

SLAS 2011

ST ANDREWS



SOCIETY FOR LATIN AMERICAN STUDIES

47th ANNUAL CONFERENCE

8-10 APRIL 2011

**UNIVERSITY OF ST ANDREWS
DEPARTMENT OF SPANISH,
SCHOOL OF MODERN LANGUAGES**

SLAS 2011 – ST ANDREWS

Conference Programme

Friday 8 April 2011

- 12:00-17:00 Registration in Buchanan Building Foyer
- 12:30-14:30 PILAS Lunch Meeting, St Salvator's Quadrangle, Room 31
- 15:00-16:00 SLAS Committee Meeting, St Salvator's Quadrangle, Room 36
- 15:00-15:30 Refreshments in Lower College Hall (LCH) and Upper College Hall (UCH) (St Salvator's Quadrangle)
- 15:30-17:00 Panel Sessions 1 (in Buchanan Building and St Salvator's Quadrangle)
Panels: **1** [Quad 31]; **5** [Quad 32]; **9** [Buch. 215]; **16** [Buch. 216]; **17** [Buch. 305]
- 17:15-18:15 AGM in Buchanan Theatre (Buchanan Building)
- 18:15-20:00 Wine reception sponsored by BLAR and canapés in LCH (St Salvator's Quadrangle)
- 21:30-22:30 Plenary: "Honduras: Democracy and human rights, the impact on social movements and women in Honduras". Evelyn Cuellar & Mercedes Lainez, Women's Rights activists, Centro de Estudios de la Mujer -Honduras (CEM-H); Katherine Ronderos, Programme & Advocacy Co-ordinator, Central America Women's Network (CAWN) (School 3, St Salvator's Quadrangle)

Saturday 9 April 2011

- 0800-10:00 Registration in Buchanan Building Foyer for late arrivals
- 0900-10:30 Panel Sessions 2 (in Buchanan Building and St Salvator's Quadrangle)
Panels: **2** [Quad 31]; **8** [Quad 30]; **10** [Quad 32]; **13** [Buch. 312]; **16** [Buch. 216]; **20** [Quad 36]; **22** [Buch. 305]; **24** [Buch. 401]
- 10:30-11:00 Refreshments in LCH and UCH (St Salvator's Quadrangle)
- 10:30-16:00 Book displays/publishers' exhibitions UCH (St Salvator's Quadrangle)
- 11:00-12:30 Panel Sessions 3 (in Buchanan Building and St Salvator's Quadrangle)
Panels: **3** [Quad 31]; **5** [Quad 32]; **8** [Quad 30]; **11** [Buch. 215]; **13** [Buch. 312]; **14** [Buch. 216]; **20** [Quad 36]; **22** [Buch. 305]; **24** [Buch. 401]

- 11:00-12:00 BLAR Committee Meeting, St Salvator's Quadrangle, Room 33
- 12:30-14:00 Buffet lunch in LCH + UCH (St Salvator's Quadrangle)
- 14:00-15:30 Panel Sessions 4 (in Buchanan Building and St Salvator's Quadrangle)
Panels: **3** [Quad 31]; **5** [Quad 32]; **11** [Buch. 215]; **13** [Buch. 312]; **20** [Quad 36]; **24** [Buch. 401]; **26** [Buch. 216]
- 15:30-16:00 Refreshments in LCH and UCH (St Salvator's Quadrangle)
- 17:45-18:45 Plenary in Buchanan Theatre (Buch. Bldg.): Professor Eric Van Young, University of California, San Diego: "Ambivalent Nostalgia: Lucas Alamán and Modernization in Nineteenth-Century Mexico"
- 19:00-19:30 *A braw skirl on the pipes, a guid* St Andrews welcome (St Salvator's Quadrangle)
- 19:30-23:59 Conference Dinner in LCH (St Salvator's Quadrangle)
- 19:30-23:59 Ceilidh in UCH (St Salvator's Quadrangle)

Sunday 10 April 2011

- 0900-10:30 Panel Sessions 5 (in Buchanan Building and St Salvator's Quadrangle)
Panels: **3** [Quad 31]; **4** [Buch. 305]; **6** [Buch. 216]; **7** [Buch. 401]; **12** [Quad 30]; **15** [Buch. 312]; **19** [Quad 36]; **21** [Buch. 215]; **23** [Quad 32]
- 10:30-11:00 Refreshments in LCH and UCH (St Salvator's Quadrangle)
- 10:30-11:00 SLAS Committee Meeting, St Salvator's Quadrangle, Room 33
- 10:30-14:00 Book displays/publishers' exhibitions UCH (St Salvator's Quadrangle)
- 11:00-12:30 Panel Sessions 6 (in Buchanan Building and St Salvator's Quadrangle)
Panels: **4** [Buch. 305]; **6** [Buch. 216]; **7** [Buch. 401]; **12** [Quad 30]; **15** [Buch. 312]; **18** [Buch. 215]; **19** [Quad 36]; **23** [Quad 32]; **25** [Quad 31]
- 12:30-14:00 Buffet lunch in LCH + UCH (St Salvator's Quadrangle)
- 14:00 Conference ends

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Abbreviations:

Buch. Buchanan Building
LCH Lower College Hall

Quad St Salvator's Quadrangle
 UCH Upper College Hall

Panels by number:

1. Childhood and Youth in Latin American Cinema
2. Transnational Issues in Contemporary Latin American Film
3. Contemporary Cuban Cinema: New Spaces, New Histories
4. Communication and Media Studies in Latin America
5. Image and mediation in Latin-America
6. Challenging Genre and Traditional Visual Categories in the Southern Cone: The Advancement of New Technologies in the Arts, Cinema and the Media
7. Words that Sing and Music that Speaks: Intermedial Dialogue within Latin American Literature and Music
8. The Body in Peru: Multidisciplinary Perspectives
9. Sexuality, Gender and the State in Latin America
10. Uruguay-Scotland – a sense of place
11. Deploying Coloniality
12. Re-thinking the State and Citizenship in the Context of Left-wing Politics in Latin America
13. Current Political Processes in Latin America
14. A New Political Economy for Latin America and the Caribbean: 21st Century Socialism and the ALBA-PTA
15. The emergence of South America, a new path of Latin American integration?
16. Situating State Governance in the Global *Political* Economy: Perspectives on Neoliberalism and Neostructuralism in Latin America
17. International Business and Management: Theorising Latin America
18. The articulation of local and international agendas in Latin American non-state organisations
19. Crime, security and policing in contemporary Latin American politics
20. Commemoration and Contestation: The Uncertain Future of Memory Initiatives in Latin America
21. Cuba in a Multipolar World
22. *Simulacros*: Pseudo Legal and Meta-Legal Forms of Politicking and Parallel Institutions in Mexico
23. Narcotrafficking and the Militarised State in Mexico
24. Brazilian lives in the UK
25. Latin American forced migrants and diasporas living in the UK
26. Latin American E-Resources

SLAS Conference 2011: Abstracts of Panels and Papers

Friday Plenary Session (21:30-22:30, Quad, School III)

“Democracy and human rights, the impact on social movements and women in Honduras”.

With the participation of:

Evelyn Cuéllar & Mercedes Laínez, Women's Rights activists, Centro de Estudios de la Mujer, Honduras (CEM-H).

Katherine Ronderos, Programme & Advocacy Co-ordinator, Central America Women's Network (CAWN).

The session

Evelyn and Mercedes, two women's rights activists and community leaders, will be sharing about their work and experiences in working for the defence and protection of women's rights and human rights in Honduras, in a context of impunity, repression and the increase of violence against protestants - particularly women - who continue resisting the legacy of the coup d'état, despite of a new elected government. They will be sharing the cultural, social and political impact that the coup have had in their lives and in the lives of many women from vulnerable and disadvantage backgrounds (rural and indigenous Lenca, afro-descendants Garifuna and women with HIV and AIDS), and how women have organised themselves for protection and security. They have formed a network called Feminists in Resistance to protests and demand for their human rights. Finally they will be discussing about the challenges they are facing ahead in the current Central American political context.

Evelyn Cuéllar

Evelyn is the project's Legal Advisor and provides training courses for CEMH Legal Advisors. Evelyn initially participated in the self-help groups as a survivor of violence. Since then she trained as a Legal Advisor and has accompanied and supported women survivors of violence since 2007, both through the project and in her community. She works voluntarily as a defender of women's human rights in her community. Her participation as an activist with Feminists in Resistance against the coup in Honduras led to police repression, and Evelyn being beaten at demonstrations and public events. As a result, and after receiving many death threats and following the murder of her partner in their own home, she had to apply for an injunction from the Public Ministry. Due to the fact that she is known within her community as a defender of women's human rights, Evelyn has received death threats from gang members. They forced her to leave the country for a short period of time, and eventually for her to move to a different community. She has continued her work accompanying women who are victims of violence in her new community. Evelyn is very well-known within feminist movement circles, as well as by officials in the judicial system.

Mercedes Laínez

Mercedes has been a community leader for over four years. She has been involved in the self-help groups since 2006, when she began a counselling process herself as a woman who had lived with violence. In the self-help group, she not only overcame the violence, but started to shape the group, until she became a Facilitator of self-help groups. Mercedes also joined the women's network in her colony, which was where she began her feminist political training. In 2007, Mercedes moved to a different colony where she began voluntary work for the defence and promotion of women's human rights, initiating organisational work and self-help groups with women in the community. She founded the women's network in the Divine Providence colony in September 2008 to work on the prevention of violence, carried out through two self-help groups, 5 legal promoters and income-generation training and workshops. Mercedes is a well-known leader in her community, and is a member of the Feminists in Resistance platform, with whom she has participated in demonstrations against the coup and in political advocacy events for the defence of women's human rights.

Why they are here:

The Central America Women's Network (CAWN) has invited two colleagues from its partner organisation, Centro de Estudios de la Mujer -Honduras (CEM-H), to the UK during 29th March-12th April 2011. They will be meeting CAWN supporters, NGOs, the media, students, academics and other women's organisations to raise awareness and discuss the situation of women's rights in Honduras and the Central America region; the struggle to promote and defend women's rights, and the successes and challenges of CEM-H's work. The speaker tour is part of an innovative 5-year project on violence against women that CAWN and CEM-H have been working on. About the project:

The project is supporting young and adult women in poor and marginalised communities in Honduras affected by violence by providing them with resources and tools and by offering emotional and legal support in order to overcome gender-based violence. In order to support the empowerment of women to tackle gender-based violence CEM-H has set up self-help groups to access services, and provide training on reproductive rights, HIV/AIDS, self-esteem and practical income generation skills. The project has trained community leaders to contribute to the prevention of violence and to support cases of domestic violence and other forms of gender violence and also to work on promoting equitable gender relations in their communities. CEM-H has worked on preventing violence against women and girls through workshops with the wider community and with the perpetrators of violence, working with young and adult men on the construction of a new masculinity. Through research and advocacy, CAWN and CEMH have worked to improve the legal framework and justice system in Honduras to address gender-based violence, to increase social awareness of violence in the community and to strengthen the security and human rights of women.

Saturday Plenary Session (17:45-18:45, Buchanan Theatre)

Professor Eric Van Young, University of California, San Diego: “Ambivalent Nostalgia: Lucas Alamán and Modernization in Nineteenth-Century Mexico”

Panels

1. Childhood and Youth in Latin American Cinema

Despite an abundance of Latin American cinematic narratives centring around children and youth, a tendency which can be traced to the influence of neo-realism, the role of the child has received scant critical attention in Latin American cinema studies by comparison with other categories for analysis. What are the meanings of the child in this filmic production and to what representational uses is s/he put? Does Latin American reality in fact expose the myths of childhood upon which modern institutions (such as cinema) trade? What ethical concerns arise in the use of child or adolescent ‘natural actors’? Does the child’s presence in film engender new ways of seeing and experimentation with cinematic form? Children often figure in cultural production as locus of (national) memory or history, and by contrast also as symbol of the future. Conservative representational uses such as these co-exist with the frequent use of the child to highlight injustice or exploitation, though we may well ask whether child-as-symbol or child-as-allegory affords the child any agency. The panel will address areas such as the child in Latin American cinematic history (especially the explosion of realist child-centred narratives in the 1990s and early 2000s), and explore conceptual paradigms for understanding the child in film and their applicability to Latin American production.

Friday, 15:30-17:00 (Quad 31)

(Chair: Debbie Martin)

Debbie Martin, University of Bath, UK <d.martin@bath.ac.uk>

Lucrecia Martel’s La mujer sin cabeza: Childhood, representation and remembering the in-between.

This paper will consider how the films of Lucrecia Martel, especially *La mujer sin cabeza* (2008) dialogue with discourses surrounding childhood and youth in Argentina and Latin America, focusing on issues of memory, politics, redemption and the future. It will examine how these films play with, draw upon or refute traditional representational uses of the child in (Latin American) cultural production, and examine the aesthetic implications of the presence of the child-figure. In particular, it will propose that the insistent presence of children and young people in Martel’s work is related to the creation of an ethical poetics of the in-between, which is both the subject of all Martel’s work and the place from which it speaks. The paper will explore the devices used by *La mujer sin cabeza* to foreground this space, devices in which children often play a crucial role. Like evolving discourses of memory in Argentina, Martel’s film implies a series of parallels between past and present impunities, a concern played out formally through the film’s temporal and chronological distortions, and thematically through the gendered traumatic connection between age and youth.

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David Martin-Jones, University of St Andrews, UK <dm70@st-andrews.ac.uk>

Kamchatka (2002), Deleuze's Child Seer, and Cinematic History .

A number of South American films emerged in the 2000s that reconstructed the national past in retrospect through the eyes of a child: *Kamchatka* (Argentina, 2002), *O Ano em Que Meus Pais Saíram de Férias* (Brazil, 2006), *Machuca* (Chile, 2004), *Paisito* (Uruguay, 2008). All these films are set in the 1970s, and each uses a child protagonist to revisit the nation's transition to military government. In each case, the child left "orphaned" by historical events is a representative of a generation reaching middle age when the films are produced thirty years later. The paper analyses one key example, *Kamchatka*, using it to engage with Gilles Deleuze's discussion, in *Cinema 2* (1985), of the role of the child as "seer" in the time-image. Almost entirely ignoring South American cinemas, Deleuze's examples focus on films from post-war European cinema in which children are witness to the emergence of history, as it were, in the "present" (e.g. the neo-realist works of Vittorio De Sica and Roberto Rossellini immediately after WWII). Yet a distinction needs to be drawn between films that depict the child *in* history in this way and those, recreated several decades later, which explore the child *as* history. In the South American films under discussion the child appears as a conduit through which the viewer encounters reconstructed national histories, requiring a more sophisticated understanding of the way the child seer functions to record, or witness, history in the time-image. These recent South American films, then, offer an opportunity to at once constructively critique the Eurocentrism of Deleuze's *Cinema* books, and to consider their continued usefulness for the exploration of cinemas from South America.

Sarah Barrow, Lincoln School of Media, UK <sbarrow@lincoln.ac.uk>

Growing pains: Children, young people and the Shining Path in Peru's fiction cinema. The process of 'coming of age' has been used as a narrative, thematic and ideological device in much of the fiction cinema emanating from Peru over the last two decades. Most of the more well-known and critically acclaimed films from this period have dealt, explicitly or implicitly, with the violence between government and *Sendero Luminoso* that raged throughout Peru between 1980 and the mid 1990s. While much critical attention has been paid to the topic of violence itself as a cinematic metaphor for the struggle for identity and nation formation in Latin America, little has been written in this context on the use of the image of a young person at the centre of this specific dilemma in Peru. This despite the fact that many of these films include protagonists who are portrayed as growing up amidst terrible scenes of violence or whose lives have been drastically affected by the struggles of the recent past. This paper looks at questions of personal and collective identity/memory in relation to the cinematic image of the young person, and explores some of the ethical issues raised by these representations in films such as *La boca del lobo* (Francisco Lombardi, 1988), *Paloma de papel* (Francisco Aguilar, 2003) and *La Teta asustada* (Claudia Llosa, 2009).

2. Transnational Issues in Contemporary Latin American Film

This panel proposes multi-layered and multi-sited ways of understanding Transnational Cinemas as a field of study. In so doing, the panel reifies the theoretical formulations of the concept taking as a point of reference a variety of internationally acclaimed productions in which Latin American countries are involved. The panel revisits the approaches on transnational cinemas, as frequently used in Screen and Film Studies, and offers two distinct case studies. Thus, with a multidisciplinary approach, one of the proposals is to incorporate the contributions that transnational theories, as articulated by Migration Studies, Anthropology and Sociology, provide to our understanding of the so called 'transnational cinemas' field. Taking Latin American countries as instances, the intention is to expand the concept of transnational cinemas beyond international film co-productions. Parallel financial film distribution practices, such as film piracy, will be integrated into the transnational cinemas equation.

Saturday, 0900-10:30 (Quad 31)

(Chair: Libia Villazana)

Libia Villazana, Institute for the Study of the Americas, University of London, UK <libiavillazana@hotmail.com>

Transnationalism 'From Below' in The Cinema Of Latin America: Criss-Cross Parallels.

