**B**

**Charlotte Blair**

American University, Department of Anthropology

**"Planting Gardens Over Garbage Cans: Order and Disorder in a Mexico City Neighborhood"**

Ideologies about safe urban spaces lead to development projects that supposedly facilitate the cleaning of such spaces. In order to make urban spaces safe for business entrepreneurs and private investors, State development agencies must get rid of what Steven Spitzer (1975) refers to as “social dynamite,” or that group of people in society who have slipped through the cracks of their respective social systems and, through mass rebellion, could threaten the status quo. The urban poor––”the social dynamite” who are perceived to be of great threat to society are removed from financial districts and housed in working class peripheries and urban ghettos. This paper explores how a neighborhood group in Mexico City––considered by many to be “social dynamite”––has creatively organized in order to reclaim neighborhood space. This paper results from six months of participant-observation while living in the working class community of Colonia Santo Domingo, Mexico City, from July to December 2015. As a squatter’s settlement, the neighborhood is notorious for being a space of disarray and backwardness. Several development projects––intended to revitalize particular quadrants of the megalopolis–– were introduced under the federal district’s City of the Future initiative. One project––the construction of an apartment complex on the outskirts of the neighborhood––was of particular concern to residents who believed that public water was being pumped out of the neighborhood during construction of the apartments and subsequently sold to private companies. In order to halt the development of the apartment complex, residents organized neighborhood meetings, political-cultural events, month long sit-ins, streetside informational gatherings, and various cultural and political workshops regarding the development project. In an attempt to gather large bodies of support with little economic means to do so, members of the community’s informal neighborhood association have strategically integrated play, topographic symbols, and nostalgic renditions of the settlement’s self-built history in order to expand and sustain their organizing efforts.

KEY WORDS : self-help settlements; play; urban development; neighborhood organizing; Mexico City

**B**

**Christine Bonnefil**, *George Mason University*

**“Language Attitudes of Multilingual Haitians in the Washington, D.C. Area”**

The complex relationship between Haiti’s two official languages – Creole and French – is ambiguous and, at times, conflictual. This ambiguity and conflict, stemming from a long history of colonial domination, is demonstrated by how speakers perceive these languages and how they believe the languages should be used today. The current study seeks to investigate the language attitudes of multilingual Haitian immigrants living in the Washington, D.C. area to better understand how the roles and perceived values of Creole and French have changed in recent years.

Data was gathered from ten participants, all of whom speak Creole, French, and English fluently and most of whom speak some degree of Spanish, as well. They were first given a written questionnaire regarding biographical information, language background, and ethnic identification. The questionnaires were followed by individual interviews to expand upon linguistic attitudes and identity themes while introducing the topic of education. Finally, participants were split into two focus-groups to debate controversial aspects of these subjects. For example, would multilingual Haitians choose schools taught in French, Creole, and/or English? How important is it for them and for future generations to maintain French and/or Creole? What does that say about their ethnic/national identities?

Results reveal an increasingly inclusive view of Creole in domains that were reserved for French in the past and from which non-Francophones were often excluded. Viewing Creole as a legitimate language is the equivalent of creating a linguistic sanctuary for the monolingual majority who has been persecuted for generations by the bilingual minority, denied the full use of the only language they speak: Haitian Creole.

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**B**

**Athena Buell Becerra**

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Candidate for a B.A. in Urban Studies and Latin American and Latino Studies

University of Pennsylvania, Class of 2017

AV needs: I would just need a projector for a powerpoint presentation.

Globalization and the translocality of peoples garners great attention in migration studies. But just as the divide between the “first world” rich and the “third world” poor is exponentially increasing, so is the divide between the urban and the non-urban resident. Thus, the internal migration of rural citizens to urban centers as a result of increased urbanization and globalization needs to be studied as well. This lack of scholarship of internal migration is apparent in gender and labor studies that focus on the domestic labor market, which tends to focus on transnational migration. This study will place ideas of rurality and urbanization in existing literature surrounding reproductive labor and feminized migration.

This study takes a glimpse into the lives of *campesinas* in Nicaragua who migrate to the city to work in the domestic labor market. Through in-depth interviews, I will examine what structural forces are determining the subject-place of *campesina* migrant Home Assistants in urbanization. Specifically, how have *campesinas’* domestic labor experiences in urban contexts been shaped by gendered and classed vulnerabilities? And ultimately, I will establish that global capitalism, patriarchy and inequalities based on rurality have created barriers in the implementation of existing workplace protections required by Nicaragua law.

