Access to water is very unequal in Mexico and indigenous municipalities are particularly disadvantaged. The paper analyzes empirically the unequal access to water across Mexican municipalities and across individuals for the period of 2000-2005 using regression analysis. The contributions of this paper are two-fold. First, it expands the focus of the literature of ethnic fragmentation and public good provisions from level to distribution; and second, it presents an ethnic fractionalization index at the municipality level based on salient ethnic divide. The results show that there is a systematic water gap between indigenous and non-indigenous populations, even after controlling for various factors. The findings suggest that explanations of the negative relationship are related to discrimination and marginalization rather than differences in preference across ethnically diverse groups.

This paper estimates the impact of the conditional cash transfer program, Red de Oportunidades, on school enrollment, child labor, and preventive health services participation in Panama. The analysis relies on data from the Living Standards Measurement Survey of 2008. It uses a propensity score matching technique to identify the impact of the program in rural and indigenous areas of the country by replicating the selection criteria followed by the government to identify potential beneficiaries of the program. Our results show that the program increased school enrollment and was able to reduce child labor in rural and indigenous areas. Further
analysis by education level shows that, in rural areas, the program increased enrollment only in middle school by approximately 8.4%. In indigenous areas the program increased enrollment only in elementary school by approximately 8.9%. Results show that, additionally, the program reduced child labor in children ages 12 to 15 in both areas (which correspond to the ages of children attending middle school). The program also had a positive impact on the completion of education cycles but limited to elementary school in rural areas: the proportion of children that completed elementary school increased by 10.4% thanks to the program. With regard to preventive health services, we only found impact of the program on the participation regarding the conditions for the cash transfer might have also led to an increase in the number of pregnancies in rural areas, although this result is not robust.

*The Chicken or the Egg: Agency and Autonomy in Informed Consent*

Deon Claiborne, Michigan State University

One of the fastest growing global markets is pharmaceutical sales. With changing political landscapes and an increased awareness of new customers worldwide, sales have increased in Eastern Europe, Asia, and especially Latin America. As researchers expand into countries with poor socio-economic and political infrastructures, guidelines such as the Helsinki Declaration, the Nuremburg Code, and the Belmont principles are being challenged. Regulatory and ethical guidelines have not kept pace with the explosion of international research and the potential for such human research abuses is great. The most fundamental ethical principle of clinical research is the idea of respect for persons or the concept of autonomy. Autonomy, as used in research guidelines, must meet two criteria, that people need to be treated as “autonomous agents” and that those with “diminished autonomy” receive special protections. Often, as in the description above, autonomy and agency do not have the same meaning, therefore, it is important to define and illuminate the differences between the two concepts and bring the concept of agency into the analysis of conduction clinical trials in developing countries and with people who may have diminished autonomy due to lack of agency. Infrastructural elements affect the agency of a person and include political, cultural and gender issues, access to education and health care, and the burden of disease and affect their ability to make an informed consent.


Lindon Robison, Michigan State University

Social capital is a person or group’s sympathy or sense of obligation for another person or group. The objects of sympathetic feelings have social capital. Those holding sympathetic feelings for others provide social capital. Because social capital providers internalize the consequences of their choices, they trade with each other on different terms and at different levels than would occur in arm’s length transactions, all other things equal. But changes in the terms and level of trade alter the distribution of income. Therefore, changes in the distribution of social capital alter the distribution of income. This paper tests empirically the influence of social capital on household income distributions in the 50 U.S. states for the census years of 1980, 1990, 2000. The mathematical and empirical findings support the proposition that social capital measured by social capital indicator variables has an important influence on the distribution of household incomes.
Global Development Policies and Social Injustice
Anna Malavisi, Michigan State University

The Sixth Millennium Development Goal is: Combat HIV/AIDS, malaria and other diseases such as tuberculosis. In Bolivia, a country with a population of over 8,000,000 people, it was claimed in 2006 that there were 2,366 confirmed cases of HIV. According to the World Health Organization, Bolivia is considered to be a country with a low incidence of the virus affecting 0.10% of the adult population. In contrast, it has been estimated that 50% of the population is infected with Chagas Disease with 60% of the country declared as endemic. Fifty thousand people die from this illness in Latin America every year. Bolivia has the highest incidence of infection in the region, the majority of whom live in poverty-stricken areas. This paper will discuss how global development policies perpetuate a form of social injustice within developing countries by the prioritization of health problems which respond to global trends rather than those indentified within individual countries. Using Chagas Disease in Bolivia as an example I will argue that the policies and actions which favor HIV/AIDS over Chagas Disease reflect a form of social injustice. I support this claim through Iris Young’s work on social justice, where she describes the need to move beyond the distributive paradigm where the focus is on the patterns of distribution, to one which focuses on the level of participation in deliberative and decision-making processes.

Narrating Latin America from Within

Visions and Revisions of History in the Latin American Novel of Dictatorship
Helene Weldt-Basson, Michigan State University

The twentieth-century Latin American novel of dictatorship has had an important impact on the interpretation of Latin American history. Many novels, such as Yo el Supremo (1974) and El fiscal (1993) by Augusto Roa Bastos, and La novela de Perón (1985) and Santa Evita (1995) by Tomás Eloy Martínez, focus on historical figures: those of the nineteenth-century Paraguayan dictator, José Gaspar Rodríguez de Francia, the twentieth-century Paraguayan dictator, Alfredo Stroessner, and the Argentine president, Juan Perón and his wife, Evita, respectively. As diverse as these texts are, they share a common motif—that of the use of the literary figure of the double as a means of reflecting upon Latin American history and reinterpreting its seminal figures either to show their ambiguity or to contest the vision of them portrayed by official history. I will illustrate how each novel employs a different use of the double—psychoanalytical in Yo el Supremo (based on the ideas of Freud and Jung), philosophical in El fiscal (based on the ideas of Kierkegaard and Kant), and postmodern (based on the ideas of Lyotard and other postmodern theorists) in the two novels by Martínez—in order to ultimately revise and reinterpret history in concordance with a postmodern ideology that demystifies heroes, redeems villains and ultimately reveals the subjectivity of all historical discourse.
Testimony and Literature in Latin America: from Resistance to Reconciliation
Elvira Sánchez-Blake, Michigan State University

Ever since Rigoberta Menchú emerged in academe with her story “Me llamo Rigoberta Menchú y así me nació la conciencia”, testimonial discourse changed the perception of literary canons in Latin America. By including the voice of the other, the marginal—the margin at the center—in a once considered monolithic establishment, testimony provided the channel to represent the voice of the voiceless. Although testimony is still undergoing debate about what is considered “literary” or not, it has opened a space for representation in literary studies. In this presentation I examine testimonials from women in Latin America who had significant impact in creating awareness about a problematic behind a socio-political condition. I focus on Colombian women’s testimonials about transformations from actors of violence to subjects of reconciliation.

