



Reconstrucciones: Renovaciones materiales, políticas y teóricas

6TH SPRING CONFERENCE

11 - 13 abril 2019

Centro Cultural de España (Sede)
No. 2, Calle Arzobispo Meriño
Santo Domingo, República Dominicana

Jueves, 11 de abril 2019

- 8:00 Registración, Centro Cultural de España
- 8:30 Bienvenida y palabras de apertura, presidenta Ronda Brulotte
- 9:00-10:30 **Panel 1: Energy and Environment**
 Moderadora de Mesa: Luisa J. Rollins Castillo
- 9:00 Caitlyn Knecht Dye, University of Illinois at Chicago
The Water Factory: Conservation, Hydropower and Nostalgia in "Postneoliberal" Bolivia
- 9:15 Steven Schwartz, University of Chicago
Aeolian Reconstructions: Wind Energy and Post-Extractive Futures in the Colombian Guajira
- 9:30 Luisa J. Rollins Castillo, University of Illinois at Chicago
Becoming Green, Becoming Modern? Gender, Labor, and Environment in the Dominican Southwest
- 9:45 Lisa Breglia, George Mason University
Reconstructing Mexico's Oil Industry: Neoextractivism in a Postpeak Landscape
- 10:00 Discusión
- 10:30-11:00 **Descanso**
- 11:00-12:30 **Panel 2: Democracy and Political Culture**
 Moderador de Mesa: Joseph Feldman
- 11:00 Jennifer Burrell, University at Albany SUNY
The Social Life of Corruption: Grassroots Democracy and Anti-Corruption in Guatemala

- 11:15 Ellen Moodie, University of Illinois at Urbana-Champaign
The Future in Question: Elections as Reconstruction in El Salvador
- 11:30 Mariela Sánchez-Belmont, University of Manchester
Chairos contra fifis: la consulta popular y los espectros políticos en México
- 11:45 Laurie Medina, Michigan State University
Culture, Indigenous Rights, and the Reconstruction of Sovereignty in Latin America: Renovations in Theory and Practice
- 12:00 Discusión
- 12:30-2:00 Almuerzo (SLACA Board Business Lunch)**
- 2:00-3:30 Panel 3: Indigeneity**
Moderador de Mesa: Joseph Feldman
- 2:00 Ashley Kistler, Rollins College
Herbalife or Hierbalife: Maya Resurgence, Identity, and Multi-level Marketing in San Juan Chamelco, Guatemala
- 2:15 Amir Mohamed, Cornell University
“Indios del Futuro”: Grafiteros guatemaltecos y la reconstitución de la cultura juvenil indígena a través del arte callejero
- 2:30 Noe Lopez, University of Texas at Austin
Anthropology and the Erotics of Possession
- 2:45 Discusión
- 3:30-4:00 Descanso**
- 4:00-5:30 Panel 4: Archaeology, material culture, and heritage politics**
Moderador de Mesa: Quetzil Castaneda
- 4:00 Quetzil Castaneda, OSEA
The Reconstruction of Chichen Itza: Problems, Politics, Perspectives
- 4:15 Victor Miguel Castillo de Macedo, UFRJ-Museu Nacional
Velas e velones: sobre estética y materialidad entre Catolicismo y Vodú en República Dominicana
- 4:30 Pauline M. Kulstad-González, Leiden University
Before the Castas: Classification of Peoples in Colonial Hispaniola in the First Half of the 16th Century- the Case of La Vega Vieja (1495-1564)
- 4:45 John Collins, Queens College and CUNY Graduate Center
Emerging from Ruins: Ghosts, Skeletons and Saints in the Making of Salvador, Bahia’s “Cradle of Brazil”
- 5:00 Discusión

5:45-7:00 Poster Session/Opening Reception

Posters Presented:

Barr, Susannah (Florida International University)

Victors, Victims, and Vectors: Reconstructing the Literature around Ambulatory Vendors in Latin America and the Caribbean

Dennis, Taegan (Florida State University)

Partible Citizenship: Discourses of Transnational Identity in Deported Communities

Feldman, Joseph (Pontificia Universidad Católica de Chile)

Reconstructed Memories: Comparing Victim-Survivor and Military Encounters with a National Museum Project in Peru

Knopf, Maren (University of Regina)

Dreaded Identity: The Reconstruction of Black Hair

Kos-Stanisc, Lidija, and Viktorija Car (University of Zagreb)

Identidades nacionales y regionales de América Latina: Branding Brasil y Diplomacia de poder suave

Little, Walter (University at Albany SUNY)

La economía de la diversidad: respuestas colectivas al desastre en Guatemala

Sandoval-Cervantes, Iván (University of Nevada, Las Vegas)

¿Es el movimiento animalista un movimiento social?: Animalistas en Ciudad Juárez

Vallee, Benoit (University at Albany SUNY)

Cadenuses: Reconstruyendo las fronteras de la dominicanidad

Viernes, 12 de abril de 2019

8:00-9:30 Panel 5: Violence and Reconstruction I

Moderador de Mesa: Iván Sandoval-Cervantes

8:00 Rebecca Irons, University College London

De "terroristas" a "incas": La reconstrucción de la identidad de una provincia rural en el sur de los andes peruanos

8:15 Felipe Fernández Lozano, Freie Universität Berlin

Ruinas, aspiraciones y (re)construcciones en el Pacífico colombiano

8:30 Daniel Esteban Unigarro Caguasango, Universidad de La Salle

La reconstrucción del territorio veredal: posibilidades para la convivencia en paz de la Amazonia guaviareense

8:45 Discusión

9:30-10:00 Descanso

10:00-11:30 Panel 6: Violence and Reconstruction II

Moderador de Mesa: Iván Sandoval-Cervantes

10:00 Jennifer Ashley, George Mason University

- "Volver a pasar por el corazón": Remapping the Chilean Political Landscape*
- 10:15 Marlon E. Carranza, University of Leipzig
Reconstructing Social Criticism
- 10:30 Agnes Mondragon, University of Chicago
Reconstructing Truths and Mediating Criminalities in Mexico's "Drug War"
- 10:45 Discusión
- 11:30-1:00 Almuerzo**
- 1:00-2:30 Panel 7: Gender, Sexuality, and Race in Hispaniola**
Moderador de Mesa: Walter Little
- 1:00 Mario LaMothe, University of Illinois at Chicago
Witnessing Queer Flights: Josué Azor's "Dedouble" Images and Anti-Homosexual Unrest in Haiti
- 1:15 Kyrstin Mallon Andrews, University of California, Irvine
Tígueres at Sea: Reconstructing Gender Identities in Changing Ocean Ecosystems
- 1:30 Kimberly Eison Simmons, University of South Carolina
Embracing Curls and the Paján: Afro-Dominicanness and the Reconstruction of Racial Identity through Hair
- 1:45 Tess Kulstad Gonzalez y Zoe Grubbs, Grinnell College
La República Dominicana y Haití en la antropología estadounidense y europea: Un análisis bibliométrico y de contenido de metadatos de publicaciones antropológicas
- 2:00 Discusión
- 2:30-4:00 Panel 8: Ethnicity and Belonging**
Moderador de Mesa: Ricardo Pérez
- 2:30 Meztli Yoalli Rodriguez Aguilera, University of Texas at Austin
Necromestizaje, lucha por la vida de mujeres racializadas en la costa de Oaxaca
- 2:45 Simon Frey, Université Paris Diderot
"Islam a Yaad Ting": Ethnicity and the Formation of a Jamaican Ummah
- 3:00 Eric Macias, University at Albany SUNY
Navigating Borders of Citizenship: Undocumented (and Afraid), Drop-out, and Serving Their Community
- 3:15 Miari Stephens, Harvard University
Black Aesthetics and Puerto Rican Cultural Citizenship
- 3:30 Discusión

