



1st Annual Arizona Latin American Studies Symposium

Conference Program
March 26th, 2022



LASSO

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About

ALASS

The 1st Annual Arizona Latin American Studies Symposium (ALASS) is an opportunity for both undergraduate and graduate students in Arizona to gain experience presenting academic work in a welcoming, inclusive environment. ALASS also strives to encourage learning, collaboration and conversation surrounding important topics in Latin America between students and experts in the field. It is the hope of ALASS and LASSO that students can build off this close-knit experience to further engage in the Latin American studies academic community, including future conference attendance and presentation experiences.

LASSO

The Latin American Studies Student Organization (LASSO) serves as a resource for students in the Latin American Studies program at the University of Arizona. We facilitate a connection between graduate and undergraduate students, the UA Center for Latin American Studies, and the greater Tucson community. LASSO strives to incorporate ALASS into its yearly programming and to grow the event year-by-year to become a mainstay on University of Arizona's campus as a premier student research event.

Funding

Support for this event comes from these generous sources: the Confluentcenter for Creative Inquiry, the Center for Latin American Studies, and the GPSC POD Grant.

Organizing committee

Jake W. Dean
Allison Garcia
Jazmín Pulido Gonzalez

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Brenda Machado

Olivia Conklin
Kristal Natera

Conference Schedule

OP: Oral Presentation of Research, LT: Lightning Talk, KL: Keynote Lecture.

Morning Schedule

9:30–10:00	Registration		
9:30-10:15	Breakfast & Coffee Service		
10:15–10:25	Welcome Remarks - Jake Dean		
	Session 1 - Music, Art and Language		
10:30–10:45	OP	Alissa Settembrino Fred Fox School of Music	The Blues, Bossa Nova, and Descargas through Rote Teaching and Improvisation: A Bi-Musical Approach to Modern Band Pedagogy
10:45–11:00	OP	Andrés Pantoja Fred Fox School of Music	Extended Techniques for the Classical Guitar in Chilean Music
11:00–11:15	OP	Emmy Tisdell Fred Fox School of Music	Jews in Argentina, a Cross-Cultural Examination: The Influence of Klezmer on the Development of Tango at the Turn of the Century
11:15–11:30	OP	Amanda Lipp School of Art	Cultural Hybridity and an Eighteenth-Century New Spanish Talavera Jar (Barril): Global Culture and Mexican Ceramics
11:30–11:45	OP	Gabriela De la Cruz-Sánchez Department of Linguistics	Documenting the vowel inventory of Otomi
11:45–12:05	OP	Corey Denham Fred Fox School of Music	Amadeo Roldán, Ritmicas No. 5 and 6: Lasting Cuban Influence in Percussion Repertoire
12:05–12:30	BREAK		
12:30	Session 2 - Politics, Immigration and Law		
12:30-12:45	OP	Kristal Natera Center for Latin American Studies	Security Environment and Migrant Experiences in the Venezuela-Colombia Borderlands
12:45-12:55	LT	Jazmín Pulido Gonzalez Center for Latin American Studies	The Governance of Transnational Afterlives: An analysis of Postmortem Migrant Repatriation Between the United States and Mexico