The Autobiographical Puzzle: Narrative and Experience in Contemporary Brazilian Fiction
Marília Scaff Rocha Ribeiro, Michigan State University

This presentation explores the concept of experience in the works of three contemporary Brazilian authors, namely Milton Hatoum, Bernardo Carvalho and João Gilberto Noll, situating them against the backdrop of a perceived crisis of the novel regarding its ability to communicate experiences through narrative. I argue that these authors best respond to such predicament through the deliberate use of autobiographical experiences in their writing. Yet, instead of claiming any kind of legitimization because their stories are based on real facts, these authors make use of real life allusions with the opposite intention, that is, to undermine any unmediated relationship between lived and fictional experiences, favoring instead fiction’s inventive and imaginative role. I attempt to show why their stance, in the context of contemporary times, seems best equipped to respond to an alleged decline in the communicability of experience.

Bittersweet Affections: The Ambivalent Imaginings of Haitians in Cañas y Bueyes (1936)
Danny Méndez, Michigan State University

This paper traces the problematic representation of Haitians within the Dominican popular imaginary presented in Francisco Eugenio Moscoso Puello’s novel Cañas y Bueyes published a year prior to the Haitian massacre of 1937, but written in the 1920s. Situated at a time when the Dominican-Haitian border was becoming a part of the global economy (Derby 489), this novel depicts the complex interactions amongst Dominicans and Haitians and other migrant workers in the bateyes and in the sugar cane plantations. In this paper, I argue that Moscoso Puello presents a rather peculiar and ambiguous representation of Haitians since in the end, both Dominicans and Haitians are left feeling as if they have been dispossessed and left out of the land they have inhabited and worked on for so long.
Health, Society and Culture

Cross-Cultural Collaboration to Reduce Inequities in Health Care and Education
Peter LaPine, Maria Lapinski, Jennifer Anderson, Arlene Sierra, and Lawrence Prokop, Michigan State University

The Yucatan Peninsula is widely recognized for its extremes in social structure, socio-economic variance, and inconsistent or even non-existent medical and educational structure, and for its deep pockets of poverty. Regional inequality is a term that is readily applied to the people, the indigenous populations, and to the organizations of public resources available in each state. Community-based, non-profit organizations have been working to fill the gaps to access health care services. Angel Notion, a non-profit organization registered in Mexico, created and operates a community clinic for alternative medicine in the Colosio Nicté Ha, a community adjacent to Playa del Carmen. MSU faculty and students from several colleges have partnered with Angel Notion for 10 years to provide basic health care and rehabilitative services using small pockets of funding from the R E Olds Foundation and private donors. The purpose of this project is to integrate these efforts in order to more effectively build local capacity to address regional challenges in education and health care for families and children in three ways: 1) Develop a mechanism for systematic collection of data about human communication disorders in the Nicté Ha clinic that can serve as a model for other health data collection processes; 2) Technology transfer for clinical services and education through the use of real-time, internet based telepresence linking MSU and the Yucatan; 3) Develop a community-based resource for prenatal care to improve child health and welfare.

Employer-Funded Health Coverage and the Global Market:
Cost-Control through Medical Tourism?
Lynnette King, Michigan State University

In the current health care crisis, employers face skyrocketing costs to provide employees with health insurance, and many simply can no longer afford it. One innovative and increasingly popular strategy employer-funded insurance plans are turning to is providing support for Medical Tourism: they pay for members to travel outside the U.S. for health care. It is estimated that 1.3 million Americans traveled for health care in 2008 with a savings for each patient of 25% to 75%. This presentation reports on observations and conversations at the 2nd Annual Medical Tourism & Global Health Congress where 2,000 attendees from 62 countries met including: insurance companies, hospitals, governments, and travel agencies in Latin America to promote the development of a medical tourism infrastructure for privately insured Americans. Employers at the symposium proposed to incentivize travel for health care in order to cut costs. The globalization of health care leads to important questions concerning the continuity of health care at home. Will there be a continuum of health care or will health care be delivered in “little pieces” or “episodes of care?”
The “Macho” and Gender Performativity: Rethinking the AIDS Pandemic in Latin America
Minerva Ahumada Torres, Northeastern Illinois University

Judith Butler has very famously claimed that gender roles rest on matters of performativity. If one is to explore this assertion and its relation to Latin America, one finds that the first layer of what said performativity implies operates in direct relation to the concepts of machismo and marianismo. Both of these categories represent the normative instance of Latin American gender, or as Butler terms it, “true gender.” The idealization/acceptance of such categories establishes a tension that cuts deep if one wants to open up the possibility for gender equality, a battle that Latin American feminists such as Schutte and Femenías have bravely pursued. The stakes are raised even higher if one is interested in pursuing issues of health disparities, especially those related to AIDS awareness (concientización) and prevention. Paternostro and Smallman have explicitly addressed the way in which machismo and marianismo endanger men and women in Latin America, especially since machismo still leaves open the possibility of men having sex with other men without considering themselves homosexuals. The performativity of the macho dangerously plays with the idea of the man who cannot get infected with AIDS, making the representation of those at risk a safe haven for a practice that is not directly addressed in AIDS campaigns. Therefore, this paper seeks new representations of the population at risk, through the understanding and systematic demythologizing of the conceptions of the safety provided by both marianismo and machismo.

