capucinus*); a highly-gregarious omnivore that opportunistically consumes insects, fruit and other plant materials. Females

especially rely on fruit as a major source of calories for reproduction and their reproductive success can vary with the seasonal rains found in tropical dry forests. While several studies have shown that primate fertility and survival are negatively affected by drought, to our knowledge no one has directly examined individual and population health responses to drought. In this paper, I argue that the use of urinalysis is a viable, non-invasive method of measuring aspects of health of the individual by comparing urine samples collected before and during the drought and analyzing its trends. This has broad implications in measuring and predicting the health responses to environment degradation by climate change not only for non-human primates but for humans as well.

**Rebecca Wang, *The Relationship Between Locals and Sea Lions of the Galápagos: Conservation, Education and Culture*** During my class trip to Santa Cruz and San Cristobal of the Galápagos Islands, my partner and I conducted a small study to better understand the perceptions of different sectors of the population about their knowledge of conservation programs and environmental awareness. More specifically, we wanted to understand the relationship between the people and the sea lions in context of conservation, education, and culture. The population of *Zalophus wollebaeki* has diminished the last 30 years and is now endangered. The sea lions have been affected for anthropogenic disturbances, including entanglement with fishing equipment, marine contamination, degradation of habitats and climate change associated with patterns of El Niño that has caused in scarcity of food. We want to investigate through surveys how the relationship between the people and the sea lions and how conscious are they about themes of conservation and the status of the sea lions. This study presents an important cultural aspect of conservation. Surveys consisted of 10 questions and were conducted with owners of restaurants, fishermen, tourism agencies, commercial vendors, and youth (15-23 years). Responses that we received revealed that while most people were aware of the importance of respecting basic rules in order to protect the sea lions, many expressed that they had little knowledge about conservation projects the Parque Nacional Galápagos and Charles Darwin Foundation are involved with and thought that there is still a lot to be improved upon including better monitoring, enforcement and environmental education.

### **Panel 3: Nation**

#### **People, Politics and Policy: Perspectives on Argentine History and Society**

**Julianna Lewis, *Salta a Eliminar el Zika: Perceptions on Prevention Campaigns in Salta, Argentina*** Zika virus is an extremely new topic that has resulted in cases in 84 countries and complications associated with neurological manifestations and malformations such as microcephaly and Guillain-Barre Syndrome (Zika Virus and Potential Complications, 2016). One of the affected countries is Argentina, especially in the province of Salta which was declared by the World Health Organization as a place with category 1 of transmission of the virus, one of the few provinces of Argentina meriting such a category (CDC, 2017). This is significant because it means that the virus was recently introduced or re-introduced into the area. Salta, when compared to the nation as a whole, has a much higher rate of basic unmet needs (31.6% in Salta vs 17.7% in Argentina) (Astudillo, Castillo, & Suárez, 2011). This means that a public health problem such as Zika has an even higher burden in a province like Salta than in other places. It is important to investigate the perceptions of those actors that work with this subject to attempt to understand what is it that is being done and how, in order to confront Zika. This investigation was realized through in person interviews with representatives from various organizations located in the capital of the province including: a nongovernmental organization, a health center, a hospital, a university, and the Ministry of Health. The conclusions found were that each actor has a distinct way of confronting the disease due to the unique roles each one fulfills. One theme in which all representatives were in agreement on was that education is an important method in prevention programs. The communication and relationship between each of these actors proved complicated

and involved but it could be concluded that none of these organizations worked alone. Finally, many of the entities confronted similar problems including the lack of awareness of the population, their acceptability by the community, lack of human resources, deficiency of unified control, and social or social-cultural factors.