- 4:00-4:30 **Descanso**
- 4:30-6:00 **Michael Kearney Lecture**
 Yarimar Bonilla, Rutgers University
The Coloniality of Disaster: Race, Empire, and Emergency in Puerto Rico, USA
- 6:00 **Presentación en vivo—Por determinar**

Sábado, 13 de abril de 2019

- 8:00-9:30 **Panel 9: Food**
Moderadora de Mesa: Clare Sammells
- 8:00 Alexandra Villegas, University of New Mexico
Transnational Quelites: Traditional Mexican Foodways as Resistance
- 8:15 Clare Sammells, Bucknell University
Gastro-politics of Touristic and Elite Dining in La Paz, Bolivia
- 8:30 Antje Baecker, University of Leipzig
Tasting as Agent: Why Noodles Are Mothers Love in the Andes
- 8:45 Pilar Rau, Rutgers University
Feasting and Fasting: Reciprocity, Food, and Sacrifice in Andean Peru
- 9:00 Discusión
- 9:30-10:00 **Descanso**
- 10:00-11:30 **Panel 10: Health and Infrastructure**
Moderadora de Mesa: Martha Rees
- 10:00 Alicia Sliwinski, Wilfrid Laurier University
Earth, Wind, and Fire: El Matthew in Baracoa, Cuba
- 10:15 Brandon Morande, Bowdoin College
Salud callejera: Reconstruyendo cuidado en los márgenes del neoliberalismo; Redes de cuidado de la sociedad civil para personas en situación de calle en la Ciudad de Buenos Aires
- 10:30 Martha Rees, Agnes Scott College
Parteras 'tradicionales', técnicas, enfermeras y médicos en la atención al parto en el sistema público de salud en México
- 10:45 Discusión
- 11:15-12:45 **Discusión, Reconstrucciones: Renovaciones materiales, políticas y teóricas**
- 12:45 **Clausura: Whiteford Prize**

Resúmenes / Abstracts

Ashley, Jennifer (George Mason University) **Panel 6**

"Volver a pasar por el corazón": Remapping the Chilean Political Landscape

In August of 2018, Chilean president Sebastián Piñera named Mauricio Rojas Minister of Culture. A few days later, however, Rojas resigned after facing severe criticism for comments that he had made in 2015 regarding the country's Museo de la Memoria. In a book of interviews with Chile's current foreign minister, Rojas had argued that the museum was "a montage" that "impeded the visitor from reasoning" and that it was a "manipulation of history." In protest, thousands filled the museum's grounds for an act that they linked to the slogan, "Volver a pasar por el corazón." In the days that followed, political actors of not only the left, but also the new center-right spoke out in defense of the museum. In this paper, I examine the controversy over the museum as a critical event in understanding contemporary shifts in Chile's political landscape. Occurring shortly before the country celebrated the 30th anniversary of the plebiscite that led to the end of the dictatorship, this event offered an instance for the country to reflect on how they wanted to remember the past and the foundations on which they wished to construct their future.

Palabras clave: Chile, democracy, memory, political culture

Barr, Susannah (Florida International University) **Poster Session**

Victors, Victims, and Vectors: Reconstructing the Literature around Ambulatory Vendors in Latin America and the Caribbean

Crossing disciplinary boundaries, this literature review examines the perspectives used to discuss ambulatory vendors in Latin America and the Caribbean. A systematic search of three databases (AGRICOLA, SciELO, and AnthroSource 2.0) produced thirty-eight articles in English and Spanish spanning the fields of microbiology, public health, economics, and anthropology. Analysis of these articles revealed that ambulatory vendors are constructed from three general points of view within their status as economic actors. To some, they are victors using agency to innovate and resist within the social structures that seek to regulate them; to others they are victims of those social structures, powerless by-products of neoliberal policy and poor working conditions; still others conflate the vendors and their products as vectors, agents of disease and social disorder. Underlying these three perspectives is a flawed conception of ambulatory vendors as a homogenous group of exclusively urban informal economic actors whose ambulatory nature is a modern adaptation to the political economy of public spaces. As a point of comparison, I present a brief case study from my own research on ambulatory vendors in a rural area of the Dominican Republic.

Palabras clave: ambulatory vendors, informal economy, public spaces, Latin America, Dominican Republic

Baecker, Antje (University of Leipzig) **Panel 9**

Tasting as Agent: Why Noodles Are Mothers Love in the Andes

The growing use of foreign foodstuffs like noodles in the Andes demonstrates that there is an ontological feel to some foods, making people accept them as if they were local. In Coporaque, a rural community located in the southern Andes of Peru, many inhabitants consider subsistence produced agricultural products like corn and barley as the ultimate source for the constitution of the Andean body and thus of health and identity. In contrast, purchased products of non-local origin, most of them industrially produced, are classified as alien and responsible for causing weakness, or even sickness. However, the practical application of this dichotomy presents a puzzle. This presentation highlights the agency of tasting that plays havoc with strict cultural Classification. Through the analysis of the sensual aspects of food substances which unfold in cultural appropriation this paper argues, that the shaping of the value hierarchy and taste judgment can be understood as manipulation of somatic experiences. Home noodle dishes form 'sensorial interfaces,' becoming representatives of a new taste-scape that allows people of the Andes living dislocation, to feel at home in the local and non-local world.

Palabras clave: food, tasting, Andes, somatic experiences, relatedness

Breglia, Lisa (George Mason University) **Panel 1**

Reconstructing Mexico's Oil Industry: Neoextractivism in a Postpeak Landscape

Unsuccessfully dealing with the twin declines of Gulf fisheries and crude oil production in Gulf waters, fisherfolk in marginalized coastal Campeche communities on Mexico's Yucatán Peninsula are eagerly yet warily listening to the discourse of "reconstruction" and "renewal" emanating from Mexico's invigorated political centers. The promise of newly elected president Lopez Obrader is to revive the economically devastated region by shoring up and relocating the parastatal Pemex oil company to the region, and plans for a refinery wait in the wings. Barely out of the gates, like other neoextractivists across Latin America, AMLO's administration's "rescue and reconstruction" oil policy is at once neoliberal, nationalist, and developmental. Perhaps a far cry from what critics and reformers, who put environmental protection and oil nationalism at the top of their agenda, would have championed, it's the only option that seems possible given Mexico's realities. Or is it? This paper assesses Mexico's turn to neoextractivism in the current political climate as the country approaches a "rescue and reconstruction" oil policy, specifically as it plays out on the Gulf coast of Campeche.

Palabras clave: Mexico, oil, reconstruction

Burrell, Jennifer (University at Albany SUNY) **Panel 2**

The Social Life of Corruption: Grassroots Democracy and Anti-Corruption in Guatemala

This paper explores the social life of corruption and anti-corruption activism in northwestern Guatemala.

Palabras clave: corruption, anticorruption, grassroots social movements

Carranza, Marlon E. (University of Leipzig) **Panel 6**

Structural violence or the “social machinery of oppression” has been constantly used by human rights activists in Honduras to describe the social roots of poverty and violence in the everyday life of the population. However, as Akhil Gupta in his book *Red Tape* (2012) recognizes, the concept “structural violence” is “both necessary and problematic as an analytic category.” This paper dwells on how localized narratives of structural violence contributes indirectly to the legitimization of the everyday practice of homicide by non-state actors. As any other globally promoted concept, the structural violence narrative could be appropriated under the risk of producing a series of constraints to imagine creative forms for transformation in society. I discuss these ideas based on my ethnographic fieldwork when studying high rates of homicide in Honduras in the year 2015. I consider if the version of structural violence approach that promotes the idea that the state is an absolute failure has the effect of reducing the possibilities of action from particular actors when confronted with life-and-death threats. Then, what forms of appropriation are required to allow the notion of structural violence a full display of practical orientation for people living with a series of life-threats in their everyday life?