Analysis of the Use and Maintenance of Latrines and Water Purification Systems in Southeast Haiti
Kyle Denison Martin, Michigan State University

As part of a privately-funded public health initiative in southeast Haiti, 400 water purification systems were distributed to homes throughout the Seguin Plateau in May 2007. These systems were sold at minimal cost to families in the community. In September 2007, homes with water purification systems began to receive latrines. From August 2007 to August 2009, surveillance data was collected on the use and maintenance of the latrines and water purification systems. This data focused on whether families chose to use the systems and whether they had knowledge and resources to use them effectively. Data was collected door-to-door by two Haitian and one American aid workers. This data demonstrated that while initial use and maintenance of latrines and water purification systems was encouraging, these numbers drastically declined over time. Declines in use and maintenance were most marked between August 2008 and August 2009. Data gathered in August 2009 demonstrated that effective use and maintenance of latrines and water purification systems was rare. Most latrines were improperly used and dirty. Similarly, almost a third of water purification systems were either nonfunctional or not in use. Despite these discouraging results, there is reason to believe that effective use and maintenances may improve with time. A nurse educator was hired in June 2009 to visit each of the homes in the study and provide a series of public health lessons. In addition, water technicians were hired to repair existing systems and provide instruction on how to use them more effectively.
The Shadow of the Chilean Miracle: Popular Inclusion in Chile's Return to Democracy
John (Cory) Connolly, Michigan State University

On September 11, 1973 Chile, one of the most resilient democracies in Latin America, fell victim to a military coup. The ensuing military rule prioritized neoliberal, macroeconomic stability as vital to the country. Popular participation in Chile has been limited by the inherent tension between neo-liberalism and democracy. In 1988 Chile returned to democratic rule, but maintained many continuities with the former military regime. Chile’s negotiated democratic transition and its continuities with the military regime provided for political and economic stability, but limited popular participation. To ensure a stable transition neoliberal economic policies and their protection were necessary, but today they continue to be an obstacle to popular participation and the deepening of democracy in Chile.

Examining Mexican Regional Inequality and How Indigenous Populations are Affected
Mónica E. Brussolo, University of Texas at Dallas

Since the mid-1990s, Mexico has been exposed to intense competition in all its economic sectors, and new technologies have penetrated their production processes, making them more competitive. However, only selective industries and regions have benefited from this progress. Extreme competition levels, obsolescence, and shortage of financial resources have forced human capital to migrate to the cities, to different locations, or to other countries in the search of better opportunities. Domestic and international migration flows have intensified as an escape route for the unemployed worker or the discouraged farmer. Urbanization levels have increased, leaving the rural sector in some regions of the country out of the innovation path. As a result, there is a notorious disparity in the development achieved by different groups and by different regions in Mexico. Exploring income inequality within regions and among regions allows for a deeper understanding of the complex social dynamics experienced by this country. Using Mexican Employment Survey Data, this paper examines inequality levels per state for the period of 1996-2009, focusing special attention to the income inequality gap between the rural and the urban areas. In this process, based on census data, this paper also addresses the public policy debate about the increasing levels of inequality registered in some regions of Mexico where indigenous populations have more presence.

Symbolic Capital and State Policies: Re-presenting the National Pantheon
David Tapia, Michigan State University

The Chilean film series Héroes, sponsored by the State, is an attempt to symbolically signify the collective imaginary around the founding father figure. This comes as a response to a growing sensation of erosion of national sovereignty in the Chilean modern State in the era of global capitalism. As a result of the celebration of the bicentenary of its national independence, the Chilean national identity practices and discourses are being reshaped. These films are important cultural artifacts of this process of re-appropriation of the national symbolic capital.
Violence and Race in José Vasconcelos’s *Ulises Criollo* and *La Raza Cósmica*
Alejandro González, Michigan State University

Violence and Race in José Vasconcelos’s notion of mestizaje unwillingly exercises violence on Mexican peoples of Indigenous and African descent in *La Raza Cósmica* and *Ulises Criollo*. In his desire to promote the idea of miscegenation as the foundation of the Spanish American nations, his discursive construct proposes that one single category or fifth race would eliminate all the other different cultural traditions that shaped Latin America’s past and present. The main problem of this categorization is that his universalistic racial concept creates a model of homogenizing and assimilative culture. Specifically, the desire to erase the indigenous cultures of Mexico is particularly troubling.

*The Homosexual Condition and the Question of Complicity in Jaime Bailey’s No se lo digas a nadie*
Diómedes Solano-Rabago, Michigan State University

Since the mid-1990’s a significant number of Latin American writers have sought to capture the complexities of gender construction and human sexualities in the context of globalization and neoliberalism. In particular, Jaime Bailey’s novel *No se lo digas a nadie* depicts the struggle of upper-class homosexual individuals who must suppress their love in order to maintain their elite privileges. This novel represents the conflicts that arise between these men’s sexuality and the Latin American patriarchal social constraints as well as the strategies that they use to escape this reality. In this paper, I seek to explore the complexity of the homosexual condition of the male protagonists of this novel. Aided by the views of Butler, Koskósky-Sedgwick, and others, I examine the ways in which Bailey seeks to represent and comment on the constructions of sexual identity and performance. Congruently, I also examine Bailey’s insistence on the supremacy of patriarchal and heterosexual discourse in Peruvian society, particularly by pointing at the different degrees of homophobia manifested against the protagonist by his very own homosexual peers. Since it is impossible to consider these men’s sexuality without seeing it in the framework of the urban conglomerate, I approach this topic informed by certain key concepts from Georg Simmel’s *The Metropolis and Mental Life*, in combinations with key assumptions made by Michel Foucault regarding homosexual love and desire.

*Special Feature*

*Children Between Two Nations*
Debra Castillo, Cornell University

The belligerent anti-immigrationism of recently-retired CNN television and radio commentator Lou Dobbs has become so much of a trademark in U.S. popular culture that reviewer after reviewer of the 2008 Patricia Riggen film *La misma luna* (Under the Same Moon) has used his name as a shorthand reference to tell their readers what to expect from the movie: “Lou Dobbs, grab your hankie” begins one, ending with the line: “if it can get Lou Dobbs reaching for that Kleenex, it will have done its job” (Richards). Another calls the movie “the nightmare Lou Dobbs has when he goes to sleep at night” (Burr). Much ado has been made on Spring 2008 internet blogs about the Hispanic-oriented promotional video that tells us very little about the movie, and instead a great deal about the immigrant’s most recognizable media nemesis. The video spot
includes quotes from Time: “Adrian Alonso could melt Lou Dobb’s heart, if he had one”; Christian Science Monitor: “would Lou Dobbs get misty eyed?”; and Entertainment Weekly: “it could make Lou Dobbs cry”. The suggestion is the same in all these reviews: even the archetypal hardest of hardened hearts must be melted by the plight of an innocent child yearning to reunite with his loving, grieving mother. Extrapolating to the more general case, then, the cute child immigrant becomes the most telling test case possible for displaying the inhumanity of current U.S. immigration policy: the perfect affective response to the xenophobe’s emo sound-bite stridency. La misma luna distills in fictional form a figure that has long haunted U.S.-Latino/a-related immigration narrative and imagery, ranging from the poignant “smallest catch” Border Patrol photo of about 1929, through stories and films about the 14,000 Cuban “Peter Pans” from 1960-62 (and the more recent Elián González furor), to the media emphasis on the death of a five-year-old boy in the closed truck disaster in the Texas desert in 2003 (a horrific event well captured in Ramos’ book, which begins with and obsessively returns to the child), to Sonia Nazario’s Pulitzer prize winning 2006 account of a central American boy who braved the Train of Death multiple times to reunite with his immigrant mother. In each of these stories, in each of these pictures, the face of the child—the fact of the child—rebuts immigration hardliners. The context for these films and narratives combines activist responses to U.S. border policy, anxiety about globalization—as evidenced in the accelerated movement of peoples across borders when economic opportunities for the poor dry up in their homelands—and reassuringly anti-globalizing moral values, involving repeated emphasis on the sacredness of the nuclear family. In these morality tales, globalization is brought home in the very heart of the family. The child plays a productively essentializing role as the blameless token passed between abstract representatives of these forces, and as an innocuous emissary who by the very fact of his/her innocent gaze ameliorates the bitterness that often defines discourse about immigration on both sides of the border.