**Rachel Lewis, *The Case of the Missing iPhones: Protectionism and Ethno-nationalism in Contemporary Argentina*** Can you imagine living without taking selfies on your iPhone? In Argentina, protectionist economic policies created by President Cristina Kirchner forced Apple Inc. out of the country, thus making it impossible to legally acquire an iPhone within national borders. As a response, an informal market for iPhones has arisen that is dominated by the white-European upperclass that keeps prices high and the market exclusive. These same protectionary measures landed Argentina at #169 of 178 countries classified by the Heritage Foundation Index of Economic Freedom in 2015. One would assume that Argentinians would vote against policies that restrict their economic liberty. However, protectionist platforms have maintained a stronghold in the Argentinian political sphere. Studies I engage in my paper demonstrate quantitatively the negative welfare impacts of protectionist policies, suggesting that Argentinian citizens, especially those in the working class, are voting for a system that actively mitigates their ability to make a living. Considering the history of civilian support for protectionism as well as the tools used by protectionist politicians to push their agendas, I explore the reasons that Argentinian citizens advocate for an economic model that is not in their own self-interest. By dissecting speeches made by Cristina Kirchner, analyzing popular news platforms, and delving into a case study of the iPhone black market, this paper contends that Argentina has a unique homogenous ethnic landscape riddled with ethnic anxieties that propels people to favor protectionism even at a cost to their own economic opportunities. In sum, it is ethnonationalism, a form of nationalism rooted in ethnic solidarity that leads citizens to promote activities that infringe upon their own financial security. This discussion, thus, indicates that sociological phenomena within the collective consciousness of a people can have the power to influence policymaking whether these policies are positively impactful or not.

**Jack Quinn, *More Than a Game: The Insidious Politics of Argentina's 1978 World Cup*** In 1978 Argentina, then ruled by a military authoritarian "junta" hosted the World Cup, the most prestigious international football tournament in the world. Under General Jorge Videla, the Argentine government, in concert with US intelligence, attempted to exploit Argentine passions for football to galvanize nationalism within a fractured state and garner national and international support for Videla as a ruler. However, the rationale behind this attempt to use the tournament and the Argentine national team to foster nationalist sentiments, at time when there was significant domestic political dissent is composed of many factors including the lack of trust the Junta had in Videla himself, distrust and resentment of American policies under Jimmy Carter, as well as general concern over the stability of Argentina as a US ally. During the tournament itself the junta changed a series of policies regarding their treatment of *los desaparecidos* in order to appear compliant due to pressure from the US and foreign human rights organizations, however these changes were only superficial. Although the United States did put a substantial amount of pressure on the Argentine government to change their human rights policies, the Military Junta believed that if they acquiesced to American requests, they would lose their power entirely. To make this claim, I discuss declassified CIA documents during the World Cup that show concerted efforts by US intelligence to suppress human rights data, as well as communiques from the Junta itself that indicate that Videla's hold on the regime was increasingly shaky. Scholars have long examined the conflation of nationalism and football in Argentina, as well as the actions undertaken by the junta to silence dissent. My research engages the complicated history of Argentina, politics, football and the fans by showing the junta's specific attempt to use the World Cup to stabilize their position as the ruling power in Argentine society.



## **Panel 4: Identity**

### **Delusions of Gender: Discrimination, (Mis)Representation and the Struggle for Rights**

**Olivia Bancroft, *The Illusion of Equality: Gender Legislation and the Persistence of Patriarchy in Revolutionary Cuba, 1975-1991*** When the Revolutionary government took power in 1959, Cuban women seemed headed down a new path. Promises of progressive policy-making and improving equality for all Cubans rallied support for the Revolution. Central to this were drastic improvements for women and women's rights. The Revolutionary government made numerous attempts to raise the status of their women via employment opportunities, chances to participate in the political system, and expanding civil liberties. This paper evaluates the success of these programs and policies between 1975 and 1991, specifically programs designed to help women enter the workforce, legislation regarding workplace equality and income equality, and women's right to abortion, to determine how legislation has contributed to the quality of life for women and impacted their position in Cuban society. Analyzing several speeches of Cuban leaders, both male and female, the 1975 Cuban Family Code, and the 1987 Penal Code, I argue that, although the Cuban government on the surface, made strides to improve gender equality, most of the state's action has been a façade that perpetuates the culture of patriarchy that the Revolution proclaimed to have abolished. The United Nations declared 1975 the International Year of the Woman and Cuba situated itself as a vanguard, at the forefront of this movement. However, legislation and programs implemented have been done so half-heartedly and have been to some degree ineffective because women's equality has taken a place of secondary importance to the ultimate goals of the Revolution. My research suggests that behind a veil of progressivism, there persists a layer of patriarchal oppression keeping Cuban women from reaching a level of full equality for the sake of the Revolution and its male leadership.

