Panel: Environment and Culture in Latin America

° *Religión y Naturaleza: la Creación del ambiente en la película La Luz Silenciosa*, Mariana Gutierrez Suarez, Southwestern University**

La creación audiovisual del ambiente y el desarrollo de la historia se manifiestan en la utilización de dos componentes importantes: la naturaleza y la religión. La religión forma la parte social de los personajes mientras que la naturaleza expresa sus emociones individuales. A través del paisaje natural que cambia con las estaciones del año al igual que cambian los protagonistas, los preceptos de la religión, en cambio, se manifiestan rígidos y difíciles de concordar con las acciones humanas. Este contraste nos muestra la importancia de reconocer la organicidad de la naturaleza con el hombre, y de seguir las leyes de conducta y convivencia en nuestros conflictos con nosotros mismos y con los demás, y las maneras de solucionarlos.

° *A Threat to Brazilian Biodiversity and Climate Change: The Soy Industry*, Beatriz Olivieri, Rollins College

My presentation discusses the current environmental dilemma Brazil is facing. The desire to pursue significant economic development leads the Brazilian government to make poor decisions regarding the environment. The ongoing deforestation in Brazil related to the growth of soybeans is responsible for affecting important and unique native biomes along with causing the displacement of indigenous people -who are important actors in the protection of the environment-. In the last two decades, the soy expansion in Brazil was equivalent to an area five times the size of Switzerland. With the ArcGIS mapping tool, I was able to show the conflict between land being used for soy production that initially belonged to indigenous groups. Along with that, the expansion of soy is destroying both the Amazon and the Cerrado biomes. While other nations are planning on achieving more sustainable forms of development along with committing to the UN Sustainable Goals, the current Brazilian President has declared it was essential to exploit the Amazon region and rollback protective measures for its forest and indigenous people. I argue that the main solution is in the hands of the international community and the Brazilian population to push against corporate interests and publicly shame the government and businesses for their irresponsible actions drawing Media attention to this issue. Moreover, other nations have the power to pressure Brazil to pursue a more sustainable development demanding higher standards of environmental protection and reinforce them with economic sanctions. We need to understand that focusing on sustainable development does not mean giving up on economic growth.

° *Comunidad y Pachamama: el ecofeminismo indígena Latinoamericano*, Elise Cavazos, Southwestern University**

Partiendo de los postulados del ecofeminismo indígena en Hispanoamérica, y la película También la lluvia ofrezco una reflexión y comentario sobre la perentoria necesidad de ejecutar un rol más consciente y proactivo en la relación con el medio ambiente. El ecofeminismo indígena latinoamericano se basa en el contexto socio histórico de las comunidades indígenas para señalar la explotación de recursos naturales y derechos
humanos por las que ha pasado a través de los siglos. También la lluvia ilumina las desigualdades sociales y degradación del medio ambiente en Bolivia a causa del sistema capitalista y patriarcal, y la urgencia de reconocer al ser humano como parte inherente de Pachamama, la madre tierra.

* Tale of Two stories: Connected by Coffee and Caffeinated, Emma Link, Furman University

Documentaries have the ability to shape the way that people think and feel about local or global issues. They can present the perspectives of many people with opinions and distinct experiences. They can also be used as propaganda to get viewers to think critically about issues that had not previously been thought of. This work will examine two documentary films that depict the consumption of coffee from Latin America: Caffeinated (2015) and Connected by Coffee (2014). Each film will be analyzed through these research questions: What is the intended purpose of creating the documentary? What sentiments are represented in the documentary and how does these reinforce exploitation? Which groups of people are represented or not represented? Does the documentary effectively represent exploitation of labor in Latin America? The documentaries will then be compared and contrasted using the responses to the research questions in order to argue that the documentary film Caffeinated uses storytelling and sentimental anecdotes as a means of easing the white man’s burden about the inequality in the coffee supply chain while Connected by Coffee uses historical events and personal accounts to create a call to action to move towards fair trade and cease exploitation of the coffee producers in Latin America.

* Panel: Race and Identity in Latin America

* Decolonizing Land & Re-indigenizing Body: The Recuperation of Indigenous Identity in Brazil, Sebastian Mejia, Florida State University

Racial whitening, or branqueamento, as a nation building tool served to disappear Indigenous communities and turn these individuals into modern Brazilian citizens. Many of these communities would be labeled as Caboclo or other non-indigenous identities as an effort of the state to confiscate their lands. These acts of assimilation were, and continue to be, resisted by communities of Indigenous descent. Since the 1920s, more than 50 groups have come out and resisted these imposed labels and have demanded ethnic and territorial recognition from the Brazilian government. Decolonizing Land & Re-indigenizing Body examines the historical and contemporary struggle of Indigenous communities as they take back the meaning of indigeneidade and their accompanied struggle of land repatriation. This research draws from archival research to understand this phenomenon as part of a larger historical process of resistance against byproducts of colonization that moves towards decolonization.

* Negotiating Shapeshifting Identities: Unpacking the Afro-Latinx Experience, Elisabeth Rios-Brooks, University of Florida

How do University of Florida (UF) Afro-Latinx students navigate predominantly White spaces and negotiate which performative conventions to employ? How does proximity to Whiteness impact how UF Afro-Latinx individuals perceive themselves vs. how they are perceived by others? Many Latinx individuals tie their identity to their ancestral countries of
origin and indigenous roots - Afro-Latinx individuals included. Today, about 130 million people of African descent live in Latin America, making up roughly a quarter of the total population. Individuals whose identities do not fit within one racial or ethnic label are often expected to choose one or the other (Abrahams, 1972). This study aims to understand how UF Afro-Latinx students use their identities to enter between Latinx, White, and Black spaces a mixture thereof. Documenting these unique experiences is integral to understanding Afro-Latinx individuals who have endured a long history of cultural and historical erasure. This research and concurrent info-graphic aims to legitimize the experiences of these individuals as not being one or the other, but both. UF has been complicit in the erasure of Afro-Latinx individuals in their demographic data collection methods. This project sheds light on the historical invisibility of these identities and calls on UF to begin documenting Afro-Latinx statistics to better serve the needs of this community.