Afternoon Schedule

13:00-14:00	Lunch Break		
14:00	Resume Session 2		
14:00-14:15	OP	Daiva Scovil Arizona State University - Watts College of Public Service and Community Solutions	Data Privacy and Protection in Latin America
14:15-14:30	OP	Jakob Buckley School of Government and Public Policy	U.S militarization of Latin America through the Western Hemisphere Institute for Security Cooperation (WHINSEC)
14:30-14:45	OP	Miguel Angel Grageda Garcia School of Natural Resources and the Environment	Using camera traps to assess human development affecting the Sonoran pronghorn population in the Pinacate Biosphere Reserve, Sonora, Mexico
14:45-15:00	Break		
15:00	Session 3 - Latin America and Education: AZ & Beyond		
15:00-15:10	LT	Vanessa Lucero School of Journalism	The History of Guerrero Center & Diversity at University of Arizona
15:10-15:25	OP	Joanna E. Sanchez-Avila and Jaime Fabricio Mejia Mayorga Department of English	Invitation to the Central American Studies Initiative (CASI) at the UA
15:25-15:40	OP	Larissa Xavier de Oliveira Center for Latin American Studies	Addressing Racism in Brazilian Curricular Guidelines Through the Lens of Critical Race Theory: From a Multiculturalist Approach to an Anti-Racist One
15:40-15:55	OP	Paula Diaz Soet School of Journalism	Missing Migrants - Migrantes Desaparecidos
15:55-16:10	OP	Diana Ramos School of Journalism	The Contributions of Young Latinxs: Student-Athletes and Sports' parallel to society
16:10-16:20	LT	Jacqueline Larson Zuckerman College of Public Health	An Auto-Ethnography of Language Policies in Nogales Schools
16:20-16:50	Extended Break		

Keynotes Schedule

16:50	Keynotes		
16:50-17:05	KL	Dr. Aracely Rivera Cohen Adjunct Professor, Department of Mexican American Studies	Revisiting Latin American immigration to the U.S.
17:05-17:25	KL	Dora Rodriguez Executive Director, Salvavision Rescue Arizona	Survival and Advocacy
17:25-17:45	KL	Dr. Javier D. Duran Director, Confluentcenter	Necropolitical Cartographies: Cultural Representations of Cross-Border Displacements and Violence
17:45-17:50	Closing & Thank You - Julia Blumberg		

List of Abstracts – Talks

Session 1 - Music, Art and Language

The Blues, Bossa Nova, and Descargas through Rote Teaching and Improvisation: A Bi-Musical Approach to Modern Band Pedagogy

A. *Settembrino*

OP

Fred Fox School of Music, University of Arizona

The demand to find practical, tangible methods to include non-Western practices in public school music programs has been a “hot topic” in music education since the turn of the twenty-first century, especially when including more Latin American music. Teachers, scholars, and musicians alike have consistently expressed support to add more Latin American and popular music into music education programs, but precedented layers of curriculum politics, pedagogical indoctrination, and overall lack in accessibility to resources and professional development opportunities have prevented this shift from evolving. Still, many music educators do not hold adequate training or experience in teaching non-Western music genres because they were never exposed to it in a holistic way. To make this possible, it is necessary to debunk the preconceptions of teaching by ear, and using improvisation in settings other than jazz. When scaffolded properly, both of these methods can aid students in performing complex rhythms, grooves, and styles, without the process of deciphering musical notation, allowing students to further embrace the music learning and making process. This paper seeks to prove that rote teaching and improvisation through modern band pedagogy will offer students a bi-musical learning experience when being exposed to the blues, bossa nova, and descargas at the beginner to intermediate levels. Application of how these ideas are already adapted in other parts of the world, and specific pedagogical overlap between these Latin American styles will be discussed. Finally, this paper is supplemented with practical and accessible resources for music educators to implement these methods.

Extended Techniques for the Classical Guitar in Chilean Music

A. Pantoja

OP

Fred Fox School of Music, University of Arizona

During the last 40 years, the Chilean guitar music of written tradition has widely presented novelty sounds produced by this instrument and played in a non-traditional fashion, also known as extended techniques (ETs). This presentation analyzes problems in the musical notation used to represent the ETs. The Chilean composers have managed to represent the ETs through a variety of musical symbols that, in most cases, differ from each other, making this a challenge for the performers who are in charge of interpreting the musical scores. This is the first research on this matter, it intends to cover most of the available musical works. It was necessary to catalog more than 200 musical works. Most of them were analyzed to determine how extensive the use of ETs is in this repertoire, and 12 composers and 2 guitarists were interviewed to find out the meaning of almost one quarter of the symbols used in the reviewed scores, which otherwise was impossible to elucidate.