**Reception Music**

Salsa Verde
College of Music, Michigan State University

In 2008, David Wullaert and Jon Weber founded the Michigan State University Salsa Band as a means for College of Music students to practice and perform Afro-Cuban music. Over the past two years this group has performed at concerts, dances, recitals, cultural events, and outreach events for Lansing area schools. Renamed Salsa Verde, the band performs songs by Tito Puente, Eddie Palmieri, Wayne Gorbea, Poncho Sanchez, Roberto Rohena, Sonora Carruseles, and others with many original arrangements by Salsa Verde. The members of Salsa Verde are students or faculty of the College of Music. Salsa Verde members have played with groups such as Orquesta Ritmo, Aye, Sobroso, Mariachi Kora, Grupo Variedad Folklórica, Thom Jayne and the Nomads, and H2, among many others.
Narrating the Politics of Inequality

*Cordel do Fogo Encantado: ‘Jackhammering’ Sedimented Representations of the Brazilian Northeast*

Daniel Sharp, Tulane University

Within Brazil, the Northeast region has been represented in popular music, literature and film as a wellspring of cultural authenticity, pre-modern roots and a living past. However, it has also been the site of terrible periodic droughts and mass migrations that have contributed to it being portrayed as a space of misery. Linked to its status as a space of poverty, the arid sertão has been depicted as an unruly, rebellious space where bandits and millenarian preachers roamed. In recent years, to attract tourists, the state of Pernambuco has recently tried to play up the “wellspring of cultural authenticity” angle and downplay the “space of poverty” view. The state has sponsored festivals, framing certain musical traditions as the essence of local culture, and inviting Brazilians from the more industrialized South to return to where these traditions still endure. The musicians in the pop group Cordel do Fogo Encantado react to being marked as folklore within a tourist economy with an attempt to “burn this story” of their region that they consider “so badly told.” In this presentation, I trace musicians’ efforts, in their words, “to jackhammer” the sedimented literary and cinematic representations of the arid Northeastern sertão as a space of nostalgia, millenarianism, misery and rebellion. Beginning with the group’s first efforts in the late-1990s, I chronicle how the band came to scrape off the patina of the past that so often cloaks folkloric representations of the northeast, and to propose instead a cosmopolitan regionalist sensibility emanating from the margins.

Indigenous Narrative: Deconstructing the National Discourse of Mexico and Guatemala as Articulated by their Ethnic Other

Zenaida Moreno, Michigan State University

In 1928 the Peruvian writer José Carlos Mariátegui, in regard to the literary tradition of indigenismo, stated that indigenist literature could not provide a legitimate version of the indigenous. Furthermore, he affirmed that indigenist literature “Tampoco puede darnos su propia ánima. Es todavía una literatura de mestizos. Por eso se llama indigenista y no indígena. Una literatura indígena, si debe venir, vendrá a su tiempo. Cuando los propios indios estén en grado de producirla” [emphasis added] (320). Decades have transpired since Mariátegui published his *Siete ensayos sobre la relidad peruana* and the literary world has experienced many changes. One of these is the appearance of literature indígena, literary works written by indigenous peoples who write about the indigenous experience. This paper is concerned with the short stories written by Josías López Gómez in *Todo cambió* (2006) and the novel *El tiempo principa en Xibalbá* (1985) by Luis de Lión. Both of these works re-present the indigenous experience in a “mestizo” world that strives to rid itself of its “other within”. The protagonists of these texts question the practices of the institutions that govern them. Thus, in analyzing the criticism directed at the Catholic Church and the state, I propose that the narratives of the ethnic other of southern Mexico and Guatemala are not only re-writing their experience of subordination, but also deconstructing national discourses of homogeneity and harmony.
The subaltern may not be able to speak in a world inundated by Western philosophy, thought, and political organization, but in *The Kingdom of this World*, Alejo Carpentier offers the possibility of unlearning the language of the hegemony. In this novel, African voice solidifies African resistance in Haiti, and that voice is symbolized through the novel’s *agnus dei*, Ti Noel. This African slave’s first words are a daring question that begins to highlight his potential for rebellion. However, before he can learn to speak for his people, he must first pass through six distinct phases of speech in which he learns to literally speak and then speak for himself, without mimicry, and finally speak with purpose. Although Ti Noel makes several attempts to escape the weight of his voice’s responsibility, he ultimately accepts his destiny, a destiny that has cost him an entire lifetime of unlearning and relearning to fulfill. Faced with the unrelenting forces of slavery in Haiti, Ti Noel’s last words of resistance become his ultimate sacrifice and legacy for African Haitians for generations to come. Through this retelling of Haiti’s history, Carpentier unravels the traditional tale of voodoo, numbers, and brute force and attributes the world’s only successful slave revolt to a much more dangerous cause: the possibility of the subaltern having a voice.

*El Pueblo Unido Jamás Será Vencido: Denying Pinochet’s Plebiscite and Reclaiming la Ví a Chilena*

Tina Kosiorek, Michigan State University

The speech delivered by Eduardo Frei Montalva in Santiago’s *Teatro Caupolicán* on August 27, 1980 provides a powerful counter-narrative to Latin American dictatorship. The words pronounced by Frei on this date mark the first public admission of Chile’s domestic repression while also providing a possible motive for the regime’s assassination of Frei in 1982. In this paper, I propose to analyze the impact Frei’s discourse had on liberating Pinochet’s other: the Latin American left. Through this speech, Frei began the process of battling the state as a hegemonic agent and empowered the voices silenced on September 11, 1973. While this discourse was delivered eight years before the official return of democracy to the country, I argue that it provides an early roadmap to the rhetoric and policy of the New Left that would take control in the country after the end of the Cold War. It is through the words and carefully crafted silences of this once prominent politician that one is able to hear the clandestine voice of the banned Chilean left before its return in the 1990s.