This paper delves into the contributions that transnational theories, as articulated by Migration Studies, Anthropology and Sociology, provide to our understanding of the so called 'transnational cinemas' field. Taking Latin American countries as instances, this paper challenges the concept of transnational cinemas, as used in Screen and Film Studies which has been associated almost exclusively to international film co-productions, and proposes to incorporate financial film distribution practices, such as film piracy, into the transnational cinemas equation. Transnationalism as a research field is highly multidisciplinary; it has recently been developed mainly in university departments of Migration Studies, Sociology, Anthropology, Political Sciences, Geography, International Relations and Cultural Studies. Consequently, although the theoretical foundations of the term have been primarily related to the dynamics of physical migration, the meaning of transnationalism is nowadays extremely loose. In addition, historical political decisions have impelled further confusion to the term. According to historian Patricia Clavin, transnationalism has been used in the United States to replace 'multinational corporations' with 'transnational corporations' since the first term was associated with greed and inequality (Clavin 2005: 433). This is arguably one of the reasons why the boundaries of what is understood by 'trans(national)', 'multi(national)' and 'inter(national)' are blurred and as such these terms are used sometimes indistinctively. However, although the aforementioned disciplines depart from different perspectives, they seem to converge in conceiving transnationalism as a subversive and popular resistance force "from below" against the "hegemonic logic of multinational capital" (Guarnizo and Smith 1998: 5). Cinema on its part is inherently transnational in the sense that cinema crosses national borders in many different ways. In Screen, Media and Film Studies, the cinematic practice

that has been closely related to, and fundamentally concerned with, transnationalism is international film co-production, since it involves constant commercial and aesthetic exchange between the participant countries. Furthermore, international film co-productions have contributed to galvanise the mobilisation of transnational communities such as filmmakers, producers, investors, actors, writers and technicians. However, when drawing crisscross parallels between the above converging use of transnationalism and cinema, many interrogations arise. One of them being, is film co-production a subversive and popular resistance force “from below” against the “hegemonic logic of multinational capital”? If so, in which ways? This paper delves into the complexities embedded in the above questions and introduces the practice of film piracy as a mechanism that might just begin to answer these interrogations.

Sarah Barrow, University of Lincoln, UK <sbarrow@lincoln.ac.uk>

New Configurations For Peruvian Cinema: Globalisation, Transnational Networks and The Rising Star Of Claudia Llosa.

After a decade-long hiatus when the existence of a home-grown cinema was threatened by a total lack of government support, a new wave of Peruvian directors came onto the scene in the first decade of the new century with a different approach both to the production of their films and to their relationship with the ‘national’. This paper takes Claudia Llosa (Peruvian based in Spain whose features so far have been set in the Andes) as the main case study, and considers her development as filmmaker, asking what impact her transnational network of contacts have had on her work (*Madeinusa*, 2006 and *La Teta Asustada*, 2009). Moreover, has her success on the international festival and commercial exhibition circuit been replicated in Peru? What have been the responses to her depictions of a culture which is associated by many with a supposedly “authentic” Peruvian identity? To what extent do her films, supported by a range of Hispanic schemes and partners, belong to or depart from, thematically and stylistically, their Peruvian sources? How do these partnerships differ from those that supported film-makers from Peru two decades earlier?

David Martin-Jones, University of St Andrews, UK <dm70@st-andrews.ac.uk>

Soledad Montañez, University of St Andrews, UK <mamm@st-andrews.ac.uk>

Montevideo Disappears: Location Shooting in Uruguay, from Miami Vice (2006), XXY (2007) and Blindness (2008) to Gigante (2009).

This paper explores cinematic depictions of Uruguay from the 2000s. This includes international productions filmed on location in Uruguay (such as *Miami Vice* (2006), *XXY* (2007), and *Blindness* (2008)) and Uruguayan features, specifically in this instance, *Gigante* (2009). A similar strategy is evident in both types of production, to deploy Uruguayan locations as anonymous backdrops to the action, by deliberately stripping them of any identifiable landmarks. However, this is done for very different reasons in each case. For productions hailing from North American, European and other South American countries, Uruguay provides a cheap location that can be used to stand in for any number of other places (Miami, Cuba, and Geneva in *Miami Vice*, for instance), or indeed, for stories supposedly taking place in a non-specific “anywhere” (*XXY*, *Blindness*). For Uruguayan filmmakers, however, erasing the nationally specific is a tactic deployed in order to ensure that films from such a small, and internationally little-known nation (in comparison in particular to its neighbours

to the north and south) can compete internationally on the art cinema circuit. Thus, whilst Uruguayan films like *Gigante* can also be said to appear as “universal” films that could be taking place in any number of locations worldwide, this is for very different reasons. Thus a comparison of a similar aesthetic approach to location in these contrasting international and national productions enables an exploration of the transnational politics of film production and circulation. As this Uruguayan case study shows, in order to compete in the global market place small nations are increasingly becoming adept at flexibly negotiating the opportunities to capitalise on international production shooting facilitated by globalization, whilst maintaining the international visibility of a national cinema that increasingly sells an image of the nation as a non-nationally-specific anyplace for international consumption.

3. Contemporary Cuban Cinema: New Spaces, New Histories

This panel proposes new ways to analyse and debate contemporary Cuban cinema, specifically from the perspectives of space and society, and argues that, in difficult times, Cuba has to reconfigure cinematic representations of self to account for changing attitudes and beliefs. Themes such as escape, guilt, separation, isolation and reconciliation are considered and theorised in terms of space and the re-writing of contemporary Cuban history during the special period and beyond in relation to films from 1993 – 2007. The papers are linked by their focus on the contemporary and how the variety of films discussed open up new directions for the discussion of Cuba's history using film, and whether Cuban cinema continues to be a valid portal into an analysis of the island's history. From the analysis of music as political dialogue in *Fresa y chocolate*, *Madrigal* and *Barrio Cuba* to analyses of economic strife and postmodern articulations of dissatisfaction in *Guantanamera*, *Nada+*, and *Entre ciclones*, via a re-consideration of the iconic project *Buena Vista Social Club*, the panel will provide a valuable forum for discussion of an increasingly controversial area.

Session 1: Saturday, 11:00-12:30 (Quad 31)

(Chair: Guy Baron)

Jessica Gibbs, Aberystwyth University, UK <jcg@aber.ac.uk>

Jessica Gibbs considers the treatment of historically significant themes such as family separation, emigration, prejudice against homosexuals and economic hardship in three important films of the 1990s and 2000s: *Fresa y Chocolate* (1993), *Guantanamera* (1995) and *Barrio Cuba* (2005) and examines the films' strengths and weaknesses as documents for Cuban history.

Maria Encarnación López, London Metropolitan/University College London, UK <m.lopez@londonmet.ac.uk>

Maria Encarnación López reconsiders the portrait of homophobia in post-revolutionary Cuba in *Fresa y chocolate*, as well as Alea's aims in light of his tough criticism of *Conducta impropia* and the modifications over the same topic as it appears in Senel Paz's novel. Her paper illustrates the active social role of the film industry in Cuba and to what extent it upsets the Cuban intelligentsia abroad and contributes to the perpetuation of two irreconcilable versions of the same events.

James Clifford-Kent, Royal Holloway, UK <j.c.kent@rhul.ac.uk>

James Clifford-Kent re-considers Wim Wenders' documentary film *Buena Vista Social Club* in light of academic work carried out since 2000, and focuses on a discussion of the project itself before contextualising it with theory on both space and documentary. The paper will consider the iconicity of the project and the Buena Vista Social Club brand ahead of examining the different documentary modes employed by Wenders in his documentary film.

Session 2: Saturday, 14:00-15:30 (Quad 31)

(Chair: Jessica Gibbs)

Guy Baron, Aberystwyth University, UK <gub@aber.ac.uk>

Guy Baron proposes that post-2000 Cuban cinema becomes ever-more inward looking in a process of self-examination in an increasingly fraught and anxious way in a number of films (eg: *Nada+*, *Miel para Oshún* and *Entre ciclones*). His paper will illustrate some of the preoccupations in Cuban cinema of the new century, including dysfunction in contemporary society, an increasing sense of isolation and a constant struggle to search for an ever-changing national identity.

Ryan Prout, Cardiff University, UK <ProutR@cardiff.ac.uk>

Ryan Prout focuses on the interplay between score and mise-en-scène in Gutiérrez Alea's later films to examine the role of music in articulating the dialectics of the spectator. To the existing literature on the politics of reconciliation in Alea's final works, this contribution adds the application of Daniel Barenboim's thesis of music as political dialogue across Alea's oeuvre, and within *Fresa y chocolate* (1993) in particular.

Paola Monaldi, University of St Andrews, UK <pm422@st-andrews.ac.uk>

Paola Monaldi analyses the use of the free indirect style in *Life is to Whistle* and *Madrigal*. In these two films, the image's dis-anchorage from a detectable viewing subject opens an interval of indetermination which comes to encompass the whole fictional realms. By drawing on Deleuze's remarks about the political implications of the free indirect vision, she argues that the difficulty to attribute the cinematic image to a stable subjectivity reflects an identity crisis currently experienced by the Cuban citizens.

4. Communication and Media Studies in Latin America

This interdisciplinary panel aims to provide a space where colleagues working within Communication and Media disciplines 'on the margins' of Latin American Studies can communicate their research and share ideas. With the exception of film and, to some degree, journalism, public communication and media specific issues have, so far, been given limited attention within SLAS. Yet, there is a dispersed group of scholars working on topics related to Latin American Communication Theory (or the Latin American Communication Tradition) across the UK. Given that this will be the first of such panels, we will consider a broad range of communication and media issues within Latin America. We will explore recent trends in Latin American communication research, as well as the influence of socio-cultural and political processes on professional communication practice. Presentations will address both theoretical and empirical aspects and draw on a variety of media and communication traditions such as public communication,* branding and marketing communications, digital communication, journalism and film. The panel will also be an opportunity to introduce a new international, collaborative initiative, the *Journal of Latin American Communication Research*, the first journal to be published in Spanish, English and Portuguese which directly addresses communication theory and practice in Latin America.

*For the purposes of this panel, Public Communication is defined as forms of persuasive communication used by commercial, governmental and not-for-profit organisations.

Session 1: Sunday, 0900-10:30 (Buch. 305)

(Chair: Caroline Hodges)

Santiago Oyarzabal, University of Warwick, UK <S.Oyarzabal@warwick.ac.uk>

'Bolivia' narrative and representation strategies in Adrián Caetano's Bolivia.

This paper explores narrative and representation strategies in Adrián Caetano's *Bolivia* (Argentina/Netherlands, 2001) and argues that the film not only offers a critique of discrimination and violence at the turn of the 21st century, but it also provides a potential model for action against dominant discourses. The film tells the story of a Bolivian worker hired as a cook in a grill bar in the centre of Buenos Aires, exploited by the owner, discriminated against by the customers, and hassled by the police. It is a coral film, structured in a way that tension grows through repetition and difference until he ends up killed by a customer. *Bolivia's* exploration of issues of national identity, discrimination and intolerance presents a bleak picture of Argentina - a society which is unable to accept the 'other'. These and other factors, such as a grainy, black and white picture, all contributed to the film being widely thought of in terms of 'realism'. However, the use of nondiegetic Bolivian (Andean) music – overlooked until now – suggests that Caetano was not as interested in realism as he was in deconstructing stereotypes and binary oppositions (between 'us' and 'them') in everyday discourses which – often triggered on the media – blame sensitive problems such as crime and unemployment on foreigners. I re-assess Bolivia in relation to the

concept of ‘representation’ – in the sense Stuart Hall uses it – and argue that when analysing film we need to attend the wider socio-cultural processes. Put in context, Caetano’s film goes beyond realism: although it ‘portrays’ society as heterogeneous and ‘reveals’ how historical racialised discourses work, the film fundamentally intervenes in society through a ‘politics of representation’ that is set to challenge well established meanings. As part of that strategy Bolivian music regulates identification and dramatic tension, associating the main character with a set of positive emotions and meanings about Bolivia (e.g. its cheerful music, the Incas). Despite its circular ending appears to leave no hope, *Bolivia* is itself an example of a possible way out of intolerance and discrimination.

Laura Rodríguez Isaza, University of Leeds, UK <mllr@leeds.ac.uk>

Branding Latin America: Film Festivals and the International Circulation of Latin American Films.

Film festivals have increasingly been pointed out by scholars as key nodes of contemporary cinematic culture. In addition to their role as alternative screening sites for cinephiles and their links to extra-cinematic aspects such as tourism and geopolitics, film festivals are closely related to the dynamics of global distribution and the international film industry. Some film festivals have become an integral component of the global film business where almost all non-Hollywood films aiming to be exhibited internationally need to be launched. In fact, ‘touring’ the festival circuit has become an obligatory stage for the international circulation of most of world cinema –especially films with a cultural identity related to Latin American countries– in which more than being simply ‘discovered’, films are also marketed and branded. This paper explores some key dynamics of the film festival circuit and how they affect the process of international circulation and film commerce of the so-called ‘independent world cinema.’ First, it analyses the competitive disadvantages of films when they operate in a disintegrated model of supply chain and some strategies that producers-sellers have found to overcome these difficulties in the international market. Secondly, it focuses on the importance of film marketing and reputation building in an international context in which film festivals are the key meeting points for a wide range of cultural intermediaries. Using some Latin American case studies, the talk will analyse how international success is closely related to the films’ circulation and reception in the film festival world and how marketers have learned to exploit the cultural stand and prestige of those events to brand their products. Thus, as the recognition granted by film festivals and their participants becomes a generally accepted sign of quality, touring the film festival circuit has become both a necessity and part of a calculated strategy of film marketing in which films and filmmakers aim to raise their profile.

José Luis Benítez, Universidad Centroamericana José Simeón Cañas, El Salvador <benitez@comper.uca.edu.sv>

Public communication and freedom of expression in Central America.

In this paper, I will look at three crucial factors relating to public communication in Central American countries, particularly Guatemala, Honduras, El Salvador and Nicaragua: (1) the public communication initiatives developed by national governments, (2) the engagement of civic society and organisations for access to

public information, and (3) the debates about promoting new regulations for the media. It is important to understand how national governments within this region are proposing new forms of public communication to promote their projects and programmes and to critically evaluate the way citizens participate or resist such forms of communication. Secondly, it is necessary to consider some of the new public information laws in Central America (with the exception of El Salvador and Costa Rica) and explore how these laws are ensuring that citizens have access to the information in the hands of public and governmental institutions. In this respect, it is necessary to evaluate how these changes are promoting, or not, more participation and open governments. Thirdly, it is important to examine the debates and proposals to review mass media regulations in some countries, which propose a critical moment to reflect on the credibility of the media in society, the contribution made by the media to more democratic societies, and how the media contributes to governability in the region. This paper will take into account not only reports and media stories about these topics, but also interviews with key informants in these Central American countries.

Session 2: Sunday, 11:00-12:30 (Buch. 305)

(Chair: Caroline Hodges)

Caroline Hodges, Bournemouth University, UK <chodges@bournemouth.ac.uk>

'Beyond Borders': The influence of Latin American thinkers on public communication theory and practice.

This paper will consider the impact of Latin American thinkers upon Communication and Media scholarship and practice in other parts of the world. Focusing on work concerning participatory approaches to communication, in particular that of Paolo Freire (1973; 1972), Luis Ramiro Beltrán (1979) Orlando Fals Borda (1987) and Augusto Boal (2000), we will consider how the arguments central to their work can be applied to the field of Public Communication. From within public communication, we will draw on theoretical and practical examples of 2-way symmetrical communication and social communication to discuss some of the ways in which the discipline has been influenced by the utopian, pragmatic and future-oriented approaches of the Latin American Communication Tradition and its use of diverse and under-utilised media. We will argue that the ideas associated with these Latin American thinkers have and will continue to influence emerging transformational / transformative discourses within the discipline; discourses that seek alternatives to the dominant theory and practices that have all too often emphasised organisational advantage over broader socio-cultural interests and which aspire to build new communicative and social practices founded on dialogue, solidarity and a critical consciousness.

Tori Holmes, University of Liverpool, UK <v.holmes@liv.ac.uk>

Producing locality on the internet: the local content texts and practices of bloggers from a Brazilian favela.

Latin America and the Caribbean is home to just over 10% of the world's internet users, and the number of users grew by around 1000% between 2000 and 2010. Brazil

alone accounts for 67.5 million internet users and often tops national rankings of social network site usage. However, Latin Americanists in the UK have so far paid relatively little attention to the wide-ranging research questions raised by local, national and regional contexts of internet use and digital culture. Even (global) internet studies has seen limited coverage of non-Anglophone contexts, with Latin America particularly neglected, although there is much exciting research being carried out at national and regional levels. For example, the Brazilian Association of Cyberculture Researchers (ABCiber) held its fourth annual symposium in 2010. This paper will report on doctoral research, close to completion, which has investigated the internet-based publication and dissemination of 'local content' (Ballantyne 2002) by residents of a Brazilian favela, particularly that which relates to the neighbourhood where they live. The research incorporated ethnographically inspired fieldwork examining both internet practices and texts, and draws on interviews, internet-based observations and textual and visual analysis of internet content. The paper will present one of three case studies discussing the representation of place and the production of locality (Appadurai 1996) on the internet by an individual content creator. Following Reed's (2008) work with London bloggers it will show how bloggers from the favelas seek to constitute the city, and favelas individually and collectively as an integral part of it.