° Reevaluating 1849-1884 Colombia through the Poetry and Life of Candelario Obeso, Mickayla Grasse-Stockman, Rollins College

In the latter half of the 19th century Colombia was transitioning from a slave-based economy to one of modern capitalism. During this time the state sought to expunge blackness from their cultural and economic centers. Candelario Obeso, an Afro-Colombian poet and intellectual, rose through the ranks of Colombia’s elite. He held positions of high influence such as an ambassadorship to France. His poems depicted the daily life in palenques (coastal Afro-Colombian communities) and were written in the Spanish dialect unique to those regions. His poems gave a voice to those shut out of Colombian society. Why then, during a time of modernization defined by the absence of blackness, was Obeso able to hold positions of influence? This essay, through a micro historical analysis of the culture, economy, and politics of Colombia, attempts to answer this question.

° Reclaiming the Chicano & Latinx Identity Through Gentefied: When Innovation and Tradition Collide, Erik Ortiz, Furman University

“We did not cross the border, the border crossed us.” According to Delgado (2010), this famous Chicano dicho first embodied the Mexican American experience. Due to our climate, the revitalization of this dicho has transcended beyond the Chicano experience and has been reclaimed and innovated to incorporate the broader Latinx community. However, now that the borders manifest as redlining and gentrification, we examine how this process affects the American Dream in terms of identity construction for marginalized communities. Drawing from the strategic use of white principles that dictate the American Dream, this paper will analyze how the Netflix series Gentefied, serves as a platform to reclaim the consumption and production of both the Chicano and broader Latinx-American experience. Using a critical multicultural approach, which studies and examines the fine details of this series, this paper will aim to explore who reserves the right to define ones “Latinoness” and/or “Hispanicness.” This paper follows Chris Morales' experience, to examine how he navigates through the collision of innovation and tradition to reclaim and expand upon his Mexican heritage. This paper will closely study how the American Dream and other psycho-social variables define the construction of ones Latinx Identity.
Panel: Art, Politics, and Revolution

Rediscovering México’s Roots through Juan Rulfo’s Photography: Earthy Realism and Chiaroscuro, Marina Cox, Furman University

In the 1940s and 1950s, Mexico was recovering from the Mexican Revolution (1910-1920), a complex and bloody conflict that transformed Mexican culture and government. After a decade of harsh anguish, Mexico was left in ruins. Mexican novelist and photographer, Juan Rulfo, reveals the background of his homeland, Jalisco, and the poverty and solitude left after the revolution. The subject of his photography is the same as his writing: depicting the Mexican landscape and people. From focusing on the beautiful mountainous landscape to demonstrating the dry and empty feeling in black and white, Rulfo’s photography captures the troubles and pitfalls of this period through his lens. In this project, I will analyze the photography of Juan Rulfo as he offers a unique perspective into rural Mexico with images that explore the contrast between new and dark and light to teach people about Mexico as it used to be and what it transformed into after. Rulfo not only had the ability to turn an external image into an internal symbol, but he also had the talent to portray the deep grief and sadness of the Mexican people.

José Clemente Orozco: a Revolutionary Artist, Will Przedpelski, Furman University

As one of the founders of the Mexican Muralist Renaissance, José Clemente Orozco (1883-1949) emerged as one of the most influential fresco artists of the 20th century. Orozco’s work spans from Jalisco, Mexico to Hanover, New Hampshire, providing critical commentary on emerging political issues of his time. A product of the Mexican Revolution (1910-20), Orozco was a fiercely independent artist, and his decision to break away from the traditional styles of fresco painting and muralism reflected the very change that the revolution aimed to bring about in his homeland. My presentation will analyze Orozco’s murals across various educational institutions, focusing primarily on his use of symbols to convey a social, political, or economic message, and particularly directed towards those who would be shaped by those institutions. Orozco’s work often criticized the very institutions that paid him to paint on their walls, and he received harsh criticism from more conservative viewers, though his patrons generally respected his freedom of expression. He sought to develop a new artistic style specific to Mexico, and, in doing so at that time in history, his open criticism of the fascist movement and the Catholic Church defined his values and exposed him as a bold social critic.

Plague, War, Conquest and Death: José Guadalupe Posada and the Seven Deadly Sins, Carter Overbey, Furman University

Jose Guadalupe Posada (1852-1913) was a famous Mexican lithographer who gained international recognition posthumously. Posada’s immensely large archive of etchings covers a wide variety of topics ranging anywhere from illustrations done for playhouses to incredibly graphic depictions of murder-suicides. Throughout his career Posada completed countless works centered around many different aspects of the Catholic faith, from the Virgin of Guadalupe and other saints and priests to strict didactic and moralistic warnings. Mortal Sins are abundantly present throughout Posada’s work as well as depictions of Conquest, War, Famine, and Plague, all of which find their roots in the Book of Revelations as the four horsemen of the coming apocalypse. My project will compare and analyze
Posada’s lithographs focusing on religion, sin, and the apocalypse with their biblical source texts. First, I will analyze Posada’s interpretation of religion through a variety of his lithographs that depict saints and religious figures such as Jesus and the Virgin of Guadalupe. The second section will focus on humanity’s devolution into sin and explore Posada’s works that revolve around the seven deadly sins and their immortal consequences. These will likewise be compared against biblical texts that surround the same topic. The final section of analysis will focus on Posada’s depiction of the Apocalypse, specifically the four horsemen from the Book of Revelations. I will conclude with a counter argument that takes other perspectives into account.

* The Revolutionary Politics of Painting: The Appropriation of History in Mexican and Zapatista Muralism, Evan Myers, Furman University**

Begun in 1929, Diego Rivera’s massive mural, The History of Mexico, appears to depict the revolutionary struggles of the Mexican people for independence and justice. Dominating the stairwell of the National Palace, located on El Zocalo, Mexico City’s historic main plaza, Rivera’s mural occupies a central place in Mexico’s post-revolutionary national myth.