Jews in Argentina, a Cross-Cultural Examination: The Influence of Klezmer on the Development of Tango at the Turn of the Century

E. Tisdell

OP

Fred Fox School of Music, University of Arizona

From the second half of the 19th century through the early 1900s, Argentina was the second most popular destination for Jewish immigrants after the United States. Jews immigrated primarily from eastern Europe and Russia, fleeing from brutal pogroms that frequently massacred entire Ashkenazi towns. Jews were still lower-class citizens in Argentina, and one of the few job markets made open to them was the sex trade. The Jewish crime organization Zwi Migdal soon established a monopoly of the brothels in Buenos Aires. It was in these brothels that tango was created. Though the origins of tango have been extensively explored, especially milonga and candombe, the Jewish contribution to the formation of tango music has been largely overlooked. With the Ashkenazi immigrants came klezmer music: A traditional folk genre that utilized instruments including violin, tsimbl, bass, and accordion. It is often stated that early tango music was heavily influenced by the habanera rhythm. However, the same rhythm is used in a traditional klezmer song: the Romanian derived terisher gebet. One can also draw parallels between the two genres while looking at ensemble structure, displaced rhythm, harmonic structure, and ornamentation. The high saturation of Jewish patrons and musician in the brothels of Buenos Aires, along with the parallels between the two genres, indicate that there is a strong connection between klezmer and tango that has yet to be fully acknowledged.

Cultural Hybridity and an Eighteenth-Century New Spanish Talavera Jar (Barril): Global Culture and Mexican Ceramics

A. Lipp

OP

School of Art, University of Arizona

Eighteenth century New Spain was a hub for cultural exchange, and the objects which came out of this cultural exchange exhibit a quality of cultural hybridity central to understanding Mexican art and culture. The large talavera jar housed at the Arizona State Museum serves as an example of cultural hybridity. It was created at a time when New Spain was a midpoint for trade between Asia and Europe, allowing the flow of objects in and out of the country. Chinese blue-and-white porcelain greatly influenced potters working in Puebla, who adopted many stylistic elements from porcelain to create talavera. The jar also shows influence from the Spanish majólica pottery technique, as well as indigenous pottery practices. The jar combines all these elements to create an object that is distinctly New Spanish. The production of talavera ceramics continues today, carrying on a tradition of cultural hybridity important to Mexican art.

Documenting the vowel inventory of Otomi

G. De la Cruz-Sánchez

OP

Department of Linguistics, University of Arizona

This paper focuses on the vowel system of Otomi. Otomi is an Otomanguean language of 22 linguistic varieties native to Mexico. In this paper, all examples and analysis are provided in Temoaya Otomi, a variety that belongs to the Western Otomi group. Across Otomi varieties, their vowel system consists of eight to nine oral vowels, with an additional set of one to five nasal vowels. Since each variety of Otomi differs in its vowel inventory, a detailed description of the current vowel system of Temoaya Otomi provides a better understanding of the language. The methodology is based on the analysis of an oral corpus obtained from two bilingual speakers, as part of their memories. These recordings allowed us to take a general look at the variety of vowels as well as to identify possible differences and behavior among them. To complement the analysis, we decided to control the vowel's environments. So, we elicited a total of 70 words. Stressed vowels were contrasted with non-stressed vowels to identify possible differences. The results show that length is the result of contrasting contextual meaning and nasal vowels obey to coarticulation in aspirated and glottal /h/ environments. Spanish vowels coexist with Otomi vowels without significant impact during the communication process. However, this would be recognized by fluent speakers as a characteristic of young speakers or not fluent speakers of Temoaya Otomi.