Nelson Pretto, Federal University of Bahia, Brazil nelson@pretto.info

Digital Culture in Brazil: building "peeracy"?

The paper offers a political-economic analysis of the emerging digital culture in Brazil. It explores the digital policies of the Workers Party government since 2003 which aimed at decreasing the technological gap existing in society. The argument is that these policies have facilitated open collaboration among ordinary people and cultural producers, production of new cultural products and, in the process, widened citizens' experience of cultural and political participation. Key elements of the existing government digital policy are explored by looking at the implementation of a series of programmes aiming to promote inclusion regarding use and access to information and communication technologies. These policies are: the use of free and open source software in the federal administration; the creation of the 'telecentres' (public spaces to access computers and internet) and 'lan house' (private public space to access computers, video games and internet) which provide access to ICTS for the socially excluded population at very low cost; and the support for the purchase of hard and software with tax reductions on products with free and open source software. The paper also argues that these policies have generated new experiences of digital appropriation in areas such as music where there is a culture of sharing which might empower people and increased cultural production with economic consequences to the music industry. The central point made is that the case study of Brazilian digital experience suggests that the potential of the digital culture might be to bring people together and create new opportunities for the production and consumption of open knowledge and in the process to improve the lives of the underprivileged in the information society.

5. Image and mediation in Latin-America

This panel seeks to reflect upon the numerous ways in which television, film, photography and the visual arts mediate reality and contribute to the creation of discourses/narrations of memory and oblivion, and consequently to the construction of identities and collective imaginaries of Latin-America. Still and moving images have a fundamental role in the construction and representation of reality. We will explore the visual narration of Latin-American cultural events, understanding that several modes of domination and subordination are at work in these mediations. The objective of this panel is to critically review the aspects involved in the relations between image, memory, culture and society, and we aim to contribute to the debate about the crucial role that image plays in the construction of subjectivities and in the creation of social, political and cultural identities in Latin-America.

Session 1: Friday, 15:30-17:00 (Quad 32)

(Chair: Elizabeth Ramírez)

Andrés Maximiliano Tello, Universidad de Valladolid, Spain
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Postdictatorial mass-media logic: the public-sphere reinvention, mediation of the real and social dehistoricisation.

This paper seeks to describe the main features of the public-sphere reinvention in the postdictatorial context of the southern cone, arguing that the role played here by the new media is crucial. For this purpose, this paper provides an overview of the monopolisation and transnationalisation of the media, the daily influence of new communication technologies and the *mediation of the real*, the hegemonic logics in mass-media, the reconfiguration of a *culture of speed* and the *dehistoricisation* of political events and social practices resulting from the above.

Vanessa Tessada, Universidad de Valladolid, Spain <vtessada@gmail.com>

“Guerra de las Malvinas: la mujer protagonista”. *Un análisis de las imágenes y noticias bélicas aparecidas en la prensa para mujeres. (Argentina, 1982)*

La Guerra de las Malvinas ha sido entendida como uno de los últimos intentos de la dictadura militar argentina por mantenerse en el poder, aunque, paradójicamente, precipitó su caída. Esta intención subyacente llevó al gobierno militar a manejar y censurar los medios de comunicación, para que, ante los ojos de la opinión pública, se creyera que la Argentina llevaba ventaja en la contienda. En este contexto, la prensa periódica desempeñó un papel esencial en la construcción de una versión sobre los sucesos bélicos. Por ello es que nos interesa analizar las imágenes mediante las cuales una revista femenina particular (*Para Ti*), codificó el discurso de guerra, adhiriendo a los dictámenes de la censura dictatorial y también logrando fundir las noticias de guerra con el discurso oficial construido por la dictadura para las mujeres. Así, las mujeres habrían sido concebidas como una bisagra entre el mundo público y el mundo privado, espacio donde debían transmitir un discurso que legitimara tanto las acciones militares en las Malvinas como la continuación de la dictadura.

Valentina Raurich, Universidad de Valladolid, Spain <vraurichv@gmail.com>
Juan Pablo Silva, Universidad de Valladolid, Spain
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Memory administration and depoliticisation of history in the Chilean TV series

Los 80, más que una moda.

The Chilean TV series *Los 80 más que una moda*, broadcast by Channel 13, just finished his third season with an unprecedented ratings success for a national series passed in prime time. Comments in social networks and analysis of the commentators emphasise that it constitutes an "exercise of collective memory" that addresses the hard times of the Pinochet military dictatorship. This paper seeks to analyse the extent to which the series makes reference to a social history and the devices that are used to trigger personal memories of events that in practice are not represented on screen. This is because, for most of the episodes, references to the dictatorship appear only through media coverage, mainly through the radio, thus building an imaginary in which dictatorship is conceived as a mediatic experience. In short, we argue that *Los 80* series is structured from a paradoxical relationship between memory and sociocultural reality that is both specular and spectacular: specular because social reality is constructed based on the everyday, individual and family experiences, valuing the individual and individualism over the collective and the community, thus acting as a mirror of an ideologically integrated late capitalism; it is spectacular because the series is equipped with a certain theatricality inherent in the TV code linked to a communicative contract that promotes the spectacle and that ultimately trivialises the negative, the horror, the violence and the evil figures.

Session 2: Saturday, 11:00-12:30 (Quad 32)

(Chair: Valentina Raurich)

Magdalena Coll, Edgewood College, USA <mcollpalombi@edgewood.ed>

The Representation of Argentina's Dirty War on Film

Film reels metaphorically symbolise the thread that knits the fabric of the human experience. Film is also a powerful tool as a mass media. This paper analyses the effect of traumatic social experiences represented in film. The analysis concentrates on films portraying Argentina's Dirty War (1976-1983). The films to be discussed are *La historia oficial* (1985) by Julio Puenzo, *Made in Argentina* (1987) by Juan José Jusid, *Imagining Argentina* (2003) by Christopher Hampton, and *Hermanas* (2005) by Julia Solomonoff. These are not historical films *per se*, but intended to portray the daily lives of individuals. However, since the dictatorship affected the lives of all citizens, the films do address political issues of the time. The historian Robert A. Rosenstone, in his book *History on Film/Film on History*, affirms that "film can, and should, be regarded as a form of history in its own." The images and narrative of film do not necessarily present the whole truth of an event. They show, however, evidence of the real history. Films should raise questions and stir people's memory so they may search for their own truth. The analysis concentrates on how the traumatic experience of the Dirty War has evolved and changed through twenty seven years, as portrayed in films. Governments weave the official history which is not, quite often, accurate. The

officially presented history justifies political actions, and often appears biased. Awareness of other sources and viewpoints is, therefore, necessary to receive a complete picture of history as it truly happened.

Beatriz Tadeo Fuica, University of St Andrews, UK <btf@st-andrews.ac.uk>

Facing up to the Recent Past: the Voice of Younger Generations through Uruguayan Documentaries.

This presentation shows how some members of a generation whose parents have directly suffered the abuses of a dictatorship (Uruguay 1973-1985), approach some of the crimes committed. The analysis will be based on two audiovisual documentaries: *Secretos de lucha* (Maiana Bidegain, 2007) and *D.F. Destino Final* (Mateo Gutiérrez, 2008). They refer to two different crimes: the disintegration of families due to forced exile and the attack on democratic institutions. To understand how some members of a specific generation confront this recent past, it is necessary to consider how the society has approached it. One of the ways to do so, is through memory and this presentation will be informed by some of the relevant literature. In the analysis of *Secretos de Lucha* (Maiana Bidegain, 2007), the director represents her own search for truth based on inquiries about the past. Her family, dismembered as the consequence of the regime, will be the main source of answers. It will be argued that her personal investigation mirrors the attitude of the Uruguayan society, which has reached a stage characterised by inquiries about its past. In the case of *DF Destino Final* (Mateo Gutiérrez, 2008), the approach is different. The director is one of the sons of Héctor Gutiérrez Ruiz, the Uruguayan President of the Chamber of Deputies before the coup, who was assassinated in Buenos Aires. This situation has become one of the icons of the attack on Uruguayan democratic institutions perpetrated by the dictatorship. Using techniques different from those of Maiana Bidegain, the image of the politician is reconstructed using a narration that resembles how memory works. At the same time, it suggests that there should not be official closure regarding the crimes committed. The analyses of these cases in the light of theoretical frameworks of memory, together with the context of their release, will aim at demonstrating a constant interaction between private and public discourses to reconstruct a recent abusive past.

Elizabeth Ramírez, University of Warwick, UK <elizabethramirezs@gmail.com>

Travelling women, travelling memories: Chilean documentary makers and the texture of the past.

Documentary films have become an essential response against the ‘whitewashing’ process that has characterised the Chilean transition (Moulian, 2002). Since the return to democracy, national documentary makers have been increasingly engaging in practices of ‘memory work’, thus in the production of audiovisual narratives that propose a ‘conscious and purposeful staging of memory’ (Kuhn, 2000). Women’s presence in this (re)construction of the past has been fundamental. This paper explores how women filmmakers working with the documentary image address the memories of Pinochet dictatorship. The majority of these films are built around similar narrative strategies: an intricate connection between the personal and the collective, the motif of travelling and displacement, and the collapsing between the past and the present. Following Annette Kuhn and other critics such as Linda Williams, I argue that these filmmakers not only attempt to create critical accounts of

the nation's tragic recent past and its legacy, but that they also seek to elaborate discourses about memory itself. I explore the various mechanisms these filmmakers use in order to (re)create the texture of memory, such as the incorporation of different formats (e.g. super-8, 16 mm), archive material (e.g. home movies, family photographs, letters, news paper excerpts), animation, found footage and re-enactment sequences. I would argue that these filmmakers seek to elaborate narratives that refer both to literal and metaphorical journeys to the past while questioning the boundaries between 'individual' and 'collective' memory, travelling back and forth between the nation's recent history and its present.

Session 3: Saturday, 14:00-15:30 (Quad 32)

(Chair: Juan Pablo Silva)

Leticia Neria, University of St Andrews, UK <lm584@st-andrews.ac.uk>
Mark Aspinwall, University of Edinburgh, UK <Mark.Aspinwall@ed.ac.uk>

Laughter, tears and social resistance, now in Technicolor! Cultural images in Mexico's authoritarian regime.

The social movement literature has a problem with authoritarian regimes. Even its ideational strand – cultural framing – assumes that some form of collective (discursive) action is necessary to bring about common understandings. But in many regimes collective action is not tolerated. Instead, opposition is expressed in coded messages, embedded in comics, films, and other images generated by popular culture. In this paper we connect the literature on social movements and framing to the psychological and cultural understandings of humour, and specifically how images in comics create an individual understanding about political consciousness, identity, and boundary. Well before anyone decides to write a letter of protest, or take to the streets, or set up a website, political comics establish understandings about group identity and justice. They do this in a 'hub-and-spoke' way, not in an interactive or discursive way, as the framing literature states. In more open and democratic regimes, leaders or cabals or cliques of dissidents are permitted to manipulate images and understandings. In closed authoritarian regimes, comics do the manipulating for us. They are 'ready meals' for dissidents. Such processes can be valuable additions to the collective memory bank – contributing to the political capital of those in opposition to authoritarian regimes. We examine comics in Mexico from 1969-1976 to show how the images overtly sought to create, sustain, and nourish memory and identity.

Sara González, Birkbeck College, University of London, UK
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The Inca Caesars: Camillo II Massimo's watercolours and colonial fabrications of Inca history.

This paper will discuss the watercolours depicting the Incas in Ms. 1551 of Biblioteca Angelica (Rome). Made for an Italian patron (no other than Cardinal Camillo II Massimo, one of the most celebrated scholars and art collectors of his time), they show eight of the twelve paramount Incas recognised as historical by the Spanish administration plus Coya Chimbo Urma (the queen of Inca ruler number two, Sinchi Roca). This gallery of monarchs is special not only because it constitutes a non-

American source for the iconography of the Incas, but also because, unlike the other extant seventeenth-century series of the Inca dynasty, it does not illustrate a volume on the history of Peru. Instead the portraits belong to a repertory of gods and rulers of the Indies inspired by *Le vere e nove imagini de gli dei delli antichi di Vincenzo Cartari Reggiano* published in Padua in 1615. Captions in Spanish describe the individual represented, but the source for images and text is still unknown to scholars.

I will question the common assumption that Massimo's Incas are copies of the canvases sent to Philip II by Viceroy Toledo in 1572 (which the Cardinal could have seen during his stay in Madrid as the Papal nuncio). I will suggest a direct source for the text they contain; for that I will analyse colonial fabrications of pre-Hispanic history that present the Incas as 'kings' of Peru in European fashion and confer them a particular coronation outfit. Such analysis will bring about the widest topic of the invention of the tradition in the American continent, where the number of 'legitimate' Incas and their attributes of power were manipulated by indigenous leaders and Spaniards alike to legitimise their right to rule. My paper will connect Massimo's watercolours with colonial representations of the Inca dynasty in painting and theatrical reenactments.

Andres D. Montenegro Rosero, University of Essex, UK <dmont@essex.ac.uk>

Narrating Latin America's Modern History: Francis Alÿs's Politics of Rehearsal and A Story of Deception.

This paper closely analyses Francis Alÿs's understanding of the relationship between Latin America and Modernity. By focusing on two works, *Politics of Rehearsal* (2004) and *A Story of Deception* (2006), this essay tries to elucidate Alÿs's understanding of *desire* and *delay*, two concepts which, according to him, structure the relationship between Latin American interests and Western impositions. Understanding modernity as a series of values that has been systematically imposed over certain territories and regions and which presupposes that there is a hierarchy of "development", of betterment for geographical regions, this essay explores Alÿs's notion of postponement, an allegorical rendering of processes of modernisation, where "economic changes are always promised but ultimately never achieved." Alÿs's projects in and about Latin America reflect on the rejection, acceptance and resistance towards western paradigms. He argues that the relationship between Latin America and Modernity is structured as a process of *delayed* satisfaction of a particular *desire*, where the *means*, the *operations* of *striving*, are more important than the goals themselves. In his works, this "perpetual non-fulfilment of an action" are made visible through artistic images which always suspend a conclusion, be it the almost incessant rehearsal of a song or the impossibility to catch a mirage. Effort, failure and struggle are concepts which shed light on Alÿs's desire to "enact a non-linear conception of time", a reflection of what he sees as a characteristic trait of Latin America. They make evident the eternal loop that traps Latin America in a constant struggle for modernity and development; an epic movement that creates its own sense of time, its own rules for resistance, its own particular enactment. As Alÿs argues: "No matter how many times we walk in circles in the desert of capitalism's promises, we keep on falling for the allure of its mirage." The goal of this paper is to analyse the ways in which Alÿs creates a collective notion of Latin America as a site for continuous deferral of modernising endeavours. By closely looking at the works mentioned

above, it is my intention to lay bare the premises that support his claim; a vision of Latin America as a site for constant struggle, resistance and epic frustration.

6. Challenging Genre and Traditional Visual Categories in the Southern Cone: The Advancement of New Technologies in the Arts, Cinema and the Media.

In the past thirty years, together with the reinstatement of democracy in most of the countries of the Southern Cone, there has been an upsurge of cultural productions that blur the distinction between artistic and political engagement. In addition, the growth in the region of new technologies, which have often allowed most of these productions to come to be, has gradually changed how the spectator experiences those works and how the works themselves are institutionally apprehended. By altering aesthetics, defying predetermined structures, straddling the boundaries of genre and reconceptualising socio-political intervention, these visual products have managed to use this new media to confront power relations, not only embedded within the recent history of each country of origin, but also embedded within the cultural institutions that regulate and legitimate the artistic productions, and the theoretical categories that have been traditionally used to describe them. This panel aims to explore how the arts, cinema and the media have been changing in the past decades due to the growth of new technologies, and to what extent this change has been institutionalised.

Session 1: Sunday, 0900-10:30 (Buch. 216)

(Chair: Georgiana Dragota)

Javier Campo, Universidad de Buenos Aires, Argentina

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Video usage on documentary in the Southern Cone: aesthetic and productive transformations.

Video technology has had a decisive (though late) influence in documentary film production in the Southern Cone. The introduction of this technological device in the film medium was delayed by the military dictatorships which suspended the technical and cultural innovation in the subcontinent. Thus the exiled filmmakers were those who started experimenting with video, like the Argentine Fernando Solanas in *Los hijos de Fierro* (1984) and Chileans Marilú Mallet and Patricio Guzmán *Diario inconcluso* (1982) and *En nombre de Dios* (1986) respectively. Video usage in documentary film-making had a large increase during the 90s. Production and aesthetic changes were decisive for the creation and diffusion of new methods of carrying out documentary, in line with global changes in documentary that had been taking place in previous years. In this sense the objective of this work is to investigate those formal and production changes that led to the increase of documentary films in the Southern Cone, while addressing local and international reference literature.

Tomás F. Crowder-Taraborrelli, Soka University of America, USA

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Nicolás Prividera's M: the documentary filmmaker as a detective seeking out untruthful memories.

