



Cruzando Fronteras / Construyendo Puentes: Perspectivas antropológicas sobre fronteras en América Latina y el Caribe

5TH SPRING CONFERENCE

6 - 8 abril 2017

Casa Herrera (Sede)
4a. Avenida Norte, No. 9
Antigua, Guatemala

Jueves, 6 de abril 2017

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| 8:00 | Registración, Casa Herrera |
| 8:30 | Bienvenida y palabras de apertura, presidente Walter Little |
| 9:00-10:30 | Panel 1: Phases/Faces of Migration: National, Regional and Transnational
Moderadora de Mesa: Ramona Pérez |
| 9:00 | Joyce Bennett, Connecticut College
<i>Mujeres mayas y móviles: como la movilidad interna apoya el Kaqchikel</i> |
| 9:20 | Laura Nussbaum-Barberena, Bennington College
<i>Promotoras en zonas fronterizas: puntos de vista del margen en el centro</i> |
| 9:40 | Yesenia Ruíz Cortés, Graduate Center - City University of New York
<i>De pobres campesinos a reyes de la tortilla: Elites migrantes mexicanas</i> |
| 10:00 | Discusión |
| 10:30-11:00 | Descanso - Merienda |
| 11:00-12:30 | Panel 2: Creating Medical Subjects: Prospects and Challenges of Rural Healthcare Provisioning
Moderadora de Mesa: Martha Rees |
| 11:00 | Jillian Moore, Wuqu' Kawoq Maya Health Alliance
<i>Lives Like Flowers: Debility and Care in Rural Guatemala</i> |
| 11:20 | Chantal Figueroa, University of California, Los Angeles
<i>A Visual Ethnography: Conceptualizing Mental Health in Post-war Guatemala City</i> |
| 11:40 | Grace Lloyd Bascopé, Maya Research Program and Botanical Research Institute of Texas
<i>Mexico's Health Care Revolution: Review and Discussion of Local Impacts -A Yucatan Case</i> |
| 12:00 | Discusión |

- 12:30-2:00 **Almuerzo (SLACA Board Business Lunch)**
- 2:00-3:30 **Panel 3: Gender and Sexuality... and their Discontents**
 Moderadora de Mesa: Annie Wilkinson
- 2:00 Susannah Ray Daniels, Universidad Nacional Autónoma de México
 Lo universal es un trabajo bien sembrado en la tierra de la experiencia:
 Mujeres Mayas dramaturgas y actrices trascienden fronteras de género, clase y etnia
- 2:20 Annie Wilkinson, University of California, Irvine
 Deconstructing the "LGBT Backlash" in Latin America: A Preliminary Analysis of Gender Ideology from
 Colombia to Mexico
- 2:40 Justin Pérez, University of California, Irvine
 Queer Postmemory: Accounts of Political Violence among the LGBT 'Generation After' in Peru
- 3:00 Discusión
- 3:30-4:00 **Descanso - Merienda**
- 4:00-6:00 **Panel 4: Everyday Life Forms of Cultural Identity**
 Moderador de Mesa: Walter E. Little
- 4:00 Elena Nava Morales, CIESAS-Occidente (Cátedras CONACYT)
 Desentendimientos epistémicos y comunicación indígena en México
- 4:20 Matthew Lebrato, Indiana University
 'Si se chinga uno, se chingan todos': El trabajo colectivo, la identidad y la educación intercultural en
 México
- 4:40 Daniel E. Unigarro Caguasango, Universidad de La Salle, Colombia
 Vida cotidiana entre Brasil, Colombia y Perú: cruces permanentes en la Amazonia
- 5:00 Discusión

Viernes, 7 de abril de 2017

- 8:00-9:30 **Panel 5: Entanglements of Religious Beliefs and Practices Across the Americas**
 Moderador de Mesa: Timothy J. Smith
- 8:00 Ben Bridges, Elon University
 Navigating Globalization through Myth in Quechua Communities of Southern Peru
- 8:20 Claudia Fioretti Bongianino, National Museum of the Federal University of Rio de Janeiro, Brazil
 Spiritual and Physical Borderlands: The Invisible Presence of God and Other Afro-Caribbean Kindred
 in Old Bank, Panama
- 8:40 Milton Machuca-Gálvez and Jacob Demree, Swarthmore College
 Traditions and Transformations: Latinos and the Roman Catholic Church in South Philadelphia, PA., U.S.A
- 9:00 Discusión
- 9:30-10:00 **Descanso - Merienda**
- 10:00-11:30 **Panel 6: Indigeneity: Contested Terrains of Ethnic Identity**
 Moderadora de Mesa: Joyce Bennett
- 10:00 Juliet Erazo, Florida International University

Shamanism in Indigenous Borderlands: Challenging Ontologists' Focus on Incommensurable Indigenous Worlds

- 10:20 Rosemary J. Coombe and Katherine Turner, York University
Territory as Intellectual Property: Prospects for Food Sovereignty in the Regimes of Informational Capital
- 10:40 Laurie Medina, Michigan State University
Belizean Sovereignty, Maya Indigenous Rights, and the Guatemalan Claim
- 11:00 Discusión
- 11:30-1:00 **Almuerzo**
- 1:00-2:30 **Panel 7: Extraction, Trade and (In)security on Fragile Borderlands**
Moderadora de Mesa: Ronda Brulotte
- 1:00 Michael Young, University of South Carolina
Undertaking: Collective action and (il)legal oil exploration in a Guatemalan conservation zone
- 1:20 Steven Schwartz, University of Chicago
Borders of Deception: Extractive Spectacles and the Paradox of Regulation in Colombia's Frontier
- 1:40 Lisa Breglia, George Mason University
Caught Between Two Borders: Migration, Trade and Security at Mexico's frontera norte and frontera sur
- 2:00 Discusión
- 2:30-4:00 **Panel 8: Consuming Tourist Commodities of Patrimonial Heritage**
Moderadora de Mesa: Lisa Breglia
- 2:30 Walter Little, University at Albany, SUNY
Encontrando una comida tradicional en la ciudad de Antigua, Guatemala: la política de comer patrimonial cultural
- 2:50 Ramona L. Pérez, San Diego State University
Consuming Culture, Devouring People: Tourism and the haute cuisine of Oaxaca
- 3:10 Ronda Brulotte, University of New Mexico
Obscuring Commodity Production in the Mezcal Tourist Encounter / Ocultando la producción de mercancía en el encuentro turístico del mezcal
- 3:30 Discusión
- 4:00-4:30 **Descanso - Merienda**
- 4:30-6:00 **Michael Kearney Lecture**
Marc Edelman, Hunter College and The Graduate Center, City University of New York
¿Cuánta soberanía alimentaria se puede conseguir por un millón de dólares?