Amadeo Roldán, Ritmicas No. 5 and 6: Lasting Cuban Influence in Percussion Repertoire

C. Denham

OP

Fred Fox School of Music, University of Arizona

Cuban composer Amadeo Roldán wrote the first pieces of classical music that used exclusively percussion. *Ritmica No. 5* and *No. 6* were completed in Havana in 1930. These compositions reflect Roldán's involvement in the Afro-Cubanismo movement, a movement that aimed to celebrate and popularize Afro-Cuban culture. Compositions that use exclusively percussion instruments are now a genre known as percussion ensemble. In the literature on the development of this 20th century genre, authors emphasize contributions from Edgard Varèse, Henry Cowell, Lou Harrison and John Cage while omitting or underemphasizing the contributions of Amadeo Roldán. Amadeo Roldán knew and worked with Edgard Varèse and Henry Cowell during the years these composers first began writing percussion compositions. The interactions between these composers from 1929-1939 evidence a connected, chronological development of percussion repertoire beginning with Roldán's involvement in the Afro-Cubanismo movement. This research details ways in which Amadeo Roldán and his percussion compositions directly influenced Edgard Varèse and Henry Cowell, who are well-documented pioneers of percussion repertoire. Using socio-political context, personal correspondence, and musical analysis, this research will attempt to demonstrate the musical connection between *Ritmicas Nos. 5 and 6* and the percussion compositions of Cowell and Varèse. This research demonstrates that Amadeo Roldán is worthy of more recognition for his role in developing percussion repertoire.

Session 2 - Politics, Immigration and Law

Security Environment and Migrant Experiences in the Venezuela-Colombia Borderlands

K. Natera

OP

Center for Latin American Studies, University of Arizona

The 2219 kilometers that delimit the porous border between Venezuela and Colombia has historically been a space of both illicit and legal commerce, drug cultivation and smuggling, and with an important presence of different non-state armed groups. As the sociopolitical context in Venezuela continues to worsen, more Venezuelans are forced to leave the country, and the largest Venezuelan migrant population resides in Colombia. The unique context of the Venezuela-Colombia border with an important history of conflict, violence and displacement is now witnessing the entrance of a migrant and returnee population that has to navigate new local rules. In this research project, I examine the impact of the border security environment on the experiences of migrants crossing the Colombia-Venezuela border through a vernacular security approach, which aims at studying how security is locally understood and experienced [1]. This exploratory research is an exercise in theory formation. I argue that the effect of the security environment on migrant experiences in border regions is more dynamic and complex than initially thought as the presence of armed groups may, paradoxically, provide some support to migrants, and as migrants themselves are also in a way shaping the border environment.

References

[1] Bubandt, Nils. "Vernacular Security: The Politics of Feeling Safe in Global, National and Local Worlds." *Security Dialogue* 36, no. 3 (2005): 275-96.

The Governance of Transnational Afterlives: An analysis of Postmortem Migrant Repatriation Between the United States and Mexico

J.P. Gonzalez

LT

Center for Latin American Studies, University of Arizona

Between borders, deceased migrant bodies are being repatriated by their families, communities, nation-states, and loved ones waiting for them across state lines. Drawing from a culmination of experiences of working in the postmortem industry; this (lightning talk) I will explore the governance of life and death through returning remains of migrant bodies to their home country. With these examinations of repatriation laws and policies, I will illustrate how such practices embody a multiplicity of sociopolitical constructions for transnational practices. With the climbing death toll of COVID-19 this has brought to light an often-overlooked end-of-life ritual among Mexican migrants. Although migration and international relations scholars have discussed the desire to return to a place of origin, my analysis of postmortem transnational practices will illuminate this concept and demonstrate that the deaths of migrants and the transportation of their remains during a pandemic is regulated between Mexican and U.S. nation states. Thus, bringing forth the implications of institutionalizing the postmortem repatriation process of migrants. My analysis will show how the mitigation and governance between migrant families, funeral homes, and other bureaucratic actors –are central for migrants to properly dispose of their deceased. I will engage the nuanced ways that rising rates of repatriations to highlight how migrant communities also shape and govern transnational policies in the process.