*Narratives Going Na’vi: The Virtual Rediscovery of Indigenous Latin America in Hollywood’s Avatar (2009)*

Mark Evan Davis, Michigan State University

More than 500 years have passed now since Europeans definitively discovered and began colonizing their early modern New World. And more than ten years have passed since filmmakers marked the 500th anniversary of Columbus’ wondrous discovery with films such as *1492: Conquest of Paradise* (Ridley Scott, 1992) and *Christopher Columbus: The Discovery* (John Glen, 1992). So, it is perhaps past time that a filmmaker like James Cameron should find the real New World too old now, too long discovered and perhaps too long exploited to serve as a compelling...
setting for his own fantastic and utopian New World. This paper will argue, nevertheless, that the marvelous alien world seen in Avatar, Pandora, and its indigenous inhabitants, the Na’vi, are, to a large extent fictional re-figurations of the once alien and marvelous New World and its Indian inhabitants, as represented in accounts of the Americas since the dawn of the Age of Discovery. I will examine correspondences between the characters and spaces represented in Cameron’s film and their Colonial American counterparts as represented in the works of various authors, including Columbus, and Las Casas. Then, I will reflect on why Cameron chooses to recast the former New World as a futuristic utopia located on another planet. To be sure, this science-fictional relocation allows the director to (re-) create overwhelming, wondrous imagery for a contemporary audience. But it also allows him to re-write the history of the European conquest and exploration of the western hemisphere in a way more suited to contemporary western movie viewer’s political and spiritual sensibilities.

**Experiential Learning**

*A Colonial Legacy in Miskito Turtle Knowledge (Nicaragua)*  
Christopher Jordan, Michigan State University

Over the past several decades the increasing prevalence of natural resource crises has led many ecologists to seek alternatives to Western resource use paradigms. Primary amongst these alternatives are systems guided by indigenous knowledge (IK). It is commonly presumed that these systems represent institutions uncorrupted by the exploitative hand of Western culture and state domination and therefore hold the key to rectifying the unsustainable behaviors of Western societies. Yet this ignores the disruption of IK and associated resource regimes perpetrated by colonial powers. This historical oversight, in turn, leaves corrupted indigenous systems open to criticism and further subordination if, upon government sanctioning and implementations, they fail to function as resource management panaceas and result in Western patterns of overexploitation. It is thus important to historicize IK to explore how it has been altered by colonization. Only through an understanding of these changes can practitioners, indigenous leaders, and government officials implement IK in contemporary resource use systems in a just and responsible manner that does not put indigenous rights at risk. In this work, I present a historical narrative documenting the colonization of traditional Miskito knowledge of the green turtle (*Chelonia mydas*) and its harvest. I proceed to draw a historical analysis comparing this history with the broader Western human-animal relations literature, as well as key informant interviews with Miskito green turtle fisherman, to display how Miskito IK has been altered by colonial powers and the implications this has for current attempts to regulate the turtle fishery.

*Experience Latin America (Chiapas, México)*  
Elizabeth Rilley, Sarah Dowd, Christopher Jordan, Henrik Mader, Anna Bliss and Olga Santiago, Michigan State University

‘As “Experience Latin America” draws to a close after nearly a six-month period, I am having trouble distilling precisely what I learned and communicating it in a clear, cogent way. The lectures, lessons, trips, and informal conversations have been many, varied, and truly academic joys; but they have not culminated in a definitive conclusion. Were you to ask me, I could not adequately sum up this course in one or two pages, never mind in sentences. Yet rather than
failure, this is one of the course’s great successes. Instead of a complete, cohesive package that presents students with a challenge at the beginning of the semester and proceeds to incrementally guide them toward the disciplinary solution, “Experience Latin America” is about exposing students to reality. It is about exposing them to the multi-faceted, exceedingly complex challenges of rural Latin America, introducing them to people from many walks of life tackling them on a variety of fronts, and then asking, “How will you contribute?” It is a path for those dissatisfied with the status quo, unwilling to remain complacent in light of global inequality, and prepared to seek out the truth even if that entails finding more questions than answers in life, to find new opportunities, new ideas, and the inspiration to make a difference. Perhaps more importantly, it gathers a group of these people together to underscore that this difficult journey is not one we have to, or should, take alone. “This course yielded much more than I expected it would... Preparing and delivering two talks (in late April 2010) at El Colegio de la Frontera Sur (ECOSUR) constitute my culminating work for it... These plans also represent an unexpected addition to the network of academics, friends, and family that form the foundation of my career: a budding relationship with two scientists working on the front lines of globalization and rural environmental studies... who have worked in ...a tumultuous environment characterized by unequal development and radical social and economic changes. “Thus, this work is really a beginning .... in many ways it is a much more suitable way to formally end “Experience Latin America”... rather than ... forcing premature closure onto what has been an eloquent and enjoyable experience, albeit also complex and at times frustrating, I am extending my exploration, resolved to learn more and ultimately to make a contribution to... rural Latin America.”

- Christopher Jordan (2010)

*Integrating Service Learning and Field Research into a Community Engagement Experience in Huamachuco, Peru*

Austin Melcher and Forest Nussdorfer and Rachel Kramer, Michigan State University

A principal objective of the MSU semester-long study abroad program in Peru entitled “Community Engagement and Interdisciplinary Study of Global Issues in the Peruvian Highlands” is to provide opportunities for students and faculty to “engage” an Andean community in an ethical, scholarly and mutually beneficial manner. The community engagement model for this program involves two complementary components; service learning and field research. Under the supervision of a local staff person, students assist a public or private organization in the city of Huamachuco to achieve its institutional mission and program objectives. For the field research component, students undertake an applied field research project, which has been identified as being a priority need of the municipality of Huamachuco, under the mentorship of a MSU professor in a discipline related to the project focus. Community engagement projects have highly diverse foci (i.e., social issues, agriculture production, solar technologies, education, etc.) thus providing opportunity for participation by students from the five co-sponsoring colleges at MSU. Spanish language acquisition and an understanding and respect for the history, culture, social structure, and values/norms of the community and region are also essential and integral parts of the program. The field research projects enable students and faculty to engage the community in a more holistic manner, to be co-learners along with local professionals on issues important for community development, and to generate tangible and intangible goods that are mutually beneficial to the community of Huamachuco and MSU and important for the long-term sustainability of the relationship.
This panel will address issues of inequality associated with the development of tourism infrastructure in the Caribbean, specifically in the Dominican Republic. The panelists attended the study abroad trip “Tourism and Regional Development in the Caribbean: The Dominican Republic Experience” in the summer of 2008 or 2009. On these trips, students were required to interview various workers at Dominican hotels and resorts in order to identify issues of inequality embedded in that country’s strategy for economic growth.