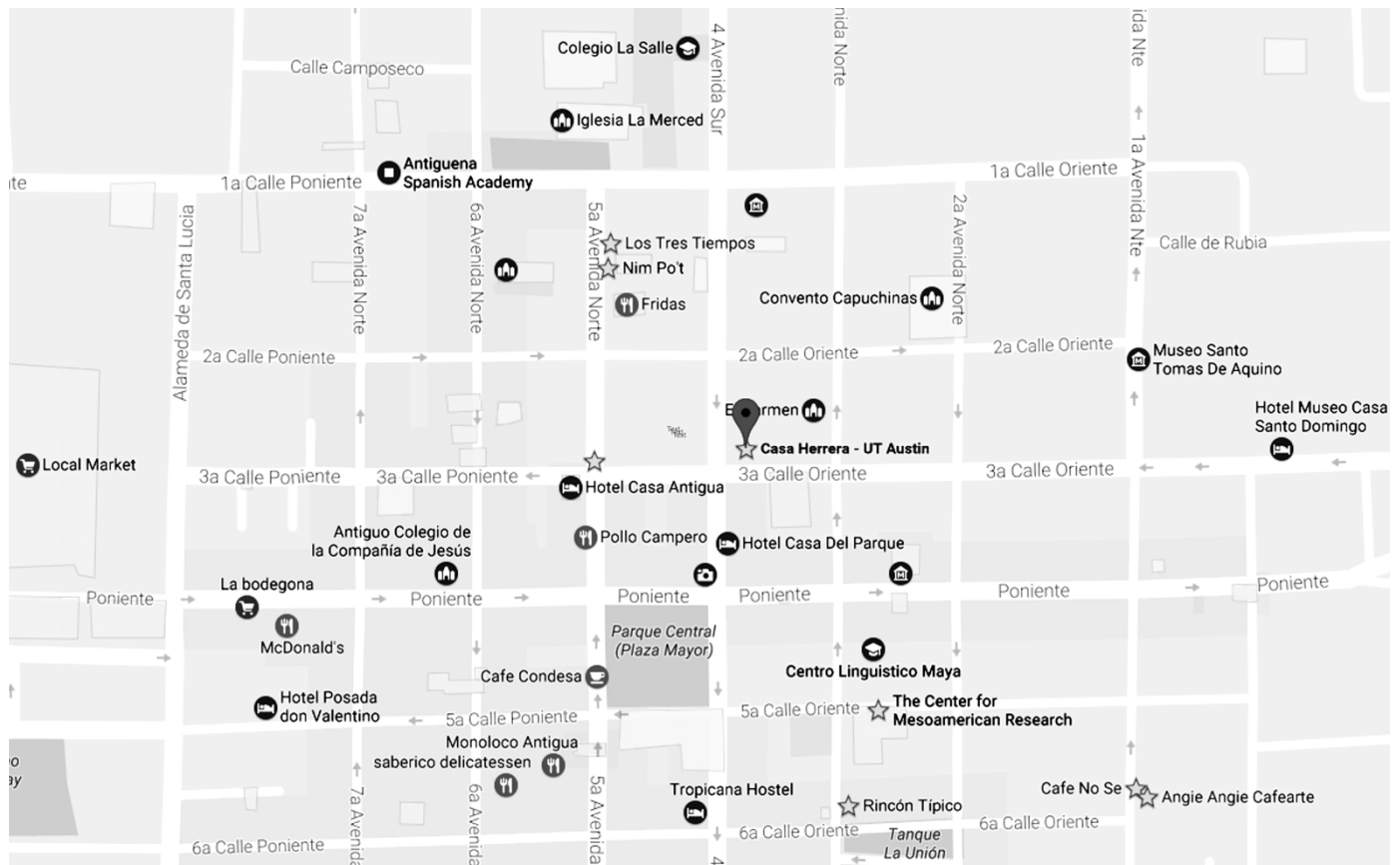
Sábado, 8 de abril de 2017

- 8:00-9:30 **Panel 9: Caribbean Contours: Making and Unmaking Borders, Nations and Places**
Moderador de Mesa: Ricardo Pérez
- 8:00 Ricardo Pérez, Eastern Connecticut State University
Authentic Cuba?: The Making of Cultural Authenticity in Artificial Touristic Places
- 8:20 Javiela Evangelista, New York City College of Technology

This is a Civil Genocide: Testimonies of Denationalization in the Dominican Republic

- 8:40 Luisa J. Rollins Castillo, University of Illinois at Chicago
Guardians, Brokers, and Smugglers: Negotiating Place and Meaning in the Dominican Frontier
- 9:00 Discusión
- 9:30-10:00 Descanso - Merienda
- 10:00-11:30 **Panel 10: Working Like a State: Case Studies of Government Intervention**
Moderador de Mesa: Matthew Lebrato
- 10:00 Sarah Taylor y Alejandro Cabrera Valenzuela, California State University, Dominguez Hills
Veinte años del PROCEDE: Zonas fronterizas de la milpa en dos ejidos de Yucatán
- 10:20 Agnes Mondragon Celis Ochoa, University of Chicago
Rehabilitating the Revolution: Mobilizing National Memory in Mexico's War on Drugs
- 10:40 Erin Routon, Cornell University
Split: U.S. 'Family' Detention and Legal Humanitarianism
- 11:00 Discusión
- 11:30-1:00 **Discusión, Perspectivas antropológicas sobre fronteras en América Latina y el Caribe**
- 1:00 **Clausura: Whiteford Prize**

Central Antigua



Resúmenes / Abstracts

Bennett, Joyce (Connecticut College) **Panel 1**

Mujeres mayas y móviles: como la movilidad interna apoya el Kaqchikel

Migration, particularly migration internal to Guatemala, is increasingly significant in its social, cultural, and economic ramifications for home communities. As is true in many Latin American countries, Kaqchikel Maya women are increasingly migrating to find work to support their families. This poster highlights common migration paths that Kaqchikel women take from their hometowns to a variety of places in Guatemala, including Guatemala City, state capitals, tourist destinations, and others.