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**C**

**Lenny Massiel Cauich Maldonado**

Latin American Studies Master Program

Ohio University

**"Mexican Humor in Politics: Political Cartoons during the Mexican White House Case"**

In November of 2014 a group of journalists led by Carmen Aristegui published an investigation about a case of corruption that involved the presidential couple. Later, in March of 2015 the group of journalists was fired from MVS Radio. Because of cases like the dismissal of the journalists, NGOs like Freedom House has ranked Mexico with the status of “not-free” regarding freedom of press. Their case shows that without freedom of speech, civil society is being left aside of political participation. People shared freely political cartoons about this case, which could not be discussed in media because of the censorship received. In this article, I argue about the need for an alternative journalism such as political cartoons that are avoiding censorship by using humor and at the same time create and support political participation among civil society. Interviews to cartoonists and their public show the effects of political cartoons published on newspapers and social media to create and support political participation. Other preliminary findings of the interviews are that political participation differs among generations, political cartoons are stigmatized as a product for illiterate people and they work as a tool for social protest. This indicates that political cartoons are an effective and needed means of communication to make people aware of political affairs. In conclusion, political cartoons may offer an effective resistance medium of communication to both educate the public and help them voice their concerns.

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**C**

**Eduardo Luis Campos Lima**

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Phd Candidate – University of São Paulo (Brazil)/ Fulbright Visiting Researcher at the Institute of Latin American Studies (ILAS) of Columbia University

**"From Bertolt Brecht to Leonardo Boff: Creative sanctuaries in Latin American Theatre of Liberation"**

The main goal of this presentation is to discuss the relations between Liberation

 Theology and popular theatre in Latin America. I will focus my analysis on the

 inclusion of religious symbols in some plays, arguing that such procedures originated a kind of creative sanctuary. A new form of political theatre was developed in the 1960s and 1970s as a result of the union of traditional cultures and new progressive social movements. At that time, there was a confluence of massive peasant migration to big cities, the rise of several military or civil dictatorships, and a new wave of industrialization all over Latin America. But the shift of capitalism in the region was also followed by the emergence of a new progressive trend, which unfolded in many different fronts. One of them was Liberation Theology. After the Second Vatican Council (1962-1965), there was a surge of new ideas concerning the search for a more horizontal, participative, and liberational religiousness, one that should draw its principles from the poor working classes. The works of Catholic theologists such as Peruvian Gustavo Gutierrez and Brazilian Leonardo Boff were widely studied by the priests and activists who formed Basic Ecclesial Communities in poor neighborhoods. I will argue that Liberation Theology carries an aesthetic program, based on the valorization of indigenous and popular faiths and liturgies, traditional cultures, and an utopian perspective of social change. Ancient popular artistic forms were combine with European avant-garde experimentalism, especially Bertolt Brecht's political theatre. Highly effective in several levels, the new theatre connected critical awareness with faith and popular roots, creating a refreshing sense of belonging for displaced poor

Peoples.

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**D**

**Maria De Luna**

International Peace and Conflict Resolution (MA’18)

American University, School of International Service

 **“Gender Politics in Narco Telenovelas: Women in the Mexican Imagination in *La Reina del Sur*”**

The narco telenovela presents a unique site for cultural resignification of social identities, hegemonic constraints, and popular culture in Latin America. As a narco cultural production, these melodramas reflect regimes of thanatological power embedded in narratives of resistance against the State. Narco telenovelas provide an alternative interpretation of nationness and national identity by inverting the metanarrative of good versus evil in the reclamation and celebration of illegality.

It is with this understanding of narco telenovelas that the series *La Reina del Sur* will be analyzed. The 2011 telenovela follows the rise of power of Teresa Mendoza, a young Mexican woman from Sinaloa, as she becomes the leader of an international drug network in Spain. As will be argued in this paper, *La Reina del Sur* provides not only a biting critique on the war on drugs, but fundamentally challenges the Partido Revolucionario Institucional (PRI) politics of the Mexican state by contesting the party’s rhetoric of a unified nation and the public discourse of women in Mexican society. *La Reina del Sur* complicates the concept of “lo narco” by putting a female protagonist in a male­ dominant role, challenging at the same time the role of women in the Mexican imagination as agents of power. This inversion of patriarchy at the center of *narco cultura*­ in *La Reina del Sur* challenges and reimagines female archetypes of gender, femininity, and sexuality. This paper seeks to highlight gender politics in this narconovelaas intimately tied to conceptions of nation and national identity in Mexico.