Data Privacy and Protection in Latin America

D. Scovil

OP

Watts College of Public Service and Community Solutions, Arizona State University

As Internet access becomes universal and connectivity powers the Fourth Industrial Revolution, individual rights to digital privacy and data protection have become a matter of international competition. The evolution of digital privacy rights can be bifurcated into two periods: before and after the 2018 European Union's General Data Protection Regulation, the most comprehensive personal data protection law to date. This presentation assesses the evolution of data privacy law and data protection regimes in Latin America, beginning with Chile's 1999 data protection law and concluding with the GDPR-inspired data protection laws in Brazil, Barbados, and Panama.

U.S militarization of Latin America through the Western Hemisphere Institute for Security Cooperation (WHINSEC)

J. Buckley

OP

School of Government and Public Policy, University of Arizona

I focus on how the Western Hemisphere Institute for Security Cooperation (WHINSEC) has spread anti-democratic practices and perpetrated human rights atrocities in Latin America for over 75 years since its founding in 1946. I will talk about how the school's policy has changed over time in response to changing global political and military crises. The school was used to train anti-communist forces during the Cold War. I argue that the term communist was used to refer to virtually any opposition to the U.S accepted status quo. After the Cold War ended, the school has continued, with a shifted focus to anti-narcotic and anti-terrorist operations. Numerous dictators, death squad leaders, and assassins have come out of the school, which has led to substantial criticism. During the 1990s, Congress and the public began to learn about WHINSEC's abusive practices, which led to numerous attempts to regulate the school and to shut it down. However, I argue that the Department of Defense has continued to stall any attempts to regulate WHINSEC and falsely claim that WHINSEC currently meets all acceptable human rights standards. Finally, I conclude WHINSEC has caused and continues to cause weakened US-Latin American relations and has played a significant role in lower public support for the U.S government in Latin American countries.

Session 3 - Latin America & Education: AZ & Beyond

The History of Guerrero Center & Diversity at University of Arizona

V. Lucero

LT

School of Journalism, University of Arizona

The mission of the Guerrero Center is to help students achieve academic and personal excellence by shaping a safe and inclusive campus environment through culturally affirming programs and events that cultivate a sense of belonging and community. One of its most known events is AROMAS (Abuelitas Reaching Out to Mentor & Apapachar Students), which attracts undergraduates, graduates and faculty to enjoy a warm meal while being in community. The center offers assistance in financial aid, counseling, tutoring and mentoring. According to the Office of Diversity and Inclusion, the percentage of students who identify as Hispanic or Latinx make up 25.2% of the total student population at the University of Arizona, this fall 2021. Adalberto Guerrero, who the center was renamed after, plays an important role in developing the Spanish for Native Speakers program, now known as the Heritage Speakers program which is part of the Department of Spanish & Portuguese. In my presentation I will explain the attempt of the University of Arizona to ensure a diverse and inclusive community that acknowledges the people, culture and history of the Latinx community through resources available at the Guerrero Center. I will also give a brief overview of the Guerrero Center's history, its ties to the Chicano movement and bilingual education.