Palabras clave: Honduras, structural violence, failed states

Castaneda, Quetzil (OSEA) Panel 4

The Reconstruction of Chichen Itza: Problems, Politics, Perspectives

In this paper I provide an historical perspective on the question of "the reconstruction of Chichen Itza". Understanding the site as a palimpsest and heterotopia of archeology, tourism, nationalist imaginaries, romanticist fantasies, discourses of Noble Savagery, practices of spiritualist longing, I track the history of these multiple intersecting and crisscrossing constructions and reconstructions of Chichen. My goal is to get to an understanding of local experiential meanings of this heteroglossic place.

Palabras clave: historical ethnography, politics of archaeology, tourism, heritage

Castillo de Macedo, Víctor Miguel (UFRJ-Museu Nacional) Panel 4

Velas e Velones: sobre estética y materialidad entre Catolicismo y Vodú en República Dominicana

Este paper es un estudio inicial sobre las múltiples agencias que los objetos y los seres no-humanos contienen en las fiestas de religiosidad popular en República Dominicana. Se toman como referencial embates que acontecieron durante el trabajo de campo a partir y en la Fiesta de San Miguel, alrededor de las velas y de los velones (velas grandes) que diferencian por color y tamaño. La controversia que sirve de punto de partida para esa breve reflexión es el enunciado que opone catolicismo y vodú – de eso deriva el argumento de que objetos, formas y colores circulan, movilizan y articulan, sentidos y valores que hacen más compleja tal oposición. Para calificar la intensidad y evidenciar de que manera diferentes historicidades se expresan en esa contienda, busco presentar la duración temporaria de esta fricción en su modulación de otras épocas y registros. El objetivo es demostrar de que manera elementos sensibles y estéticos alimentan una contigüidad entre los polos de esa antinomia, que resultan por fortalecer San

Miguel como santo y misterio, en la comprensión dominicana. De esta forma, elementos materiales hacen lo religioso desbordar su significado para otras dimensiones y son también ellos propios atravesados por distintas coexistencias y temporalidades.

Palabras clave: Vodú Dominicano, Catolicismo popular, agencias materiales, fiestas religiosas

Collins, John (Queens College and CUNY Graduate Center) **Panel 4**

Emerging from Ruins: Ghosts, Skeletons and Saints in the Making of Salvador, Bahia's "Cradle of Brazil"

This paper is directed at ongoing reconceptualization of the idiom of history and notions of progress, or key vehicles for reconfiguring Latin American presents and futures. It rests on citizens' and state representatives' claims about not-quite-human figures that both appear in and disappear into walls and homes in the Pelourinho Historical Center of Salvador, Brazil, a UNESCO Heritage site put together out of the ruins of Portugal's colonial South Atlantic capital. By focusing on how three rather different types of mediating figure emerge and generate political effects across the 1991-2010 refurbishing of this neighborhood that has long been central to accounts of African participation in the Brazilian nation, I seek to understand the epistemological and ontological bases of histories put together at a neoliberal moment of ostensible national "restoration." This approach moves away from history as a narrative of events and personages, emphasizing instead the mediating, sensory, forms around which accounts of destruction, redemption, and reconstruction take form and gain power. This helps to resituate history as a contradictory, lived, and complexly negotiated condition—rather than an account of what has happened—whose form and nature do much to establish the conditions for, and imagination of, sovereignty in Latin America.

Palabras clave: memory, reconstruction, Brazil, narrative, neoliberalism

Dennis, Taegan (Florida State University) **Poster Session**

Partible Citizenship: Discourses of Transnational Identity in Deported Communities

US military veterans deported to their country of origin in Mexico argue that since they have served in the country's military they have proven their right to citizenship and its state benefits, especially the ability to live permanently on the northern side of the US-Mexico border. In comparison, nonveteran deportees believe that they have a claim to residence because of the years spent in the US and the family ties developed there. Using interviews from both deported veterans and deported nonveterans living in Tijuana, Mexico, this project explores how deportees argue for their "repatriation" to be reunited with their family in the US, destabilizing US assumptions of citizenship as legal monolith. Paralleling Marilyn Strathern's (1988) concept of partible personhood in Melanesian gift exchanges, deportees attempt to reproduce the citizen/state transaction with the US to build relations in order to secure their return, refashioning reciprocal exchanges as moral debts between states and citizens. Deported veterans' ability to organize transnationally and alter US law—all the while formally excluded from its democracy—demonstrates a transnational, partible citizenship that circulates via US militarism and excludes other members of Mexico's repatriated people.

Palabras clave: citizenship, deportation, migration, US-Mexico

Feldman, Joseph (Pontificia Universidad Católica de Chile) **Poster Session**

Reconstructed Memories: Comparing Victim-Survivor and Military Encounters with a National Museum Project in Peru

This poster examines interactions between the Place of Memory, Tolerance, and Social Inclusion and two key sectors: victim-survivors and armed state actors. Honoring the victims of Peru's internal armed conflict (1980-2000) was initially the *raison d'être* of the Lima-based museum project. Over the course of the project's history, however, the participation of the Peruvian armed forces came to represent a critical feature of the institution's efforts to distance itself from the legacy of the Truth and Reconciliation Commission (2001-2003). The experiential authenticity of war victims and members of the armed forces legitimated these groups' participation in discussions about the national memorial museum, yet exchanges involving these communities were marked by considerable anxiety and distrust. Both victims and military officials negotiated memory discourses that tended to position their accounts as subjective, self-serving, or otherwise less-than-historical. A crucial difference between these groups' encounters with the Place of Memory project related to the way in which military participation in a human rights-oriented museum could evoke the fantasy of a truly renovated post-conflict state. Interactions with victim-survivors, on the other hand, often raised concerns about the memorialization initiative being little more than a "repetition" of the country's truth commission.

Palabras clave: Peru, memorialization, transitional justice, human rights, the nation-state

Fernández Lozano, Felipe (Freie Universität Berlin) **Panel 5**

Ruinas, aspiraciones y (re)construcciones en el Pacífico colombiano

Tomando como ejemplo la comunidad de Sabaletas (municipio de Buenaventura), esta ponencia tiene como objeto analizar el fenómeno de las reconstrucciones (afectivas, materiales y políticas) en el devastado paisaje del Pacífico colombiano. A partir de los años noventa, dos fenómenos concretos ocasionaron trágicos y abruptos cambios en la cotidianidad de los sujetos en la región del Pacífico: el conflicto armado interno y las catástrofes naturales. Cientos de masacres, desplazamientos, plagas y contaminaciones ambientales marcaron un quiebre en la economía local y las relaciones sociales. El proceso de reconstrucción empezó inmediatamente: se formaron diversos movimientos políticos de base para la protección del medio ambiente, la generación de alternativas para la economía local, y un extenso trabajo de memoria histórica. También, muchos sujetos empezaron proyectos para la construcción de vivienda, la obtención de becas y la creación de pequeños proyectos productivos.

Basado en un amplio material etnográfico recogido entre 2016 y 2018, esta ponencia se propone analizar los mecanismos de proyección y reconstrucción - individuales y colectivos - en la comunidad de Sabaletas, haciendo énfasis en las aspiraciones de los sujetos a "un futuro mejor": ¿cómo funcionan las aspiraciones, en medio de las ruinas, en cuanto vehículo de reconstrucción?

¿cómo se configuran la composición espacial y afectiva a través de las aspiraciones para la reconstrucción de las vidas y el territorio?

Palabras clave: Colombia, reconstrucción

Frey, Simon (Université Paris Diderot) **Panel 8**

'Islam a Yaad Ting'. Ethnicity and the formation of a Jamaican Ummah

In Jamaica, Islam was first institutionalized by Indian Jamaicans in the 1950s. The 1960s saw an increasing number of African Jamaicans returning from the USA convert to the Nation of Islam. In 1982 the umbrella organization of the Muslim community in Jamaica was established, bringing together Muslims from various ethnic backgrounds and social classes.