**Eliza Kauffman, *Peruvian Legal Frameworks of Mining: Rethinking Indigeneity, Femininity, and Environmentalism*** In Peru mining accounts for sixty one percent of the revenues in the export economy, making this one of the largest employment sectors and main economic opportunity in mining regions. In recent years, over 1.5 million women have entered this traditionally male-centered mining job market in force. While mineral extractivism provides unprecedented opportunities for women's economic mobility mining remains a double edged sword relative to female agency and empowerment. In this paper, I argue that indigenous women who choose to enter the mining industry participate at the cost of their specific cultural and gendered belief systems. On the one hand, when it comes to mineral extractivism, Peru's legal frameworks are blind to indigenous epistemologies, which embrace a special connection between women and the Earth. This legal blindness exacerbates the disproportionate vulnerabilities indigenous women face because it forces a choice between employment and resistance against environmental degradation. On the other hand, there are structural barriers to women's employment in this industry, related to a lack of legal supports in anti-discrimination labor law. Thus, resistance against mining presents physical and material ramifications for women as they are more exposed to violence and their traditional means and livelihoods are destroyed. By examining Peru's 1993 Constitution, a Constitutional Court case brought by the Tres Islas Indigenous community, and a criminal suit brought by an individual woman, Maxima Acuña, my research reveals the gaps in the legal frameworks meant to protect their citizenry and grow their economy sustainably. Only by incorporating women and indigenous knowledge in legal decisionmaking will Peru be able to support the growth of their workforce and largest export while providing better representation and choices for some of their most marginalized population.

**Alessandra Scher, *The Impact of Discrimination and Stigma on HIV/AIDS Vulnerability of LGBT Individuals in Arica, Chile*** Despite progress regarding towards sexual diversity in Chile, LGBT persons continue to experience discrimination and stigmatization. The conservative and machista society, alongside a lack of information about sexual diversity, perpetuates the

marginalization of those who do not conform to gender norms, specifically homosexual men and other men who have sex with men (MSM), as well as transgender women. This study identifies the kinds of stigma and discrimination these populations face in Chile, and describes how they influence vulnerability and risk towards HIV. The investigation process comprised ten formal interviews: five with MSM and five with transgender and transsexual women in Arica, Chile, and informal interviews with two professionals with significant experience with both populations and HIV prevention. Personal histories and interviews revealed that stigma and discrimination remains prevalent in Chilean society. Reported stigma consistently took the form of stereotypes and generalizations while reported discrimination took a variety of forms, including social exclusion, direct aggressions, and structural violence. Participant perception about knowledge of HIV among their pertaining populations were mixed but generally revealed that there exists a great amount of misinformation, low perceived risk, and a lack of condom usage among both populations, especially among MSMs. Reoccurring themes include the danger of exposure or expression of sexuality, the high rates of sex work among transgender women, and the ignorance and lack of education as both a starting point and reinforcement for stigma and discrimination. Stigma and discrimination influence many different aspects of the lives of both populations. These influences manifest in a manner that marginalize gay men and other MSM as well as trans women, and create social and structural barriers that impede the knowledge, prevention, and timely diagnosis of HIV. Additionally, these influences place them in situations of heightened risk towards the virus due to a lack of opportunity.

### **Panel 5: Encounter**

#### **Revisiting Indigenismo: Cultural Encounters in the Colonial, Post-Colonial and Neo-Colonial World**

**Hayley Woodward, *Compressing History: Excavating Meaning from the Codex Xolotl Fragments*** The *Codex Xolotl* stands out within the oeuvre of early colonial Nahua manuscripts for its compendium of historical, genealogical, martial, and geographical information, painted by the hands of multiple Nahua painters-scribes in early 1540s Texcoco. Across ten pages of indigenous *amatl* paper, the historical narrative of the Chichimec migratory group and the nascent royal line of Texcoco unfolds onto a geographic template, which binds the painted events to a spatial schema of the eastern valley of Mexico. Although many questions remain regarding the ten primary pages of the document, even less is known about three fragmentary sheets that are undoubtedly associated with the *Xolotl* (labeled fragment 1a, 1b, and 1c in the Bibliothèque nationale de France). These fragments portray a parallel valley schema and exhibit stylistic similarities as the ten complete pages, but the narrative content is obscure and has received little scholarly attention. The frayed edges, losses from folds and wormholes, flaked paint, and constant re-working by the painter-scribes obscures an immediate identification of the historical narrative. This paper will investigate the extant narrative content of the fragments through visual comparisons with the pictorial history of the *Xolotl* and textual comparisons with sixteenth- and seventeenth-century chronicler's accounts of pre-Hispanic Texcocan history. These sources will demonstrate that the historical record of the fragments overlaps with that of the complete pages of the document, but the fragments also incorporate isolated events absent in the linear history of the complete pages of the *Xolotl*. Finally, this paper will examine Nahua manuscript painting practices, and how these practices are made manifest in the *Xolotl's* fragments. I propose that between the complete pages of the *Xolotl* and the fragments, geography was the preeminent mode of organizing history, and that the fragments represent a sheet where painter-scribes practiced the process of displaying history within a spatial schema.