**Experiential Learning and Community Engagement**

*Savages and Saviors: Indigenous Peoples in Apocalypto and Royal Hunt of the Sun*

Mary DeLuca, Michigan State University

Hollywood has an extensive track record of portraying indigenous peoples as inferior to “white” people or in need of salvation. This paper will illustrate Hollywood’s bias toward “white” through the case studies of *Royal Hunt of the Sun* and Mel Gibson’s *Apocalypto*. It is argued that the misrepresentation of indigenous peoples in these films causes the audience to perceive indigenous peoples as childish and in need of rescue. This misrepresentation also aims to justify the subjugation of indigenous peoples that occurred and still happens today. Moreover these films lead lay audiences to believe that Maya and Inca cultures were savages, and that Spaniards saved them from a barbaric lifestyle. Ignored are the great feats they achieved and the contributions they have made to today’s world, for example the invention of the number 0 by the Maya in the 3rd century AD.

**Bio-energy Community Center in Huamachuco, Peru**

Julio Eli Martinez, Jason Mcyntre, Andrew Sommerlot, Jonathan Libby and Goran Arya, Michigan State University

Communities around the world are becoming more and more energy self-reliant. Poorest rural areas currently have few enduring alternatives to improve their livelihoods. Providing local energy in these communities will promote the development of stronger, more equitable progress while increasing the economic activity in the regions. It is the intent of MSU Innovation to provide the most effective and cheapest form of energy for those in need. A bio-digester is a sealed off containment vessel that functions in the absence of oxygen. Organic matter, including manure, food and human waste, is inserted into the digester and after approximately thirty days bio-methane is available for extraction. Bio-methane is similar to natural gas, and will then be available for multiple purposes including cooking, heating, and water distillation. In a Mexican rural community, we developed a Bio-energy Community Center (BCC) where a bio-digester, using the anaerobic digestion principle, plays a main role in treating pig and cow manure and providing a clean alternative energy source. A small-scale BCC pilot was designed and built in a rural community close to Monclova, Coahuila, México during spring break and summer 2009. A bio-digester has been selected to provide for the energy demands in these rural locations.
Inca Structures in Ecuador and Peru
Kelsey Winkel, Michigan State University

This presentation will include a comparison on the architecture of Incan structures in Ecuador and Peru using Ingapirca as the Ecuadorian site and Machu Picchu as the Peruvian site. It will also discuss theories as to why these structures were built, the purpose of these structures, and any religious associations with the structures. In regards to Machu Picchu, I will also discuss possible theories as to why it was abandoned.

Help Haiti Heal: MSU-Haiti Relief Efforts
Jennifer Giordano, Michigan State University

As a consequence of the issues involved through the vast inequality of Latin America and the Caribbean, it is important to analyze the challenges and dynamics inequality presents. With the processes of globalization blurring the lines and borders of inequality concerns, it is significant to address the effects of inequality in Latin America and the Caribbean not only globally, but also locally. At Michigan State University, outreach and engagement are intertwined into the University’s academic mission of research, teaching, and service. In addition, Michigan State University commits itself to its long tradition of community engagement and civic responsibility. In pursuing MSU’s land-grant mission, student engagement with community partners has always been an important response to critical social issues. In response to the January 12, 2010 earthquake in Haiti, many Spartans became eager to support the critical relief efforts resulting from the devastating 7.0 earthquake. Numerous student groups quickly reacted in formulating a network of activism in hopes of alleviating some of the disaster’s damage. The Michigan State University community is coming together to show their support for not only Haitians, but also for MSU students, faculty and communities personally affected by the tragedy. The ultimate goal of my poster presentation is to compile a list of what the MSU community is doing in supporting Haiti relief. I will be looking at who is getting involved, where the leadership occurs, and analyzing the University’s response. Ultimately, with MSU’s history and mission as a land-grant institution, it places a great emphasis on outreach and community engagement. Thus, what really is the role of not only Michigan State University, but also the individual colleges that make up the institution? What is the official institutional response? What are the individual department responses? Who is getting the most involved? In the end, these questions will be analyzed through the criteria and characteristics of MSU’s tools of engagement modules.

Agricultural Employment Patterns of Migrant Workers in the United States
Francis Smart, Michigan State University

As U.S. immigration policy becomes an increasingly charged political topic, greater light is being cast on the U.S. agricultural sector's reliance on foreign-born and frequently unauthorized workers. A growing policy debate has pitted agricultural growers who voice concerns about labor shortages against farm labor advocates, anti-immigrant organizations and others who dismiss those claims as pretexts for preventing wage hikes. Yet little is known about the employment trends of agricultural migrant workers: how many come to the U.S., where do they
come from, and who enters farm labor, how long they stay, whether they return or enter other industrial sectors, and what industrial sectors they enter. This analysis employs individual, household, and community level data from the Mexican Migration Project to profile, analyze and compare agriculture migration flows between Mexico and the United States. The likelihood of entering into agricultural employment upon first entering into the United States, employment duration and exit are modeled as a function of human capital, social capital, migration capital, occupation and other characteristics likely to influence the decision to enter agricultural work in the United States. We test several competing hypotheses concerning Mexican farm labor trends within the context of total numbers of Mexicans migrating over the past 25 years, and assess the impact of agriculture occupation as a point of entry for the migrants into the broader U.S. labor market.

The Historical Significance of Improved Agricultural Productivity
Jennifer Cairns, Michigan State University

Global agricultural demand has been increasing rapidly as the consumption capacity of many who have previously been unable to afford foods like meat has been expanding, especially in recent years. Food prices have increased significantly in relation to this demand over the past seven years, culminating in the recent heightened concern about food prices. It has also been hypothesized that a slowdown in agricultural growth has contributed to increases in these prices. This study addresses these forces, showing that agricultural output has, in fact, maintained a fairly constant growth rate; however the rate of input use, such as land, to achieve that growth has been slowing, while investments in research and development for increased productivity of the various factors of production have been increasing in their comparative contribution to propel supply-side production. I conclude that future agricultural productivity growth is likely to rely increasingly on investment in agricultural research and development to meet the current and rising global demand, at prices affordable for all.