In addition to documenting common migration paths, this poster analyzes the kinds of borders women cross when migrating to their destination. This analysis shows why internal migration is significant in terms of cultural, linguistic, and economic borders crossed and remittances sent to hometowns. Despite the many borders Kaqchikel women cross while migrating internally, this poster also highlights some of the ways in which crossing ethnic, linguistic, and class boundaries leads women to form common bonds with other indigenous women. This poster draws on ethnographic fieldwork conducted over the course of 16 months in the Kaqchikel-speaking region with migrant women between 2010 and 2015.

Palabras Claves: migration, Guatemala, women, Kaqchikel

Breglia, Lisa (George Mason University) **Panel 7**

Caught Between Two Borders: Migration, Trade and Security at Mexico's frontera norte and frontera sur

Virulent rhetorics of “wall building” that focus attention on Mexico’s border with the US have caused fear and anxiety to both the north and south. Meanwhile, similar complexities involving the current state and future course of migration, trade, and security indeed exist and are perhaps heightening around Mexico’s southern border region. Though fake news stories proliferated reports of a “wall” on the Mexico-Guatemala border during the 2016 US election cycle, such a physical barrier does not exist, evidencing the “porous,” insecure and unstable Mexico of right-wing nightmares. In this paper, evidence drawn from migration, trade and investment, and the Programa Frontera Sur security plan demonstrates the realities of the southern border against the rhetorics of the northern border.

Palabras Claves: Mexico border migration security

Bridges, Ben (Elon University) **Panel 5**

Navigating Globalization through Myth in Quechua Communities of Southern Peru

Situated at the intersection of folklore, anthropology and international studies, the project explores the relationship between globalization and mythology among the indigenous Quechua in southern Peru. Interviews, participant observation and direct observation were used to collect data relating to how myths are perceived, shared, and applied in the Sacred Valley community of Huilloc. In a setting where tourism and religious syncretism are ubiquitous, the Quechua in Huilloc are in a unique position regarding cultural change and adaptation, impacting the role mythology plays in their communities. The increased revenue from tourism has led to more housing developments, thereby changing the physical context in which myths are typically narrated. At the same time, mythic figures have increased in frequency through textiles and rituals, as tourists are more likely to purchase iconographic weavings and pay to see rituals. Furthermore, recent actions of evangelical missionaries have altered perceptions of ethnic self-identity through myths since such stories hold strong ties to Andean Catholicism. The research contributes to scholarship pertaining to the globalization of indigenous groups through its interdisciplinary approach, highlighting the important role expressive culture plays in contemporary indigenous communities that inhabit a rapidly changing world.

Palabras Claves: Mythology, Globalization, Quechua, Peru, Indigenous

Brulotte, Ronda (University of New Mexico) **Panel 8**

Obscuring Commodity Production in the Mezcal Tourist Encounter / Ocultando la producción de mercancía en el encuentro turístico del mezcal

Oaxacan mezcal is currently undergoing a dramatic transformation into a high-end, prestige commodity that is now produced for international export. Mezcal is an alcoholic spirit made by distilling the fermented juice of the agave, the same plant used to produce tequila. While mezcal's visibility outside of Oaxaca is on the rise, federal and state government and producer communities alike are betting mezcal's popularity has the capacity to attract even more visitors to the already heavily touristed southern Mexican state. This paper examines how mezcal production sites, locally called "palenques," have become the latest sites of Oaxacan tourist encounters. While visitors may purchase and consume mezcal in a variety of settings within the urban context of Oaxaca City, the mark of an "authentic" mezcal experience is having visited a rural palenque and, more importantly, meeting its "maestro mezcalero" (master mezcal maker). I examine the intertwined roles of tourist, maker, and materiality—including everything from the palenque structure to the beverage itself—in the creation of individual "discovery" narratives about mezcal. As distilleries are turned into spaces of leisure, this paper considers the emergent forms of tourist interaction and expectations that obscure underlying labor arrangement and systems of production.

Palabras Claves: Mexico, tourism, commodities, mezcal, value

Coombe, Rosemary J. and Katherine Turner (York University) **Panel 6**

Territory as Intellectual Property: Prospects for Food Sovereignty in the Regimes of Informational Capital

The paper explores the by which European models of rural territorial differentiation have been exported via international trade agreements and NGO attentions to new areas in Latin America. To what extent are European forms of intellectual property such as denominations of origin, being imposed as new forms of rural 'developmentality' and to what degree might these vehicles be repurposed to articulate values and agendas of food sovereignty that exceed their origins in global trade regimes and neoliberal regulatory restructuring? Examples will be drawn from ethnographic research in Peru and Bolivia.

Palabras Claves: intellectual property, rural territorialization, food sovereignty, indigeneity, Bolivia

Daniels, Susannah Ray (Universidad Nacional Autónoma de México) **Panel 3**

Lo universal es un trabajo bien sembrado en la tierra de la experiencia: Mujeres Mayas dramaturgas y actrices trascienden fronteras de género, clase y etnia

This paper addresses the work of the first indigenous women's theater troupe in Mexico, the Foundation Strength of the Mayan Woman (FOMMA) - an NGO with a 22 year artistic trajectory, based in San Cristobal de Las Casas, Chiapas. Specifically, I explore the way in which the creative process and performances of FOMMA's theater transcends gender, class and ethnic borders. The transformative nature of FOMMA's theater is particularly evident in those plays that focus on the interpersonal dimension of human experience and are based upon the individual and collective experiences of the playwrights themselves. I will discuss the artistic method that has enabled FOMMA to develop plays that explore the interpersonal dimension of daily life and to perceive the universal nature of the problems it poses, without losing sight of the specific way that these problems manifest themselves within different socioeconomic groups at the local level. I argue that through its theater, FOMMA not only seeks to re-define gender relations within indigenous and mestizo society, but also questions the fundamental premises upon which the social hierarchies produced by internal colonization are based.

Palabras Claves: indigenous, women, theater, intersectional theory

Edelman, Marc (The Graduate Center, City University of New York)

Michael Kearney Lecture (Viernes, 4:30pm to 6pm)

¿Cuánta soberanía alimentaria se puede conseguir por un millón de dólares?