**Adriana Obiols, *Avant-gardism, Transnationality, and Exotification in the Work of Carlos Mérida*** Carlos Mérida is a rare transnational figure in Central American modern art. A native of

Guatemala, Mérida moved to Mexico City in 1919 to pursue a career as an artist and art critic. His relocation coincided with Mexico's post-revolutionary muralist movement, through which governmental authorities hoped to construct and disseminate a new national character that embraced cultural aspects of indigeneity while embracing a critical cosmopolitanism that constituted a rejection of European colonial aesthetic expectations. Yet, if Mérida and his contemporaries sought to reject European colonialism and position Latin American cultural production at the vanguard of modernism – through their appeals to abstraction and formalism and the expression of a cosmopolitan “American” identity –, how can we contend with the fact that this moment in Latin American artistic production has been theorized as a digestion and re-presentation of European avant-gardes? Why was this anti-colonial appeal unsuccessful? This paper argues that while radically transnational artists like Mérida sincerely attempted to position themselves outside of the cultural paradigms that Western cultural practice had imposed on Latin American art, their appeals to Western cultural validation, their choice of subject, and ethnographic treatment of *artes populares*, combined with European and American audiences' willingness to regard Mérida and his subjects as exotic, ultimately allowed European avant-gardists to continue to exotify transnational Latin Americans like Mérida, their subjects, and their cultural practice. This paper responds to Harper Montgomery's recent essay on Mérida, which argues that Mérida's work during the 1920s was successful in circumventing the Western touristic or primitivist gaze. Without discounting the earnestness with which Mérida and his peers advocated for this rejection of colonial aesthetic values, this paper examines the contrasting relationship between these artists' interpretation of their own work and subsequent theorizations of it that rejected their cosmopolitan avant-gardism.

**Nicholas Melara, *Emancipation or Appeasement? The Guatemalan Government's Role in Mayan Language Revitalization*** Following the Guatemalan Civil War, in 1996, the Guatemalan government founded various multi-cultural language programs to assist the indigenous population in revitalizing their Mayan tongue. Comprised of nearly thirty languages and five million people in Central America, the Mayan languages declined due to a lack of adoption by younger generations. After a civil war in which government counterinsurgencies led to Mayan genocide, the 1996 peace accords sought to improve indigenous-state relations. These multi-cultural programs, founded mainly by non-indigenous elite, fell short of gaining full Mayan support. They also garnered criticism from academics, claiming they integrated only a standardized version of the dynamic culture. These multi-cultural programs dichotomized, rather than empowered, the indigenous population, and are interpreted as a superficial response for the genocide, trying to appease indigenous critics. Nearly two decades later, the Mayan language still faces problems with vitality among young people. With indigenous Mayan language retention rates among younger generations still declining, the government has once again intervened with an educational curriculum founded and implemented by a directorate within the Ministry of Education that includes indigenous Mayans. Is this new effort different than previous efforts, seeking to placate indigenous critics, activists, and academics? This paper examines the Guatemalan Ministry of Education's Bilingual and Intercultural Educational Model, which although similar to multi-cultural programs of the 1990's, I argue to be emancipatory to previous programs. My paper explores this new curriculum offered by the Ministry of Education. I contend that less standardization of what is taught in the classroom gives indigenous teachers the liberty to teach subject matter specific to the region, providing more agency. Not only has this curriculum been positively received by the indigenous community, but it also offers a sustainable alternative to language revitalization. Mayan language revitalization within the Guatemalan government could reflect political change between indigenous-state relations. However, despite participation in education, the program also suggests limits of economic and political enfranchisement.