Tourism in Huamachuco, Peru
Matt Carl and Tricia Phelps, Michigan State University

Tourism is a growing industry throughout Latin America and the Caribbean. It has the ability to influence job growth, stimulate the local economy, and create opportunities for social interaction and cultural exchange. Problems arise, however, when large, often international corporations create monopolies within the tourist industry, resulting in a gap in income distribution and inequality between locals and these larger corporations. It can also lead to exploitation of lower income members of the community and a loss of local culture. Our presentation will detail the work we were involved with over the last summer on a research project in the municipality of Huamachuco, Peru, a small town of about 40,000 people in the northern Peruvian Andes. We began work on a long-term tourism development plan which will continue to build a connection between this community and MSU. Our work involved interviews and discussions with tourists and the local population impacted by tourism in an attempt to involve the community in development. We worked closely with the local tourism agency in hopes that they could in the future continue development independent of influence from outside of the community. Our aim was to develop tourism in a way which would be sustainable and involve all members of Huamachuco.
Rural Realities: What We Do, What We Need

Political Economy of Illness, Death and Violence in Yucatecan Maya Society (Economía política de la enfermedad, la muerte y la violencia en Yucatán)
Judith Elena Ortega Canto, Centro de Investigaciones Regionales “Dr. Hideyo Noguchi,” Universidad Autónoma de Yucatán, Mérida, México

La propuesta reúne aportes conceptuales y metodológicos de las ciencias sociales y de la salud (biomédicas y médico sociales), a fin de lograr un diagnóstico actualizado y un análisis de las circunstancias por las que la gente de la sociedad maya en 18 municipios del estado de Yucatán, enferman, sufren violencia y mueren. ¿Cuáles son las razones por las que las familias mayas van reduciendo su capacidad de resistencia y son presa del etnocidio al que supieron sobrevivir durante los siglos anteriores? ¿Puede ser la salud, la “punta de lanza” para generar estrategias que reconstituyan el tejido social y el capital humano que ha hecho resistente a esta raza sabia y milenaria? Alcoholismo, desnutrición infantil, obesidad en todas las edades, enfermedades infecciosas y crónico-degenerativas (diabetes, osteoporosis, enfermedades congénitas, y los cánceres de las mujeres por ejemplo, suicidios, homicidios, cirrosis, accidentes, entre otras, son entidades mórbidas de atención urgente que no pueden ser atendidas dada la saturación de las clínicas y hospitales generales que atienden a población abierta. La praxis y la inversión en salud son de carácter curativo, y no preventivo, de ahí que no existan programas municipales que atiendan a la gente, ni la investigación en salud tiende a asumirse como una práctica social que pueda ser la estrategia que genere información de base para políticas públicas orientadas hacia generar desarrollo humano y social, menos la búsqueda de la sostenibilidad. La falta de conciencia de los derechos humanos básicos son parte de la cimiente que sustenta una ausencia de construcción de ciudadanía y por lo tanto de participación social. El paternalismo continúa. Otro componente fundamental de la propuesta es la investigación-acción participativa en salud y el desarrollo de capacidades locales, de ahí que el proyecto reúna a más de una docena de investigadores/as con excelencia académica preocupados/as por lo que ocurre con nuestra gente. Hemos hecho investigación sin que el estado se preocupe por tomarla en cuenta en la toma de decisiones. Pensamos que las decisiones deben ser de cada conjunto social. La experiencia con la gente de 18 municipios, puede servir de modelo para otros muchos, y de fortalecimiento del saber del Estado y la Universidad en materia de desarrollo.

Development and Nutrition Challenges in Highly Marginalized Yucatecan Communities

Jorge Andrés Calderón Quintal and María José Ricalde Parada, Desarrollo Comunitario y Alimentación Sistema para el Desarrollo Integral de la Familia en Yucatán (Integrated Family Development System in Yucatán), Mérida, México

The state of Yucatan, located in the southeast of Mexico, is home to many highly marginalized communities. These communities harbor a series of problems that limit their development. On one hand, educational delays in Yucatan affect half the population fifteen years and older. Even more alarming is the 680,000 people of same ages who are illiterate. Additionally, unemployment forces people to abandon the countryside and to immigrate to urban centers to find new options for improving family incomes. Therefore, the land, the main tool for subsistence, each day is utilized less and less. On the other hand, access to health services is insufficient to assist rural inhabitants, who often die from treatable illnesses simply because they lack transportation to
travel to where they can be treated. Further complicating these health care issues, community-level preventive medicine is insufficient resulting in continued health-deteriorating behaviors. An essential challenge is to eradicate malnutrition and combat obesity in school-aged children. Society and government need to work together in a co-responsible manner to better confront these challenges and to achieve more equal life opportunities in a healthy Yucatan for all its citizens.

El estado de Yucatán está ubicado en el sureste de México. En la región sur de Yucatán se encuentran comunidades de muy alta marginación. Estas comunidades presentan una serie de problemas que limitan su desarrollo. Por un lado, el rezago educativo en Yucatán afecta a la mitad de la población mayor a 15 años. Más alarmante aún son las 680,000 personas en ese rango de edad que no saben leer y escribir en el estado. El desempleo que afecta la zona obliga a los campesinos a abandonar el campo para emigrar a zonas urbanas con el objetivo de encontrar nuevas alternativas para mejorar su ingreso familiar. La tierra, principal herramienta para lograr su subsistencia, cada día es menos trabajada. Por otra parte, el acceso a los servicios de salud es insuficiente para atender a los habitantes de la zona y muchas veces mueren de enfermedades tratables al no contar con los medios necesarios para trasladarse a los lugares donde puedan ser atendidos. Aunado a lo anterior, las acciones de medicina preventiva en estas comunidades son insuficientes ocasionando que las personas continúen realizando prácticas que deterioran su salud. Un desafío primordial en la actualidad es erradicar la desnutrición infantil y combatir la obesidad la cual está afectando principalmente a niños y jóvenes en edad escolarizada. Sociedad y gobierno tendrán que lograr trabajar en conjunto con sentido de corresponsabilidad para enfrentar los desafíos actuales y lograr vivir en un Yucatán sano y con igualdad de oportunidades para cada uno de sus habitantes.