I first investigate the history of a so-called Indian Jamaican 'cultural Islam'. Secondly, I address the establishment of the Nation of Islam in Jamaica in which the role of Prince Buster was pivotal. Based on an ongoing fieldwork including testimonies of early figures I analyze interactions between both movements. Thirdly, I examine how efforts were made to merge both movements to constitute a unified Muslim community (Ummah) overcoming ethnic boundaries. In this process the local community redefines itself through a universalist global narrative. At the same time efforts are made to place Islam at the core of Jamaican and regional history. Indeed, by 're-telling' local historical narratives as a rich Muslim heritage the community memorializes Islam as a typical 'Yaad ting' (an endogenous religion). Reconstructing a national and a regional identity by intertwining local and global becomes central in the search of the Jamaican Muslim community.

Palabras clave: memory, local, global, Islam, Jamaica

Irons, Rebecca (University College London) **Panel 5**

De "terroristas" a "incas": La reconstrucción de la identidad de una provincia rural en el sur de los andes peruanos

En un intento por reconstruir una identidad que descarta el pasado violento del "Sendero-Luminoso", una provincia-rural en los Andes del sur de Perú está sobrellevando una transformación. Una vez estigmatizada por apoyar a los "Senderistas", la provincia de Vilcashuaman está capitalizando sus ruinas-incaicas para promover una nueva identidad; de "Terruco" (Theidon,2014) a "Inca". Como parte de una agenda nacionalizadora, el estado-peruano contribuye a esta reconstrucción. En primer lugar, a través de la presencia de la propaganda 'Marca Perú' en instituciones estatales (principalmente el centro-de-salud), una 'comunidad imaginada' (Anderson,1983) que fomenta un Perú moderno y con visión de futuro mediante la promoción del turismo (entre otros) se avanza. En segundo lugar, la construcción de una carretera asfaltada está en marcha, un "espacio estatal" (Harvey,2015), que conectará los pueblos-aislados con la capital del departamento; un camino que facilitará el turismo y el comercio, al mismo tiempo que reclama la ruta desde los antiguos senderos-"Senderistas" que la gente sigue utilizando. Sin embargo, el turismo y el desarrollo de la identidad no siempre son tareas de igualación (Gascon,2000). Basado en un año de trabajo de campo, esta presentación

argumentará que el sendero del “Terruco” al “Inca” puede, de hecho, alentar las desigualdades “antiguas”.

Palabras clave: identidad, nacionalismo, estado, Perú, quechua

Kistler, Ashley (Rollins College) **Panel 3**

Herbalife or Hierbalife: Maya Resurgence, Identity, and Multi-level Marketing in San Juan Chamelco, Guatemala

Why have some participants in the Maya Resurgence movement, a political and cultural movement fighting for Maya equality and to preserve indigenous language and culture, become vendors of and extreme advocates for Herbalife, a nutritional supplement with a dubious reputation? And why would marginalized indigenous peoples working to connect with the lost practices of their ancestors adopt a chemical formula produced in the Western world as the basis of their nutrition? This paper explores the participation of traditionalist Q'eqchi'-Maya in the Guatemalan highlands this capitalist pyramid scheme. Based on my ethnographic fieldwork in San Juan Chamelco, Guatemala, in 2017 and 2018, I argue that Q'eqchi'-Maya activists who consume and sell Herbalife view this product not as a representation of Western culture and capitalism, but rather as a way to reconstruct elements of their longstanding indigenous way of life challenged through centuries of oppression and recent globalization. These Maya activists' use of this nutritional supplement and involvement with the Herbalife corporation provides an interesting case study of the cultural adaptation, resistance, and reconstruction that occurs through globalization and as a result of global processes.

Palabras clave: Herbalife, Maya resurgence, globalization, indigeneity, capitalism

Knecht Dye, Caitlyn (University of Illinois at Chicago) **Panel 1**

The Water Factory: Conservation, Hydropower and Nostalgia in “Postneoliberal” Bolivia

With 35 projects slated for development by 2025, Bolivia is currently undergoing a hydroelectric boom. Among these is the Proyecto Misicuni de Uso Multiple, a megadam near the city of Cochabamba. The Misicuni project, which contains the largest hydroelectric generator in the country to date, is located inside Tunari National Park, a protected area. Though seemingly at odds with one another, the park and the dam share a common root in the construction of the glacier covered mountains to the north of Cochabamba as water rich, generating Tunari Park's distinctive nickname -- the water factory. In Cochabamba today -- a region experiencing chronic water shortages -- this environmental imaginary is highly salient, as the Misicuni dam has become invested with hopes for salvation from the city's chronic water woes. This paper considers the park and the dam as they have been constituted through several historical moments, from their initial conception under the national revolutionary state of the 1950s, to their reanimation under the official discourse of “Postneoliberalism” espoused by the ruling Left-Turn government. By tracking these infrastructural and environmental imaginaries across decades, this paper grapples with the durability of -- and nostalgia for -- modernist development that pervade attempts to move beyond neoliberal governance today.

Palabras clave: environment, hydropower, (post)neoliberalism, infrastructure, political ecology

Knopf, Maren (University of Regina) **Poster Session**

Dreaded Identity: The Reconstruction of Black Hair

By tracing the history and politics of Black hair and more specifically dreadlocking, I illustrate the personal and social complexities associated with Black hair. The title of this research, 'Dreaded Identity', is intended to capture the double meaning associated with dreads. For a Rastafarian, dreads were intended to instill 'dread' in enemies or the weak of heart. The title also refers to an often apprehensive response to Black hair. Identifying similarities between the historical practice of dreadlocking and the Natural hair movement in the Caribbean, I unpack the social and historical context of Black hair while examining new and reconstructed meanings associated with it and with Black identity.

Palabras clave: dread, identity, Black hair

Kos-Stanisc, Lidija, and Viktorija Car (University of Zagreb) **Poster Session**

Identidades nacionales y regionales de América Latina: Branding Brasil y Diplomacia de poder suave

En las relaciones internacionales, el papel de la diplomacia pública, entre otros, es marcar (to brand) al país y a la nación a través de sus bellezas naturales, personas, patrimonio histórico, cultura y arte, deportes, pero también a través de finanzas, economía y marcas comerciales. El objetivo es establecer un diálogo diseñado para informar e influir en las audiencias específicas en diferentes países. De acuerdo a Nye (1990, 2008), la diplomacia de poder suave es una habilidad para configurar la preferencia de los demás, para mover a las personas mediante argumentos y para atraer.

Brasil es el único país latinoamericano que coopera con la UE; como miembro de CELAC, miembro de Mercosur y como país que ha firmado el acuerdo de asociación estratégica con la UE. Por eso nos interesa saber si en la política exterior brasileña hacia los países de la UE se ha reconocido que la diplomacia pública es un instrumento importante del poder suave. Para esta investigación, hemos preparado un cuestionario que se distribuirá a las embajadas de Brasil en la UE. Nuestro objetivo es descubrir cuáles son los principales objetivos y resultados de la diplomacia pública del poder suave brasileño en los países de la UE.

Palabras clave: identidad, poder suave, branding, Brasil

Kulstad-González, Pauline M. (University of Leiden) **Panel 4**

Before the Castas: Classification of Peoples in Colonial Hispaniola in the First Half of the 16th Century- the Case of La Vega Vieja (1495-1564)

Although historical metanarratives highlight the importance of ethnic/racial divisions during Hispaniola's colonial period, this was not the only way peoples were classified socially, particularly in the 16th century. Research in historical archaeology has shown peoples were also classified by gender, occupation, and purchasing power. This is evidenced by the provenience

of different artifacts within the archaeological assemblage of the La Vega Vieja site in the Dominican Republic, as well as information gleaned from 16th century documents. This presentation explores these classification criteria, and why these were ultimately replaced by the Castas system.