**Mallory Hazell, *The Comadrona Conundrum: State Sponsored Cultural Inclusivity and Guatemalan Birthing Practices*** Following the 1996 Peace Accords, the Guatemalan government declared its commitment to supporting the indigenous people and guaranteed the

right to physical and mental health for all Guatemalans. Even with this renewed commitment, the Guatemalan maternal and infant mortality rate remains one of the highest in the region, despite the state's recent concerted efforts at increasing healthcare coverage, foremost among them *El Modelo Incluyente de Salud* (The Inclusive Health Model). One significant aspect of this model has been to integrate traditional indigenous birthing practices, and attendants known as *comadronas* into the modernized healthcare system. Despite such admirable policies, however, there has not been a development or adaptation of cultural knowledge in the obstetric field due to the lack of indigenous voices in the creation of these policies, the exclusion of traditional languages, and the continued marginalization of the *comadronas* in the biomedical workplace. Due to these failures, the systems in use by the Guatemalan state are not organizationally culturally competent and challenge the state's claims of promoting more culturally inclusive practices. This paper argues that rather than promoting cultural inclusion, *El Modelo Incluyente de Salud* and supporting practices actually superimpose western medical practices onto the *comadronas* at the exclusion of traditional practices. To support this claim, I discuss the lack of horizontal knowledge exchange between the *comadronas* and state actors and how this ultimately perpetuates a systemic marginalization of indigenous within the Guatemalan healthcare system, despite attempts to remedy the existing hierarchy of westernized practices.

## **Panel 6: Welfare**

### **Lives in Between: Ethnicity, Citizenship and Inequality in the Americas**

#### **Reyna Fa-Kaji, *Weak Foundations: Public Housing and the Promise of Citizenship in Brazil***

The *Minha Casa Minha Vida* public housing program, established under President Luiz Inácio Lula da Silva in 2009, aims to address Brazil's housing deficit through the large-scale construction of low-cost public housing. This article examines the discourse surrounding the Brazilian public housing program *Minha Casa Minha Vida* (My House, My Life; MCMV) and the guarantee of citizenship through home ownership. While the government alleges that MCMV guarantees dignity to Brazilians of low socioeconomic status, the physical sites of the MCMV projects reveal a different reality. The impersonal, highly industrialized design and isolated geographical locations of projects, along with unfinished construction and rapidly deteriorating housing structures mirrors past projects, like the infamous "City of God," a 1960s, public housing project that now serves as a cultural reference for the corruption and violence in Brazilian society. This brings into question whether MCMV truly supports rights to a dignified citizenship. Analyzing discourse in videos produced by the federal government, public addresses made by current president Michel Temer, and associated authorities involved in the gestation of MCMV I argue that official discourse on MCMV, in alleging the legitimization of citizenship due to homeownership, pits the project against Brazil's *favelas* falling back on longstanding portrayals of the *favelas* as inherently marginal. Engaging Holston's concept of insurgent citizenship, and through news reports and popular protests, I contend that it is not the program itself, but the concentrated mobilization of MCMV residents to vocalize and address the flaws in MCMV that guarantees citizenship for MCMV residents.

#### **Hannah Craig, *Seeking Refuge: The Syrian Refugee Community in Santiago, Chile***

Since the beginning of the Syrian civil war in 2011, eleven million Syrians have fled violent and oppressive conditions that obstruct their fundamental human rights. The Syrian refugee crisis has been called is the greatest humanitarian crisis of the 21<sup>st</sup> century, and worldwide support and action has been called for. On December 1, 2015 President Michelle Bachelet officially announced that the Republic of Chile would begin accepting Syrian refugees. Given that many Chileans sought political refuge during Pinochet's rule, I was curious as to how the Chilean government and society would approach the Syrian situation. What are their realities in terms of economic stability, physical environment, education, and community? How do their experiences in Syria and Chile impact their health? What social services and resources are available through the