Desde mediados de los años 90, la “soberanía alimentaria” se ha convertido en un importante marco de movilización de los movimientos sociales y también en un conjunto de normas y derechos consagrados en las constituciones de una media docena de países. En este trabajo se examinan algunos de los debates clave sobre la soberanía alimentaria, tales como la cuestión de quién o qué es el soberano, los papeles del comercio de larga distancia y el proteccionismo, y las medidas políticas necesarias para lograr la soberanía alimentaria. Luego se analiza la institucionalización de la soberanía alimentaria en Ecuador, posiblemente el país que más ha logrado en cuanto a la creación de normas legales y políticas públicas relevantes. La Conferencia Plurinacional e Intercultural de Soberanía Alimentaria, el organismo estatal encargado de la implementación de la soberanía alimentaria, tiene un presupuesto anual de sólo un millón de dólares. El mandato de la COPISA incluye programas a nivel de las comunidades y los territorios y el desarrollo de legislación habilitante, pero gran parte de esta se ha estancado en la legislatura o ha sido enmendada a tal punto que genera oposición de parte de los movimientos populares. El desequilibrio en el apoyo institucional a los grandes agro-negocios y al sector de la pequeña agricultura, así como las contradicciones de un gobierno de izquierda altamente dependiente de las rentas de las industrias extractivas y agroexportadoras, limitan la implementación de la soberanía alimentaria incluso en este país que debería haber sido uno de los casos más exitosos.

How much food sovereignty can you get for one million dollars?

Since the mid-1990s, “food sovereignty” has become an important mobilizing frame for social movements and also a set of norms and rights enshrined in the constitutions of some half dozen countries. This paper first outlines key debates around food sovereignty, including the question of who or what is the sovereign, the roles of long distance trade and protectionism, and appropriate policy measures for attaining food sovereignty. It then analyzes the institutionalization of food sovereignty in Ecuador, arguably the country that has gone furthest toward creating relevant legal norms and policies. The Conferencia Plurinacional e Intercultural de Soberanía Alimentaria, the state agency charged with implementing food sovereignty, has an annual budget of only one million dollars. COPISA’s mandate includes community outreach and the development of enabling legislation, but much of this has been stalled in the legislature or amended in ways that generate opposition from popular organizations. The overall imbalance in budgetary support for large agribusiness and for the smallholding sector, as well as the contradictions of a leftist government highly dependent on rents from extractive and agro-export industries, limit the implementation of food sovereignty even in this best-case country.

Erazo, Juliet (Florida International University) Panel 6

Shamanism in Indigenous Borderlands: Challenging Ontologists’ Focus on Incommensurable Indigenous Worlds

The ontological turn is gaining momentum among anthropologists, evidenced by multiple, recent debates and symposia. Ontologists argue that anthropologists should embrace the incommensurability of different “worlds,” in order to open up the possibilities for fundamentally distinct ways of understanding what exists, and thus of what kinds of relations and politics are conceivable (e.g. Henare et al 2007). Critics, however, argue that ontologists often reify boundaries between the modern and the nonmodern, othering Indigenous peoples in their search for “truly different difference,” and thereby misrepresent Indigenous actualities (Lucas and Bessire 2014: 444). In this paper, I argue that the concept of “borderlands” rather than “worlds” better enables us to consider distinct ways of understanding what exists and why, without framing out the global hierarchies, contradictions, and shifting identities that borderland scholars have highlighted (Alvarez 1995: 447). As an example, I analyze shifting relationships between indigenous politicians and shamans through multiple historical periods in the Ecuadorian Amazon and show how even the most profound forms of ontological difference (such as shamanism) are constantly in flux, shaped by local, national, and international hierarchies and conflicts, as well as changing opportunities for collaboration.

Palabras Claves: ontological turn; borderlands; indigenous territories; Ecuadorian Amazon

Evangelista, Javiela (New York City College of Technology) **Panel 9**

This is a Civil Genocide: Testimonies of Denationalization in the Dominican Republic "

On September 23, 2013, in the Dominican Republic, Constitutional Tribunal ruling 168/13 (TC 168/13) retroactively revoked the citizenship of over 200,000 Dominican nationals of Haitian descent, thus creating the fifth largest stateless population in the world and the largest in the Western Hemisphere. Following domestic and international opposition to TC 168/13, in 2014 the Dominican government put forth Law 169-14 as a solution that would provide a path to naturalization. This paper uses ethnographic data in order to examine the impact of both laws on Dominicans of Haitian descent. Approximately three years after the passing of TC 168/13, lack of access to essential documents and civil liberties continue. These discriminatory bureaucratic processes document historical continuity, while also signaling a dangerous turn towards the legalization of clandestine and racialized human rights violations.

Palabras Claves: denationalization, citizenship, Dominican Republic

Figueroa, Chantal (University of California, Los Angeles) **Panel 2**

A Visual Ethnography: Conceptualizing Mental Health in Post-war Guatemala City

This ethnographic study followed the lives of two women after their diagnosis and institutionalization in the psychiatric system of Guatemala City, for three years. Their experiences demonstrated how psychiatric discourse normalizes gender violence by understanding depression and anxiety only as a genetic predisposition rather than as a consequence of enduring life-long gender violence. As a reflection on the intersection of gender violence and state-sponsored gendered violence this study highlights how the psychiatric system enables state-sponsored gender violence to remain impune as women are punished for expressing distress in a context of extreme gender violence. Given that 1 in 5 women living in urban areas are estimated to suffer from a mental illness (Puac-Polanco et. al, 2015), it is imperative that mental health professionals take into account the environment of gender violence when working towards the mental health of Guatemalan women.

Palabras Claves: mental health, political violence, Guatemala

Fioretti Bongianino, Claudia (National Museum of the Federal University of Rio de Janeiro, Brazil) **Panel 5**

Spiritual and Physical Borderlands: The Invisible Presence of God and Other Afro-Caribbean Kindred in Old Bank, Panama

Based on my 14 months ethnographic fieldwork in Old Bank, Panama, I analyze how local experiences about kindred, spirits and sorcerers interact with the two different Christian doctrines, Methodist and Adventist, which have been present in the community for more than 100 years. I argue that Old Bank is a religious community with its own specific characteristics for two reasons. First, it cannot be described as a Methodist or an Adventist community, since the local emphasis lies on the affiliation to Protestant Christianity itself. Second, this religious affiliation is claimed to be inherited both from their black Caribbean ancestors and from their biblical parents (the Holy Father, through Adam and Eve). Thus, I describe how the religious community of Old Bank crosses the borders, not only between Methodist and Adventist Churches, Christian and African religions, Panamanian and Caribbean territories, but also between the local kinship and religion systems (i.e. the physical and the spiritual worlds). In so doing, I investigate the possibility of making an analogy between two modalities of invisible presences: on the one hand, the constant invisible presence of beings such as God, spirits and sorcerers; and on the other hand, the recurrent absent presence of emigrant kindred.