Intelligent and intentional, the Institutional Revolutionary Party (PRI) commissioned Rivera’s work in order to justify the Mexican revolution and illustrate the ideals and values of a new, progressive Mexican society to a largely illiterate public. Although Rivera finished The History of Mexico in 1935, its images provide the rationale for the PRI’s perpetual rule from the end of the revolution until Vicente Fox’s landmark victory in 2000. Today, Zapatistas in the southern Mexican state of Chiapas also employ murals to send political messages. Often depicting Subcomandante Marcos, the figurehead of the revolution, alongside communist icon Che Guevara and the movement’s namesake, Emiliano Zapata, Zapatista murals merge multiple and contrasting strands of socialist thought into one symbolic, revolutionary image. My essay will analyze the appropriation of historical revolutionary figures in Rivera’s The History of Mexico as well as collective murals in Zapatista villages, comparing and contrasting the political messages of their artistic content.
Panel: Health and Inequality

° *Latinx HPV Vaccination Ambivalence under the Trump Administration*, Silvana Montañola, Rollins College

In the US, Latinx immigrant health and immigration policies are interconnected, but little is known about how policy impacts preventive health behaviors like vaccination. In this paper, we situate vaccination in the current sociopolitical context of the Trump administration. Through community-based participatory research with immigrant rights organizations in Central Florida, we show how anti-immigrant rhetoric and immigration polices result in some Latinx immigrants’ ambivalence towards vaccination for Human Papillomavirus (HPV). We argue that policy serves as a hidden barrier to HPV vaccination and exacerbates existing structural vulnerabilities. Ethnographic insights highlight needed policy reform focused on immigration and health equity.

° *Poverty Alleviation in Guatemala: The Complementary Effects of Aid and Remittances*, Helen Owen, University of Richmond

The question of how best to reduce Guatemalan immigration due to poverty has become a highly politicized topic in America. While some argue that government aid is the best method of reducing poverty, others, including President Trump, have argued that aid should be cut. Although important research has been done on the effects of both aid and remittances separately, little scholarship has compared these impacts. My research asks whether remittances or aid is better at poverty alleviation, specifically through the mechanism of capital investment. The analysis conducted in this paper suggests that remittances, an important byproduct of immigration, are actually key to stabilizing push factors through alleviating poverty. This paper argues that remittances and aid are complementary flows which serve to alleviate poverty in Guatemala through investment in capital. Using a framework of analysis proposed by Jeffrey Sachs (2005), I measure the extent to which both aid and remittances are invested in Guatemala in six categories: human capital, business capital, infrastructure, natural capital, public institutional capital, and knowledge capital. I analyze United States Agency for International Development (USAID) data from 2016 to quantify funding by these six categories. To track remittance spending, I use a 2016 survey conducted by the International Organization for Migration in all 22 departments of Guatemala with 3,224 participants and a confidence rating of 95%. I compare this survey with interviews I conducted in Richmond with remittance senders. I find that the majority of remittances are invested, primarily in human capital such as education and healthcare. My analysis shows that aid and remittances are complementary, as these flows fund different forms of capital. These data suggest that the role of remittances in poverty alleviation should not be underestimated, and aid should be increased rather than cut.

° *The Impact of Conditional Cash Transfers on Health Equity Research Process*, Naomi Langlois, Tulane University

This presentation will describe the research process that our group has been using to understand the effects of conditional cash transfers (CCTs) on health equity in Latin America. Our group, which includes two PhD students, one Masters student, and three
undergraduate public health students, has focused on reviewing the literature that exists regarding CCTs in Latin America and the Caribbean (LAC) through a systematic review. The resources, including scholarly articles, program evaluations, and books, have been found through the use of online databases and secondary searches of reference lists and organization websites. During the initial screenings of literature for inclusion, resources were retained if they include at least one or more LAC countries, discuss CCT interventions, and were published between 2010 and 2020. With every resource that we found we read the title, and abstract - if available - to decide whether to retain or reject. It has been interesting to see the variety of literature available regarding CCTs and the barriers for beneficiaries of CCTs. Currently, we are reviewing literature for inclusion, but ultimately hope to understand the benefits and the limitations of the programs in regards to the population’s health needs and outcomes.


Colombia’s HIV/AIDS epidemic is fueled by social misconceptions, lack of accessibility to resources, nonexistent sex education in schools due to religious ideologies, and the migration of Venezuelan refugees. Even though Colombia’s borders are open to receive more Venezuelan refugees, the refugees who cross borders illegally do not aid in the completion of Colombia’s health registries nor the accommodation of proper resources. It is the stigma, the marginalization of vulnerable populations, and poor legislation that increase the statistics of HIV/AIDS in Colombia. At a time when science and technology assure individuals the chance to live a healthy life with HIV, there are nations, like Colombia, with the epidemic on the rise, which is why I propose to conduct ethnographic studies with a medical anthropological lens in order to help eradicate HIV/AIDS in the nation.

**Panel: Consuming the Body: Race, Sexuality and Class**

**Social Prejudices in Telenovelas**, Pilar Macias, Rollins College

Telenovelas are limited-run dramas produced in Latin America and typically run for one year. Telenovelas are used to transmit sociocultural messages since it is easy for people with low literacy levels to understand. Some of the most popular centers of production are in Mexico, Argentina, and Brazil. Since the 2000s, Latin America and Asia have been the biggest producers of telenovelas. In my research, I analyzed telenovelas and discussed the social prejudices that are apparent throughout the shows. I focused primarily on how race, sexuality, and class are portrayed in telenovelas and the stereotypes that are usually perpetuated.

**¿Todos los cuerpos tienen libertades individuales?**, Cristhoffer de la Cruz Suarez, University of Campinas**

El presente trabajo busca analizar la propuesta de "libertades individuales" como presentada por los neoliberales (Hayek y Friedman), a partir de la óptica de los afrodescendientes, pobres, GLBTTQI+ y mujeres del Caribe, mostrando así la no aplicabilidad de este
Consumption is a daily phenomenon, but we rarely think about consumption through the bodies of other individuals. Human trafficking in North and Latin America have become a hot topic within the last decade, particularly since the passing of the Victims of Trafficking and Violence Protection Act (TVPA) in the United States, in 2000. This act, which defined human trafficking as the recruitment, trade, harboring, or reception of a person by force, fraud, or coercion, produced a boom in media coverage in the recent years (Austin, 2016). Currently, the ways individuals view human trafficking comes majorly through information in the media, which is why the media alone has such a great impact in the prevention and intervention of modern-day slavery. Based on the previously stated elements to define human trafficking, this analysis will focus on the difference in representation of human trafficking victims, its perpetrators, and process as a whole in Calle 13’s “Invisible Slaves” documentary as well as “The Chosen Ones” and “I am Jane Doe.” This work will bring to light the trafficking of humans within and from Latin America, as well as the way this phenomenon is portrayed through different perspectives in the media and how that affects awareness, prevention, and intervention.

Panel: Revolution and Resistance in Latin American Music and Social Media

° *The Ascension of Drag Queen Culture in Brazil*, Gabriela Seguesse Freitas, Rollins College

This paper explores the origins of drag queens and how and why they started to become popular in Brazil in recent years, which is an interesting phenomenon in a conservative country that has now elected a far-right president.