Invitation to the Central American Studies Initiative (CASI) at the UA

J.E. Sanchez-Avila and J.F.M. Mayorga

OP

Department of English, University of Arizona

We are two UA Central American scholars interested in establishing the Central American Studies Initiative (CASI) at the UA as a new student organization committed to establishing a space for Central American students both undergraduates and graduates to have a collective space and a supportive infrastructure to succeed at the UA. We are following in the footsteps of U.S. nationwide Central American students who have established Central American Studies student groups (e.g. CAUSA, CAIGA, CAU, and Yale CASWG) at their universities out of necessity that move beyond representation and serve as community-building spaces across diasporas, transnational borders, and fields of study. The UA's 2018 Hispanic Serving Institution (HSI) designation has made tremendous progress in establishing infrastructure that focuses in limited areas of what encompasses 'Hispanic'. We want to see more support emerge for students from Central American backgrounds whose voices are ignored, refused, or when listened to, co-opted. We intend to 1) outline CASI future events and activities to begin recruitment, 2) share our respective dissertation projects on Honduran and Honduran-American identities, languages, and cultures, and 3) invite fellow students, allies, and faculty of Central American descent to join our initiative and share their feedback for future directions. We are tired of being objects and populations of analysis by non-Central Americans and we want to start empowering ourselves as Central American students and Central American scholars at the UA [1,2].

References

[1] Freire, P. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York: Continuum. [2] Ruiz, R. (1991). The empowerment of language-minority students. In C. Sleeter (Ed.), *Empowerment through multicultural education* (pp. 217-227). Albany, NY: State University of New York Press.

Addressing Racism in Brazilian Curricular Guidelines Through the Lens of Critical Race Theory: From a Multiculturalist Approach to an Anti-Racist One

L.X. de Oliveira

OP

Center for Latin American Studies, University of Arizona

Brazil is well known for being a country in which there are more people of African descent outside of Africa itself. Since the attempt to 'whiten' Brazilian society was unsuccessful because of the number of African descendants, the government created the myth of Racial Democracy [2]. In order to silence people of color's narrative, the State created policies which focused on highlighting the importance of European immigrants while othering the Black community. In this sense, given through debates over the fact that Brazil is racially stratified, the Brazilian Black movement, pushed innovation in Brazilian education. In this way, on January 9th, 2003, the Law 10.639 established that the discussion of History and Afro-Brazilian and African Culture would be compulsory in public schools, especially in the subjects of Arts, Literature, and Brazilian History [3]. As Ferreira [4] puts it, the Brazilian curriculum guidelines for basic education gives particular emphasis to Cultural Plurality, and aims to foster a critical thinking on race/ethnicity. Nevertheless, Guimarães [1] and Ferreira [3], highlight that in spite of a decade of implementation of affirmative laws, there are many challenges and issues related to the promotion of Black culture and disruption of racism. One of these challenges is related to the fact that many educators still believe in the myth of racial democracy. Considering this scenario, I would like to conduct this project in order to understand the challenges and possibilities of teaching about racism in a mostly White environment. This research will comprise an investigation of teacher's classes in a public school in Curitiba, an analysis of this investigation and, finally, the elaboration of an alternative material for the implementation of Critical Race Theory. I argue that this theory could be adapted to Brazilian educational settings given that racist practices in Brazilian schools are similar to the ones found in the United States.

References

- [1] Guimarães, Selva (2015, April 06) The teaching of Afro-Brazilian and indigenous culture and history in Brazilian basic education in the 21st century. [2] Ferreira, Aparecida de Jesus. "Histórias de professores de línguas e experiências com racismo: uma reflexão para a formação de professores." *Revista Espéculo*. (Spring 2017): v. 43. Retrieved from: <http://www.ucm.es/info/especulo/numero42/racismo.html>. [3] Ferreira, Aparecida de Jesus. "Autobiographical narratives of race and racism in Brazil: Critical Race Theory and language education. *Revista Muitas Vozes*." (2015): Ponta Grossa, v.4, n.1, p. 79-100. [4] Ferreira, A. J. *Histórias de professores de línguas e experiências com racismo: uma reflexão para a formação de professores*. (2010). *Revista Espéculo*, v. 43, nov. Retrieved from: <http://www.ucm.es/info/especulo/numero42/racismo.html>