Chilean government and non-governmental organizations? My research suggests that the Syrian community in Santiago is multifaceted yet cohesive regarding social support for the incoming Syrian immigrants and refugees. A strong social network, founded on shared ethnicity and culture, aids recently arrived Syrians in employment, health care, and language skills. Furthermore, the Chilean government provides many tangible and intangible benefits for refugees and immigrants such as public education, public healthcare, legal protections, and many other social rights. However, Syrian refugees also face blatant racism, workplace discrimination, and culture shock due to Chile's current, dominant social climate that marginalizes this community. Drawing on an ethnographic approach involving semi-structured interviews and non-participatory observation, my study positions itself in a field of qualitative research that seeks to understand the specific sub-cultures, values, and social networks of marginalized communities. This study's findings could be used to guide national refugee resettlement policies, better communication among refugee support organizations, identify resource gaps in the community, and infuse public discourse surrounding immigrants and refugees with empathy.

**Karla Rosas, *Freedom in Shackles: The Criminalization of Latina Immigrants in "Alternatives to Detention" Programs*** In response to the surge in Central American migration of mothers and children to the United States, "Alternatives to Detention" (ATD) programs have been increasingly promoted as humane, cost-effective, noncustodial methods of immigration control by advocates on both sides of the immigration reform debate. Electronic monitoring via ankle bracelets – colloquially referred to as *grilletes* (shackles) by the immigrants who wear them – is the most visible component of ATD program requirements. The body of literature on ATD programs and *grilletes* is limited, with almost no critical studies assessing the "humanity" of ATD programs or focusing on the ankle bracelet monitoring component of the programs. In this paper, I challenge the idea of ATD programs as humane immigration control methods by arguing that the ankle bracelet monitoring component of ATD programs have punitive, stigmatizing effects and function as a form of state custody. This paper is organized into three sections. In the first, I will discuss the rise of ATD programs in the U.S. as a response to the international human rights discourse on immigration control and the privatization of the U.S. prison system. In the second, I will discuss the criminalization of undocumented Latina women and their gendered experiences of "illegality." In the third section, I will situate ATD programs within existing discourse of surveillance as punishment. Based on the information gathered, I will conclude with a preliminary survey design for conducting interviews with ATD program participants about their experiences.

## Participant Biographies

**Olivia Bancroft** is a senior studying Latin American Studies and International Relations. She is a midshipman in the Tulane NROTC unit as well as the Captain of the Shockwave Dance Team. Olivia's studies have been particularly focused on the Caribbean, especially Cuba, after studying abroad there during one summer. In her free time, she enjoys volunteering at animal rescues, playing with her dog, and cooking. After graduation, Olivia will commission as an Ensign in the United States Navy and is excited to travel the world and sail the seven seas. Olivia is thankful to her parents for their constant support and for listening to her ramble on and on about various papers and assignments she has had during her tenure at Tulane University.

**Stephen Cortese** was born and raised his whole life in Tampa, FL. He has never seen snow before. During this time, he developed a love for animals, their behaviors, and their minds because of the love and guidance he received from his grandfather, Joseph Cortese. While studying at Tulane University, he found himself involved in multiple research projects, one that led him to travel outside the United States for the first time in his life and study wildlife that wasn't in a zoo enclosure. His future aspirations include becoming a professor of practice and doing two of his favorite things: teaching and research. He plans on continuing his passion for science and applying to biology graduate programs across the country as a Ph.D. student, where he might finally see snow.

**Hannah Craig** is an undergraduate senior studying public health, environmental studies, and Spanish. She's excited by the power that story-telling holds for inspiring empathy—a quality she perceives to be missing from current news coverage, political discourse, and public opinions. In her next endeavor, she hopes to inspire positive social change with compassionate narration, whether that be through research, writing, or art.

**Abby Cramer** is a senior from Concord, MA majoring in Latin American Studies with a minor in Studio Art. Latin American Studies seemed like a manageable way to ease back into academic life after taking a gap year in Peru and Costa Rica. She was lucky enough to study for a summer in São Paulo, Brazil through Tulane, as well as directly enroll in a university in Quito, Ecuador for a semester. Her career goals are still not yet defined, but will most likely teach English in Latin America directly following graduation, and hopes to be able to travel, make art, and spend as much time on the beach as possible.