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**D**

**Sarah Dowman**

University of Maryland, Spanish Department

**"La Chingada, La Virgin y La Punkera: Rethinking Chicanx Archetypes Through Queer Latinx Punk Rock"**

Dissonant sounds, irreverent performances, and a raucous group of young people crowded into a dimly-lit, poorly-maintained basement may not bring to mind images of sanctuary, refuge, protection, or safety. For many marginalized and disenfranchised youths, however, punk rock is a means through which to gather and share ideas, become empowered, create, and stimulate practices of resistance. The potential of punk rock as a powerful tool of resistance comes not only from its anti-authoritarian and nonconformist attitudes and intentions, but also its inclusivity and accessibility. Speaking to a wide range of misfits and nonconformists, punk’s appeal crosses generational and geographical lines and traverses different ethnicities, genders, and sexual orientations.

In this paper, I will present a section of my dissertation on queer Latinx punk rock in which I explore the potentiality of punk as a space of refuge, resistance, and activism. I will focus on Alicia Amendariz Velázquez, or Alice Bag, an iconic figure in the queer Latinx punk community and the broader history of punk. One of the founders of the first wave of L.A. punk in the 1970s as singer of The Bags, Alice Bag is the author of *Violence Girl: From East L.A. Rage to Hollywood Stage, a Chicana Punk Story* (2011), as well as *Pipe Bomb for the Soul* (2015), a work documenting her experiences while living in post-revolutionary socialist Nicaragua in 1986. She released her debut solo album in 2016 and is an active performer, blogger, and educator. Through an analysis of her diverse multimedia work, I will explore and interrogate the potentiality of punk ethics, discourses, and collectivism in the creation of resistant and activist practices in order to explain how resistance is being defined and constructed in the present.

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**G**

**Beth Geglia**

PhD Candidate in Anthropology, American University

**"(A)Narco-Capitalist Oases: Honduras’ Experiment with Private Enclaves and the Abuse of Citizen-Security"**

In 2013 the Honduran Congress passed the controversial law for Economic Development and Employment Zones (ZEDEs for their Spanish acronym). These zones provide legal channels through which investors - national and foreign - can establish autonomous territories governed by independent judiciaries, norms, fiscal policies, security forces, and social service institutions. ZEDEs enable extreme territorial privatization and a re-territorialization of the Honduran nation-state. Such a dramatic project has been imagined and inflected by various international and national actors and interests, drawing on varying imaginaries, ideologies, anxieties, and hopes.

Based on broad discourse analysis and over a year of ethnographic fieldwork in Honduras, this paper will first look at the constellation of anarcho-capitalist and libertarian organizations who, in their attempts to materialize neoliberal dreamworlds through enclave development, influenced the policy-making behind Honduras’ ZEDEs. The paper will argue that, in an attempt to provide zones of ultimate “security” for investment, the rest of Honduran national territory is discursively “othered” and synonymized with corruption, chaos, violence and all forms of “insecurity.” Second, this paper will discuss how anarcho-capitalist utopian visions of oasis are inflected by different national interests. In particular, I will focus on the potential involvement of drug traffickers in ZEDE development thus far, suggesting that narco and transnational capital interests in seeking “refuge” from the liberal democratic nation-state are more closely related than they are antagonistic. Ironically, the potential narco interest in ZEDEs undercuts dominant discourses about the ZEDE as an oasis from a government captured by corruption and organized crime. Finally, this paper will discuss how the image of the economic refugee, or the migrant, has been instrumentalized in pro-ZEDE discourse that posits ZEDEs as contained spaces of economic opportunity and social order. The paper will argue that, by positioning ZEDEs as alternative sites of refuge for Honduran migrants, ZEDE promoters conflate the interests of transnational and narco-capital with those of the average Honduran citizen suffering economic precarity and physical insecurity.

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**H**

**Stephanie M. Hall**

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University of Maryland College Park

College of Education, CHSE Department

International Education Policy PhD

AV needs: projector

form of presentation: paper presentation

**"Higher education: Sanctuary or risk?"**

This paper considers the conference theme of *sanctuary*, and one of its opposing ideas, *risk*, by presenting a historical overview of Brazilian higher education. In many countries, higher education has moved from a civic-engagement mission to a workforce-production focus. In Brazil, this shift has resulted in the rise of the for-profit higher education sector. With this sector, the option to privately finance one’s education has emerged, and many low-income students of color are now accruing enormous debts in hopes of gains in professional and social standing. Historically, Brazilian higher education was seen as a public good, and for those able to acquire admission to elite public institutions, it still is. Ironically, those taking on less risk to attain a higher education are students who already have greater social and financial capital. In this paper, I will argue that the division between higher education as a location to produce citizens versus workers, or as a place of sanctuary versus risk, runs clearly along class and race lines.