° *Music in Response to Trump's Immigration Policy on the U.S. Southern Border*, Lauren Oxendine, Rollins College

Since the 2016 U.S. Presidential Election, there has been a surge of politically-influenced popular music in protest of Donald Trump and his policies, specifically around immigration on the U.S. southern border with Mexico. A brief history of the border and immigration policies between the U.S. and Mexico and how they contribute to generational trauma is important in distinguishing the type of protest music produced. Additionally, there is an examination of President Trump's interior security policies, since taking office, and the response that is procured from them. The discography used in this research includes music produced by trans-border bands, Mexican Norteño bands, and American celebrities. The research looks at lyrics, origin of the music, and level of popularity of the musicians in regards to any success achieved. In this case, success in protest music refers to any political
action or acknowledgment of the issues raised in the protests.

° *Changing Aesthetics in Cuban Music: Cimafunk Fever*, EJ Broker, Rollins College

Rising Cuban pop-star Cimafunk represents a critical turn in Cuban music culture. His recent rise to fame and introductory album to the worldwide music scene provide a stunning critical analysis of the political and socioeconomic culture of his home nation. While the superficial vocabulary of his lyrics do not seem threatening to the communist regime of Cuba, it is this simplicity of language that truly poses the biggest threat to the social and political order. Upon extensive analysis, Cimafunk’s break-out album, Terapia, crafts a critical narrative of the historically troubled nation. The album weaves together seamlessly the day-to-day struggles of a young man coming of age in Cuban society, while strongly but subtly denouncing the powers that be within Cuba. Ever relevant in a continually polarizing world, Cimafunk might just be the marker for a new genre of Cuban music, which in and of itself is a threat to the communist status quo, but, more importantly, could be the link to a new social revolution. La fiebre Cimafunk is spreading in Cuba and internationally, despite any government attempts to contain it.

° *¿Cómo la revolución de internet se manifiesta en Cuba?*, Josh Willard, Rollins College

Primero, ese proyecto resumirá la historia de tecnología en Cuba hasta los 90, incluyendo las regulaciones aflojadas y el aumento de uso de celulares y el internet. También, resumirá el rol de diferentes actores juegan en la distribución del contenido y la infraestructura, incluyendo el gobierno (esp. su “monopolio” en ETECSA), las empresas multinacionales (como Google) y el mercado negro (ejemplificado en “El Paquete”).

Próximo, usaré entrevistas con adolescentes habaneros para examinar cómo los jóvenes interactúan con la tecnología, especialmente la cultura popular del extranjero y las redes sociales. Además, evaluará los efectos políticos del aumento de tecnología y la democratización de información en Cuba. Considerará los lados del debate sobre la posibilidad de una "Primavera Cubana." En esa discusión, evaluará también el alance de, y el equilibrio entre, el periodismo independiente y la censura del estado.
Panel: Politics and Political Economy in Latin America

* The Last Caudillo of Paraguay: The Rise and Fall of Paraguayan General Lino César Oviedo, Sydney Brown, Rollins College

In 1996, the President of Paraguay Juan Carlos Wasmosy forced the resignation of chief Army General Lino Cesar Oviedo for posing a direct challenge to the present’s authority. When General Oviedo refused to resign, it prompted his threatening of a military coup d'état against the Wasmosy government. Wasmosy seemingly caved under Oviedo’s threats, and invited him to serve in the role of Defense Minister. However, Wasmosy recalled his offer upon Oviedo’s arrival to take the oath of office. This prompted Lino Oviedo to become one of the most dominant political actors in Paraguay, emerging as a strong-armed caudillo within the ruling Colorado party. Throughout the remainder of the 1990s and into the 2000s, Oviedo harnessed significant control over key factions within Paraguayan politics. But prior to the late 1980s, Lino Oviedo was practically unheard of on a national stage. Seemingly overnight, he became one of Paraguay’s most notorious political actors. How did he do it? What factors led to the creation of one of Paraguay’s most infamous caudillos? What remains of Lino Oviedo’s legacy, and what impact did his actions have on Paraguayan democracy? This project aims to unpack the rise and fall of General Lino Oviedo, and proposes key lessons from this profile that pertain to the importance of strengthening democratic institutions in order to prevent the rise of dictator-like caudillos in Paraguay and throughout the Latin American region.

* How Does Dollarization Affect Economic Stability?, Daniela Gutierrez Perera, University of Tampa

Dollarization is defined as the adoption of a foreign currency as the legal tender of a country. The increased economic instability in Latin America has drawn attention to the research of dollarization as a possible solution to this issue. There are three countries in Latin America that have dollarized: Ecuador, Panama, and El Salvador. There are multiple Latin American countries going through severe economic recessions that have informally dollarized. This paper shows how dollarization affects economic stability by analyzing the economies of Ecuador, Venezuela, and Argentina. Economic stability is measured in terms of real GDP growth, inflation rate, and exchange rate volatility. It has been concluded that the main driver of dollarization is hyperinflation. Although adopting a more stable currency reduces the inflation rate and exchange rate volatility, economic growth increases but it becomes highly dependent on the growth of advanced economies. Therefore, dollarization does increase economic stability, but there needs to be an institutional reform in order to completely stabilize the economy.

* Shining Path’s Strategy: Implementing Guzman’s Iron Belt 1988-1993, Julie Sparks, Rollins College

The Shining Path (PCP-SL) was a communist revolutionary organization founded in the 1970s that employed terrorism in attempts to overthrow the existing Peruvian government. PCP-SL used guerilla warfare to control the rural areas of Peru before moving towards
Lima, aiming to end with urban insurrection and a complete takeover of the capital. Through guerilla warfare, the Shining Path strategically used physical destruction to eliminate opposition and alter those who survived. The Shining Path targeted specific fissures that would cause local polarization, disillusion, anxiety, fear, and frustration to weaken the government, local communities, and the people within Peru. The Shining Path saw Lima as the economic, political, and psychological center of Peru. Therefore, the key to establishing a foothold in Lima and ultimate success was to control the shanty towns, which housed over half of the capital’s population. From the late 1980s to early 1990s, the Shining Path focused on controlling the pueblos jóvenes through a campaign of psychological warfare that was vital to encircling Lima.