Nicolás Prividera's documentary film *M* is a film about an investigation. Prividera himself appears in his film wearing a wrinkled trench coat reminiscent of Humphrey Bogart noir PICs. In *M*, the investigator is personally involved. The missing person is his own mother, Marta Sierra, a political activist and educator that went missing during the Argentine military dictatorship. Everyone seems to be hiding something, and in *M*, the inquisitive presence of the video camera does not guarantee any earnest revelations. In fact, the camera mirrors Prividera's distrustful demeanour; its presence does nothing to evaporate the fog of the mystery. By contrast, it deepens, revealing a complicity of silences and gestures. In my presentation, I will analyse the role that video, family photos and 8mm movies play in assisting Prividera in the representation of a memory satiated with absences. Although he appears to give himself completely over to the investigation of the disappearance of his mother, he seems discontent about the form of the documentation of this process. *M* exposes the inadequacy of personal video projects -projects that don't have the support of powerful institutions and the community at large- to investigate genocidal crimes. The quote that appears at the beginning of *M* describes the existential angst Prividera feels at not being able to find the strength to communicate his emptiness. As William Faulkner says in his novel *Absalon, Absalon!*, "su niñez estaba poblada de nombres, su propio cuerpo era como un salón vacío lleno de ecos de sonoros nombres derrotados. No era un ser, una persona, era una comunidad".

Clara Garavelli, Universidad Autónoma de Madrid, Spain

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Playing with Memory: Short Experimental Video Documentaries in Contemporary Argentina.

Since the end of the military dictatorship in Argentina at the beginning of the 1980s, there has been a vast amount of cultural production devoted to raising awareness of the human rights abuses that occurred during those dark years. Whereas these kinds of productions have been widely studied within traditional disciplines and categories, there are some areas still waiting to be analysed and discussed. Such is the case, for instance, of those works located at the interstices of art and cinema: short experimental videos that employ certain documentary modes and do not recur to narrative structures. Their way of dealing with memory and its ways of representation are partly connected with the proliferation of new technologies. By reducing the costs of production and opening up the possibilities for exhibition, the so-called 'new media' allow a stage of experimentation with the audiovisual language that is yet to be uncovered. Therefore, this paper will try to briefly explore how the works of Graciela Taquini, Gabriela Golder, Julieta Hanono, Andrés Denegri, Carlos Trilnick and Gustavo Galuppo, explore new ways of dealing with memory whilst challenging the traditional documentary mode.

Session 2: Sunday, 11:00-12:30 (Buch. 216)

(Chair: Clara Garavelli)

Elena Rosauero, Universidad Autónoma de Madrid, Spain

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The Walking Archive: Art, Politics and Blogging.

In 2001, the Argentinian artist Eduardo Molinari (1961) created the Walking Archive (AC), the core of his artistic practice. It consists of photographs from public archives, photographs taken by the artist himself, and “junk” material (newspapers, magazines, and collected or donated graphic materials). The AC is a work in progress that Molinari defines as a visual archive concerned with the actual and imaginary relationships between art, history and politics. It is a sheaf of critical reflections on the official historical narratives. The AC is a structure capable of engaging with the context-world: the places the artist travels, but also the national/post-national tension, since his practice starts from the local sphere but has global reference points. Therefore, the archive is an open shape where borders are dissolved. This paper intends to reflect on the use of archives and documents as emerging spaces of construction, through the case study of Molinari, starting from two hypotheses: history and art are practices that reconfigure past and present differently, but with certain concomitances; the works of art incorporating the concepts of document and archive reelaborate the relationship between history, culture and politics, while requiring a close relationship with new technologies.

Georgiana Dragota, Universidad Autónoma de Madrid, Spain

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The role of new technologies in the internationalisation process: the diffusion of Latin-American telenovelas in Romania.

During the last two decades, the growth of new technologies has contributed to an increase in the transnational circulation of television products. The Latin American telenovela has reached new markets due to such internationalisation. The development of satellite and cable television and the deregulation of the public channels in Europe are the main factors that favoured the emergence of new private television channels. Such television series began to be broadcast in Romania starting in the '90s, after the fall of the Communist regime, when the number of privately-owned television channels increased considerably, along with the necessity of programming to fill the emission schedule. The telenovelas have been in increasingly high demand due to their great popularity and high audience ratings. The main purpose of this paper is to illustrate how the telenovela industry has been driven by the development of the means of production and technology, which allows the series to be produced on a large scale, and destined for both the national and international market. The illustrative case of Romania shows how new technologies have contributed to the inclusion of Latin American telenovelas in the programming schedule.

7. Words that Sing and Music that Speaks: Intermedial Dialogue within Latin American Literature and Music

Intermediality —broadly speaking, the study of medial border-crossings and different forms of inter-medial hybridisation— is a rapidly growing field of research, although it has a long history, especially in the realm of interart studies. A promising, though barely explored, realm of intermedial studies is the one that focuses on the relationships between music and literature. It seems especially relevant to Latin American culture, where the link between words and music (old and new, popular and not) has generated highly idiosyncratic blends, that have gone unnoticed for lack of an adequate framework of discussion. Not surprisingly, there are only few efforts to analyse Latin American literature and music from this type of perspective. Not music AND literature, but intermedial expressions that cannot fully be reduced to either art form and, in fact, draw their specificity from this hybrid condition, are the subject of this panel. It is open to expressions that go from Colonial culture to contemporary intermedial discourse in the Latin American realm.

Session 1: Sunday, 0900-10:30 (Buch. 401)

(Chair: Roberto Kolb)

Susana González Aktories, UNAM, Mexico <s_aktories@prodigy.net.mx>

Learning to Read an Urban Landscape: Intermedial Strategies applied to an Artistic Recreation of a City.

Cities are conceived as complex social networks. When it comes to portraying them in literature, some of the different levels of networking have also been recreated through certain narrative strategies. The importance of an urban landscape in Western literature has been symbolically captured by referring to emblematic capitals such as Paris, New York, London, Berlin or Moscow. These have been used not only as backdrops but also as fundamental elements of the plot. In Latin American literature we can also find many portraits of some of the region's capital cities, such as Buenos Aires, which appear in various ways and with diverse intentions in some of the most representative novels. In this paper I will focus on one particular example in contemporary literature, where the city has become the main theme of a complex and fascinating text: *Buenos Aires Tour* (2003). This is a collective inter-art work created by three Argentinean artists: writer María Negroni, visual artist Claudio Macchi and sound artist Eduardo Rudnitsky. By experiencing the city as a series of *non-lieux* —a term used by Marc Augé to refer to the anonymous urban spaces in the contemporary supermodern world— and by following an unpredictable structure, this creative proposition allows us to observe the city from an exciting intermedial perspective in which the three different discourses (visual landscape, synthetic literary portraits, small samples of a soundscape) are connected at different levels, creating a narrative that invites the reader to open up his senses to new forms of intertextual and hypertextual reading.

Roberto Kolb, UNAM, Mexico <kolb.roberto@gmail.com>

A Duel of Word and Music: Duck versus Canary in the Poem in B flat by Carlos Barrera and Silvestre Revueltas.

For Mexican composer Silvestre Revueltas (1899–1940), intermediality was both a compositional and a signifying strategy. Human characters, for instance, may appear enacted in his music by way of musical appropriations of vocal elocution, kinetic movement or musical performance styles. Concepts or ideas such as those contained in texts and images may be embodied by means of symbolic homologies linking their temporal and spatial dimensions with equivalent dimensions in music, rendering a discourse best interpreted as intermedial, rather than by referring back to the originating signs or language: Not a poem *about* music or music *for* a poem, but music-poem and poem-song. One instance that incorporates both kinds of intermedial signification is the surrealist poem by Mexican poet Carlos Barrera, as enacted musically by Revueltas. As is obvious, the title itself, *Dúo para pato y canario: Poema en si bemol*, declares intermediality as a subject and probably explains the composer’s interest in it. Revueltas adopts the name literally, and through his music adds yet another dimension. This combinatory art explains the compositional strategies, but, more interestingly, reveals also a striking aesthetic affinity between the poem’s surrealist discourse of semantic clashes and their musical embodiment in the form of a montage of strikingly heterogeneous stylistic gestures. As shall be argued, this construction of anti-teleological indeterminacy was, however, carefully planned, and bears, at least for the composer, identitary significance.

Lorena Uribe Bracho, UNAM, Mexico <lorenauribebracho@gmail.com>

The Imagery of Love as a Sea Journey in Mexican Folk Songs.

The use of sea-imagery and ship-imagery has been part of the lexicon of love poetry throughout the ages. It plays an important role, for instance, in European balladry, in medieval Galician-Portuguese *Cantigas de amigo*, in Petrarchan love sonnets. As is the case with any folklore tradition, Mexican songs —“*sones*”— bring together elements from a wide range of literary and musical cultures and styles. After all, the way these songs work —with short stanzas that can be associated to certain tunes or can take on a life of their own, easily modified or created anew by individual singers— allows for continual change and adaptation, at the same time taking in new elements and discarding those that have become obsolete. This article explores how a set of imagery and motifs relating to sea-journeys works in a selection of love songs from different regions of Mexico, and how the imagery has been transplanted from Peninsular Spanish literature and transformed by Mexican popular culture to fit its own needs.

Session 2: Sunday, 11:00-12:30 (Buch. 401)

(Chair: Susana González Aktories)

Gabriela Villa Walls, UNAM, Mexico <gvwalls@mac.com>

El melopeo y maestro in New Spain, an Intertextual Perspective.

The reception of the music treatise *El melopeo y maestro* in New Spain presents a unique case of intertextuality between the field of music and, more surprisingly, the field of literature. Written in Spanish by the Italian theorist Pietro Cerone, with a distinct conservative outlook, it became one of the most influential and respected treatises in Spanish domains during the seventeenth and eighteenth centuries. The *Melopeo* can be linked to at least two chapel masters of the Mexico City Cathedral, Francisco López Capillas and Antonio de Salazar, as well as to the celebrated poetess Sor Juana Inés de la Cruz. The marked intertextuality between the *Melopeo* and the writings of Sor Juana single it out as her main source for music information. In her texts music is present in a number of ways, from simple references to complex intermedial relationships. For the chapel masters of Mexico City Cathedral, the *Melopeo* served as the foremost authority in musical matters, both current and outmoded. Worthy of note is hexachordal theory, rooted in the Middle Ages, which served López Capillas as the basis for his “Missa Super Scalam Aretinam” and also provided an intermedial device for Sor Juana in her *Loa a la Condesa de Galve*.

Jorge David García, UNAM, Mexico <jorge.croma@gmail.com>

Meaning on the Border between Word and Music: Intermedial Translation as Signifier of the Ineffable.

The idea of meaning assigned to a musical work is problematic for musical research, as meaning is always the result of the interaction of different discourses that happen simultaneously. This problem increases in the case of intermediatic works that combine different means of artistic expression, particularly those in which it is impossible to distinguish the boundaries between the various discourses that constitute them. Luigi Nono’s *Prometeo* is a musical drama in which this situation is taken to an extreme, as the different discourses that compose it (music, literature, theatre, and architecture) are interrelated in a complex network of semantic associations, where the meaning of the work does not lie in the “sum of expressions”, but rather emerges on the borders that both join and separate them. In this paper I will focus specifically on the relationship between words and music in *Prometeo*, as they are explicitly intended by the composer to be in a constant conflict of discursive identity. To study this phenomenon, I propose an approach based on Iury Lotman’s theory of cultural semiotics, and particularly on his concept of semiotic border. By extending this concept to intermediality, I suggest an alternative to the interpretation of meaning in *Prometeo*.

8. The Body in Peru: Multidisciplinary Perspectives

This panel draws together scholars from a range of disciplines in the arts and humanities and social sciences to explore several key issues in modern Peru, including gender issues, racial issues, the convergence of politics and culture, and visual culture. What the papers have in common is a point of entry to their respective analyses through the body, white and indigenous, male and female, real and imagined. By focusing on one of the most self-evident means of representation and differentiation in contemporary society, the panel will provide new ways of addressing issues that drive at the heart of the nation's past and present.

Session 1: Saturday, 0900-10:30 (Quad 30)

(Chair: David Wood)

Patricia Oliart, University of Newcastle, UK

[<patricia.oliart@newcastle.ac.uk>](mailto:patricia.oliart@newcastle.ac.uk)

Music and gendered embodiments of the indigenous experience in the "New Peru".

In this paper I explore the re-working of gendered notions of identity, authenticity, regionalism, and modernity embedded in the performances of male and female interpreters of different genres of Peruvian music. Using material taken from DVD, online and TV videos, as well as live performances and interviews to different artists, I look at aspects such as the choreographic uses of the male and female bodies in recent decades, as vehicles to express newly elaborated discourses that defy the hegemonic assumption that the indigenous identity is one urban mestizos have to walk away from. Breaking apart from the recent past, the performers I study celebrate indigenous rural masculinity as an important and visible ingredient of their own mestizo identity, while female interpreters brashly display their bodies and sexuality to defy racist mainstream ideas about female beauty in Peruvian society. I relate these changes to new events in the social and political scenario, media politics, and shifts in mainstream popular music. I also analyse the discourses these interpreters articulate to explain the novelty of what they do as part of a renovated relationship with indigenous cultures, with no shame or awkward feelings of otherness attached to it.

Jelke Boesten, University of Leeds, UK [<j.boesten@leeds.ac.uk>](mailto:j.boesten@leeds.ac.uk)

The embodiment of injustice: rape and impunity.

This paper examines how women raped during the political conflict (1980-2000) pursue some form of justice in Peru's contemporary institutions. The paper is based on a study of the processes initiated by human rights organisation APRODEH into several cases of sexual violence. Considering the long-term trauma associated with such severe forms of sexual violence in a context of continuing patriarchal relations and political tension in the regions studied (Ayacucho and Apurimac), this is an exploration of psychological, social and political nature. Women's bodies may not have been 'the battleground' during the war, but their plight certainly represents the continuing impunity of violence against women in general, and sexual violence in particular.

Paulo Drinot, Institute of the Studies of the Americas, University of London, UK
 <Paulo.Drinot@sas.ac.uk>

Debating regulation: the body of the prostitute and the social body in Peru, c. 1850-1950.

This paper examines the interplay of rationalities of discipline and governmentality shaping debates on the regulation of prostitution in Peru. Drawing on a detailed reading of a series of projects of regulation produced in the late nineteenth and early twentieth centuries, I explore the ways in which physicians and lawyers, as well as municipal and state authorities, adopted and adapted the so-called regulationist paradigm in Peru. Convinced that prostitution was a “necessary evil”, Peruvian regulationists argued that the danger posed by prostitution to public health and morality could be contained through the medical policing of prostitutes; i.e. through their subjection to compulsory registration, regular medical inspections, and segregation in specific parts of the city. As elsewhere, in Peru too, I show, the control of prostitutes’ bodies came to be presented as a necessary step in the protection of the broader social body although this process was inflected by specifically Peruvian characteristics. The regulation of prostitution, I argue more generally, illustrates how processes of state formation typically involve the disciplining of certain bodies and the governmentalisation of others.

Session 2: Saturday, 11:00-12:30 (Quad 30)

(Chair: Paulo Drinot)

Alexandra Hibbett, Birkbeck College, University of London, UK
 <alex_hibbett@yahoo.co.uk>

The Fantasy and the Real of the Female Body in Post-Conflict Peruvian Literature.

This paper analyses the production of the female body and the narrative role given to it in two post-conflict Peruvian novels, *La hora azul* by Alonso Cueto and *Un lugar llamado Oreja de Perro* by Iván Thays. Both novels follow a white, *limeño*, male character’s attempts to come to terms with the effects of the armed conflict with the Shining Path. In both novels, what leads the main character on his journey of social awakening is the fascinating presence of a non-white, female other, whose body is at once attractive and repulsive, beautiful and abhorrent. The ambiguity of the presentation of the female through the descriptions of her body reveals her double role in these novels. She is, on the one hand, the comfort of fantasy, a fully understandable and available presence, a ‘victim’ in relation to whom the main character claims a position as ‘saviour’. On the other, she is the threat of the real, an incomprehensible, unsettling presence that undermines the male character’s attempts to understand both her and the collective past. In its ambiguity, this construal of the female body is symptomatic, beyond the novels themselves, of both the strengths and limitations of the discourse of memory and reconciliation that is emergent in Peru today.

David Wood, University of Sheffield, UK <david.wood@sheffield.ac.uk>

Sporting Bodies in Peru: Presence and Practice.

Football, volleyball and surfing are all cultural imports that have undergone significant shifts in the process of their adoption in Peru. From elite origins, football has become the national sport, practised throughout the country, while volleyball has been one of the most public spheres of success for women in Peru in recent decades. After arriving in Peru from Hawaii in the 1940s, surfing was for decades associated almost exclusively with the country's white male elite, its practice concentrated around Lima. Peru's extensive coastline, and the presence of the Panamerican Highway, meant that the sport spread fairly rapidly to other population centres, notably the northern city of Trujillo, but the rise to prominence of surfers from traditionally non-hegemonic sectors of society (women and non-whites) is a more recent phenomenon. The rapidly growing space occupied by sports in Peru has extended to feature in works of literature by some of the country's most distinguished narrators and poets. This study offers a consideration of the cultural significance of these three sports in Peru, focusing on issues of race, gender and representation.