Nutrition, Inequality and Agriculture: Contested Models of Degenerative Disease in Chiapas, México

Ronald Nigh, Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS), San Cristóbal de las Casas, Chiapas, México

The industrial agro-food system has had two significant impacts on world public health: deteriorating human and animal nutrition due to poor food quality and the emergence of new infectious diseases arising from industrial animal production facilities and centralized food processing facilities. This situation is widely misrepresented in media coverage of public health issues. The corporate food system promotes the consumption of high levels of animal protein and processed foods, produced massively at low cost. With the expansion of the global economy, this ‘Western diet’ has spread, served by multinational agro-industries and facilitated by governments. These new patterns are related to profound changes in the ecology of rural areas, especially the destruction of smallholder food systems and changes in dietary habits with the penetration of the industrial food model. Highland Chiapas is one of the poorest and most marginalized areas of Mexico and as such suffers from both the effects of its historical poverty as well as of food globalization. Loss of quality of basic foods such as grains, fruits and vegetables under industrial practices and the brutal transformation of our system of animal husbandry are directly involved in the etiology of chronic degenerative diseases that are the principal causes of mortality today. These two factors combine to favor metabolic syndrome (insulin resistance, mitochondrial dysfunction and failure of cell signaling systems). Deteriorating food quality also affects animal production and is a factor in emerging infections with potential public health implications.
Addressing Social Inequality in Chiapas through Local, Healthy and Clean Foods: An Agroecological View
Helda Morales, El Colegio de la Frontera Sur, San Cristóbal de las Casas, México

In Chiapas, one of the poorest states in Mexico, an estimated 150,000 children are malnourished. To end this problem, governments have implemented food security policies, including food importation and industrial food production. In 2008 alone, Mexico imported 20 million tons of food. While these policies certainly help to remedy the problem in the short term, the massive importation of basic foodstuffs and incentives to industrial agriculture may widen social inequality, threaten health and deteriorate biodiversity and ecosystem services. I will present the objectives and achievements of initiatives born in the highlands of Chiapas to enhance local food production free of hazardous pesticides and appropriate to the culture of the region. Examples include the rescue of local knowledge for food production, a school gardens program and the Network of Producers and Consumers for Healthy Local Food.

Indigenous Courts: An Equity Principle in Liberal Mexico
Ana Luisa Izquierdo y de la Cueva, Centro de Estudios Mayas, Universidad Nacional Autónoma de México, México D.F.

Globalization seems to lead uniformity, but this tendency is not observed in Mexico since joining many others in signing the International Labor Organization's Convention 169. This was the basis for promoting the recognition of “uses and customs” for resolving conflict in municipal contexts that are predominantly indigenous. Originally rooted in international law, and later in the Mexican Constitution, indigenous rules and standards were designated as alternative rights (i.e., rights that are enforced independently of national domestic law). In this presentation, I will explain how indigenous law is applied by indigenous judges who are recognized public officials by State governments. This circumstance implies special jurisdiction not established by (statutory) law as required by traditional Civil Law, but is defined in the courts on an equity basis more compatible with common law. Our study aims are on Mayan communities in the states of Quintana Roo, Campeche and Chiapas, where indigenous law is fully recognized by state judicial systems. I intend to show the steps taken to avoid discrimination by recognizing indigenous autonomy around the world, and by setting aside domestic law, which is discriminatory. Paradoxically, discrimination in Mexico was promoted through liberal laws of equality because by treating everyone by the same legal standards and jurisdiction, cultural diversity and legal traditions of indigenous people were ignored.

Parece que la globalización conduce hacia la uniformidad, pero en México, no se observa esta tendencia, ya que nuestro país se ha unido a muchos otros para firmar el Convenio 169 de la Organización Internacional del Trabajo. Ello ha sido la base para promover el reconocimiento de los “usos y costumbres” para dirimir los conflictos en el contexto de los municipios predominantemente indígenas. La normatividad indígena está enraizada, en primer lugar, en el Derecho Internacional y más tarde en la Constitución mexicana, como un derecho alternativo. Vamos a explicar en este artículo cómo el Derecho Indígena se aplica a través de jueces indígenas que han sido reconocidos como funcionarios públicos por los gobiernos del Estado Mexicano. Ello implica una jurisdicción especial, no establecida en la Ley, como la tradición de Derecho Civil exige, sino que se define en los tribunales sobre la base de la equidad, que es más compatible con el derecho común. En nuestra colaboración nos referiremos a las comunidades mayas ubicadas en
los Estados de Quintana Roo, Campeche y Chiapas, donde el Derecho Indígena es plenamente reconocido en el sistema jurídico estatal.

**Perspectives for Universities in the Global South: A Brazilian Point of View**

Emílio José de Castro e Silva, Universidade Federal da Bahia, Salvador, Bahia, Brazil

In this presentation the following aspects will be addressed: an overview of academic and scientific institutions in Brazil, the academic and scientific status of Brazil today, main characteristics of the Federal University of Bahia, historical aspects of international academic cooperation in Brazil, a brief review on the main types of international academic cooperation, political aspects related to international academic cooperation, main characteristics of the exchange of knowledge between countries that are economically and academically at different levels and the basis for horizontal North/South cooperation. Previous mutual knowledge of all partners, interchange of experiences, decision to share all knowledge available without restrictions and long-term programs instead of episodic cooperation will be emphasized as necessary elements to build a more solid and fair academic cooperation between universities in the Northern and Southern hemispheres.

**Globalization and Regional Inequalities: The Challenges of Education in the Amazon**

Carlos Edilson de Almeida Maneschy, Universidade Federal da Pará, Belém, Brazil

The world is experiencing conflicting processes of globalization that promise integration and progress, but that also impose inequalities on civilizations, countries, regions and individuals. Consequently, production and consumption that are unsustainable are accentuated instead of reinforcing fundamental values and ethical principles. In the face of the current economic crisis and social and climatic challenges, including natural and human disasters—which ultimately result from highly consumptive and wasteful development models—many undesirable behaviors are perpetuated. Among these are violence, poverty, corruption, and marginalized and deteriorating quality of life across the planet. The Amazon—strategically located nationally and globally—needs to transcend colonial patterns imposed by the developed world. Education is key. There is need to assess comparative advantages and to maximize inherent potentials in the use of water and energy resources, protect forests and traditional populations (socio-biodiversity), ecotourism, mineral production and strategic environmental services (e.g., carbon storage, hydrochemical cycles).