° Current Political Crisis in Venezuela, Dietwin Smoli, Rhodes College

Democracy is always in danger, and it is people’s civic duty to protect it wherever it stands because an attack against one democracy is an attack against all of them. During the late 20th century, Venezuela was considered to be one of Latin America’s best-consolidated democracies, with economic prosperity and respect for the institutions of governance. Today, the reality could not further from that perception, with a country kidnapped by an authoritarian regime that has slowly taken over the institutions and turned one of the best-consolidated democracies in the hemisphere into a political and social nightmare. This study addresses how the Chavez regime got to power and began to dismantle the democratic institutions to consolidate its power and advance an agenda of authoritarianism and repression. How the policies implemented by the administration limited the freedoms of Venezuelans and changed their daily lives for the years to come. Furthermore, the study will go in-depth on the effects that the new Maduro regime has had on the political crisis and how the nation descended into an authoritarian phase. The study will address current claims of power by Acting President Juan Guaido and the international support he has gathered, and the response from the Maduro regime.

Panel: Chile’s Recent Past

° Painting Democracy, Sculpting Sedition: Feminist and Artistic Resistance Coalitions in Pinochet’s Chile, Jules Franco, Davidson College

This paper examines the efforts of two women-led anti-regime resistance organizations (the Colectivo Acciones del Arte and Mujeres por la Vida) in Pinochet’s Chile (1973-88). Utilizing oral histories with the groups’ members and primary sources such as the groups’ internal communications, artist statements, letters, and coalition-produced art, I look at the intersection of art and feminism in the creation of a non-traditional mass-mobilization movement. Neither the broad public expression of feminism, nor the integration of the political and artistic spheres, had been addressed in Chilean history. Thus, these coalitions broke barriers not only because they presented alternative modes of political engagement, particularly for those who traditional political discourse often excluded, but also because they were the first of their kind to bridge the historic art and politics divide.

° The Miracle of Chile, Kaitlin Ochs, Baylor University

When the military junta overthrew Salvador Allende’s government in 1973, it soon became
apparent that the new regime would implement changes in all aspects of society. Chile’s economy was no exception to this, as Augusto Pinochet soon established policies that increased governmental protectionism and intervention. The fiscal situation soon became extremely vulnerable and in urgent need of reform. The solution was presented by a group of Chilean economists that came to be known as the Chicago Boys. The group sought to implement policies that enhanced both open trade and the private sector. What followed was an astounding period of reorientation that altered the economy for Chile’s foreseeable future. This research will focus on the economists that created such policies and the effects that they had on not only Chile’s fiscal situation, but also its social and political situations.

° The Caudillo and the Church in Isabel Allende’s “The House of the Spirits” and Latin American Dictatorships of the 20th century: A Comparative Analysis, Tejas Joshi, Baylor University

The departure of the Spanish from Latin America in the 19th century left a serious power vacuum in much of the region and authority most often devolved into the hands of the caudillos, or military strongmen such as Juan Manuel de Rosas and Antonio López de Santa Anna. This tradition of rule by strongmen continued well into the 20th century, with many countries being rocked by repressive dictatorial regimes headed by modern day equivalents of the caudillo.

Isabel Allende’s 1982 novel The House of the Spirits follows the story of Esteban Trueba who typifies the figure of the caudillo. This paper will investigate the ways in which Trueba exemplifies the caudillo. Specifically, Trueba’s paternalistic attitude, despicable licentiousness, repressive behavior, and scapegoating of the communists will be highlighted. A comparative analysis of Trueba and several Latin American dictators of the 20th century will be undertaken, with special emphasis on Rafael Trujillo, Alfredo Stroessner, Augusto Pinochet, and Artur da Costa e Silva.

Panel: Education: Sovereignty and Solidarity

° Lluvia, creación, y aprendizaje experimental en el cuento ‘El Fenómeno Físico’, Moriah Wheeler, Southwestern University

Através de la educación igualitaria y el aprendizaje experiencial de los niños en un pueblo pobre del desierto, el personaje de la maestra Santos Zamarripa aparece como agente de cambio y como efectiva transmisora de conocimiento. El cuento presenta la importancia del esfuerzo colectivo en la educación mediante un experimento científico que escenifica la creación del fenómeno pluvial para la comunidad -que nunca ha visto la lluvia-, logrando hacernos conscientes de las desigualdades que sufren otros y agradecer los preciosos recursos naturales que tomamos por sentado.

° American Interventionism in Puerto Rico’s Education System, Laurel Ettinger, Tulane University

The United States has a long, complex history of intervention in Latin America, economically, politically, and socially. Puerto Rico was colonialized by the United States after the 1898 Spanish-American War. The annexation was formalized in the Treaty of Paris, where Spain relinquished all claim of sovereignty over and title to Cuba, and ceded
Puerto Rico, Guam, and the Philippines to the United States. With their new territories under their belt, the United States quickly jumped at the opportunity to impart American knowledge and values on their constituency. To mold young Puerto Rican minds, the United States attempted to overhaul the education system. Since 1898, the U.S. has administered Puerto Rican. While initially designed and crafted to create a new generation of American patriots, forced intervention in Puerto Rico’s education system has left staff, students, and structures neglected, resulting in widespread frustration and disarray. As the only focus of the United States was to instill a strong sense of “Americanism” in Puerto Rico students, particularly through enforcing a bilingual education, the island’s teachers are not motivated to conform to this blatant display of imperialism.

° **Programas de Intercambios: maximizando la experiencia internacional**, Shannon Sullivan, Rollins College

With the rise of globalization, study abroad programs are becoming more common and popular in the US. Unfortunately, many of the programs are not being utilized to their full potential in helping students gain intercultural competency. In this presentation, I will discuss first what it means to be culturally competent, how programs can maximize student learning potential, and my own experiences with studying abroad in Medellín, Colombia. I believe this presentation will be highly informative and important to many who attend the symposium whether they’re fellow students, faculty, or administrators. Learning how to become culturally competent is a vital skill in this increasingly interconnected world.