9. Sexuality, Gender and the State in Latin America

In recent years, the politics of sexuality has come to the fore in Latin America, as legislation governing same-sex civil unions, marriage and adoption and other issues pertaining to sexual diversity has been enacted at a rapid pace across both state and national jurisdictions, such as Brazil, Uruguay, Mexico and Ecuador. Where legislatures have proved an ineffective means of securing rights, activists have targeted courts as a means of pursuing a similar agenda, such as in the case of Colombia. Though legal advances have been achieved in relation to LGBTI (lesbian, gay, bisexual, transgender and intersex) rights, gender politics remains a contested area in matters such as reproductive rights and domestic violence. In some cases, such as Chile, it remains the focus of elite conservative organising. The Inter-American Court of Human Rights has only recently begun to address gender issues more concretely. Whilst the discussion on gender-state relations has been well established in Latin American scholarship, the same cannot be said for sexuality-based studies. This panel therefore invites a broad spectrum of scholars with an interest in gender and sexuality and state relations to question notions of patriarchy and heteronormativity in contemporary Latin America and how these are experienced differently across the region.

Friday, 15:30-17:00 (Buch. 215)

(Chair: Penny Miles)

Megan Daigle, Aberystwyth University, UK <mdd07@aber.ac.uk>

Love, Sex, Money and Meaning: Interrogating 'Jinterismo' on the Ground in Cuba.
 Since the disintegration of the USSR and subsequent collapse of Cuba's centralised economy, pursuing relationships with foreign visitors to the island has emerged as a viable means of accessing hard currency, consumer goods, travel, and emigration – of gaining admittance to a perceived better life. In the midst of escalating state repression, a discursive struggle has materialised, assigning meanings to new sexual identities, problematising these sexual relations, and creating new objects of disciplinary power. Far from simple semantics, defining and naming allows actors within the field of relations – government, police, journalists, mass organisations, individuals – to situate young Cubans within various binaries including good/bad, right/wrong, virtue/vice. Specific labels ranging from crass (*puta* or *prosti*) to enigmatic (*candelero* or *luchadora*) have ebbed and flowed in popular parlance, each loaded with different raced and gendered implications and political commitments. As state governance of bodies and sexualities evolves, this ethnographic study demonstrates that many young Cubans have begun to use bodily and sexual practices as tools to circumvent poverty, resist state dictates on morality and austerity, and create new subjectivities via a Foucauldian aesthetics of the self. Language, for its part, has become a major weapon, alternately disciplinary and liberatory, in the struggle for (self-)definition.

Sabrina Fernandes, Carleton University, Canada <sabyft@gmail.com>

(Im)possibilities for fighting patriarchy through symbolic representation: the case of the first woman president of Brazil.

Dilma Rousseff is the first woman elected head of state of Brazil. Although her election bears evident symbolism for Brazilian women, claims of women's emancipation through such symbolic representation must be questioned through an analysis of the Brazilian patriarchal state. This paper challenges claim making by Rousseff, her partners and media that her election indicates improvements in the material condition of Brazilian women. Electoral statistics and government documents show that, in spite of a woman president, women's representation in Brazilian government is still low in numbers and in the state agenda. The literature suggests that masculine gender hegemony and the capitalist facet of the patriarchal state undermines the creation of possibilities through women's political representation. Rousseff's campaign positions in favour of capital and masculine proposals indicate that her election bears little potential for substantive representation. Her ability to evoke symbolic representation of women is also weak due to the public's perception and media portrayal of Rousseff as a masculine candidate representing a masculine agenda. Campaign dialogues surrounding abortion are examined to exemplify significant political and social resistance to feminist proposals in Brazil. The Brazilian state maintains a patriarchal structure and politics are still hegemonically masculine as there are few signs of advancement in women's struggle in politics since women's suffrage in the 1930's.

Penny Miles, Cardiff University, UK <milespl1@cf.ac.uk>

Mobilising Legal Resources, Securing Legal Representatives: The Pursuit of LGBTI Rights in Chile.

This paper explores the role of human rights and reformist lawyers in their representation of members of LGBTI (lesbian, gay, bisexual, transgender and intersex) communities as they seek to advance and/or uphold their rights through the Chilean judicial system. Given the inaccessibility of the legislative arena for securing legal change, legal mobilisation strategies are increasingly being deployed by civil society actors promoting rights pertaining to sexual diversity. Drawing on ethnographic research, I examine the difficulties for members of these populations in securing legal representation and articulating their voice. I examine how barriers, such as mitigating the 'stigma contagion' in a highly heteronormative socio-cultural and political context, to accessing legal resources are being overcome, and how associative capacity expands as a consequence. Erving Goffman's work on stigma serves as the point of departure for studying the interaction between lawyers and claimants. In recent years, a handful of activist lawyers have begun to openly challenge the moral legitimacy and associated deviancy discourses that have served to marginalise those whose sexual orientation or gender identity do not conform to dominant heterosexual and/or gender roles. This paper is discussed in light of the Inter-American Commission of Human Rights' recent decision to file an application for a discrimination case on the basis of sexual orientation against the Chilean state with the Inter-American Court of Human Rights. Karen Atala's case is the first case of its kind to be pursued by the Commission.

10. Uruguay-Scotland – a sense of place

The panel represents some of the work of a British Academy-funded seminar that took place in two stages, in Edinburgh and in Montevideo. It explores aspects of the connections and experience of two small but significant nations that share both some problematic hesitations in becoming and some taut relations with a bigger neighbour. The first of the papers introduces some of the theoretical issues surrounding the notion of sense of place and focuses on two figures that move in the respective spaces of rural Uruguay and Scotland. The second paper deals with representation of heroes and battles at key moments of each country's history; the third with 19th century migration from Scotland to Uruguay.

Saturday, 0900-10:30 (Quad 32)

(Chair: Gustavo San Román)

David Howard, University of Oxford, UK <david.howard@conted.ox.ac.uk>

Figures moving on the landscape: fiestas criollas and highland games.

Two iconic national figures are strongly associated to the landscapes of Scotland and Uruguay: the highlander and the gaucho. An assumption underlying our seminar has been that in the processes of signification that envelop each of these figures there is a rich area for comparison between the two cultural identities of their respective nations. The subject is vast and this paper will review the wider aspects of the meaning and evolution of each of these national characters and will place them within a precise context of movement: the fiestas criollas of Uruguay and the highland games of Scotland.

Iona Macintyre, University of Edinburgh, UK <iona.macintyre@ed.ac.uk>

Su causa ardorosos defendiendo: Battle scenes in nineteenth-century Scottish and Uruguayan literature.

The military triumphs and defeats during the Jacobite Rising of 1745 and the independence wars in Uruguay (1811-1828) were memorialised by writers in their respective nations during the nineteenth century. Contrasting literary sensibilities in the two locations, this paper will explore depictions of war in Scottish and Uruguayan prose and poetry. The focus shall be the Battle of Prestonpans in Walter Scott's *Waverley* (1814) and the Battle of Sarandí in Juan Cruz Varela's "A la Victoria completa" (1835). Themes discussed will include heroism, patriotism, and the landscape.

Gustavo San Román, University of St Andrews, UK <gfsr@st-andrews.ac.uk>

John Mac Coll y su guía para emigrantes a Uruguay.

Se dice que hay escoceses en todos los rincones del mundo, y se los asocia específicamente con los emprendimientos económicos. Un libro de 1985 sobre la emigración escocesa entre 1750-1914 cita la siguiente apreciación ya entonces centenaria sobre su protagonista típico, que se consolidó durante el imperio británico,

en que Escocia jugó un papel central: “He opened up new channels for trade; [...] whenever Money was to be made, the proverbial Scotchman had not long to be looked for”. El hombre que nos ocupa (Glasgow 1825 – Montevideo 1886) es buen ejemplo de esta especie y de esta época –que el subtítulo del libro que acabamos de citar ilustra bien (“Labour, Capital, Enterprise”). La ponencia se concentrará en un texto de Mac Coll escrito para la Exposición Universal de Londres de 1862 y en la visión que allí da de las bondades de su país de adopción.

11. Deploying Coloniality

This panel brings together scholars who explore and employ the idea of coloniality in their work. Writers such as Aníbal Quijano and Walter D. Mignolo understand colonialism in the Americas to be a hidden and integral component of modernity. This step profoundly connects Latin America to the making of the contemporary world order, rather than being a pre-modern phase. By emphasising continuity, coloniality offers a way to understand the colonial in contemporary social relationships, particularly those linked to indigeneity, *mestizaje* and the politics of knowledge. As such, it is an important new analytical tool. So far, the coloniality thesis has generated significant theoretical engagement and empirical scholars have begun using its insights to make sense of political movements and events. This panel aims to bring together people who have used coloniality to rethink political and social experiences, asking how we might build upon this approach. The kinds of questions which panellists could address might be: How does coloniality of power operate differently in different political and social scenarios in the Americas? What might it bring to a study of ‘creole’ or mestiz@ subjectivity and action? What might an explicitly gendered reading of the coloniality of power reveal? How might theories of coloniality dialogue with Anglo theorisations of colonialism and postcolonialism? Can it be a point of departure for border thinking?

Session 1: Saturday, 11:00-12:30 (Buch. 215)

(Chair: Lucy Taylor)

Lucy Taylor, Aberystwyth University, UK <lt@aber.ac.uk>

Coloniality and mestizaje: exploring ideas in the case of Argentina.

How can coloniality help us to understand *mestizaje*? This is the central question which drives this paper which, rather than examining coloniality through the dynamics of indigenous politics, will explore *mestizaje* and White Latin American experiences of the colonial condition. The paper will embed understandings of *mestizaje*, broadly understood as a social condition, within the wider framework of coloniality. Argentina provides an intriguing scenario in which to explore the relationship between *mestizaje*, Whiteness and coloniality, given its reputation as the most European Latin American country. This case allows us to explore coloniality at the other end of the spectrum from indigenous politics, revealing dissonances and continuities within the coloniality/modernity dynamic across the southern Americas. This paper invites scholars to step beyond the binary of coloniser/colonised to explore dynamics of power amongst those caught in-between.

Ximena Córdova, Newcastle University, UK <ximena.cordova@newcastle.ac.uk>

Carnaval in Oruro (Bolivia): the Festive and the “Eclipse” of the Indian.

Enrique Dussel (1992) preceded the work of Quijano (1993, 2000) and Mignolo (2000) arguing that the birth of Modernity, symbolically pegged at 1492, marked the start of a violent process of the “eclipse” of the Americas with the imposition of modern European rationality. Using ethnographic evidence from my fieldwork in 2008, I will argue that through its historical developments, the official Oruro Carnival

parade was managed in such a way as to help define the boundaries of modern Bolivian subjectivity: placing mestizo-Whiteness and European ‘modern’ Christian aspirations in the foreground, and indigeneity in the background, whilst at the same time claiming to represent indigenous culture through the non-indigenous appropriation of Indian costumes and dances. I will also look at how the ‘Anata Andino’, a recently re-emerged indigenous Carnival parade, has come into view in response to the appropriation of the official Carnival parade by hegemonic forces.

Jon Cloke, Loughborough University, UK <J.M.P.Cloke@lboro.ac.uk>

José Luis Rocha, Universidad Centroamericana, Managua, Nicaragua
<jlrochag@yahoo.com>

Nicaragua and the Coloniality of Corruption.

The end of the Cold War produced a severe crisis in the mechanisms of control through which the post-war occidocentric model of global capitalism had evolved, however – in answer to this crisis in formation of the occidocentric *id*-entity (Quijano, 2000) a series of discourses developed. These included The War on Drugs, The War on Terror and the War on Corruption. In the particular case of the War on Corruption, hegemonic power has turned all experiences of corruption/anti-corruption into a new model of power through the agency of the international financial institutions, “in spite of their heterogeneous specific traits and their discontinuous relations with that totality” (Quijano, 2000: 535). This paper examines the issues of coloniality implicit and explicit in this new model of power in the specific case of Nicaragua, by examining corruption/anti-corruption there as “the control of subjectivity, culture, and especially knowledge and the production of knowledge” (Quijano, 2000: 540).

Session 2: Saturday, 14:00-15:30 (Buch 215)

(Chair: Lucy Taylor)

Nasheli Jiménez del Val, Independent researcher, UK

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(Paper read by Lucy Taylor on behalf of Dr Jiménez del Val)

Coloniality and Othering: An Approach to Visual Culture.

This paper aims to look at the relationship between coloniality/modernity and the othering processes which characterised the colonial project in the Americas, specifically within the domain of visual culture. Focusing on two European engravings on the theme of colonial cannibalism (de Bry’s ‘Feast’ in *Americae tertia pars*, 1592; and *Le chef commenca par les mains, Papouasie*, 1879), this paper seeks to adopt a comparative approach to postcolonial studies by locating the discursive persistence of colonial tropes of othering that were continuously deployed in European constructions of colonial alterity both in the early modern and late modern periods. Using the two engravings as a case study, the paper will sketch out some initial approaches to the deployment of the coloniality/modernity concept and to its potential methodological implications in the context of visual culture studies.

Laura A. Lewis, James Madison University, USA <LEWIS2LA@jmu.edu>

Destabilising the Centre from the Margins: Coloniality and “Afro-Mexicans”.

This paper argues that contemporary “Afro-Mexican” identities on the Southern Pacific Coast are deeply rooted in a colonial system that “puts difference to work” (Lewis 2003). On today’s coastal belt, people consistently self-identify as of the “*moreno* race”. When asked what *moreno* means, they respond “black-Indian”. Ironically, *morenos* are under pressure from outsiders (activists, politicians, culture workers) intent on deconstructing what they perceive as an oppressive colonial legacy by encouraging local people to self-identify as black, Afromexican or Afromestizo. Because of this, *morenos* find themselves still made something “other than” Mexican, and pitted against their own indigeneity. For them, and in great part because of a Mexican national ideology that valorises mixture and the indigenous, “hybrid” identities are as fixed as the ground just before an earthquake. Therefore, while “race” in this context certainly has European colonial roots, there is no emancipatory postcolonial substitute. Indeed, one might argue that incorporated into *morenoness* are constructs that consistently destabilise Anglo consideration of races as fixed and discrete.

12. Re-thinking the State and Citizenship in the Context of Left-wing Politics in Latin America

Building on a highly successful panel at SLAS in Leeds in 2009, “Re-thinking the (Latin American) State: New Perspectives on Social Mobilisation and Political Participation”, this panel seeks to address the relationship between citizenship and left-wing politics. Left-leaning governments and movements have taken the political centre-stage in many Latin American countries, while citizenship is often a central element in left-wing political strategies. The centrality of citizenship for the left in Latin America raises the question whether citizenship regimes have been expanded to incorporate those sectors of society that are not traditionally mobilised by the left, such as indigenous people and the rural poor. Furthermore, the panel examines how the rise of left-wing and left-leaning actors has shaped citizen engagement with the state. While the concept of citizenship has received considerable attention in recent Latin American scholarship, this has seldom been studied from the perspective of the rise of left-wing electoral successes. The panel aims to bring together researchers interested in citizen-state relations and welcomes papers that address these matters in a broader theoretical or comparative perspective and more specific country studies. Through a critical theoretical re-thinking of citizenship and state authority, we expect that this panel will provide new insights into both the nature of left-wing politics and the citizenship agenda in Latin America.

Session 1: Sunday, 0900-10:30 (Quad 30)

(Chairs: Marieke Riethof and Katinka Weber)

Marieke Riethof, University of Liverpool, UK <mriethof@liv.ac.uk>

Katinka Weber, University of Liverpool, UK <katinka.weber@liv.ac.uk>

Citizenship, the state and left-wing politics in Latin America.

Left-leaning governments and movements have taken the political centre-stage in many Latin American countries, while citizenship is often a central element in left-wing political strategies. While such left actors have aimed to expand citizenship, the question arises as to how such strategies have shaped countries’ citizenship regimes and impacted on citizens – state relations. This paper draws on more recent contributions to the study of citizenship and argues that treating the state as a power structure and citizenship as a set of practices, allows for a more nuanced assessment of left-wing political strategies and their impacts. It is argued that one of the main problems that remains is that left political actors must employ necessarily reductionist definitions when formulating citizenship regimes that seek to include those previously excluded. This may throw up further problems for those that have thus become ‘recognised’ and gained access to rights under the new frameworks. The paper draws on the very different examples of Bolivia and Brazil to point to some of the emerging challenges to left-wing political projects. In the Bolivian case, the election of the *Movimiento al Socialismo* (MAS) leader Evo Morales and 2006-2007 Constituent Assembly has led to a formal re-definition of citizen-state relations. The new citizenship regime especially seeks to answer the demands for recognition and inclusion of the countries’ indigenous majority. However, an analysis of the relations of Chiquitano people of the Bolivian lowlands to different state actors reveals a

remarkable continuity in the activities of these actors and in Chiquitano citizenship practices: Chiquitano have to structure their identities, economic practices and organisational forms in a way that the state defines and recognises, in order to be recognised as indigenous citizens and subject to accompanying rights. In Brazil, citizenship was used as a tool for mobilisation during the transition to democracy and afterwards as a way to widen political participation. The paper examines how the concept of citizenship has been used and has changed under a left-wing government, focusing on the tensions between government and social movement approaches.