Palabras clave: historical archaeology, Hispaniola, 16th century, social differentiation

Kulstad Gonzalez, Tess, and Zoe Grubbs (Grinnell College) Panel 7

La República Dominicana y Haití en la antropología estadounidense y europea: Un análisis bibliométrico y de contenido de metadatos de publicaciones antropológicas

¿De qué manera han tratado los antropólogos europeos y estadounidenses los temas de investigación referentes a Haití y/o la República Dominicana? En esta ponencia, presentamos los resultados de un análisis bibliométrico y de contenido de metadatos de todos los artículos y libros antropológicos publicados sobre cada/ambos país (es). Entre las variables claves que analizamos están los temas de investigación, los(las) autores y sus antecedentes, y las distintas tendencias investigativas a través del tiempo. Además, identificamos los autores y artículos más influyentes y el grado de colaboración existente entre intelectuales haitianos/dominicanos en la isla y los estadounidenses/europeos fuera de ella.

En general, nuestros resultados presentan un desbalance significativo, especialmente en cuanto a la cantidad y temas de investigación realizados en/sobre cada país se refiere. Por lo tanto, el tratamiento antropológico de ambos países se caracteriza por su falta de complejidad y se basa en lo que Trouillot (1990) llamó excepcionalidad haitiana (Haitian exceptionalism) y lo que Martínez (2003) llama un modelo conflictivo de relaciones dominico-haitianas. En conclusión, hacemos un llamado para que se realicen más estudios integrados que traten temas a nivel de isla, así como una mayor colaboración con antropólogos en Haití y la República Dominicana.

Palabras clave: Republica Dominicana, Haiti, Hispaniola, análisis bibliométrico, análisis de contenido

LaMothe, Mario (University of Illinois at Chicago) Panel 7

Witnessing Queer Flights in the Contemporary Era of Anti-Homosexual Unrest in Haiti

“Dedouble” is Haitian Kreyol vernacular that means teleportation and metamorphosis. The body labors to unbind itself from time, place, socio-cultural conventions and heteropatriarchal prescriptions. A purpose of this presentation is to identify how performances of dedouble—an emic form of theorizing—actualize mutually affective processes of evocation (attention to longstanding terrors that haunt contemporary realities) and provocation (a critical persistence to expose and work through those violations). In this light, this presentation to how Haitian documentary photographer Josué Azor images the opaque lifeworlds of male-women and men who desire men known pejoratively as masisi. It is particularly attentive to the photographer’s depiction of masisi who self-present and self-double as hyper sexual and feminine.

Mixing ethnographic, textual, and visual analysis, the presentation traces how Azor photographs queer Haitians in moments of courage and ecstasy. The images evoke sensations of flight instead of their historical portrayals as fatal and cowardly subjects in distress. By placing himself within and outside of Haiti's queer enclaves, Azor pixelates the range of fluid personalities that all humans perform yet that are deemed threatening when employed by queers. I assert that Azor captures the queer affective experience of transformation and transcendence, and foregrounds manners in which liberated Haitians devise strategies to stabilize themselves against the onslaught of psychological and physical violence. Azor fulfills a moral responsibility in the present tied to a sense of continuity with the past and future..

Palabras clave: Queer Haiti, photography, witnessing practice

Little, Walter (University at Albany SUNY) **Poster Session**

La economía de la diversidad: respuestas colectivas al desastre en Guatemala

Este cartel explora cómo las organizaciones comunitarias y no gubernamentales, y los individuos a través de líneas raciales, étnicas y de clase, repiensen el desarrollo económico después de la erupción del Volcán de Fuego. La respuesta local no fue simplemente que diferentes sectores sociales y políticas se unieron, sino que nuevas ideas sobre prácticas económicas equitativas y la reducción de la pobreza se convirtieron en parte de la discusión. Si bien aún es demasiado pronto para saber qué cambios ocurrirán a medida que las comunidades afectadas se desentiendan y reconstruyan, las conversaciones sobre el desarrollo socialmente consciente son alentadoras.

Palabras clave: Guatemala, desastres, desarrollo

Lopez, Noe (University of Texas at Austin) **Panel 3**

Anthropology and the Erotics of Possession

In this paper, I assess Anthropology's erotic act of possession. Such analysis is based on the historical relationship between Anthropology and colonialism, more specifically, the rise of nationalistic imperial expansion in 19th century Europe. I propose the erotic, the sexualization and feminization of the "other," as a logic of colonialism that continues to be pervasive in the minds of those who exist in contemporary civil society in the United States and Mexico. Such eroticism is manifested in conscious and unconscious acts of "possession" such as indigenous politics and imaginaries to fulfill contemporary anti-capitalist utopic desires. It is also fundamental in the production of commodities in the mesh of what Silvia Rivera Cusicanqui refers to as the "political economy of knowledge." I do this by contesting anthropology as the method in which, as Fanon reminds us, "continues to fabricate the colonized subject." In doing so, I bridge contemporary discussions on settler colonialism (Wolf 2006) as discussed by Native Americans in the United States and Internal colonialism (Casanova 2003) as proposed by Mexican intellectuals. I argue that Anthropology has been entrenched within logics of possession of indigenous philosophy, politics, and nations regardless of the geopolitical identity, language, or nationalism of the anthropologist.

Palabras clave: internal settler colonialism, erotics, positionality, refusal, interruption, methods, ethnography, queer

Macias, Eric (University at Albany SUNY) **Panel 8**

Navigating Borders of Citizenship: Undocumented (and Afraid), Drop-out, and Serving Their Community

Issues of belonging and citizenship are central to the current anti-immigrant discourse that depict young Latino/a as deviant or gang-affiliated. The current literature challenges the negative stigmas faced by Latino/a youth by analyzing Deferred Action for Childhood Arrival (DACA) recipients' good behavior and assimilation to U.S. Culture. Paradoxically, the literature contributes to the anti-immigrant discourse about Latino/a/x youth because it frames DACA youth as 'good/deserving' while failing to include immigrant youth perceived as 'bad/undeserving' in the analysis.

In this paper, I analyze how 'bad/underserving' immigrant youth who dropped-out of high school challenge the negative stigmas about themselves by practicing and performing different types of citizenship. Based on ethnographic data, I address three main questions: How are young people able to reject negative stigmas albeit their characterization as 'deviant'? How does this particular population practice/perform citizenship in comparison to DACA youth? And how are young people reconstructing the ways in which they claim citizenship and belonging? I employ the concepts of cultural citizenship and citizenship as service to examine the nuances of undocumented youths' navigation of citizenship. This analysis serves to depict young immigrants' experience in the U.S. as an extension of their socio-economic unpredictable lives in their countries.

Palabras clave: performing citizenship, youth, belonging, anti-immigrant discourse

Mallon Andrews, Kyrstin (University of California, Irvine) **Panel 7**

Tígueres at Sea: Reconstructing Gender Identities in Changing Ocean Ecosystems

The tíguere is a pervasive gender trope in Dominican national history, and one with continued significance for Dominicans today. A term most often used in relation to men, the tíguere indexes a particular kind of masculinity: an archetype of the everyday hero who displays cunningness, street smarts, or sexual prowess to climb the ranks of class and race despite the social order. Along the northern coast of Monte Cristi, where depleted ocean ecologies make fish scarce, diver fishermen constantly compete to see who is more tíguere – more adept at navigating social, economic, and physical environments made increasingly difficult by environmental factors and fishing regulations. Contests of tigueraje, however, are not solely between men. Fish feature as divers' tíguere counterparts, and being a good diver fisherman means being more tíguere than the fish one aims to catch. What might the tíguere reveal about changing gender identities and environmental entanglements through relations between fish and men? This paper analyses ethnographic encounters of tígueres at sea to explore how Dominicans on the margins of society navigate changing socio-environmental orders,

competing with fish not only as they hunt them underwater, but also in environmental politics that privilege the well-being some bodies over others.