**Reyna Fa-Kaji** is a Latin American and Portuguese Major at Tulane. She spent her junior in Rio de Janeiro, where her frequent commutes by bus, van, train, and metro across the greater metropolitan area of Rio inspired her interest in access to the city, the peripheries of Rio de Janeiro and specifically the Minha Casa Minha Vida public housing program. Originally from Berkeley, California, Reyna is an outdoors enthusiast and currently leads trips for Tulane Recreation Outdoor Adventures. Additionally, she is captain of the Tulane Women's Ultimate also known as the "Muses."

**Eliza Kauffman**, a Tulane senior, will be graduating in May with degrees in Political Science and Latin American Studies. Due to her emphasis on gender and political representation, she has become interested in examining intersectional reforms to existing legal frameworks. After time spent in Peru and on smaller research projects on women's relationships to mining in the Andes, Eliza wanted to merge these interests and understand how the Peruvian government can assist or neglect indigenous women's positions. After graduation, Eliza hopes to use these kinds of analysis in working in feminist policy advocacy at the local legislature level.

**Samuel Leberg** is a senior majoring Ecology and Evolutionary Biology. Sam has wanted to work with fish every since he was a child and continues this pursuit at Tulane. For over a year, Sam has been working with Dr. Jordan Karubian and Dr. Henry Bart to explore unstudied streams in western Ecuador. He hopes to work in the National Parks Service and study conservation biology in grad school.

**Julianna Lewis** is a senior from Houston, Texas majoring in Public Health on the pre-med track with a minor in Spanish. She had the incredible opportunity to study abroad in Buenos Aires, Argentina in the spring of her junior year studying public health in urban environments. While abroad she embarked upon her research on Zika virus in the town of Salta in a northwestern province of Argentina. She has loved her time at Tulane and has had countless experiences that have enriched her education here such as doing research on febrile neutropenia in a hospital in Medellin, Colombia and attending a conference on social disparities of health in Houston, Texas. Outside of the classroom she led two mission trips to Honduras and is the President of Catholic Relief Services Student Ambassadors on campus. She will graduate in May and take a gap year before starting medical school in the fall of 2019.

**Rachel Lewis** is a senior in the Altman Program for International Relations and Business graduating with dual degrees in Latin American Studies and Management Entrepreneurship with a minor in Spanish. She spent a summer abroad in Costa Rica as well as a semester abroad in Buenos Aires, Argentina. Rachel loves to backpack, hike, and explore new places. She has hiked the Inca Trail in Peru, scaled Patagonia's Mount Fitz Roy, and mountain biked down the Death in Bolivia. When she is state side, she can usually be found driving around in the Red Bull Mini Cooper or grooving to some live jazz on Frenchman Street. New Orleans has taught her to celebrate as much as possible so after this presentation she will be heading straight to The Boot. Following graduation, she hopes to travel through Central and South America before selling her soul to the corporate devil.

**Nicholas Melara** is a senior at Tulane, set to graduate this May with a BA in Homeland Security Studies and a BA in Latin American Studies. He is also a proud member of the Tulane Naval ROTC. After graduation, he will commission into the United States Navy and get the opportunity to serve his country as a Surface Warfare Officer on the high seas. In addition to traveling for training opportunities, he has been inspired to travel throughout Latin America on his free time due to his family ties to Guatemala. He is very passionate about traveling and experiencing other cultures and languages. Through his plans in the navy and education within the Latin American Studies department, he hopes to make this possible. He would especially like to thank Edith Wolfe and Jimmy Huck for their hard work and encouragement throughout this seminar. He would also like to thank his family for their endless support.

**Emily Murphy** is a senior majoring in Latin American Studies and Political Science. This past summer she studied abroad in São Paulo, Brazil, where she was introduced to various cultural manifestations that occurred under the military regime. She became especially interested with an exhibit at the Mueso de Arte São Paulo (MASP) that featured the Brazilian artist, Teresinha Soares. Emily found inspiration for her research from this exhibit, and continued to delve into the world of Pop Art to attempt to fully understand the connection between Soares' art and her experience as a woman under the Brazilian Military Dictatorship.

**Adriana Obiols** is a first-year Ph.D. student in the joint Latin American Studies and Art History program at Tulane University. She completed a B.A. in English Literature, Art History, and Education at Swarthmore College in 2016. Obiols is originally from Guatemala City, Guatemala, where she has been a research assistant at the Museo Popol Vuh and the Fundación de Arte Paiz. Her research interests center on 20<sup>th</sup> century art in Central America.