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**L**

**Hang M. Le**

**Institution:** UMCP, Department of Counseling, Higher Education, and Special Education, Ph.D. program in International Education Policy

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**AV needs**: those required for individual paper presentation

**Form of presentation:** individual paper presentation

In times of transitions, uncertainties, and crises, educational discourse presents a key site for investigating the nation-state’s attempt to reassert the fiction of stability, especially via the discursive figure of the ideal future citizen that must be the output of the schooling system (Green, 1997; Kaplan, 2006; Starrett, 1998). This study delves into education in the contemporary context of Cuba to explore this issue. How has the figure of the ‘ideal citizen’ in educational discourses in Cuba changed in accordance with the broader political and ideological transitions currently taking place? What does this communicate about the Cuban state’s vision of the future? Building on 5 semi-structured interviews with Cuban educators and policy-makers, small group discussions with Cuban colleagues, and critical discourse analysis of key policy documents, I will present the new figure of the ideal citizen that is inhabiting the social imaginary of Cuba. The new ideal future citizen will have the necessary skills and training to compete in the global economy, such as English proficiency, but will also protect their Cuban roots of respect, harmony, and solidarity. This complicated figure that embodies two futures: the capitalist future of integration into the global market, and the socialist future of solidarity, equality and justice. The contradictory coexistence of these desires in Cubans’ minds speaks to the ongoing attempt to carve out and protect the sanctuary of Cuban national history, values and identity in the face of a coming storm.

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**L**

**Maren A. Lujan**

American University, School of International Service, MS Development Management

Cert. of Public Anthropology

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AV Needs: Video and Sound systems

Presentation Form: Video presentation, followed by short conversation (small panel and Q&A).

Out of the Translatina immigrants who arrive to the U.S., 84% are fleeing violence related to their gender identity. Many originate from Central America, a region that is already experiencing extreme instability and violence; being transgender only heightens their vulnerability. They are exposed to various risks: assault and abuse, exposure to HIV, family rejection and to the negative consequences of stigmatization. The trauma that these women face is compounded by the legal challenges that immigrants face in the U.S. as well as hardship in accessing medical and social services, ultimately relegating their struggles to the shadows.

The Trans-Latin@ Coalition, in partnership with an independent journalist, has documented intimate portraits of transgender Latina immigrants. Through this project, multiple transgender women openly recall how they confronted, defied, and survived challenges during their transition on their journey to the U.S. We would like this video to serve as a foundation with which to consider the complex concept of ‘sanctuary.’ Following this short video presentation, we would invite several of the women featured in the video to serve on a small panel in order to expand on their experiences and their views regarding the term. Allowing for time, we would love to open the floor for questions from the audience.

In consideration of my focus in Public Anthropology as well as my interest in community participatory methods, I would like to request a space for community involvement in this conference. I have had the pleasure of collaborating with the Trans-Latin@ Coalition, both in research for American University and Johns Hopkins University regarding HIV risk and prevention in the LGBTQ immigrant population and I look forward to the opportunity to open up a space for Trans Latina voices at your conference and discuss efforts to support Trans rights as well as immigrant rights.

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**M**

**Camille Marichal**

American University, School of International Service, Comparative Regional Studies (area of study) Concentration: The Americas: Nationalism and Identity. Master of Arts (MA) in International Affairs.

The focus of this thesis paper is to analyze the impact that Asian immigration has on the Dominican Republic, specifically Japanese and Chinese immigration patterns and settlements. Currently, Japan and China has projected their influences economically and diplomatically throughout Latin America and the Caribbean. Asian migrations, both historical and current patterns, are important topics worthy for further research. Migration patterns opened international relations and commercial trade opportunities starting from the 20th and the 21st century in the Dominican Republic. Asian immigrant communities in the Dominican Republic were the first non-western migrations in the post-colonial Republic. It is impossible to discuss the social construction of the Dominican identity when talking about Asian minority groups in the Dominican Republic because it is a completely different discourse that requires knowledge before Christopher Columbus’ arrival in 1492 and alienation of westernization concepts (post-colonial theory) and methodologies that leave the Asian population insignificant.