Palabras clave: tíguere, Dominican Republic, environment, fishing, gender

Medina, Laurie (Michigan State University) **Panel 2**

Culture, Indigenous Rights, and the Reconstruction of Sovereignty in Latin America: Renovations in Theory and Practice

In *The Birth of Biopolitics*, Foucault argues that the 18th-century emergence of rights – and the individual rights-bearing subject –renovated sovereignty by limiting the absolute power of the sovereign state. This paper argues that the recognition of indigenous rights at the turn of the 21st century is renovating sovereignty once again, both in theory and in practice. Indigenous rights standards emerged via international law and jurisprudence that circumscribed the power and autonomy of sovereign states. Further, indigenous rights to territory have been grounded in indigenous peoples’ practice of customary tenure, rather than the positive law of the state; thus, these rights are the product of the practice of indigenous cultures, rather than the practice of states. In addition, the collective nature of indigenous rights over lands and territories creates, at least theoretically, multiple, overlapping spheres of collective control and decision-making (indigenous and state) within the same territory.

Thinking through the Maya struggle for rights to traditional lands and territories in southern Belize, this paper explores the significance and impact of these theoretical innovations and their relationship to practices and future possibilities for both the Belizean state and Mopan and Q’eqchi’ Maya rights claimants.

Palabras clave: sovereignty, indigenous rights, Maya, international law, culture

Mohamed, Amir (Cornell University) **Panel 3**

‘Indios del Futuro’ : Grafiteros Guatemaltecos y la reconstitución de la cultura juvenil indígena a través del arte callejero

Jóvenes indígenas en Guatemala usan el grafiti para reconciliar su relación con la cultura y cosmovisión maya y resituar sus experiencias de opresión y resiliencia dentro de historias y geografías más amplias de ingenio y lucha. Los temas y el simbolismo de sus obras están profundamente arraigadas con la historia de los pueblos originarios del istmo centroamericano. Sin embargo, sus prácticas están orientadas hacia el futuro, una orientación que en otros contextos ha sido llamado “indigenous futurity”. Basado en tres años de investigación etnográfica con los miembros de dos colectivos de artistas callejeros, Trece Lunas y DLV, esta presentación explora el papel que juega el grafiti en la reconstitución de la cultura juvenil indígena. A través de su arte, los miembros de mencionados colectivos luchan por un futuro caracterizado, no por el racismo estatal, más bien por la resiliencia y la relacionalidad radical. Usan el grafiti para hacer conexiones con sus antepasados, pero también con otras comunidades indígenas y afrodescendientes de las américas. En el proceso, crean novedosas formas de mestizaje que, a diferencia de los proyectos coloniales de mestizaje arraigados en una

concepción pseudocientífica de la raza, se basen en historias compartidas de organización comunitaria y pedagogía pública emancipatoria.

Palabras clave: arte callejero, pedagogía pública, mestizaje, indigenous futurity

Mondragon, Agnes (University of Chicago) **Panel 6**

Reconstructing Truths and Mediating Criminalities in Mexico's "Drug War"

This paper explores the (re)construction of the type of the drug trafficker, or “narco,” in the midst of Mexico’s war on drug trafficking. It analyzes the depiction of this figure in a number of fictional audiovisual narratives (television series and films), which are grounded in journalistic knowledge about the “drug war.” These narratives, I argue, contribute to typify particular kinds of individuals as “drug traffickers” against a backdrop of violence. By drawing on in-depth interviews with actors, directors, producers and crewmembers of these narratives in Mexico City, as well as media analysis, I examine how this type has been constructed both out of long-held notions of criminality and emergent “regimes of truth” (Foucault 1976), all this within a broader context of the rise of “post-truth” politics around the world. I explore how the “narco” as a type has been recreated given the Mexican state’s weakened capacity to administer secrecy surrounding the “drug war,” which renders these fictional media representations powerful channels for creating such war. I suggest that existing notions of banditry and outlawry are being amplified and refashioned in contemporary media forms according to the imagined desires of publics that are, paradoxically, affected by the drug war’s generalized violence.

Palabras clave: Mexico, drug war, criminality, representation

Moodie, Ellen (University of Illinois at Urbana-Champaign) **Panel 2**

The Future in Question: Elections as Reconstruction in El Salvador

Elections are always potential moments of reconstruction. In this paper I draw on ethnographic research to contrast El Salvador’s most recent presidential elections. My larger project considers political activism among a middle-class swath of the post-postwar generation, those who little or no memory of the country’s 1980-1992 civil war. Since these Salvadorans have been coming of age in the past decade, in one of the most violent spots in the world, they have struggled to create their own senses of what democracy might be, of possibilities for “peace.” Many of them yearn to supersede the polarization that shaped their elders’ ways of seeing. In 2014, the two main presidential candidates represented the past—a former guerrilla commander born in 1944 and 68-year-old right-wing political operative. Their debates focused on ideological legacies. This year’s campaigns, however, feature a contest between well-groomed younger candidates seemingly detached from history. They include a supermarket-chain heir born in 1976 and a wealthy publicist in his thirties who recently switched from left to right-wing parties. What possible futures can emerge in an ideological vacuum? Is this a contest a renovation of democratic hopes—or a reconstruction past power relations? Or the emergence of something else?

Palabras clave: generation, election, politics, democracy, El Salvador

Morande, Brandon (Bowdoin College) **Panel 10**

Salud callejera: Reconstruyendo cuidado en los márgenes del neoliberalismo; Redes de cuidado de la sociedad civil para personas en situación de calle en la Ciudad de Buenos Aires

En 2017, unos 4.393 individuos pernoctaron en las calles de la Ciudad Autónoma de Buenos Aires. Sin una vivienda segura, las personas en situación de calle padecen tasas más elevadas de traumatismos, enfermedades transmisibles y crónicas y síntomas de depresión. No obstante, dos terceras partes de ellas no realizan controles anuales de salud, con la mayoría solo atendiéndose en la guardia cuando se vuelven gravísimas sus condiciones. Se encuentra que el gobierno municipal y, en menor grado, el sistema de salud pública individualizan las causas de la emergencia habitacional por adoptar una subjetividad neoliberal foucaultiana de *homo economicus*, medicalizando la pobreza como una síntoma de patología psicosocial y responsabilizando al individuo por su rehabilitación económica. Los que no cumplan con tal patologización ni otras expectativas ocupacionales enfrentan más criminalización y expulsión de servicios médicos. Como una respuesta alternativa, se indaga en las acciones de redes de la sociedad civil, las cuales emplean una noción contraria de *homo politicus*, reconstruyendo cuidado como un derecho colectivo y un sitio de movilización barrial. Para esta tesis se realizaron entrevistas con gente en calle, integrantes de organizaciones civiles, proveedores de la salud pública y trabajadores sociales, además de observaciones de recorridas nocturnas.

Palabras clave: situación de calle, cuidado, neoliberalismo, sociedad civil, empoderamiento

Muehlmann, Shaylih (University of British Columbia) **Panel 6**

Women's Activism Against the "War on Drugs"

The Mexican government's "war on drugs," carried out with full support from the United States, has gained a visible media presence in the past few years, particularly because of extremely high levels of violence. This violence, however, has been largely represented in the media as a highly masculinized battle between cartels and military forces. This essay problematizes these misconceptions by examining the recent emergence of activism among Mexican women affected by the violence of the "war on drugs." In particular, I analyze, first, how women who lost family members to this violence became active protestors of government policies and, second, the affective and political relations they forge as part of this activism. Based on fieldwork in Mexico City and the United States, I examine the trajectories and experiences of women involved in drug war activism. Specifically, I analyze the way that gender roles, kinship ties, and motherhood informs the experience of activists but also the ways in which some of them make sense of their agency in their roles as sisters, daughters or indeed through their experiences of violence not expressed through an affiliation with kin.

Palabras clave: Mexico, violence, activism, disappeared

Rau, Pilar (Rutgers University) **Panel 9**

Feasting and Fasting: Reciprocity, Food, and Sacrifice in Andean Peru

Andeanist anthropologists are well familiar with the power of food in the rural Andes. The symbolism of food as well as the investments of labor and food implicated in ritual feasting perform important social functions in maintaining intra-community relationships, help to negotiate relationships between individual, as well as assure continued social relations and reciprocity between human and divine powers –both Catholic and chthonic. However, upon converting to Pentecostal Christianity, rural Andeans who, like their Catholic neighbors, also engage in sacrifices in the form of dancing and singing, discontinue sacrifices such as “pagos a la tierra” (payments to the earth), replacing them with fasting and other privations in their performative repertoire of acts that initiate and maintain social relations between human and divine powers.