**Jack Quinn** is a senior from Denver, Colorado, majoring in Latin American Studies and minoring in Spanish and Business. He is passionate about football and its role in shaping the social structures of Latin America, which contributes to a litany of early mornings watching games on grainy internet streams. He has traveled extensively within Latin America, and hopes to one day be able to utilize the knowledge he learned within the Latin American studies program at Tulane to live within the region. He intends to work within the financial sector after he graduates from Tulane, and would like any potential employers to know that he brings a passion and joy for his work that grows by the day.

**Karla Daniela Rosas** is a first-year student in the Latin American Studies M.A. program. Her research interests include immigration criminalization, gendered illegality, gender-based violence in Central America, and immigrant networks in southeastern United States. Prior to joining the Stone Center, Rosas worked as a paralegal for an immigration law firm in New Orleans, where she assisted in preparing petitions for political asylees, unaccompanied minors, and survivors of domestic violence. Rosas is also a member of *Congreso de Jornaleros*, an immigrant advocacy organization in New Orleans. Rosas is originally from Nuevo Laredo, Mexico, but was raised in Texas and Louisiana.

**Alessandra Scher** was born and raised in Northern California. While her Mexican-American mother tried her best to convince her to learn Spanish from a young age, she stubbornly and foolishly refused. She is currently pursuing a minor in Spanish alongside her major in public health to make up for her mistake. Alessandra developed a love for Latin America and the Spanish language through her travels, starting with trips to Costa Rica with her father at the age of 9. She later spent the fall of her junior year in Arica, Chile studying public health with a focus on the indigenous populations of the region and traveled through Peru for the 2 weeks following. This past summer she spent a month on the island of Roatán off the northern coast of Honduras working in the public hospital. She hopes to pursue a medical career working in Latin America, either in the field of infectious disease or women's health.

**Reut Shuker** is a first-year Ph.D student in the department of Latin American Studies. She earned her BA and MA in Latin American studies from the Hebrew university of Jerusalem. In 2016 she spent a semester in Brown University as a visiting scholar. She graduated after spending a semester in the Federal University of Rio and conducting field research. During this time she became involved with the NGO *Nós do Morro* and interviewed directors and professionals from the film industry. Her research interests include Latin American cinema and in her master's thesis she focused on the representation of the favelas in films. Specifically, she focuses on films made by independent filmmakers and in the Brazilian context, by favela residents.

**Rebecca Wang** was born and raised in New Orleans. She is a senior majoring in Environmental Biology and minoring in Latin American Studies and Spanish. As a New Orleans native who has never left, and attended school here her whole life, studying abroad in Ecuador at Universidad San Francisco de Quito was a life-changing experience, not only because she had never left New Orleans before, but also because Ecuador is a biodiversity hotspot, showcasing a wide range of environments from the cloud forests of Andes to the famous Galápagos islands rich in endemic species. While studying at USFQ, she became involved in a research project involving monitoring of sea lion populations in coastal island sites of the Galápagos using drones and GIS. She then traveled to the Galápagos Islands with classmates and decided to also explore the cultural and social aspects of the conservation of sea lions. Aside from environmental conservation, Rebecca is also passionate about classical piano having studied it since she was 5 years old. In her free time, she enjoys teaching piano, studying in coffee shops, and going on spontaneous adventures with friends to explore the city and eat good food. Other hobbies include running, bouldering, and yoga.



**Hayley Woodward** is a first-year Ph.D. student in the joint Latin American Studies and Art History program. She attained her B.A in Art History with Honors in 2013 at the University of Texas at Austin, where she studied Mesoamerican Pre-Classic figurines. After graduating, Woodward participated in the Programme for Belize Archaeological Project, serving as a field assistant at two Late Classic Maya sites. Upon entering Tulane University's M.A. program in Art History in the fall of 2015, she shifted her studies of the Mesoamerican world to Aztec and early colonial visual culture. Her master's thesis examined the narrative structures of the *Codex Xolotl*, a cartographic history created in 1540s Texcoco. Her research has been supported by the Stone Center of Latin American Studies, the Graduate Student Services Association, the Newcomb Art Department, and the J.E. Land Fund. She earned her M.A. in August 2017.