The purpose of this research is to recognize these groups as significant actors in current immigration policies in the Dominican Republic and their contributions. Yet, this paper will ponder the current Trump administration and how it has influence Latin America to gravitate to Sinocentric/ East Asian relations socio-economically and migration patterns in both regions. This historical case study will guide on how current socio-economic plans will prevail the potential new multilateral or bilateral relations with Latin America and the East Asian region.

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**M**

**María Cristina Monsalve**

PhD Candidate, University of Maryland, College Park

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**El santuario poético de las piedras: *cantos* en la poesía latinoamericana**

Las piedras han sido reconocidas y celebradas a lo largo de los siglos y en todas las culturas. En la tradición andina, el hombre habla con la naturaleza y especialmente con las rocas, que a más de representar un elemento fundamental para la arquitectura y consagrar los terrenos para la siembra, a través de ellas se manifiesta un orden divino (*huacas*). La poesía latinoamericana ha evocado a las piedras desde tempranas épocas (Inca Garcilaso de la Vega (1539-1616)). Sin embargo, es alrededor de la conmemoración de los cincuenta años del hallazgo de las ruinas de Machu Picchu (1911), cuando varios escritores hacen de ellas un santuario poético: Pablo Neruda (1904-1973), Alberto Hidalgo (1897-1967) y Martín Adán (1908-1985), entre otros. El presente trabajo es un recorrido por los versos más emblemáticos que se han escrito sobre este tema; una reflexión sobre los *cantos* líricos y los *cantos* de piedra de Latinoamérica.

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**M**

**Julian Moreno**

Abstract: My research focuses on the different art forms that the Zapatistas use to construct networks of support for the movement. The Zapatistas use performance arts in different types of spaces and communities. On the local level, Zapatistas delve into indigenous symbolism to expand their home-base coverage. Zapatistas wear ski masks to create an anonymous horizontal identity that is not susceptible to racial discrimination. Zapatistas name their governable regions as *caracoles*/snails, a Man concept of community and continuity. On the international level, Zapatistas use internet resources to voice a global concern against neoliberalism and globalization. The Zapatistas collaborated with Electronic Disturbance Theater, a cyber activist organization, to hack into certain to hack government websites to encourage dialogue and support for the movement. These communities provide support for the Zapatista movement in different ways. The local level provides an indigenous majority population base that aligns ideologically and culturally with Zapatista discourses. The international space connects Zapatistas to multiple organizations and movements with similar anti-neoliberal and -globalization goals. These spaces provide a sanctuary for identity and ideological exchanges. Locally, Zapatistas fully embrace their indigenous identity and encourage indigenous philosophy as the foundation for autonomous governance. Internationally, Zapatistas engage in "borderless" actions to incite discussions about the nature and impact of neoliberalism and globalization thus creating an identity of resistance. The Zapatisas creatively use performance art to create a communal identity and to ensure that networks of support exist.

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**O**

Ana Ortez-Rivera

**“I Carry My Work Permit with Me Everywhere I Go”: DACA as Material Security during Anti-Immigrant Times**

The Deferred Action for Childhood Arrivals (DACA) program provides recipients—undocumented immigrants who came as young children—with temporary work authorization and deferral from deportation. Drawing from a mixed-method study of DACA recipients living in Maryland, we examine how possessing work permits and unmarked driver’s licenses provide forms of material security that enable DACA recipients to finally “feel the same as everyone else.” In the context of the hotly-contested Presidential election and stepped-up local immigration raids, these forms of material security are important for psychological well-being; however, recipients’ security is also undercut by the continued risk their social networks face.

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**W**

**Lisa Warren Carney**

University of Maryland

Department of Spanish and Portuguese

PhD-ABD

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307-575-0552

AV needs: Projector with Audio, internet access if possible

Form of Presentation: Presented text, with supplemental video clip

**"Taken to Live with the Forest People: Precarity, Abduction and Possibility in a Quichua Oral Narrative"**

For the Quichua-speaking Runa of Ecuador’s Amazon region, there is an ever-present risk of abduction by the powerful spirit-beings that populate the forest. Some Runa youth, especially small children and socially marginalized young women, report meeting mysterious but friendly strangers who promise them better lives away from their own families. Not everyone who is approached in such a way will give in to the temptation, but occasionally when a person disappears, a shaman’s hallucinogenic–induced vision will confirm that the missing person has indeed been “taken,” rather than killed or having chosen to run away of their own volition. Subsequent dream visions often allow family members of the missing person to “see” their loved one in a new state, fully transformed into a spirit-being who lives a prosperous life “inside” the forest environment.