° **Reclaiming Our Space: Solidarity Sessions at the Institute of Hispanic-Latino Cultures**, Aliya Miranda, University of Florida

In 1994, the Latinx students of the University of Florida established the Institute of Hispanic-Latino Cultures to serve “as our physical and institutional nucleus, from which we can start a network with other institutes and organizations throughout the nation, enabling us to work together towards improving the opportunities and living conditions of our community” (Statement of Purpose, Proposal for the Institute of Hispanic-Latino Cultures). Through oral history interview research with staff, alumni and faculty, students at the UF Samuel Proctor Oral History Program (SPOHP) have been able to examine this legacy by identifying the ways the use of the space has evolved over the past 26 years. This research shows a pattern of suppressing the academic and political initiatives of past students and directors by UF Student Affairs to confine the institute to a social space rather than the network it was meant to become. This presentation will detail the implementation of an educational initiative started by SPOHP titled Solidarity Sessions. This discussion series, which takes place at the institute itself, uses these interviews to educate students about the institute’s history and uses this history to discuss broader issues in the Latinx diaspora. These discussions are led by professors, grad students, and community organizers in an effort to ensure the space is utilized to conduct and share research as well as serve as a
bridge between the greater Gainesville community and UF students and resources.

Panel: Female Performances: National Politics and Traditions

- Why has the Status of Women in Latin America not Improved Despite the Presence of Female Political Figures?, Laura-May Deronne, Florida International University

In recent years, there has been an increase in the number of women political leaders in Latin America. Three women have served as presidents, Michelle Bachelet in Chile, Dilma Rousseff in Brazil, and Cristina Fernandez de Kirchner in Argentina. This socio-political progress is due to the strengthening of democratic institutions and powerful feminist movements such as the “Movimiento Nacional de Mujeres”. However, violence against women has increased by 50% in the last decade. Furthermore, “feminicide” has become a daily occurrence and can be read about every day in the Latin American press. It is also part of the penal codes of the 16 countries of the continent. The patriarchal system remains a major problem in Latin American societies, which impedes progress in the emancipation of women. In this study, I examine the impact of patriarchy in Latin American culture on violence against women, and address issues that women in this region still face. Finally, it will be interesting to look at the paradox that this phenomenon reveals, particularly with the great presence of women in the governments of Latin American countries.

- Una investigación de la intertextualidad en el discurso literal y social entre las protagonistas en Conversación al sur y la organización de las Madres de la Plaza de Mayo, Mary Manuel, Rhodes College

A través de un análisis detallado de las protagonistas de Conversación al sur por Marta Traba y una lectura de documentación y comunicaciones de Las Madres de la Plaza de Mayo, mi proyecto explora comparativamente estrategias del discurso literario y del discurso social. Al mismo tiempo el proyecto pone en yuxtaposición la conversación íntima de Dolores e Irene de Conversación al sur con la comunicación pública de las Madres de la Plaza de Mayo como ver ambas estrategias como contestaciones al silencio impuesto por la dictadura de Jorge Rafael Videla en Argentina durante la Guerra Sucia.

- Finding the Variations of the Legend of “La Llorona” throughout Different Forms of Media, Ingrid Ramos Rivera, Furman University

The legend of La Llorona, also referred to as the Weeping Woman or the Wailing Woman, is one of the most famous folktales in Mexico. Although the origin of the story is unclear, some believe that it dates back to the days of the conquistadores and makes direct connections to La Malinche. Malintzin (La Malinche) was the indigenous woman who worked alongside the Spanish conquistador Hernán Cortés and played a vital role in the downfall of the Aztec Empire. Some critics make connections between the legend and the folklores of European countries such as Germany. Nevertheless, La Llorona refers to a woman dressed in white, often described as a lost soul, who lurks near small bodies of water, such as lakes and rivers. In this presentation, I will analyze representations of la
Llorona in five different media: an image from the Florentine Codex: Book 12, Rudolfo A. Anaya's book The Legend of La Llorona: A Short Novel, Sandra Cisneros's short story "Woman Hollering Creek," Chavela Vargas's rendition of the song La Llorona, and the 2019 movie The Curse of La Llorona. With each medium, I will analyze the portrayal of La Llorona and then analyze variations between each representation.

° Latin American Feminism through Dance Performance, Olivia Martins, Furman University
On February 2, 2020 millions of Americans sat stunned in front of their televisions as they watched J.Lo and Shakira’s Superbowl halftime show. This performance has sparked disagreement regarding whether it was hypersexualized and inappropriate for the audience or a testament to female empowerment. The paper will focus on the consumption of Latin American women through television dance performance. I will examine the changes in the portrayal and reception three Latinas - Carmen Miranda, Jennifer Lopez, and Shakira - in the performing arts and analyze how the rise of feminism has allowed for a transition of the portrayal of Latin American women from hypersexualized beings of desire to talented performers with the ability to enact social change. Through analysis of the work of Carmen Miranda, Jennifer Lopez, and Shakira I will explore how the performing arts are a lens through which to view the development of feminism and how the arts have provided opportunities for women to express their voice in traditionally oppressive cultures. Carmen Miranda's performances spanning from the 1930s until her death in 1955, portray a stereotypical image of Latin America femininity as sex symbols rather than performers whose art should be valued. Through feminist movements, which began to gain prominence after the 1970s, this narrative begins to change within the performing arts as women start to demand more respect and opportunities within society, culminating in the 2020 Superbowl performance.

Panel: Film(ing) Latin America: Power, Community and Gender Roles
° The Latin American Western and the Use of Film as Protest, Todd Coachman, Southwestern University
Unlike the road film genre, little has been written about how Latin American filmmakers have adapted the Hollywood Western to fit different cultural norms and socio-historical frameworks. In this case study, we analyze the Colombian film Pariente (Gaona 2016) as an example of a Latin American Western to understand how different cultures utilize different storytelling tropes and genres. In addition, we look at ways in which film is used to grapple with socio-historical events which, in Colombia’s case, as Pariente shows, are related to the impact of armed conflict on rural communities after processes of demobilization. During the paramilitary demobilization process in the mid 2000s, the Colombian government failed to put into place programs and actions that would protect those living outside of large cosmopolitan areas. For this reason, many of those living in rural communities continued to experience violence from paramilitary successor groups with little to no intervention from the state. Pariente shows a strong desire for government intervention in rural society which
has not been seen in the government's current fight against paramilitary groups. This study proposes that, unlike its American counterpart, the Latin American Western film genre, as seen in Iván Gaona’s film Pariente, is used to denounce the lack of government intervention in rural communities.