Palabras Claves: Afro-Latin America, Caribbean, Panama, Religion, Kinship

Lebrato, Matthew (Indiana University) **Panel 4**

'Si se chinga uno, se chingan todos': El trabajo colectivo, la identidad y la educación intercultural en México

Recurriendo al tema, “Cruzando fronteras/construyendo puentes” esta ponencia explora la forma y función del trabajo en el Instituto Superior Intercultural Ayuuk (ISIA), basándose en datos provenientes de doce meses de investigación en dicha institución. En particular, utilizo el concepto de “conexiones parciales” (de la Cadena 2015; Strathern 1991) para examinar cuáles son las posibilidades y limitaciones del trabajo colectivo como una herramienta para construir puentes entre diferentes formas de vivir, trabajar y conocer. El ISIA – ubicado en Jaltepec, Oaxaca, México – retoma varios conceptos de la vida comunitaria en la región Mixe como base de su modelo educativo. Sin embargo, estos conceptos se modifican de forma y/o significado al implementarse en una nueva comunidad: la de una universidad de gran diversidad social, cultural y lingüística. Esta ponencia esbozará las formas de trabajo en el ISIA y enfocará en el trabajo colectivo para explorar cuáles son sus funciones y las relaciones sociales que construye. Argumento que el trabajo colectivo puede servir para fomentar compromisos y disposiciones que se valoran en la vida comunitaria y para promover una identidad comunitaria. Al mismo tiempo, si no se implementa de la forma más adecuada, el trabajo colectivo puede generar desarticulaciones entre distintos actores.

Palabras Claves: trabajo, comunidad, identidad, relaciones sociales, conexiones parciales

Lloyd Bascopé, Grace (Maya Research Program and Botanical Research Institute of Texas) **Panel 2**

Mexico's Health Care Revolution: Review and Discussion of Local Impacts –A Yucatan Case

In recent years, Mexico has undergone a health care revolution. To break the chain of generational poverty by strengthening individual human capital, it initiated a conditional cash transfer program, Prospera, mandating clinic visits for children, pregnant and lactating women, and elderly living in poor rural areas. It also instituted an insurance plan, Seguro Popular, designed to reach one hundred percent of its nation's citizens. These two programs together have necessitated rapid expansion in the quality and number of health care facilities throughout the country. This article summarizes both programs and reviews problems in each. It focuses on how the two have impacted one small indigenous village in the state of Yucatan, Mexico and concludes by proposing service delivery options that stem from the local perceptions gathered in the study.

Palabras Claves: Prospera, Seguro Social, Yucatan, health care

Little, Walter (University at Albany, SUNY) **Panel 8**

Encontrando una comida tradicional en la ciudad de Antigua, Guatemala: la política de comer patrimonial cultural

En esta presentación reviso las prácticas callejeras públicas y los prejuicios sobre los vendedores ambulantes de alimentos de Antigua, localizando la política de venta ambulante de alimentos dentro de los discursos locales dominantes sobre turismo y patrimonio y en relación con las preocupaciones de salud y seguridad. Yo, entonces, describir un sector de los vendedores ambulantes de alimentos que han tallado con éxito un lugar seguro para mantener sus negocios. Estos vendedores ocupan un nicho que sirve comida a más de 500 mercaderías artesanales y vendedores ambulantes de artesanías. Exploro los significados de la comida callejera en Antigua desde los diversos puntos de vista subjetivos: los vendedores de alimentos, los vendedores de artesanías que constituyen sus principales clientes, los turistas que sólo por casualidad los encuentran cuando compran artesanías y varios funcionarios de la ciudad que son responsables de regular el Calles

Palabras Claves: comida callejera, patrimonio nacional y local, turismo

Machuca-Gálvez, Milton, and Jacob Demree (Swarthmore College) **Panel 5**

Traditions and Transformations: Latinos and the Roman Catholic Church in South Philadelphia, PA., U.S.A

For the past two decades, an increasing number of Latino immigrants (the majority from Mexico and also a small number from Central America) has settled in South Philadelphia. The U.S. Census Bureau

estimates about 20,000 Mexicans in Philadelphia –an estimate believed to be on the low side. These newcomers have settled mainly inside a rectangle-shaped perimeter.

The Archdiocese of Philadelphia tends to the pastoral needs of the Latino community in Annunciation of the Blessed Virgin Mary and St. Thomas Aquinas Parishes. Both celebrate masses, share sacraments, and dispense other religious services in Spanish, as part of the Catholic Church's outreach efforts towards new Latino immigrants and migrants.

This presentation analyses and discusses the celebration of the Stations of the Cross on Good Friday; through this event, the presentation explores the interplay and negotiations between the newcomers and the local Catholic Church –the former transplanting and adapting their tradition to a new cultural milieu, the later accommodating itself to a new population and cultural style. The presentation also makes a case of this religious event as a way to celebrate cultural citizenship, create sacred space, and push the border, “como espacios físicos e imaginados que separan a las personas, grupos y comunidades pero que pueden, al mismo tiempo, acercarlos.”

Palabras Claves: migración, religión, ciudadanía cultural, espacio sagrado, frontera

Medina, Laurie (Michigan State University) Panel 6

Belizean Sovereignty, Maya Indigenous Rights, and the Guatemalan Claim

In a series of cases that traversed the Inter-American Human Rights System and the Belizean court system between 1997 and 2015, Mopan and Q'eqchi' Maya in Belize won recognition of their rights as indigenous peoples to the lands they traditionally use in southern Belize. In contesting the Maya claim, the Belizean state has disputed the status of Mopan and Q'eqchi' as indigenous to southern Belize, describing them as immigrants from Guatemala; further, the Belizean state has cast Maya collective ownership of land in southern Belize as a danger to Belizean sovereignty. Threats to Belizean state sovereignty are taken seriously by the Belizean public, because the neighboring state of Guatemala continues to claim all or part of the territory of Belize. For decades, Guatemalan civilians have freely traversed the frontier between the two countries to access land or extract resources. Recently, the Guatemalan state has taken increasingly belligerent actions to assert the non-existence of a border between the two states. This paper examines how overlapping claims to sovereignty over southern Belize and disputes over the existence of a Belize-Guatemala border intersect with Mopan and Q'eqchi' claims to indigenous land rights.