Missing Migrants - Migrantes Desaparecidos

P.D. Soet

OP

School of Journalism, University of Arizona

La desaparición de los migrantes cuando cruzan la frontera es un una problemática que se ha vivido por décadas en la línea divisoria entre México y EE.UU., cientos de familias buscan a sus seres queridos de quienes no saben nada luego de cruzar a territorio estadounidense. Existen organizaciones humanitarias que ayudan a estas familias, también tienen apoyo de consulados, no de todos porque no todos los países tienen sedes consulares en la frontera. Las autoridades migratorias trabajan con los consulados, organizaciones humanitarias y oficinas forenses para buscar a migrantes desaparecidos. La Patrulla Fronteriza tiene el componente de Migrantes Desaparecidos. El Centro de Información y Atención a Migrantes (CIAM) fue creado por el gobierno de México para ofrecer diferentes servicios a sus connacionales en EE.UU., uno de ellos es ubicar a migrantes desaparecidos. En el proceso el primer paso es contactar a la Patrulla Fronteriza, luego a los centros de detención, a los hospitales y por último a la oficina forense del condado por donde cruzó el inmigrante. Las familias en su falta de conocimiento no saben a quien recurrir en esos momentos, temen llamar a las autoridades federales, afirman que los consulados no les responden y no conocen a las organizaciones que trabajan en la búsqueda de desaparecidos. La intención de este proyecto es ofrecer un recurso (un sitio web) que reúna a todas las entidades que trabajan con inmigrantes para ofrecer ayuda a estas las familias, dar una respuesta ante la desaparición de uno de sus seres queridos y para algunos darle cierre a un doloroso ciclo.

The Contributions of Young Latinxs: Student-Athletes, Sports' Parallel to Society, and Venezuelan Hopes

D. Ramos

OP

School of Journalism, University of Arizona

Even though Hispanics/Latinos are the second largest demographic group in the U.S., they continue to be an underrepresented group in U.S. college athletics. This multi-billion-dollar industry does not exist in Latin America or on any other continent. Therefore, it brings opportunities for young athletes; such is the case for young Venezuelan athletes who are looking for a better life. In this multimedia project, I interviewed different Latinx student-athletes in the U.S. including four Venezuelans who participate in college athletics/sports. In these interviews, the main topics participants discussed are: their struggles, dreams and aspirations. I hope through this presentation I can bring awareness of the contributions and life struggles of Latino young athletes in the U.S.

An Auto-Ethnography of Language Policies in Nogales Schools

J. Larson

LT

Mel and Enid Zuckerman College of Public Health, University of Arizona

Growing up in a border town in ambos Nogales, it was customary to be bilingual. However, my elementary and middle school forbade us to speak Spanish because none of my teachers could understand it. This meant if you said something in Spanish you would be sent to the principal's office and receive detention, even if you said nothing against school policy. We were forced to practice only one language at school and maybe the other only at home, our Spanish skills would fluctuate, and we would often struggle in pronunciation. This resulted in a barrier between family relatives who only spoke Spanish. I did not feel comfortable speaking a language that I grew up hearing in my home because I did not have much practice speaking it outside of that which resulted in me speaking Spanglish and getting carilla from my family about sounding gringa. This further pushed me away from speaking this language that is a part of who I am. It was because I was not allowed to practice this language for most of my schooling that I lost the connection with my family, it was lost through the process of American Assimilation. I didn't feel like I belonged to the culture I was raised from, but when I came to the University in a bigger city, I found myself being too Mexican or too different from society's norms. A concept I came to learn and lived through is the phrase "ni de aquí ni de allá." Through this lightning talk, I will engage in an exploration and auto-ethnography of my experiences regarding language education and policies in Nogales.

Useful Information

Talks will be held at the **Kachina Lounge** on Level 3 of the Student Union Memorial Center. Please see the map on the following page for further directions on finding the Kachina Lounge.