Palabras clave: food, Andes, sacrifice, indigenous peoples, Pentecostalism

Rees, Martha (Agnes Scott College) **Panel 10**

Parteras ‘tradicionales’, técnicas, enfermeras y médicos en la atención al parto en el sistema público de salud en México

Cuales prácticas tienen mejores resultados, ¿la partería empírica (‘tradicional’), la enfermería obstétrica, o el parto atendido por médicos? Una evaluación de la partería en el sistema público de salud en México consistió de unas 400 entrevistas con actores de la sociedad civil, con tomadores de decisión nacionales y estatales, con parteras de diferentes tipos, y con mujeres en 18 estados. En análisis hace sobresalir las contradicciones que se presentan entre las prácticas proscritas y las ejercidas, y los resultados y las narrativas de género y etnicidad, entre otros factores. Las narrativas y las prácticas no caen en categorías preconcebidas: lo tradicional no lo es, ni lo es la medicina moderna. Este trabajo es una reflexión no tanto sobre la salud pública como sobre esas contradicciones en el México actual.

Palabras clave: Mexico, salud materna, tradición

Rodriguez Aguilera, Meztli Yoalli (University of Texas at Austin) **Panel 8**

Necromestizaje, lucha por la vida de mujeres racializadas en la costa de Oaxaca

En esta ponencia examino cómo las mujeres afrodescendientes a través de alianzas inter-étnicas con mujeres indígenas y mestizas pobres desafían cotidianamente las estructuras de opresión que enfrentan, a través de distintas estrategias tanto políticas como algunas otras que no son concebidas como tales. En el contexto de necropolítica en México, me interesa explorar cómo las mujeres afrodescendientes en alianzas luchan por la vida personal, colectiva y también territorial. La lucha por potenciar la vida comunitaria, frente a la violencia estructural circundante es parte de luchas antirracistas más generales. Además, propongo modificar el concepto de Achille Mbembe para enfocar en cómo los cuerpos de las mujeres afrodescendientes son entendidos como desechables y especialmente vulnerables a la violencia política y doméstica. En un país como México, donde cada día hay siete feminicidios, ser mujer es un acto de resistencia y coraje, aún más mujer afrodescendiente. Así, considero que la necropolítica, debe tener un enfoque de género y racial, para analizar también lo específico de la violencia hacia cuerpos racializados en un nación fundada en el mestizaje.

Palabras clave: blackness, Mexico, racism, environment

Rollins Castillo, Luisa J. (University of Illinois at Chicago) **Panel 1**

Becoming Green, Becoming Modern? Gender, Labor, and Environment in the Dominican Southwest

Large-scale projects to revitalize forests and watershed areas along the Dominican-Haitian border have been touted as a way to provide green jobs in the marginalized border region, as well as to empower women through their participation as reforestation brigade leaders. However, women's ecological labor and their roles within these types of initiatives are oftentimes gendered both in discourse and in practice. Usually project-based, these initiatives are also characterized by unstable conditions, relying on and reproducing already existing precarity. In this paper, I examine the gendered dimensions of so-called green labor necessary for the production and re-production of environmental goods and services in rural places characterized by agrarian and environmental change. More broadly, I explore the social relations involved in the making of greener economies and subjects, questioning their transformative potential with regards to the exploitation of labor and the reproduction of oppressive social structures.

Palabras clave: environment, political ecology, labor

Sammells, Clare (Bucknell University) **Panel 9**

Gastro-politics of Touristic and Elite Dining in La Paz, Bolivia

In the city of La Paz, gastro-politics has an increasing presence as more touristic and elite restaurants emerge that use new constructions of "Bolivian food" to tie together "authentic" national cuisines with the capitalistic profitability of selling culture. These tourist-oriented restaurants exist in a space with establishments aimed at more quotidian and local forms of eating, however, and so must be considered in conversation with a larger urban food discourse. Using ethnographic data and GPS locational data for restaurants in specific urban Paceño neighborhoods, this paper will examine how food creates the culinary landscape in La Paz in ways that both reinforce structural divides along lines of class, ethnicity, and nationality, and transcend such boundaries through the juxtaposition of the materiality of eating.

Palabras clave: Bolivia, food, restaurants, La Paz, urban

Sánchez-Belmont, Mariela (University of Manchester) **Panel 2**

Chairos contra fifís: la consulta popular y los espectros políticos en México

La derecha y la izquierda en México parecían bien definidas. El periodo de campañas presidenciales de 2018 dejó entrever las aspiraciones de clase que se traducían en aspiraciones de país, y se basaban en identidades raciales y de clase, promoviendo en medios y en las conversaciones diarias dos términos despectivos: "chairo", para aquel votante de izquierda acusado de irracional, y "fifí", para aquellos acomodados, o que aspiran a serlo, que miran por el interés propio o de clase, y no por el bien común. Tras una abrumadora victoria, el candidato

de la izquierda, López Obrador (AMLO), realizó dos consultas populares sobre grandes proyectos que presentan consideraciones ambientales, económicas, turísticas, y tendrás consecuencias inmediatas para grupos vulnerables. Esta ponencia explorará cómo estas consultas populares han resultado en una sociedad mexicana que se divide a sí misma entre los que apoyan al presidente -chaíros- y los que están en contra -fifís-, suplantando las categorías tradicionales de “derecha” e “izquierda” en el debate público, y sus postulados tradicionales en temas sociales. La ponencia también reflexionará sobre cómo las clases políticas han alimentado esta división, y sobre la peligrosidad de perpetuar una polarización que pueda llevar a extremismos políticos a corto y mediano plazo.

Palabras clave: México, consultas, clase social, identidad

Sandoval-Cervantes, Ivan (University of Nevada, Las Vegas) **Poster Session**

¿Es el movimiento animalista un movimiento social?: Animalistas en Ciudad Juárez

En años recientes, México ha experimentado un incremento en el número de personas que se identifican como activistas en defensa del bienestar animal y, en muchos casos, se auto-nombran “animalistas”. La categoría de animalista, como la experiencia misma de defender los derechos de los animales, abarca una gran diversidad de experiencias que van desde el vegetarianismo hasta la invasión de propiedad privada con el fin de rescatar a un animal no humano que esté siendo maltratado. Dichas experiencias también han dado pie a una gama amplia de perspectivas sobre la categoría de animalista. En este ensayo, basado en trabajo de campo realizado con activistas animalistas en Ciudad Juárez, estudio al activismo animalista como un movimiento social y analizo las formas en que el animalismo juarense converge y diverge de otros movimientos sociales en esta ciudad fronteriza.

Palabras clave: movimientos sociales, animales, no-humanos, México, Ciudad Juárez

Schwartz, Steven (University of Chicago) **Panel 1**

Aeolian Reconstructions: Wind Energy and Post-Extractive Futures in the Colombian Guajira

This paper explores how indigenous Wayúu communities and renewable energy corporations working along Colombia’s Guajira coastal region experience the transition from fossil fuels to wind farming. While past extractive projects (especially around coal) have left a trail of territorial dislocation and ecological degradation since the 1980s, numerous energy firms are in the process of building over a dozen wind farms within indigenous land. Wind energy corporations not only frame their projects as a remedy for global climatological crises, but also as the cornerstone of a “clean” energy regime that could be more compatible with Wayúu notions of territoriality, value, and culture. Drawing on ethnographic work conducted in the Guajira among staff members of an energy firm and communities adjacent to a planned wind farm, I analyze the limits and possibilities of transcending the legacy of extraction and renovating indigenous subjects. While wind energy is posited as a channel for amending a long history of environmental harm, in la Guajira such projects still require ongoing efforts for disentangling “clean” energy from the legacy of other minerals, but also entails navigating

competing viewpoints on the future possibilities afforded by wind and the meaning of “clean” and “dirty” energy forms.