Barry Cannon, Dublin City University, Ireland <Barry.cannon@dcu.ie>

Towards 'strong publics'? Civil society/state relations in contemporary Latin America. Since the end of the Cold War the concept of Civil Society was adopted as a crucial tool to further democracy in Latin America. Most transitions were guided by mainstream liberal theory based on a sharp distinction between state and civil society, where civil society acts as a check on the former's actions, providing it with legitimacy but with little or no opportunities for popular participation in decision-making structures and processes. The turn to the left in the region, however, is notable for experimentation in state/civil society relations, questioning liberal democratic conceptions. From participative budgeting in Porto Alegre, Brazil, to the 'communal councils' in Venezuela and the Bolivian constitution, amongst other, it could be argued that these experiments under left governments are moving towards what Nancy Fraser (1993) terms 'strong publics', whereby civil society has deliberative power and state and society are interimbricated. This paper examines this claim in the light of evidence presented in papers on this theme at an ECPR workshop in Munster in March, 2010. It presents a critical examination of the role of civil society and its relation to the state throughout most of the Latin American region governed by the left. It analyses and compares original theoretical models of this relationship and empirical work assessing the achievements and disadvantages of new institutional structures in the region favouring civil society participation. A large variety of Latin American countries are represented providing rich comparative perspectives, allowing the paper to provide a wide-ranging and comprehensive overview of the achievements and challenges of left governments in Latin America in the context of state/civil society relations. The paper ends by discussing the implications of the evidence for theories of civil society.

Diana Raby, University of Liverpool, UK <dlraby@liv.ac.uk>

Citizenship, protagonistic democracy and 'twenty-first century socialism' in Venezuela.

From the beginning of Hugo Chávez' first term in 1999 the emphasis of the Bolivarian process was on "participatory and protagonistic democracy", the idea that the state must be transformed so as to permit direct citizen participation and indeed "protagonism", i.e. initiative and decision-making power. With the adoption of "Twenty-First Century Socialism" as the official goal from December 2004 onwards, the emphasis on maximising initiative and where possible control by the popular classes was further increased. The 1999 Constitution places great emphasis on democracy and participation and the concept of popular sovereignty, and institutes mechanisms for various types of referenda and recall of elected officials. In the past

twelve years there have been no less than 17 electoral processes and referenda of various kinds. Since 2004 the government has made systematic efforts through the *Misión Identidad* (“Identity Mission”) to incorporate millions of poor and marginalised people as citizens by providing them with ID cards and electoral registration. Nevertheless, participants (including President Chávez himself) have constantly reiterated criticisms of the liberal representative model of democracy and have attempted to promote diverse mechanisms of direct participation and control, of which the most recent and possibly most important are the Communal Councils. This paper will attempt to analyse these mechanisms and the ongoing debate in Venezuela on issues of democracy and citizenship.

Session 2: Sunday, 11:00-12:30 (Quad 30)

(Chairs: Marieke Riethof and Katinka Weber)

Rachael Boothroyd, University of Liverpool, UK <r.e.boothroyd@liv.ac.uk>

Re-thinking politics and populism: the popular movement in Haiti and the rise of Jean-Bertrand Aristide.

Since the end of the twentieth century, the Latin American continent has witnessed a swing to the left, with leftist populist governments being elected in Haiti, Venezuela, Bolivia, Argentina and Paraguay. Although these governments are often viewed as being sympathetic to social and popular movements, the substantial role that social movements played in actually bringing these governments to power is rarely acknowledged. Taking the extreme socio-economic and political exclusion and the increasing social polarisation occasioned by the implementation of orthodox neo-liberal restructuring in the region, my research on Haiti and Venezuela aims to offset this imbalance, taking a ‘bottom-up’ approach and concentrating on the organisation and the mechanisms employed by the popular movements, and the reasons for their emergence, instead of focusing on the leaders who were produced as a result of them. In this presentation I will discuss the most original, and least studied, of these movements; the popular movement that eventually became Fanmi Lavalas in Haiti. The broad based movement, made up of women, workers and students, mainly originated from the subaltern classes and principally organised through the progressive church; the *Ti Legliz*, and ecclesial radio station broadcasts during the 1980s - a period when Liberation Theology was beginning to gain popularity in Latin America. Father Jean-Bertrand Aristide became one of the main voices of the movement and he himself became radicalised through his interaction with normal Haitian citizens. The Haitian progressive diaspora in the U.S. and Canada also played an extremely significant role within the movement, giving it a ‘transnational’ dimension and becoming what Aristide termed the ‘tenth department’. The participatory and democratic nature of the movement that enabled it to dismantle the Duvalier regime has dramatically impacted upon the Haitian collective consciousness, reigniting the Haitian revolutionary ideals of national sovereignty, the right to political self determination and a Haiti for all Haitians, as much in the socio-economic sense as in the political. This is perhaps most apparent in the recent demonstrations against the effective occupation of the island by UN troops and the fact that Fanmi Lavalas continues to operate, albeit depleted in number, despite significant attempts by the international community to marginalise and eliminate the movement. The direct

relationship that Aristide had with the ‘people’ and his brief time in administration has dramatically altered the dynamic between citizen and the state and created a constant resistance to neo-liberal policies in the country, where these revolutionary ideals are still very much in evidence today.

Edmé Domínguez R, University of Gothenburg and Linnaeus University, Sweden
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Difficult alliances through ideological borders: women movements and the left in Latin America through the cases of Bolivia and Nicaragua.

Women’s rights activists and women movements in Latin America, during the whole 20th century had a tendency to identify themselves with the political left, regarded as the best option for their demands. Many of these activists had a double militancy and most revolutions, guerrilla movements, radical social movements and general struggles against dictatorships had an important number of women among their ranks. However, the borders where there and both this double militancy and the results of these movements, turned out to be, in most cases, a disappointment to women’s demands. Taking as point of departure the difficulty to reconcile both militantcies and the intersectional crossing of women multiple identities (gender, class, ethnicity, political affiliation) we would like to explore how this “border” struggle has advanced in two of the countries where the left (represented by a party or a coalition of parties and movements) has come to power in recent years. The countries we have chosen are quite different in many ways but they both share the existence of strong women’s movements that have participated in several ways and contributed to the arrival of the leftist government now in power. And they also share certain degree of disappointment as to the advance of women’s rights and citizenship struggles during the exercise of these governments to the left. In the case of Bolivia we have a strong indigenous women’s movement supporting the Morales government and also a strong feminist movement supportive but also critical of the government. There are important advances in the new constitution approved by the January 2009 referendum, and a very progressive quotas regulation demanding parity (50 % of women candidates) but also serious problems in the application of these new laws and regulations. In the case of Nicaragua we see the historical participation of women since the victorious Sandinista uprising that took power in 1979, the laws favoring their participation and the extraordinary growth of the women and feminist movement during the 80s and 90s. But we also see the disappointment of this movement (symbolised by the serious limitations to abortion possibilities) upon the arrival of the second Sandinista government in 2006. We would like to find out, through the activists perceptions in these countries, what has gone wrong in this alliance feminism-left, what contradictions are to be solved, what are the strategies being used to solve these contradictions and how are the potential conflicts/contradictions of class and ethnicity being confronted within the women’s movements ranks. The paper we intend to present is meant to be a research project we aim to develop through field work (through interviews with grassroots and leaders of the different movements), provided we obtain the financing to carry it out.

Daniel Carter, University of Cambridge, UK <dbc28@hermes.cam.ac.uk>

Political Mobilisation and Citizenship in Chile: peasants, Mapuches and landowners in Cautín province 1964-73.

In this paper I shall examine the great modernisation experiments in the decade culminating in Salvador Allende's Popular Unity regime by focusing on attempts to mobilise and empower historically excluded social sectors in rural southern Chile. I shall argue that the resulting conflict violently laid bare contested notions about the meanings of democracy, citizenship and nation, whose end result was the restoration of an exclusive and authoritarian brand of republican statehood, more redolent of the nineteenth century. Through an examination of the relationship between the State, ideas about citizenship and political mobilisation in a period of history entirely different to our own – yet well within living memory – this paper will argue that the Chilean left lost its chance to modernise a quasi-feudal and socially exclusive society during the late 1960s and early 1970s. It aims to show how optimism that a second Cuba could be achieved through conventional democratic means was thwarted by an organised land-owning oligarchy and the failure to acknowledge obstacles to mass political mobilisation in an impoverished rural society, which was based on the social hierarchy of huge landed estates inherited from the colonial period. Specifically, it looks at attempts by activists and government employees to implement revolutionary and egalitarian notions of citizenship through land reform and communitarian empowerment in the largely indigenous regions to the south of the Central Valley, which had been conquered and colonised by the Chilean Republic as recently as 1880s, in a process paradoxically termed “pacification”. It was here, in the provinces to the south of the Bio-Bio river (which the Spaniards had considered the southernmost border of their empire) that inequalities of power and wealth were at their greatest, and where attempts at wealth redistribution and inclusion of marginalised sectors in the political process faced their biggest test. The government had neither the resources nor the authority to contest the power of an entrenched local oligarchy, who reacted by fomenting a military coup. The paper will challenge the notions of Chilean exceptionalism which have often coloured analysis of this period as a result of too much focus on institutional politics at the centre. Viewed from its old southern frontier – so important to discourses of the Chilean Republic’s nationhood – Chilean society more closely resembled (and still resembles) the oligarchical authoritarianism traditionally typical of Latin America as a whole than the modern, European-style, democratic political culture which has so often been portrayed. Consideration will also be given to the legacy of these events in terms of the relationship between State and Citizenship in today's Chile.

Radoslaw Poweska, University of Liverpool, UK <rpoweska@liv.ac.uk>

The Promise and Limitations of the Plurinational State: Indigenous Rights, Re-definition of Citizenship and Dialectics of Governmental Policy in Evo Morales' Bolivia.

The rise to power of the Movimiento Al Socialismo has begun the process of ‘decolonisation of the state’, a profound legal, institutional and functional reconstruction of state framework, designed as a basis for empowerment and incorporation of the indigenous peoples. Abandoned at the periphery of social, economic and political life by exclusionary nature of ‘imagined’ nation-state, the

indigenous majority has challenged its Western liberal foundations, claiming re-definition of citizenship concept and State-society relations through the introduction of legal pluralism and the recognition of collective rights. Addressing these demands, the new Bolivian constitution defines the country as Plurinational State and recognises indigenous rights to territory and self-government, autonomous indigenous juridical system and direct political representation at the national level of power, all regulated by officially recognised customary law. However, the complex character of the MAS project, blending the ethno-cultural agenda with more traditionally leftist goals, tends to generate some contradictions impeding full implementation of new rights, a tendency most explicitly visible on the economic and political side of new state project. Both the national economic priorities (new development project with central role of state in economy) and the government willingness to consolidate political hegemony and 'institutionalise the revolution', tend to ignore or minimalise some recently gained indigenous rights, like territoriality and self-governance or direct representation. This put into question the full viability of new model of citizenship and State-society relations in face of dialectic character of new state project, in which the promotion of more pluralistic and participatory democracy, based upon non-Western concepts of participation and representation, is contradicted by centralist and corporatist concept of power.

13. Current Political Processes in Latin America

In the present century, the Latin American political landscape has been transformed by the rise to power, through democratic elections, of left-leaning political parties and movements. Notwithstanding, centre or right-wing political parties have also been elected or re-elected in several countries. An active ideological debate is thus taking place inside many Latin American nations as well as on the region as a whole. Important aspects of that debate are: the preferable model of democracy and, in general, of society to be adopted; the creation of new international political and economical alliances, including the relationship with the United States of America and/or Cuba; and the role of free/protected trade in promoting development and social welfare. Within this framework, this panel will welcome papers dealing with issues as: the state of democracy in particular nations or in the region at large; current national political processes (including analysis of recent elections); cross-country comparative political analysis; hemispheric, regional or sub-regional political international relations and alliances. This will be the seventh year this panel is convened; former participants are encouraged to attend.

Session 1: Saturday, 0900-10:30 (Buch. 312)

(Chair: Gustavo Ernesto Emmerich)

Gustavo Ernesto Emmerich, Universidad Autónoma Metropolitana, Mexico and University of Essex, UK <gustavoernestoemmerich@yahoo.com>

Transnational Suffrage in Latin America. Compared Experiences on External and Alien Voting.

Migrant transnationalism has been developing as a social phenomenon trespassing conventional borders. One of its aspects is the increasing presence of foreign-born populations in many regions of the world. Before this situation, some States have granted voting rights to their citizens living abroad (external voting), and some others to foreign nationals residing within their limits (non-citizen voting). This paper provides a comparative account of both tendencies in Latin America, where in many countries there is a trend to allow nationals to vote from abroad, while alien voting is not so widespread in the region.

Isabel Estrada Carvalhais, Universidade do Minho, Portugal <isabelestra@gmail.com>

Political rights and non-national residents in Portuguese Democracy – drafting the Brazilian case.

The main purpose of the text is to demonstrate how much the behaviour of migrant associations in Portugal has changed (or not) as a consequence of their de jure recognition as political actors in the late nineties. The Brazilian case offers some pertinent data. The largest migrant community in the country (representing 15% of the total of migrant population), is also one of the few communities with access to local political rights since 1996 (a regime that should not be confounded with the special regime of reciprocity of political rights that may be granted to Portuguese and Brazilian emigrants in Portugal and Brazil), and one whose associations have been

particularly active in fighting for new criteria of access to Portuguese Nationality and for the maintenance of exceptional measures to ease the access of Brazilian migrants to nationality. Simultaneously, it has also one of the lowest rates of electoral registration among non-national residents (0.04% of its population with at least two years of legal residence), and little political involvement with local politics. How much does this political behaviour tell us about the relationship of Brazilians with politics in general and with Portuguese politics in particular? How much do previous experiences of citizenship weight on the way individuals relate to politics in his residing society? How relevant is the electoral registration in determining the level of political commitment of a citizen with a society? Are there other forms of active political citizenship that we should be looking at? These are some of the questions the text intends to address.

Isabel Estrada Carvalhais, Universidade do Minho, Portugal

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Political citizenship in the attitudes and behaviours of non-national residents – the case of Brazilians in Portugal and of Portuguese in Brazil.

This paper aims at analysing the attitudes and behaviours of Brazilian and Portuguese citizens residing in Portugal and Brazil respectively, in regard to their engagement with the possibility of participation in local politics. More specifically, at this stage of our research, we hope to have data on the use that Brazilians make of their political benefits granted in accordance to the Portuguese Law, and in conditions of reciprocity as set by the Declaration 2-A of 1997, on the access of non-nationals to political rights at the local level.

Session 2: Saturday, 11:00-12:30 (Buch. 312)

(Chair: Gustavo Ernesto Emmerich)

Gustavo Lopez Montiel, Instituto Tecnológico de Estudios Superiores de Monterrey, Mexico <anlopez@itesm.mx>

Latin American Challenges for Democracy: The Consolidation of Democratic Institutions.

Democratic theory assumes that recently democratised countries would follow a path towards democratic endurance based on the quality of their processes and institutions. The experience shown by Latin-American countries in recent years is not conclusive about the problem of consolidation based on institutionalisation or on the quality of democratic processes. That may be a result of the conflicting position of formal vs. informal institutions historically present in these experiences. This paper addresses some questions on the relationship of formal and informal institutions as the possible cause of the lack of democratic endurance.

Barry Cannon, Dublin City University, Ireland and University of Salamanca, Spain <barry.cannon@dcu.ie>

Left/Right Panoramas in Contemporary Latin American Politics.

This paper will present preliminary findings of a project I am working on aimed at

critically examining the response of the Latin American Right to the emergence of Left governments in the region, assessing and evaluating its significance for, and impact on democratic stability and consolidation there. The main objectives of the study are to identify, examine and assess the nature, constitution, strategies, and activities of the Right in Latin America and their impact on the quality and advancement of democracy in the region. This paper will situate the study within general theory on the Left/Right divide, placing this within democratisation theory. It will also attempt to situate the Right within the history of political ideas in Latin America. In this way the paper hopes to provide a theoretical and practical framework for analysis of the contemporary Right in the region.

Luis Eduardo Medina, Tribunal Electoral del Poder Judicial de la Federación, Mexico <lemt68@yahoo.com>

Participación política en Ciudad de México. La elección de comités vecinales en 2010.

La ponencia estudia la elección de comités ciudadanos y consejos de los pueblos que se realizó en la ciudad de México durante 2010. Esta es la segunda ocasión que se eligen comités y consejos entendidos como mecanismos de participación ciudadana. La ponencia propone analizar la elección de aquellos desde la implementación del programa de derechos humanos de la ciudad, ya que la realización de tales comicios está contemplada en el rubro de derechos políticos de los ciudadanos. El supuesto del análisis es que si bien el diseño institucional contempla los medios y los mecanismos para garantizar la elección de comités y consejos, la participación de los ciudadanos fue exigua porque los habitantes de la ciudad de México no consideran relevantes a las figuras de participación política.