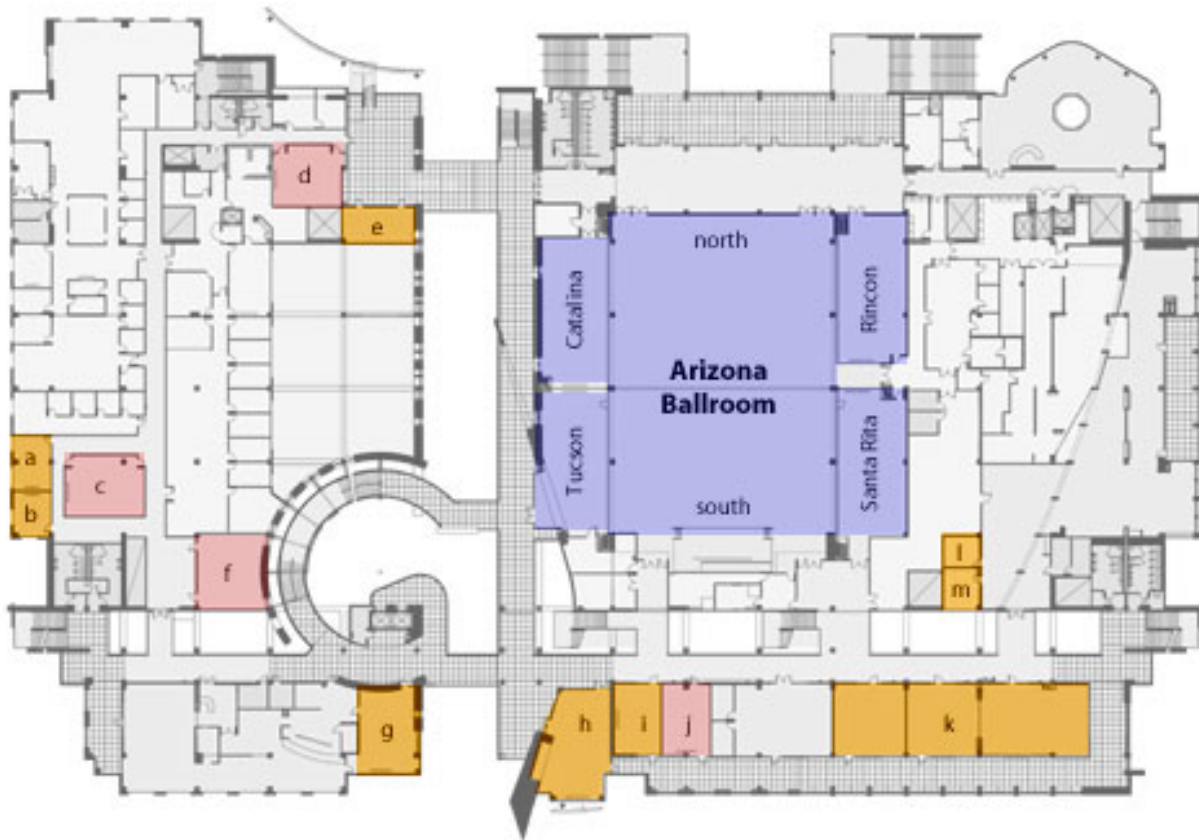
Coffee will be offered to anyone in attendance, and **lunch** will be provided to **those presenting at the symposium**.

Wi-Fi will be available during the conference on the U of A network.

Directions & Parking

Parking is free on weekends at the 2nd Street Parking Garage, located at the corner of Mountain and 2nd St. The Student Union is a short walk from the garage.

Student Union Memorial Center • Level 3



a	Palo Verde Room	h	Sabino Room
b	Cottonwood Room	i	San Pedro Room
c	Mesquite Room	j	Santa Cruz Room
d	Picacho Room	k	Kachina Lounge
e	Madera Room	l	Ocotillo Room
f	Pima Room	m	Cholla Room
g	Mesa Room		

Partner Institutions and Sponsors

The ALASS conference is a project of the Latin American Studies Student Organization at the University of Arizona. Funding was provided by the Confluentcenter for Creative Inquiry, the Center for Latin American Studies, and the Graduate & Professional Student Council.

Sponsors