*Language and Culture in Disney's Coco*, Kathryn Ott, Furman University

Coco is an outstanding children's film that explores several aspects of Mexican culture. While the majority of Coco is in English, the film is replete with spoken Spanish words and expressions. Coco's use of dialogue explores the Spanish language primarily through code-switching and borrowings. These techniques show the relevance of Spanish not only in Mexico, but also in American culture. As a Disney children's movie, the film makes an important impact on American families and society. Spanish is the second most spoken language in the United States with over 41 million speakers and the US is one of the largest Spanish-speaking countries in the world. Coco reflects that reality in every detail of its story while also portraying themes such as family and memory through iconic Mexican imagery. My presentation analyzes Coco's use of Spanish from a sociolinguistic and cultural perspective. First, I explain and study specific examples of Spanish words in the film's songs, phrases, names, words, and slang. I then categorize these words by their theme and register. Next, I will examine the significance of these words in the film. Lastly, I will explore the importance of this linguistic aspect of the film and how it supports Coco's representations of traditional Mexican values and icons.

*The Impact of the Indigenous Point of View: An Analysis of Resistance and Denunciation in “Pájaros de verano”,* Chris Sanders, Southwestern University**

My presentation focuses on the film Pájaros de verano (2018) by Ciro Guerra and Cristina Gallego. The film explores the indigenous point of view and how it contributes to the representation of resistance and denunciation of social problems in Colombia and Latin America. This movie brings light to the often overlooked and misrepresented lives of indigenous people in order to share their story and true lives with the world. In the movie, the incorporation of the drug trade in the wayuu community led to an increase of power and greed of those involved that negatively impacted the indigenous group. The commercialism of drugs in the indigenous community resulted in a fight to preserve the traditions and culture of the community. My presentation also looks at the social-historical and capitalist context that inspired the movie, including the occurrence of the marihuana trade in Colombia and the incorporation of its massive production in indigenous communities which caused a loss of indigenous cultural traditions. My presentation analyzes how the indigenous point of view and traditional languages are used as tools of resistance and denunciation of social problems in Colombia and Latin America as well as strategies to preserve the culture and traditions of historically marginalized groups.
Men, Women and Power in “El Gesticulador,” and the Play and Film “Entre Pancho Villa y Una Mujer Desnuda”, Maddie Mullins, Furman University

Mexican playwright Rodolfo Usigli (1905-1979), grew up during the difficult period of the Mexican Revolution (1910-1920) and illustrates the aftermath of that conflict in his classic play “El Gesticulador.” Sabina Berman (1955-), one of the most popular and critically acclaimed playwrights in contemporary Mexico, brings a prominent general of the Mexican Revolution to life in her play and film, “Entre Pancho Villa y Una Mujer Desnuda.” These texts portray a newly defined perspective of the Mexican Revolution and depict the roles of men and women after a tumultuous period of war. My presentation will include a direct comparison of the portrayal of the Mexican Revolution in three works: El Gesticulador, and the play and movie Entre Pancho Villa y Una Mujer Desnuda. First, I will examine how Berman visually displays one version and interpretation of the Mexican Revolution through her representation of the political icon Pancho Villa in both the play and the cinematic versions of “Entre Pancho Villa y Una Mujer Desnuda” (she wrote them both). Next, we will compare Berman’s interpretation of the Mexican Revolution to El Gesticulador, where Usigli uses the family of the ambiguously named César Rubio to comment on the confusion of postwar politics. I will conclude by analyzing gender roles in all three works, particularly in terms of machismo, family dynamics, and the notion that "knowledge is power."

Panel: Drug Cartels: Cultural Narratives and Identity

“Cartels Don’t Exist”: Unpacking Cultural Narratives to Understand the True Roots of “Drug” Violence in Latin America, Jared Olson, Flagler College

Narratives of "Cartels" bleed through our cultural imagination. They appear in TV shows, make for fanciful movies, provide the themes for songs and bestselling books. These narratives define how we understand the nature of the massive violence unfolding throughout Latin American countries such as Mexico, and in turn, legitimate

In this talk, I will seek to unpack the various cultural narratives surrounding the roots of drug violence in Latin America, suggesting that stories about bloodshed so eagerly disseminated through mass cultural production are in fact rooted in one of the most under-examined drivers of that bloodshed the state. I will do this through the lens of Oswaldo Zavala's critical analysis "Los Cártel No Existen," in which the Mexican journalist turned literary scholar brilliantly deciphered the way that because they are rooted in government sources and create stories within "the epistemological narratives of the state" some of the most cultural productions dealing with drug violence are creatures of governments which benefit from that violence. I will further inject this conversation surrounding Zavala's work with my own experience and insights gained from my two years working as a freelance journalist in Central America.
This presentation will be a joint presentation between three different students: Skylar Rueff, Komul Chaudhry, and Ann Marie Kildron. We all three presented this presentation in our senior capstone RFLA class during our fall semester. This presentation is about the connection between Mexican music and politics. When discussing the national and political identity of Mexico, it is critical to analyze the culture surrounding music. We analyzed the music produced and performed by Selena, the development of music in Mexican cinema from the 1930s to the present, and we studied narcocorridos in order to understand the relationship between the government of Mexico and the drug cartels. All three components of our presentation display how the arts are used to promote different social and political messages within Mexico and on a global scale.

Panel: Development, Human Rights and Migration: Guatemala and Beyond

The Relation Between the Horror Genre and State Terror in Guatemala (La relación entre el género de horror y el terror del estado), Hannah Rigazzi, Rollins College

In my essay, I aim to use "El perro en llamas" by Byron Quiñonez as an example of the ways in which literature within the horror genre can serve as a metaphor for larger sociopolitical conflicts. I will utilize Jeffrey Cohen's understanding of Monster Theory to analyze the monsters presented by Quiñonez and to better understand the ways in which the fictional story created by Quiñonez parallels the civil war taking place in Guatemala at the same time. More specifically, I will be using Monster Theory to examine the ways in which authority figures are able to demonize minority groups by better understanding the social and economic factors that allow for this. I will also be examining the ways in which Quiñonez rejects some norms of the Cohen's theory in favor of restructuring the narrative around the conflict in Guatemala. "El perro en llamas" is a unique work in that the horror genre is not well developed in Guatemala. Furthermore, because Quiñonez chose to format the story using a graphic novel rather than a more traditional novel, he is further creating a shift in Guatemalan literature - especially that which provides a criticism of the political body.