Session 3: 14:00-15:30 (Buch. 312)

(Chair: Gustavo Ernesto Emmerich)

Leslie E. Anderson, University of Florida, USA <landerso@ufl.edu>

Centralisation and Decentralisation: Municipal Political Autonomy and Democratisation in Nicaragua.

The controversial Sandinista Party, which won revolutionary power in Nicaragua in 1979 and then won electoral power in 1984, was voted out of power by the people themselves in 1990. The Sandinistas, still headed by Daniel Ortega, won national elections again in 2006 and currently head the national government. Ortega's left-leaning government has been a great disappointment because of its caudillista tendencies and his heavy-handed approach to power and to opponents, including those within his own party. Are the ideals of the Sandinista revolution dead? I suggest that they are not. A careful scrutiny of events at the local level will reveal that Sandinista ideals of popular participation, rotation in power, economic and social justice, and a generalised prioritisation of the poor are being put into practice by locally-elected municipal mayors and the broad policies of development such mayors are putting in place. The Sandinistas control the majority of municipalities as well as the presidency but the record of political performance at the local level is one of continued

democratisation. The behaviour of mayors stands in stark contrast to the behaviour of President Ortega. At the current moment local politics stands as the best hope for continued democratisation in Nicaragua.

Daniel Jackman, Latin American Bureau and ABColombia, UK

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Clientelism and Cash Transfers in Colombia: Perspectives from Below.

Many studies have evaluated the advantages and disadvantages of conditional cash transfer programmes (CCTs). There are precious few however, that examine whether this new type of social policy is a break from traditional patterns of clientelism and political patronage, and fewer still with regard to the opinions of the recipients of these programmes. This article examines the case of *Familias en Acción (FA)*, Colombia's CCT programme, asking to what extent the popularity of the outgoing Uribe administration owes itself to the presence and spread of FA. Through analysis of interviews with beneficiaries, this paper shows that FA was not the primary factor in determining voting patterns in the May 2010 general election. The conclusion discusses future policy challenges for the programme's administration.

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Jeffery R. Webber, Queen Mary, University of London, UK

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Canadian Imperialism and Popular Resistance in the Americas: The Case of Mining in Ecuador.

The Canadian mining industry is the largest in the world, and much of its outward investment targets Latin America. The Canadian company share of the larger company exploration market in Latin America (and the Caribbean) has grown steadily since the early 1990s, up to 35% by 2004, the largest by far among all its competitors, with seven Canadian companies among the top 20 mineral exploration investors in the region from 1989 to 2001. This paper charts these trends of Canadian mining expansion in Latin America and then focuses more specifically on the case of Ecuador. It examines the ways in which the Canadian state has consistently backed the interests of Canadian capital in its relations with the Ecuadorian state, and how the activities of Canadian diplomacy and Canadian mining enterprises operating in the country have generated increasing levels of indigenous, peasant, environmental, and worker resistance. We show how the government of Rafael Correa plays a mediating role, on the one hand presenting itself as part of the more radical wing of the region's left turn through its affiliations with Bolivia, Venezuela, and Cuba, and, on the other hand, making mining extraction by multinational corporations a fundamental basis of its development program looking forward.

14. A New Political Economy for Latin America and the Caribbean: 21st Century Socialism and the ALBA-PTA.

This panel is based on a joint book project that invites to a rethinking of resistance to global capitalism beyond the alter-globalisation discourse, by examining the construction of socialism in the 21st century. The panel is based on the assumption that a new socialism requires a broad understanding of 'socialist politics' beyond the political economy, i.e. that the transformation of the political economy is a social transformation that has to occur simultaneously across many dimensions in mutually supportive processes. New values, principles and practices have to be accompanied by the construction of institutions. The panel seeks to provide analytical and theoretical insights into '21st Century Socialism' and its regionalisation and globalisation as the Bolivarian Alliance for the Peoples of Our America - Peoples' Trade Agreement (ALBA-PTA): politics, principles and processes; the construction of the new political economy in the emergent Latin American and Caribbean region (LAC); and the indispensable social, cultural and environment related transformations. The panel includes papers that relate to the ALBA-PTA and the construction of 21st Century Socialism in LAC and globally.

Saturday, 11:00-12:30 (Buch. 216)

(Chair: tbc)

Dario Azzellini, University of Linz, Austria <dario@azzellini.net>

Revolution as Process: The Permanency of Constituent Power and the Resignification of the State.

The confluence of 'top down' and 'bottom up' approaches, which has often been considered incompatible, is at the core of Venezuela's Bolivarian Revolution and has come to characterise various contexts of social transformation in LAC. As the most exemplary and most advanced of these cases in the region, we will have a look at the normative orientation of the Venezuelan transformation process and the problems and contradictions in the practices of transformation. How is the relationship between the institutions and the new power built from below? These will be analysed in two fields: The Communal Councils, a parallel non representative council structure from below outside the existing representative institutional frame (constituted power), with the objective of constructing a new institutionality; and the efforts of democratising labour and the relations of through models of co-management and workers control

Helen Yaffe, University College London, UK <ucrahya@ucl.ac.uk>

Bolivarian Alliance for the Americas: an alternative development strategy.

The export of Cuban doctors traded for Venezuelan oil imports, a form of barter exchange based on the resource strengths and socioeconomic needs of those countries, set the modus operandi for the ALBA agreement initiated in 2004 and extended to seven additional countries in the region by mid-2008. This paper demonstrates how opposition to perceived unequal terms of trade is central to ALBA's conception, originally proposed as an alternative to the Free Trade Area of the Americas. In a region rich in raw materials, hydrocarbons, metals, and agricultural resources, ALBA

is building a barrier to US domination and European capital penetration, buttressing the most radical governments whilst offering other countries concrete examples of the benefits of trade relations based on South-South cooperation and welfare-based development. Although at present the regional political and social implications of ALBA have greater significance than the economic impact, tangible results have been produced, including over 100 programmes and enterprises established by April 2009. Through reciprocal cooperation and a focus on endogenous development, ALBA aims to overcome structural inequalities within and between member states, be they in resources, productivity, access to markets or credit for investments.

Libia Villazana, Institute for the Study of the Americas, University of London, UK <Libia.Villazana@sas.ac.uk>

The Politics of the Audiovisual Cultural Revolution in Latin America.

Anti-globalising sentiments seem to have embraced many of the Latin American and Caribbean (LAC) countries in the last decade. This becomes apparent particularly since 1998 when Hugo Chávez was elected President of Venezuela. The anti-hegemonic and anti-capitalist stances have propelled in Latin America the re-conceptualisation of culture and as such the emergence of new cultural initiatives, such as the creation in Venezuela of an independent chain of film production, including the studios Fundación Villa del Cine and international film distribution Amazonia Films. By the same token, ALBA countries (especially Cuba, Venezuela and Bolivia) have drafted several cultural collaborative agreements which intend to strengthen national and regional cultural politics and policies. Within the cultural scenario, film and TV play a fundamental role inasmuch as these mediums allow for a re-construction and re-presentation of the people's own images and identities, quite distant from the stereotypes created and widely disseminated by Hollywood productions on Latin American cultures. The radical approach to 'decolonising the media' and the underlying transnational dimensions of cultural politics become also manifest in the project of Telesur, a pan-Latin American and Caribbean television network conceived as the 'CNN of the people', that transmits alternative, popular voices and contents to international audiences. The paper intends to analyse the working dynamics of the stated revolutionary cultural initiatives in Latin America and the Caribbean, with particular emphasis on the audiovisual sector and the impact they have had on the global market.

15. The emergence of South America, a new path of Latin American integration?

Since the end of the Cold War, regionalisation has increasingly become a central issue in national and international debates. The end of superpower bipolarity is leading towards a multilateral world, where regional blocs are gaining new predominance in world politics. Regional entities are now taking over areas that used to be the sole domain of nation states. Scholars point out the process of European integration as an example of this. But regional integration has also had an important boost in Latin America, particularly in South America where the process of integration has reached remarkable results. The institutionalisation of cooperation in infrastructure, trade, defence, security and foreign policy is here giving an unprecedented dimension for policymaking concerning political stability and development goals. Using these elements as its analytical frame, this workshop aims to explore the new wave of Latin American regionalism. Here are two points of departure to explore: (a) there are new and ambitious plans for integration that are leading to the unprecedented conformation of a South American geopolitical dimension; (b) South America should not be regarded as isolated from broader Latin American and Caribbean processes of integration, neither historically nor in relation to current initiatives; past experiences in terms of ideas and practices, play an important role today as accumulated know-how concerning regionalism.

Session 1: Sunday, 0900-10:30 (Buch. 312)

(Chair: Andrés Rivarola Puntigliano)

Andrés Rivarola Puntigliano, Stockholm University, Sweden

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Development and Geopolitics: a Latin American Perspective.

Regarded as populist, conflict driven or nationalist, development-oriented scholars have historically had a negative view of geopolitics and tried to distance themselves from that field or simply ignore it. The same was true for many geopoliticians that rejected what they regarded as the economicist and liberal bias of development research, highlighting instead the role of geography, nationalism and the state. In spite of this original divergence, the main tenet of this paper is to show that there is a convergence of both disciplines and that regional integration is a bridging element of increasing importance. The study starts by presenting an historical overview of the origins of 'development' thinking in Latin America, where decisive steps to its consolidation were taken by the group of social scientists (mostly economists) that grouped around the UN Economic Commission for Latin America (ECLAC) in the late 1940s. Although they had an 'integral view' of social analysis, taking into account economic, social and political variables, integration and regionalism played only a secondary role in the initial studies. As this paper suggests, it was not until the late 1950s that the by then called 'structuralists', gave priority to integration. This was, however, done from a mostly technical (economic) point of view, rejecting geopolitical and nation building arguments. The paper will also present an historic overview on the origins of geopolitical thinking in the region and its relation to the concepts of 'development' and 'integration'. An element suggested here is that since

geopolitics has generally been considered from the perspective of military, many pundits have failed to see the influence that this perspective has had on important sectors of Latin American politics. Albeit ignoring or even rejecting integration, many of the military geopoliticians elaborated advanced ideas linking development and geopolitics, much of which inspired the political forces that during the 1950s were labelled as 'developmentalist'. These were in fact also influenced by 'structuralism' and acted as a point of convergence, where integration was regarded as an important goal. Thus, a second element addressed by this paper is that the real force promoting regionalism came from politicians, a group that generally has been seen as secondary to technocrats in relation to strategic outlooks - integration being one of them. Finally, a third element is that after a period of stagnation and decay for the development and geopolitical perspectives, since the 1970s, the end of the Cold War has opened the door for a new *renaissance*. Under the banner of a neo-developmentalism and a reconsideration of the role of geography, one can now see a process of convergence. This is leading to what in this paper is called, the 'geopolitics of development'; a perspective that takes us to new theoretical horizons regarding the scope of development, state building and identity, and may now be closer than ever to the process of regional integration across Latin America, particularly in South America.

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The Andes: A Long Tradition of Thought about Regional Integration.

This paper analyses the contributions of the Andean thought to the debate on regional integration in Latin America. This paper is based on the premise that most of these proposals aim at, on the one hand, promoting autonomy of the region vis-à-vis the rest of the world, especially vis-à-vis the United States, and, on the other hand, contributing to economic development in the region. These two goals (autonomy and development) are presented in most of the reflections on regional integration that have been developed in Latin America. The South American Andean region has been an area in which the ideas of political unity and economic integration have been promoted since the independence in the early XIX century. Simon Bolívar wrote the so called "The Letter from Jamaica", a founding document in which he outlined a proposal for political unity in Latin America. After the failure of the Panama Congress (1826), Peru (in 1845 and 1866) and Chile (in 1856) organized international congresses to promote the creation of a Confederation. Thinkers such as the Colombian Justo Arosemena and José María Samper Agudelo and the Chilean Francisco de Bilbao and Benjamin Vicuña Mackenna favoured these regional initiatives and defended the idea of political integration as a mechanism to defend the autonomy of the new States. The Colombian José María Torres Caicedo also promoted in those years the idea of regional unity and when he was living in Paris he was one of the first intellectuals that used the expression Latin America. This tradition of "Andean thinking" on regional political integration was continued from diverse ideologies in the XX century by scholars and leaders such as Víctor Raúl Haya de la Torre, Romulo Betancourt and Felipe Herrera. In the economic sphere, most of the economic integration proposals began to be developed in the mid-twentieth century. There was in the Andean region a serious debate on the issues that was expressed in the work of specialists such as Antonio Mayobre, Osvaldo Sunkel, or Germánico Salgado and also Felipe Herrera. Most of these authors subscribed to ECLAC's ideas on import substitution

and the role of industrialization in the process of regional integration. In consequence, they fostered a model of regional integration centered more in the regional industrialization than in the promotion of free trade. The result of this process was the creation of the Andean Pact or Andean Group in 1969, a regional scheme considered a paradigm of "south-south cooperation and integration" in those years and an example of a process that searched for the autonomy the Andean region in the global context.

Session 2: Sunday, 11:00-12:30 (Buch. 312)

(Chair: Andrés Rivarola Puntigliano)

Miriam Gomes Saraiva, Universidade do Estado do Rio de Janeiro, Brazil

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Integración regional en América del Sur: procesos en curso

El primer objetivo de la presentación, para efectos de contextualización, es identificar la situación actual de los abordajes explicativos y de las percepciones de los actores regionales sobre la integración en América del Sur. En seguida, se busca analizar la conexión de las dos dimensiones con los procesos de integración en curso en la región. La presentación no proporciona ni clasificaciones definitivas de los procesos actuales ni nuevos abordajes explicativos sobre el tema, pero plantea interrogantes teóricos importantes para pensar sobre el futuro de los dos principales procesos de integración, o sea, la Unasur (con su carácter más cooperativo) y el Mercosur (en tanto modelo más tradicional de integración económica). El segundo objetivo de la presentación es explicar el rol que Brasil asumió frente a estas dos iniciativas durante el gobierno de Lula da Silva. Se busca identificar, en términos generales, las especificidades del comportamiento brasileño frente a la Unasur, y las expectativas y acciones brasileñas hacia el Mercosul. El rol del paymaster es uno de los conceptos utilizados en el análisis. Por último, la conclusión conecta las particularidades de los dos procesos de integración regional mencionados con el formato asumido por la diplomacia brasileña frente a ellos, destacando sobre todo la actuación del gobierno brasileño como formador de consensos.

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Raúl Prebisch and Victor Urquidi: Latin American integration from a structuralist perspective.

The article describes the discourses and the institutions which in the 1950's made possible the existence of a reflection on the capabilities and limitations of a Latin American association for a common market. Prebisch and Urquidi, while working for Economic Commission Latin American (ECLA), were both conscious of the vast tasks ahead to think the "development" of the region and its independence from foreign designs. Most of the work undertaken by Urquidi towards a central American common market can be seen as a prolongation of certain ideas which were closely supervised by Prebisch. Retrospectively today's notion of "regional agreements", of various sorts of "Latin American integration" or "common markets", might not have a close resemblance with those early projects, but they certainly offer a clear diagnosis that foretells the recent difficulties to think and materialise regional projects of

“integration”. The main aim is to retrace Urquidi’s tasks during the 1950’s and describe the way ideas and institutions were created and transformed given the absence of traditions not only related to specific economic ideas, but also the bureaucratic structures and the way the central American governments courted with the ideas of the process of a common market. Urquidi had to deal simultaneously with both sides of the political and institutional structures. On the one hand, Cepal’s and Prebisch's own vision which in certain occasions limited his own decisions , and on the other, the interlocking effects of the diverse governmental strategies in the central American region. This process also helps understand the way certain bureaucratic international structures grow and decay as well as the process by which regional countries had to start from nothing to generate de mechanisms to discuss multilateral arrangements. Much of the narrative in the 1950’s on the central American common market might not look at all like those we are used to hear today when notions of Latin American “integration” are discussed, but given the political and economic limitations of the period and its institutional offshoots they are certainly a good contribution and experience for what is in process in the region.

16. Situating State Governance in the Global *Political* Economy: Perspectives on Neoliberalism and Neostructuralism in Latin America

The ‘third’ wave globalisation literature emerging since the late 1990s has attempted to explain how states respond to the pressures and challenges of neoliberal globalisation. Particularly, there has been a robust critique against the ‘convergence’ hypothesis, which argues that countries move towards similar production and organisation structures as a result of external pressures. In explaining state-market relations, and the consequential role of the state, the hyperglobalist position has deployed the concepts of the ‘competition state’ and the ‘regulatory state’ to analyse how market reforms have been implemented in transforming the state. At the heart of the globalisation-state debate is the critical question on alternatives to globalisation. Why do Latin American elites find themselves at odds in constructing politico-economic alternatives to neoliberal globalisation? The panel explores this question on contemporary state governance in Latin America by pinning down the international and domestic factors contributing to the difficult tread of moving towards a post-neoliberal model of development. In so doing, we situate the current efforts of some Latin American countries to construct a new social contract that offers new terms of state-market-labour relations. It brings us back to the question of structure, contingency and politics of neoliberalism: how far can we genuinely claim new alternatives of development if state strategies are still ‘locked in’ dependent development under conditions of neoliberalism? We are interested on theoretical, comparative, and case studies that link global political economy literature to the analysis of institutions, path dependency, and role of agency in state governance. Critical IPE draws clear analysis of which actors, interests, and ideas shape the models of governance, and the extent globalisation has discursively and materially affected policy outcomes. Latin America is particularly interesting because it experiences a gradual process of state-controlled governance of resources, and this coincides with the social change agendas of leftist governments. In particular the panel seeks analysis of the following themes: political discourses held about globalisation on state reforms, macro-economic management, and redistributive politics; defining the contours of ‘post-neoliberal’ governance in Latin America; analysis of variations of institutional responses to the question of governance showing the connection between domestic and international levels; exploration of how foreign and/or domestic firms organise themselves to respond to globalisation of production; exploration of competing policy ideas around the merits of natural resource-based economic development.