Palabras clave: energy, extraction, indigeneity, Colombia, Wayuu

Simmons, Kimberly Eison (University of South Carolina) **Panel 7**

Embracing Curls and the Pajón: Afro-Dominicanness and the Reconstruction of Racial Identity through Hair

This paper explores the natural hair movement taking place in the Dominican Republic where women view natural hair as a sign of beauty, resistance, and personal expression of Afro-Dominicanidad. Straight hair is typically the norm in professional situations and everyday life and is promoted in print and television media as the standard of beauty and definition of what is socially acceptable. This is changing, however, as the natural hair movement gains momentum in the Dominican Republic. This momentum is due, in part, to recent efforts of Carolina Contreras and her "Yo Amo mi Pajón" (I Love my Pajón/Afro) campaign that challenges existing norms and ideas about beauty, identity, and professionalism. In this way, natural hair is a significant and symbolic shift signaling changing views of the politics of hair and Afro-Dominican identity where hair straightening has served as a symbolic erasure of African ancestry. This paper explores the efforts of Contreras and the Miss Rizos network to understand how Dominican women, in the Dominican Republic and abroad, embrace natural hair as an expression of Blackness and belonging to both the Dominican diaspora and larger African diaspora while reconstructing a sense of Afro-Dominicanness in the country.

Palabras clave: Afro-Dominican, identity, natural hair, Blackness

Sliwinski, Alicia (Wilfrid Laurier University) **Panel 10**

Earth, Wind, and Fire: El Matthew in Baracoa, Cuba

On the evening of October 4, 2016, a massive hurricane named Matthew made landfall in the Oriente of Cuba. Cuba is internationally praised for its disaster preparedness and coordinated community responses to hazards, and this case proved once again the resilience of the Cuban people when calamity strikes. But Matthew was intense and had lasting impacts on rural and coastal livelihoods, which, to this day, are still felt. This paper concerns the material impacts and symbolic reconfigurations that Hurricane Matthew had on the inhabitants of a micro-region, emphasizing people's distinctive experiences of recovery/reconstruction depending on their occupation and geographical location on a hilly escarpment they call home: the coastal fishing area, the mid-level hillside of finca “landowners”, and the generally land-poor residents of the top ridge. Reconstruction is not only a material process, it is also an affective one. Drawing on four different visits to the area, both before and after El Matthew, this paper discusses aspects of the material and political transformation of this particular landscape and its affective complements.

Palabras clave: reconstruction, disaster, livelihoods, resilience, Cuba

Stephens, Miari (Harvard University) **Panel 8**

Black Aesthetics and Puerto Rican Cultural Citizenship

My research addresses how Black Puerto Rican Women use social media claim cultural citizenship in a nation-state of an ambiguous colonial status as a commonwealth of the United States but also within a cultural identity that negates or folklorizes the afro-descendent community. As aesthetics and appearance have been instrumental for black women's expression of identity as well as belonging to something collective, this project will address how black women's curation of social media feeds makes claims about their beauty and presence on the island. I use a framework of cultural citizenship, first posed by anthropologist Renato Rosaldo and further developed by the Latino Cultural Studies Working group of the Inter-University Program for Latino Research (IUP), defining it as activities that marginalized peoples in the United States partake in to claim space.

Since the federal response to Hurricane Maria has left lasting devastation on the island since October 2017, the status of Puerto Rico and its residents has been in question both on the island and in the mainland United States. As an ethnographic project, my findings will illuminate how black Puerto Ricans' make sense of their identities, communities and status in this post-Maria context.

Palabras clave: Puerto Rico, beauty, social media, racial identity, cultural citizenship

Unigarro Caguasango, Daniel Esteban (Universidad de La Salle) **Panel 5**

La reconstrucción del territorio veredal: posibilidades para la convivencia en paz de la Amazonia guaviareense

Las veredas en Colombia son las divisiones espaciales de las áreas rurales de los municipios, dirigidas por juntas de acción comunal, es decir, un conjunto de habitantes elegido por la comunidad para ejercer funciones de intermediación con las administraciones municipales. A pesar de estar consolidadas hace décadas, los caseríos de algunas veredas del país sufrieron las consecuencias del conflicto armado. Fue el caso de Charrasquera, una de las 87 veredas de San José del Guaviare, capital de uno de los departamentos amazónicos, cuando en 2002 fue tomada por la guerrilla de las FARC y fueron quemados todos sus escenarios de socialización, lo que cambió toda la dinámica del asentamiento. Tras el Acuerdo de Paz firmado por esta guerrilla y el gobierno colombiano en 2016, se ha logrado implementar el enfoque de la paz territorial y los habitantes de la vereda (campesinos agricultores y cocalleros) desean reconstruir no solo lo que perdieron sino la confianza entre la comunidad, incluso con los vecinos de la vereda Charras, donde se instaló un Espacio Territorial de Capacitación y Reincorporación, o sea, un asentamiento para excombatientes. Describir este proceso evidencia la función de la antropología como saber para la construcción de paz.

Palabras clave: reconstrucción territorial, vereda, paz territorial, convivencia

Vallee, Benoit (University at Albany SUNY) **Poster Session**

Cadenuses: Reconstruyendo las fronteras de la dominicanidad

Basado en una investigación etnográfica realizada en la República Dominicana y Nueva York, este poster relata la experiencia del retorno de los Dominicanyorks en la República Dominicana a través de su lenguaje corporal. Ese lenguaje corporal fue desigualmente visto por los diferentes círculos sociales de la sociedad dominicana. Moldeados por su involucración en la cultura Hip-Hop nuevayorkina desde los '70, aquellos Dominicanyorks regresaban con códigos vestimentarios pertenecientes a su entorno cultural, los cuales fueron catalizados alrededor de un objeto en particular : la cadena de oro. Consecuentemente, muchos Dominicanyorks se conocían también bajo el calificativo de Cadenuses.

En los círculos sociales de las elites y de las clases conservadoras la figura de los Dominicanyorks era reducida despectivamente a un pedazo de metal brillante. Opuestamente, en los círculos sociales de la juventud de los barrios populares los Dominicanyorks eran considerados como estrellas artísticas con muchos más objetos para ofrecer que una simple cadena de oro. Verdaderos proveedores físicos de discos, cassettes, revistas, latas de pintura y técnicas de baile, los Cadenuses transmitían el kit completo de la cultura Hip-Hop que reconstruía las fronteras de la dominicanidad, complicando la definición de identidad nacional por ser una cultura relacionada con EEUU y la negritud.

Palabras clave: Cadenuses, Dominicanyorks, transnacionalismo, identidad, fronteras

Villegas, Alexandra (University of New Mexico) **Panel 9**

Transnational Quelites: Traditional Mexican Foodways as Resistance

Amidst heated debates about immigration in the United States, resistance through claiming place and identity has become an important act of survival for many immigrant communities and people of color. Food has always been political, but has become increasingly significant for immigrant communities in maintaining identity, health, and connections to home. This paper will first examine the racialization and co-opting of Mexican food in the United States through examples of Taco Bell and frozen burritos. As will be demonstrated, these cultural swindles play into a superficial narrative that Mexican food is unhealthy and cheap, which echoes perceptions of Mexican immigrants who historically have been used as cheap sources of labor and threats to American society. In juxtaposition, as will be argued, resistance to this national narrative of Mexican food and people can be found through the role that food plays within Mexican immigrant communities. Access to traditional ingredients like chapulines, quelites, and chiles maintain cultural identity and individual health while addressing food security. Traditional foods carried over transnationally by foot, through mailing systems, and sown in soil demonstrate the space-claiming of Mexican immigrant communities in reaffirming their own identities and defining their own narrative.

Palabras clave: Mexico, foodways, migration, identity, health