On Place and Livelihood: An Historical Analysis of Maya Land Relationality and the Implications of Global Capital, Caitlin Robison, Rollins College

Maya communities have been fighting for cultural and territorial autonomy since colonial powers infiltrated Native lands through the 15th and 16th centuries. Understanding the history of Maya relations to land allows anthropologists and Maya activists alike to critically evaluate structures of exploitation in states like Guatemala and Belize that continue to marginalize Maya communities from their connections to the natural
environment. In order to foster this type of understanding, it is necessary to examine both Maya narratives and western texts in an effort to rectify the false dichotomy, as drawn by hegemonic systems, that serves to place interests of the Maya in direct opposition to state interests. Central to this paper is the notion that one’s sense of place is inextricably connected to well-being, especially within the relational ontology embodied in Indigenous thought. Operating under this assumption, this paper seeks to expose the disproportionate ideological and material discrimination facing the Maya today in the form of land conflict. In this paper, I will engage with cross-cultural texts to elucidate the Maya perception of land through creation myths and anthropological research focused on the role of maize, examine the impact of historic events such as the Guatemalan Green Revolution and Civil War on land use, and reveal the continued influence of (neo)colonial powers on Maya livelihood.

*Growing Free: The Development and Application of International Human Rights Law in Guatemala*, Joseph Sotile, Tulane University

The Universal Declaration of Human Rights was ratified in 1945, just one year after Guatemala held its first democratic elections following a long history of repressive military rule. While the U.N. declaration laid the groundwork for greater worldwide human rights enforcement mechanisms in the years following its inception, Guatemala became engaged in a violent domestic conflict. This civil war accompanied the nation down a path of gross human rights violations in half a century categorized by repression and murder. Following the end of the war in 1996, Guatemala’s government has tried to seek justice for those wronged during the war, and it continues to attempt to mitigate the fallout of this conflict in partnership with international institutions, nongovernmental organizations, and Guatemalan citizens. International institutions have aided in these efforts through hybrid courts, truth commissions, and internationally aided criminal prosecutions. Additionally, domestic movements for greater civil and political rights have succeeded in progressing Guatemala forward. While there remains much work to be done and there are some troubling trends arising, these endeavors have ultimately assisted Guatemala’s transition into a more stable democracy.

*Latin American Migration Patterns: Comparison and Analysis*, Marie Docken, United States Military Academy

This research examines migration trends for Latin American countries by year and their relationship to key historical events. Various statistical methods are used to provide a foundation for a comparison across countries. The objective of this study is to identify potential metrics for population turbulence. Graphical representations will be used within the presentation to highlight key differences between years and countries. This project fulfills requirements for both a degree in Operations Research and a minor in Latin American Studies.
Panel: United States/Latin American Relations

*I'm Not Welcome*: How Anti-Immigrant Rhetoric Permeates Young Latinx Lives, Mary Vickers, Rollins College

Since President Trump’s election, anti-immigrant narratives have become increasingly present in US policies and politics. In this presentation, I examine how xenophobic rhetoric affects Latinx high schoolers with immigrant parents. I utilize data from an engaged, collaborative ethnographic study with immigrant-serving nonprofits in Apopka, Florida to illustrate Latinx youth’s feelings of isolation, internalized racism, and frustration resulting from President Trump’s anti-immigrant rhetoric and policies. I describe how Latinx students’ non-Hispanic peers adopt nativist ideologies coming from the highest levels of government and exacerbate the impact of this rhetoric. Lastly, I document local responses to this problem and argue a need for comprehensive immigration reform.

*Patrol, Authority and the American Gaze: Two Photographers of the US-Mexico Border*, Emily Carpenter, Furman University

My project will analyze and compare images of the US-Mexican border by two different photographers from different time periods. I will examine themes and images of mothers with their children, the uncertainty of the unknown, and representations of authority figures at the border in images from Dorothea Lange’s 1930s newspaper stills and modern photographer John Moore’s Instagram account. Lange photographed immigrants during the Great Depression while John Moore captures pictures of immigrants crossing today’s border from an Anglo perspective. I will analyze the significance and intention of the photos based on perspective, angle, subject, and lighting. Next, I will explore the thematic effects caused by those techniques and study their changes over time at the border. I am interested in interpreting the concept of the boundary that has been depicted by different viewpoints and the comparison between these representations. I believe that this comparison will allow for a more profound understanding of the border.

*United States Consumption of Latinx Labor in the Contemporary United States Construction Industry: A Legal and Contextual Analysis*, Hunter Dixon, Furman University

The logic of comparative advantage stipulates that individual workers, firms and countries participate in areas of the labor force where they have the greatest “relative saving” over other nations in the market (Sloan & Zurcher, 1970). For much of the history of US-Latin American relations, Latino workers’ comparative advantage has been cheap labor, contracted, controlled, and underwritten by US-based, multinational companies that control the means of production. In this paper, I hope to analyze consumption of Latin American labor in the modern United States construction industry, focusing on cases that consider violations of the Fair Labor Standards Act. Specifically, I will investigate two violations of overtime wage-hour fraud involving construction companies in the Southeast United States. Then, I will connect these cases to historical, societal and political-economic context of colonial exploitation, to show how labor exploitation in the United States construction industry is another iteration of colonialism with a new, domestic bent.
U.S. and Latin American Coverage of the Bush-Chavez Rhetorical War: the Origins of a Country in Crisis, Rashaunna Campbell, Rollins College

Venezuela has the largest proven oil reserves in the world and is the third largest source of U.S. petroleum, but today it is a country in crisis. Moreover, relations between the U.S. and Venezuela shifted dramatically under the Bush and Chavez administrations. This contentious relationship along with Venezuela’s ongoing political, economic, and humanitarian crises have resulted in a repressive government, hyperinflation, starvation, mortality, and mass emigration from the country. Based on the theory that international news coverage is influenced by the experiences and attitudes of people from different nations and regions, this study compared domestic and Latin American news coverage of the U.S.-Venezuelan relationship between 2001 and 2008 to provide some context for this present situation. The results of this quantitative content analysis indicate that there were significant differences in U.S. and Latin American newspapers’ coverage. Specifically, U.S. coverage was more focused on Venezuela, Hugo Chavez, and oil while the Latin American coverage was more balanced in its focus on both Bush and Chavez as well as regional leaders’ meetings. Further, U.S. coverage used significantly more negative frames in its stories about Venezuela’s domestic conditions and international relations than Latin American coverage. Additionally, while U.S. news coverage portrayed Bush and Chavez more neutrally, it also characterized Chavez as an enemy of the U.S. more frequently than Latin American coverage. Overall, the implications of these results are important considerations when trying to understand the origins of the contentious U.S-Venezuelan relationship as well as the ongoing political and economic crisis in Venezuela.

**Presentation given in Spanish**