Palabras Claves: sovereignty, Belize, Maya, indigenous rights, Guatemala

Mondragon Celis Ochoa, Agnes (University of Chicago) Panel 10

Rehabilitating the Revolution: Mobilizing National Memory in Mexico's War on Drugs

My paper explores the politics of memory and public visual discourses around the ongoing war on drugs in Mexico. By examining the material and symbolic elements of the Museum of Drugs of the Secretariat of Defense, the Memorial for the Victims of Violence in Mexico City and the First International Poster Biennale, Oaxaca (named “Posters for Ayotzinapa” after the case of the disappeared students), I will explore how these sites offer contesting representations of the war on drugs and the Mexican state. The paper will argue that these sites seek to memorialize the war on drugs—the victims fighting ‘for’ and ‘against’ the state, or caught ambiguously in the middle—by evoking well-known symbols of Mexican national history that bring to the fore sentiments of national belonging and solidarity. More specifically, I contend that aspects of the war on drugs are being perceived through the lens of rehabilitated national memories of violence and redemption, which then inform in various ways how the war is collectively understood and morally assessed—how abstractions like ‘the state’ and ‘drug trafficking’ are concretized into specific subjects and vice versa, what are the politics of accountability, and what defines the temporality of the armed conflict.

Palabras Claves: politics, memory, visualization, war, drugs

Moore, Jillian (Wuqu' Kawoq | Maya Health Alliance) **Panel 2**

Lives Like Flowers: Debility and Care in Rural Guatemala

In rural Maya communities in Guatemala where the national health care system is under-resourced and unreliable, people are more likely to develop terminal illnesses, and are less likely to have access to medical or social support as they approach death. Though NGOs and other civil society organizations try to collaborate with families to support these individuals, without a deep understanding of what patients and their families experience, these organizations may struggle to identify which services to offer and how to offer them. Indeed, how people live with and die from terminal illness depends profoundly on social, economic, and political factors, especially for people already marginalized due to unstable employment and structural racism. Working alongside Wuqu' Kawoq | Maya Health Alliance, an NGO that provides health care in rural Guatemala, I completed home visits and ethnographic interviews with people with terminal illnesses.

Palabras Claves: death, illness, indigeneity, marginality, Guatemala

Nava Morales, Elena (CIESAS-Occidente (Cátedras CONACYT)) **Panel 4**

Desentendimientos epistémicos y comunicación indígena en México

En este trabajo exploraré las relaciones que se establecen entre los comunicadores indígenas del estado de Oaxaca y los agentes del Estado en el marco de la promulgación de la Ley Federal de Telecomunicaciones y Radiodifusión en México. Pensar estas relaciones desde la hegemonía y la contrahegemonía me permitió observar las maneras en que los actores envueltos negocian, resisten, entran en conflicto, buscan soluciones y generan tensiones por diversas causas. He llamado de "desentendimientos epistémicos" a todos aquellos momentos en que las visiones de mundo de los actores involucrados permean los resultados de sus encuentros, generando, en la mayoría de las ocasiones, tensiones y conflictos. Los "desentendimientos epistémicos", pensados como fronteras de la propia episteme de los actores, dentro de un battlefield of knowledge (Long & Liu, 2009), son una contribución para comprender mejor las relaciones entre Estado y pueblos indígenas.

Palabras Claves: fronteras epistémicas, relaciones Estado pueblos indígenas, comunicación indígena

Nussbaum-Barberena, Laura (Bennington College) **Panel 1**

Promotoras en zonas fronterizas: puntos de vista del margen en el centro

La presentación examina las experiencias de un grupo de mujeres migrantes nicaragüenses en Costa Rica quienes provienen de los márgenes pero cultivan los conocimientos, habilidades y relaciones que les permitan actuar como líderes en movimientos nacionales. Son marginalizadas tanto geográficamente como socio-económicamente, debido a su residencia en la zona fronteriza y por ser migrante nicaragüense, representando la contraparte del imaginario nacional. Sin embargo, los cambios y las crisis en la región centroamericana han hecho que la zona fronteriza y sus habitantes simultáneamente y abruptamente pasaran a ocupar un lugar central en la política de la región, mientras diferentes grupos de migrantes, buscando asilo, cruzan la zona, dirigidos tanto hacia el norte como el sur. Miembros del grupo han liderado esfuerzos para albergar y atender a los migrantes, además de aconsejarles en cuanto a sus derechos en el país, durante sus estadías en la zona fronteriza. Exploro la manera en que las mujeres interpretan este doble cambio, de margen a centro: como líderes en el esfuerzo de apoyar migrantes aunque ellos mismas no tengan vías para regularizar su estatus migratorio y como residentes de la zona fronteriza facilitando la entrada al centro del país aunque ellas mismas no tengan lugar ahí.

Palabras Claves: migrantes, frontera

Pérez, Justin (University of California, Irvine) **Panel 3**

Queer Postmemory: Accounts of Political Violence among the LGBT 'Generation After' in Peru

This paper advances research on the intersections of truth, rights, and violence in Latin America by focusing on how sexuality can be a site for the everyday production of truths about the past. Gay and transgender people in the Amazonian city of Tarapoto, Peru responded to claims that their community was subject to systematic homophobic violence during the internal armed conflict in a way that was unexpected by the national LGBT and human rights movements. Rather, they challenged the testimonies collected by the Peru's Truth and Reconciliation Commission that evidenced violence towards gay and transgender victims during the conflict in Tarapoto. I contextualize their accounts within an erotic economy centered on "peches," or small gifts transacted for the company and intimacy of heterosexual men. While some characterized such transactions as illegitimate or inauthentic, gay and transgender people collectively described "peche" transactions as a way to attain a privileged social position to know about the past. Focusing on the "erotic equation of truth," or how gay and transgender people understood these transactions and the social relationships they created during the period of violence, I argue, helps conceptualize the intersections of human rights discourse, sexual subjectivity, and the contemporary politics of truth in Latin America.