 Oral narratives about such events simultaneously articulate themes of loss and hope, since the “taken” person is permanently removed from the human realm but also transformed into a powerful being living in a sort of oasis, a realm of abundance. Through my analysis of one such narrative, I demonstrate how the possibility of being taken may be framed in positive terms: for the family members of a “taken” person, the transformation serves as a potential social tie with a power forest agent; and for the young person who is able to resist abduction, the experience allows her to articulate a sense of agency out of a position of social precarity.

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**Group**

Delmis Umanzor, Umai Habibah

**“I Work Twice as Hard for Half as Much”: The Balancing Act of DACA Recipients in Maryland**

Since 2012, the Deferred Action for Childhood Arrivals (DACA) program has provided thousands of immigrant young adults opportunities to secure employment and access higher education. Yet DACA recipients continue to struggle with the limitations of their conditional status. Reporting on a project consisting of 30 semi-structured interviews and surveys conducted with DACA recipients in Maryland, we describe how DACA has changed the lives of recipients. Our findings reveal that recipients continue to struggle in balancing demands related to employment, education, health, and family. These struggles are particularly acute for older recipients, and underscore the need for more comprehensive immigration reform.

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**Group**

Kaelin Rapport, Alaska Burdette

**“We Lost our Health Insurance When We Moved”: Navigating a Fragmented Health Care Landscape: DACA Recipients in Maryland**

 Barred from the federal Affordable Care Act, immigrant young adults with Deferred Action for Childhood Arrivals (DACA) must navigate a fragmented healthcare landscape. Our study of 30 Maryland DACA recipients reveals that they continue to face significant challenges in accessing health care. These challenges stand in stark contrast to their U.S.-born siblings. Many have encountered variable access to state and county programs throughout their lives as they moved between jurisdictions. Few have been able to access employment-based insurance as adults since receiving DACA. These gaps in coverage are painfully ironic in particular for those who work in health care settings.

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Delia Dreher

UMD, LASC Certificate Student

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Circumventing the State: Indigenous Federations and Facebook in the Northeastern Peruvian Amazon

The Peruvian amazon is the second largest tract of the Amazon rainforest, with vast bio- and cultural diversity, and for the past four decades has been experiencing conflict over indigenous lands and neoliberal development between indigenous groups, transnational hydrocarbon companies, and the Peruvian government. Conflicts such as protests, demonstrations, strikes, and blockades have been taking place since the first hydrocarbon boom of the 1970’s, and as Peru undergoes its second hydrocarbon boom, conflicts around land titling and prior consultation are intensifying. Internet access and social media usage is changing the landscape of negotiation between these actors, by providing a platform for local indigenous federations to speak for themselves, disseminate information, and create networks of solidarity. The use of virtual social networks to disseminate media and garner global support traverses social, geographic, and temporal boundaries, including political institutions and national borders. This paper focuses on FECONAT, the federation of Kichwa people of the Upper Tigre River in Loreto, Peru, and their use of Facebook during the Saramurillo conflict of 2016, which demonstrates the capacity for self-representation and circumvention of interlocutors in struggles for indigenous rights.

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**Undergraduate Students Group (Sample of Digital Stories)**

**Demetrio Gutierrez Finley**

**Ana Julia Granados**

**Ingrid Rivas**

**Maureen Wrightson**

Abstract: Since the Fall of 2016 and Spring 2017, undergraduate students in the

Department of Spanish and Portuguese and the SLLC have enrolled in a series of

classes focused on the “worlding” of Prince Georges’ County—from the forced

displacement and relocation of enslaved people who built the cornerstones of the

Mid-Atlantic, PG County, College Park, and the University of Maryland to the more

recent arrival of immigrants, refugees, and others seeking sanctuary in our local

area. Many of the students themselves are children of immigrants who came to

Maryland fleeing civil war and social crises in Central America and elsewhere. In a

collaborative presentation and poster, students from both semesters will present on

their research on migrations to PG County. They will also discuss their first-hand

experiences working with the predominantly Spanish-speaking immigrant

 community at a local elementary school in College Park, where they have

 participated in a year-long service-learning project teaching English to parents,

 interpreting at parent-teacher conferences, and providing homework assistance to

 students K-5. Student presenters will showcase their work in a multimodal format,

 including power point presentation, poster, and digital stories. Presentation will be

 in English with digital stories in Spanish/English.