Palabras Claves: Truth, Violence, Human Rights, LGBT, Peru

Pérez, Ramona L. (San Diego State University) Panel 8

Consuming Culture, Devouring People: Tourism and the haute cuisine of Oaxaca

Tourism is usually discussed within a frame of exotification of the Other. In this paper, I offer an alternative way of viewing the commodification and consumption of the Other through the lens of dehumanization. I focus on Oaxaca, where tourists seek novel artifacts and experiences through indigenous folk art, preContact life as depicted through archaeological sites and images of people 'frozen in time', and now the rich and diverse cuisine of the region. The continued migration over the last few decades of Oaxaqueños into the US, however, disrupts this frozen state, disturbing the boundaries between contemporary realities and the imagined past. The current enthusiasm over Oaxaca's rich and diverse cuisine has elevated its status globally, making it a primary destination for amateur and professional chefs who seek an 'authentic' experience that is then repackaged for consumers in the US through elaborate images of ingredients and ancient kitchen tools. These images erase the actual Oaxacan cocinera and the environments within which the cuisine is produced and consumed. I argue that the erasure of the association between Oaxaqueños in the US and the Oaxacan commodities that the US consumes results in the dehumanization of Oaxaqueños and a justified dismissal of their rights as people.

Palabras Claves: Tourism, Mexico, Dehumanization, Cuisine, Migration

Pérez, Ricardo (Eastern Connecticut State University) Panel 9

Authentic Cuba?: The Making of Cultural Authenticity in Artificial Touristic Places

This presentation examines a case study of international tourism development in Cayo Santa María, one of the largest keys within Jardines del Rey, an 'emerging tourist area' in the northcentral coast of Cuba. Using data from my ongoing research project, I discuss the creation of Pueblo La Estrella as an attempt to recreate a 'typical Cuban village' with its own town hall, plaza, church, and amenities such as stores, bars, and restaurants. In La Estrella, the Cuban government reproduces the architectural style and urban layout of the town of Remedios, which is one of the seven original villages founded by the Spanish conquistadores during the 16th century. Like the other keys in Jardines del Rey where international tourism development is currently promoted, Cayo Santa María has never been inhabited. Clearly, La Estrella is an attraction for tourist leisure and consumption aimed to package an official version of 'authentic' Cuban culture. It is located nearby a tourist resort operated by the Spanish hotel company Barceló in a joint venture with the Cuban government that is representative of the Cuban model of tourism development since the 1990s. Theoretically, La Estrella can be understood as the making of "artificial authenticity" in touristic places.

Palabras Claves: Jardines del Rey, Cayo Santa María, tourism, authenticity

Rollins Castillo, Luisa J. (University of Illinois at Chicago) Panel 9

Guardians, Brokers, and Smugglers: Negotiating Place and Meaning in the Dominican Frontier

In this paper, I examine the ways in which various actors inhabiting a frontier zone near the Dominican-Haitian border negotiate their position within local politics and in relation to the nation-state. While Dominican farmers accused of illegally occupying national park land contest their experienced marginality within the body politic by calling attention to their historical position as "guardians of the frontier," interurban transit workers act as smugglers for assumed Haitian citizens making their way inland from the frontier zone. Still others are able to use their specialized knowledge to act as brokers between the margin, rendered as a place of vulnerability within the national imaginary, and the center. These practices underscore the dynamic processes and the complex social, economic, and environmental relations that make and unmake this border region.

Palabras Claves: Frontier, Environment, Migration, Caribbean

Routon, Erin (Cornell University) Panel 10

Split: U.S. 'Family' Detention and Legal Humanitarianism

This paper explores the current phenomenon of "family detention" practices in the United States through the lens of the voluntary aid workers who provide pro bono legal services to the detainees. Presently, there are three facilities so-designated as "family" facilities, wherein only asylum-seeking mothers and children are held as they are processed through the initial stages of asylum proceedings. At each facility, separate though deeply inter-connected organizations arrive daily to offer numerous forms of support for these detainees as they traverse a complex and often torturous legal process. One of these forms of support is through acts of family reunification. As family units become divided upon entry at the Southern border, with mothers and children being detained separately from other family members with whom they arrived, these voluntary aid workers serve to bridge that ambiguous gap. As these mothers are often unaware of the places to which their husbands, siblings, parents, or adult children are sent upon forced separation at the border, volunteers at these facilities play a critical role in reuniting family members. This paper ethnographically examines the multifaceted ways in which these volunteers, drawn to serve families split upon crossing the border, endeavor to controvert such practices.

Palabras Claves: Immigrant Detention, Family Reunification, Aid Work

Ruiz Cortés, Yesenia (Graduate Center - City University of New York) Panel 1

De pobres campesinos a reyes de la tortilla: Elites migrantes mexicanas

This paper analyzes an emerging transnational Mexican migrant elite--a new social and economic group that has emerged not from established elites or from privileged backgrounds but from poor campesino families. The majority of these (male) entrepreneur-migrants entered the United States without documents and worked in unskilled jobs for extended periods. Eventually, they began to establish their own businesses in the states of New York and New Jersey and within a twenty-year period have accumulated unprecedented amounts of wealth. Successful in both the US and Mexico, these entrepreneurs are distinct from other transnational migrant groups. They have constructed transnational forms of class mobility, citizenship, as well as innovative socio-economic, political and solidarity networks shaped by neoliberalism. The paper seeks to examine the ways in which these transnational entrepreneurs became part of such recent emerging elite in both the US and Mexico. Furthermore, these entrepreneur-migrants have established political relations with local politicians in both sides of the border. In recent years, members of this entrepreneur group have supported former governors (and current), senators and politicians throughout their campaigns in Mexico and in New York. These entrepreneur migrants have gone from being an undocumented worker to becoming "Tortilla Kings," or millionaire importers of Mexican goods.

Palabras Claves: migration, elites, class, entrepreneur-migrant

Schwartz, Steven (University of Chicago) **Panel 7**

Borders of Deception: Extractive Spectacles and the Paradox of Regulation in Colombia's Frontier

Against the idea that global flows are creating a borderless, de-territorialized, and post-national world, the Global South has seen a “proliferation of borders” that has given rise to new modes of resource extraction and capital accumulation (Mezzadra and Neilson, 2013). Drawing on ethnographic work, this paper examines the smuggling economy of gasoline across the Guajira - a politically disputed, oil-rich, and severely impoverished area located on Venezuela's frontier. The illicit, cross-border trade, which is largely controlled by indigenous groups, functions by extracting subsidized gasoline from local service stations in Venezuela and selling it on the Colombian black market. Instead of fashioning themselves as outlaws, I describe how indigenous leaders legitimize this trade by pointing to the failures of corporate development, state intervention, and citizenship rights in the region. Far from their being the boundary of regulatory authority and accumulation, I argue that the politics of these borderlands is at once enabling more intensive and violent forms of oil extraction and circulation, while creating new possibilities for political mobilization and development “from below” for indigenous actors.

Palabras Claves: Extraction, Illicit Economies, Oil, Venezuela

Taylor, Sarah, y Alejandro Cabrera Valenzuela (California State University, Dominguez Hills) **Panel 10**

Veinte años del PROCEDE: Zonas fronterizas de la milpa en dos ejidos de Yucatán

Las fronteras designan espacios, sin embargo, la palabra evoca solamente los límites de nivel-macro para definir el estado-nación. Esta investigación nos atrae en las micro-zonas fronterizas creadas por el Programa de Certificación de Derechos Ejidales y Titulación de Solares (PROCEDE) en los ejidos de México. En 1996, el ejido de X'Kumil fue la primera en el estado de Yucatán que entró en el PROCEDE. Algunos asumieron que esa parcelación fragmentaría el bosque. Otros estaban preocupados que la división de las tierras comunales exacerbaría desavenencias entre familias. Usando métodos etnográficos y etnohistóricos, comparamos X'Kumil y un ejido del tamaño similar que seguía siendo uso-común. Encontramos que supuestos sobre la parcelación obstaculizan nuestra comprensión de los motivos culturales de las decisiones sobre el uso de tierra. Repitió en la escala-pequeña de las parcelas es la lógica que históricamente seguida para el ciclo agrícola en los primeros años del ejido, que incluye más monte alto y resulta en menos conflictos por los recursos naturales. Al mismo tiempo, parcelación privilegia el estatus del ejidatario, dejando pocas opciones para las jóvenes en la comunidad. Esta iluminación del PROCEDE después de 20 años nos ayuda a entender cómo influyó la vida cotidiana dentro de estas comunidades.

Palabras Claves: Agrarian reform, Indigenous communities, natural resource management, ethnography, Yucatan

Unigarro Caguasango, Daniel E. (Universidad de La Salle, Colombia) **Panel 4**

Vida cotidiana entre Brasil, Colombia y Perú: cruces permanentes en la Amazonia

La vida cotidiana de los habitantes de la triple frontera amazónica entre Brasil, Colombia y Perú transcurre en un constante cruce de fronteras por cuenta de la inexistencia de barreras físicas determinantes, puesto que el río Amazonas funciona como un verdadero puente que articula, conecta y une a las poblaciones de los tres países, incluida la etnia Ticuna. Además, Leticia y Tabatinga, ciudades colombiana y brasileña, respectivamente, crecieron hacia el límite político y configuran una conurbación cuyo eje es la misma avenida. Estos cruces promueven el intercambio comercial en el espacio fronterizo, dado que no solo ambas ciudades se abastecen mutuamente, sino también las islas de la ribera peruana: Santa Rosa y Rondiña.

Sin embargo, la dinámica económica es tan solo un aspecto compartido si se consideran los gustos musicales, gastronómicos y, en especial, que las dos lenguas: español y portugués, son habladas indistintamente por la mayoría, lo que ha generado un gran encuentro sociocultural manifiesto en el conocimiento y uso de los diferentes repertorios culturales de los tres países y hasta la conformación de familias transnacionales. Estas prácticas dan cuenta de un espacio fronterizo construido en la cotidianidad que trasciende los límites nacionales y debe ser comprendido.

Palabras Claves: Amazonia, frontera, vida cotidiana, asimilación cultural

Wilkinson, Annie (University of California, Irvine) **Panel 3**

Deconstructing the "LGBT Backlash" in Latin America: A Preliminary Analysis of Gender Ideology from Colombia to Mexico

In September of 2016, tens of thousands of people marched against President Peña Nieto's proposal to federally legalize of same sex marriage in Mexico City—80,000 by some accounts. Soon after, Colombians surprised the world by narrowly defeating an historical peace deal in a national referendum following weeks of heated and divisive campaigning. In this paper, I aim to demonstrate how "gender ideology"—a new, transnationally circulating concept—connects these two seemingly disparate events through the workings of an emergent regional and global pro-family movement. "Gender ideology" signals the rejection of the idea of the social construction of gender, is constructed as a perversion of human rights, and has been flagged as part of a Latin American "anti-LGBT backlash" against the region's so-called Rainbow Tide of the past decade. It has also come to serve as a focal point for local, regional, and transnational organizing in "defense of the family". In this paper, I begin the process of unraveling the transnational discursive deployment of gender ideology—looking specifically at Mexico and Colombia—to analyze the emergent formation that is coalescing around this new concept.

Palabras Claves: gender ideology; family values; Colombia; Mexico; transnational circulation

Young, Michael (University of South Carolina) **Panel 7**

Undertaking: Collective action and (il)legal oil exploration in a Guatemalan conservation zone

Recently, petroleum companies have been offering incentives to Q'eqchi' communities in Guatemala's Izabal municipality of Livingston in order to explore on their land. Meanwhile, the Catholic Church, which has a long history of organizing Guatemalan communities, has strengthened the ways communities in the region assemble and currently advocates against oil interests. Building on an existing network of 26 communities, a sector system with detailed meeting schedules has been constructed by local clergy and community leaders. These sector meetings facilitate social issues to be discussed in addition to scripture. Over the last 20 years this network has successfully organized and pressured the state to provide: electricity, water projects, and a road. Oil companies currently boast about school supplies they donate to rural communities which typically take the form of dilapidated desks with their logos freshly painted on them. This paper applies a performative analysis concerning knowledge production and narrative formation which influence the ways in which individuals and communities form constellations with a multitude of actors within their region. While highlighting these alignments and tensions this research also peels back layers of neoliberal strategies to expose core motivations behind "aid" provided by the state and multinational corporations.

Palabras Claves: Guatemala, Petroleum, Q'eqchi' Maya, Catholic Church