Session 1: Friday, 15:30-17:00 (Buch. 216)

(Chairs: Jojo Nem Singh and Eliza Massi)

Jean Grugel, University of Sheffield, UK <J.B.Grugel@sheffield.ac.uk>

Post Neoliberalism: Rebuilding and Reclaiming the State in Latin America.

The new millennium in Latin America has witnessed a series of political transitions from the Right/Right of Centre to Left/Left of Centre. Governments committed to

deeper popular representation, redistribution and better public services took office in Venezuela in 1998, Brazil in 2002, 2006 and 2010, Argentina in 2003 and 2008, Uruguay in 2004, Bolivia in 2005, Ecuador in 2006 and Paraguay in 2008. The rise of the New Left is an indication that the more cautious, consensual and pro-elite democracies that characterised the early stages of democratisation are over. Instead, claims are being made that Latin America's political economy should be focused on the needs of ordinary people of the region. This shift is often characterised as a move away from neoliberalism to post neoliberalism. What does this new political economy consist of and can it be delivered? The difficulties in the way of radical change mean that it is very easy to dismiss the possibilities of a secure post-neoliberal future. But, notwithstanding the obstacles in the way of change, the fact is that the debate over how best to deliver growth, wellbeing and human development has been reopened in Latin America and it coheres around demands for 'more state' and 'less market'. Our task in this paper is to explore in more detail what 'more state' and 'less market' means, drawing on the examples of Bolivia, Ecuador and Argentina in particular. We begin with an attempt to clarify the terms of the discussion in which we make a distinction between post neoliberal policies that seek to 'rebuild' the role of the state in relation to the market, and post neoliberal aspirations to 'reclaim' the state by and for socially and economically excluded communities and groups. In short, we understand post neoliberalism to be not simply the 'return of the state' in terms of management of the economy. It is also a call for a new kind of democratic politics, based on local traditions and communities, a fresh understanding of citizenship and an attempt to renegotiate the pact between the state and society.

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Eliza Massi, School for Oriental and African Studies, UK <e_massi@soas.ac.uk>

States and Transformative Capacity: The Political Economy of Resource Governance in Brazil.

Why do some states manage the pressures of globalisation better than others? The Brazilian state, with its potent role in developing a resource-based economy, provides a clear case of states with what Weiss (1998) calls 'transformative capacity' to implement reforms and development strategies that produce a governance model able to capture the benefits and manage the costs of neoliberal globalisation. With the centrality of natural resources in Brazil, we find a qualitatively new model of development compared to other emerging economies. Using the cases of mining and petroleum, the paper explores the political economy of neoliberal reforms in Brazil, particularly the constitution of states and markets to politicise development. We employ a historical institutionalist approach to analyse policy switches, backtracking, and institutional layering. We argue that Brazil is a clear case of policy divergence rather than convergence towards the presumed homogenisation of economic organisation and production as a reaction to globalisation. The cases of petroleum and mining are examined to show how states and markets constitute each other to make Brazilian industries more competitive. In so doing, we contribute to the globalisation-state debate, especially in showing how states and markets are re-configuring their relationship in the globalising world order.

Hilal Gezmis, University of Sheffield, UK <h.gezmis@sheffield.ac.uk>

Questioning the neoliberal claim of convergence: State-society structures in the age of neoliberal globalisation. The Case of Argentina.

In the 1980s and 1990s neoliberal ideology dominated the agenda of development in the International Political Economy (IPE) studies, which asserted that technological events and economic changes led to pure integration of financial and trade markets in the world economy. This integration would entail a smooth transformation from the welfare-oriented and developmentalist state towards the competition state. However, the convergence of a single world claim was criticised to fail to see the complexity of the interaction between state-society structures and global political economy. Hence, from a Critical IPE perspective, this paper argues that neoliberal experiments took place in a more complex way constituted by different state responses to neoliberal reforms in the context of multi-class state-society structures. Argentina, in this sense, is an outstanding example where the neoliberal experiment of the 1990s resulted in high rates of poverty, economic recession and political uneasiness. The 2001 crisis led to an important shift in development trajectory of Argentina towards state-interventionist model by Kirchner government. Hence, exploring the underlying reasons of the 2001 crisis in Argentina and the responses to the crisis, this paper will seek to track down the state strategies in the context of challenges and opportunities posed by neoliberal globalisation.

Session 2: Saturday, 09:00-10:30 (Buch. 216)

Namkwon Mun, Hankuk University of Foreign Studies, South Korea

Evo's Land Reform and the Plurinational State.

Ongoing internal conflict in Bolivia is related to the current government's reform policies on land reform and attempts to establish a plurinational state. The construction of the Plurinational State was clearly stated in the New Constitution, and land reform is a key element of the government's vision for inclusive development policies. This paper assesses the impact of MAS' land reform. After taking power, President Morales implemented a land reform to redirect the distribution of land to indigenous communities, cleaning up the land and confiscating large estates that do not comply with the FES. These reform measures conflicted with the interests of landowners and agribusiness in the East, which has resulted in the conflict of autonomy. There is praise and harsh criticism regarding the reformist policies of Morales. On the one hand, this is the most successful attempt at land reform since the revolution; on the other there are those that assert that the Morales government has not meant a positive change for the poor Indians from the east and has failed to curb the exploitation of labour in agriculture and even less in the cities.

For now, the government of Evo Morales needs more concrete measures to implement and achieve the multinational state. And this process requires further negotiation and compromise by all stakeholders and government of Bolivian politics.

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Post-Developmentalist State and Steel Sector: is it possible to talk about a new Brazilian developmental path?

This paper examines the succession or the lack of developmental strategies in Brazil which exhibit shifting approaches to the dilemmas posed by negotiating national and developmental interests in relation to the concerns of foreign investors: neoliberalism 'lite' via social liberalism to the opportunity for genuine developmentalism. Brazil has been regularly presented as an example of the state pursuing policies which closely follow North American and European neoliberal ideals of deregulation and privatisation. In particular, Cardoso's reforms during the early 1990s, e.g. Real Plan, have been credited with the subsequent economic stabilisation. From a long-term perspective, however, these policies seem a repetition of the politico-economic agenda of the 1980s under new world economic conditions. This paper will therefore examine Brazil's dilemmas and opportunities in establishing a developmental route that "breaks with the socially and ecologically unsustainable path of Western development" (Arrighi, 2009: 18/19) since the 1990s. We engage with notions of the developmentalist roles of the state (Evans, 1995) by looking at the impact of economic policies on one particular sector. In this way, we pay attention the complex nature of development which highlights the inapplicability of nation-centred approaches and necessitates linking analyses of the national political economy with an analysis of specific sectors and their position in global production networks. Investigating the Brazilian steel industry then offers insights into understanding the difficulties for the state in negotiating the interaction between local capital, foreign capital and local welfare interests in relation to both natural resource extraction and protection. In particular, this allows us to examine the Brazilian variant of neoliberalism in its negotiation of industrialisation and financialisation.

17. International Business and Management: Theorising Latin America

There is growing interest in regional cultural landscapes as a relevant aspect to understand dynamics of international business and management (IBM). Interestingly, whilst this is central to debates about globalisation, the aim is to move beyond globalisation's homogenising discourse (i.e., world systems theory) and be more inclusive of existing varieties of capitalism. This panel aims to take an important step to join that discussion by analysing the current state of theory, research and practice in IBM in Latin America. Looking at this question not only opens a much needed space to voice the Latin American perspective in international business and management, but also to challenge Euro-centrism in business theorisation. The panel invites theoretical and research-based pieces that help to reflect on questions, such as: Can there be talk of a Latin American perspective in IBM theory that emerges from its own particular geopolitical positionality? How much does a Latin America perspective share or differ with dominant perspectives of IBM? What is (or is there) a regional taxonomy (i.e., a Latin American perspective) based on IBM experiences in Latin American countries?

Friday, 15:30-17:00 (Buch. 305)

(Chair: Jenny K Rodriguez and Natalia Rocha Lawton)

Jenny K Rodriguez, Newcastle University, UK <jenny.rodriguez@ncl.ac.uk>

Natalia Rocha Lawton, University of Hertfordshire, UK

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International Business and Management in Latin America: A historical review of the bottom-up perspective.

The paper discusses the historiography of the bottom-up perspective in International Business and Management (IBM), exploring its implications in the way the discussion problematises and is problematised in Latin America. The discussion aims to unveil the dynamic fluidity in the conceptual and contextual dimensions of the issue in order to highlight the interconnections between resistance, engagement and adaptation. On the one hand, the normative approach to business and management studies permeates IBM, resulting in generalisations that promote regional taxonomies that perpetuate binary oppositions. On the other hand, the region struggles with coming to terms with marginal realities that seem inconsistent with dominant models of international business and management. The paper critiques the distinctive features of the normative approach that has relied on particular geopolitical positions to articulate the place and impact of Latin American in the IBM arena. A central element of the paper is the argument against the suggestion of an inherent ideological irreconcilability between dominant and peripheral discourses of IBM, the paper proposes that understanding the historiography of the debate is a starting point toward a dialogical epistemology rather than the centre of it. The paper adopts lines of inquiry that bring together conceptualisations based on historical contextualisation and construction of indigenous knowledge production by multiple voices.

Tomas Undurraga, University of Cambridge, UK <tu213@cam.ac.uk>

Cultures of capitalisms in Argentina and Chile.

This paper will analyse and contrast the cultures of capitalisms in Argentina and Chile, focusing especially on aspects of business culture and management practices. Despite both nations had been held up as poster children of 'Washington Consensus' policies and despite both being considered upper-middle income economies (World Bank 2010), they present very different approaches to capitalism today. In Chile, neoliberalism is established and legitimated in social structure, such that discussion of the economic model is infrequent in public discourse. In Argentina, by contrast, neoliberal policies have come under severe scrutiny, especially in the wake of the 2001 crisis. Despite similarities between the two countries, such as their patterns of de-industrialisation post dictatorship and their agro export-led models of development (Domingues 2008), each country approaches towards globalisation operates differently and with different results. Applying an adaptation of the varieties of capitalism (Soskice and Hall 2001) approach, this paper will compare the cultures of capitalisms in Chile and Argentina, connecting some features of micro management with their structural approaches to markets. Discussing Schneider's (2009) homogenising vision of a 'hierarchical market economy' that characterises Latin America, I will argue that despite their common features, capitalism presents very different patterns in the two countries. HRM practices between enterprises and workers, business culture and the penetration of managerial discourse are among the differences this paper will explore. Material collected from 120 interviews with representatives of the 'cultural circuits of capitalism' (Thrift 2005) in Santiago and Buenos Aires during 2008/2009 supports this research.

18. The articulation of local and international agendas in Latin American non-state organisations

Many non-state actors, social movements and grassroots organisations have become very important in formulating and implementing social and ethnic agendas in Latin America. They have done so on the basis of their own perceptions of everyday local and national reality, but their influence is greatly supported (and sometimes determined) by their connections to international organisations and transnational support networks. This leads to two important questions. What is the logic of this articulation between political strategies and agendas of non-state actors and those of international networks who translate the international discourses and practices to local situations? To what extent does this articulation strengthen the local leverage and influence of these organisations and how does it affect their relationship with the state? Secondly, what does this articulation mean for the coherence and internal logic of these organisations? Social movements are organisations pursuing certain well-defined goals but they also often function as voluntary associations that create social cohesion and mutual relationships among its members. This panel also discusses the consequences of this articulation between local and transnational international agendas for the everyday practices and internal structures of these non-state organisations.

Sunday, 11:00-12:30 (Buch. 215)

(Chair: Mijke de Waardt)

Allison D. Krogstad, Central College, Iowa, USA <KrogstadA@central.edu>

Designing and Implementing their own Future: Grassroots Efforts among the Maya in Guatemala.

In the Kaqchikel Maya town of San Jorge La Laguna, a fight to reclaim lost land in 1992, though unsuccessful, eventually led the community to successfully become one of the first Maya towns on Lake Atitlán to have a garbage dump, a drainage system, and an environmental education agenda. The efforts of San Jorge, along with the efforts of other communities, have led to the creation of national organisations such as CONIC (Coordinadora Nacional Indígena y Campesina) and have attracted the attention of foreigners with organisations such as Mayan Families. By striving to improve their immediate environment and learning about the global impact of their actions, San Jorge La Laguna is providing both a physical and an ideological space for themselves in the future.

Martina Tonet, University of Stirling, UK <martina.tonet@stir.ac.uk>

Intercultural Bilingual Education (IBE): whose fight is it in the Peruvian Andes?

This paper illustrates how the objectives of the Intercultural Bilingual Education (IBE) educational and political programme managed in the Peruvian Andes have been 'lost in translation'. The major concern is the lack of support and 'active' involvement on the side of the addressees of the programmes who still largely oppose IBE and who ultimately do not identify with it. Since the 1970s the Peruvian government, but

primarily neo-liberal initiatives, have sponsored IBE projects under the lead of international agendas as opposed to grassroots movements, which are absent in the Peruvian Andes. Language policies, the type of pedagogy used and language attitudes are here called into analysis as combined, they better exemplify the complexity of what I refer to as the 'IBE system'.

Mijke de Waardt, University of Amsterdam, the Netherlands

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Negotiating membership? Peruvian victim associations and transnational networks.

Membership of transnational networks helps to facilitate the recognition and realisation of claims of local self support organisations by their states, because it can bring about international attention and pressure. On the other hand it can limit the 'discursive spaces' of such local organisations and the amount to which they can articulate their claims. This paper will discuss how cooperation in transnational networks can assist Peruvian victim-survivor groups in co-shaping their claims and their opinions on transitional justice concepts as reparation and reconciliation. On the other hand, this cooperation can also considerably decrease their freedom to present their own needs and insights.

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The role of international civil observation of human rights as a new element of interaction between international and regional non-state movements. The example of the Zapatista movement and the International Civil Commission of Observation on Human Rights (CCIODH).

I analyse the international civil observation of human rights as an essential element of the Zapatista strategy using as an example the International Civil Commission of Observation on Human Rights in Mexico (CCIODH). The latter was formed in 1998 after the massacre of Acteal as a response to the undeclared war of Mexican government against the indigenous peoples. My questions are: Was CCIODH a protecting factor in the formation of the autonomy of the Zapatista movement and indigenous rights in Mexico? What influence did it have on the Mexican government in changing their policy on human rights? What kind of political and social interaction was developed between the Zapatista Movement and CCIODH? The analysis will show the supporting and conflictive relation between a regional and international non-state movement and the influence of international civil observation of regional conflicts. Furthermore I will examine the relationship between the regional, national and international level of politics and between state and non-state actors.

19. Crime, security and policing in contemporary Latin American politics

Following the restoration of democracy in many Latin American countries, widespread concerns over violence and crime have often legitimised practices of police brutality as necessary for security. Given this, over the last two decades, a growing number of Latin American scholars are carrying out research involving policing, police reforms and security in order to contribute to illuminate questions of crime, security and politics under novel democratic countries. Previous dominant views had narrowly focused their research agendas on the military-civic relations and processes of democratisation, leaving unexplored the themes of the police and security in contemporary Latin American politics. In order to explore these questions, this panel invites contributions that address the topics of police, security and politics in the Latin America region, with a particular interest in questions of regime-change, democracy and authoritarianism. Does regime-change presuppose a change in police practices and in the general understanding of 'security'? What does it mean to provide 'security' in Latin America? How do Latin American scholars understand security and policing? What do those who study Latin American politics have to offer to elucidate questions of regimes, regime-changes, democracy and citizenship?

Session 1: Sunday, 0900-10:30 (Quad 36)

(Chair: Laura Glanc)

Laura Glanc, University of Essex, UK <lglanc@gmail.com>

Police violence in contemporary Argentina.

Almost three decades after the end of the authoritarian rule in Argentina the fundamental rights of selected social groups continued being vulnerable. For many Argentines their vulnerability is justified in the name of security. Police practices and experiences of police brutality are considered as natural and necessary mechanisms to protect the country from criminality. The central aim of the paper is to elucidate whether the regime-change of 1983 implied a change in contemporary police practices. The paper concludes that there is continuation of violence of the Argentine Federal Police; nevertheless, changes and improvements after the democratic opening should not be underestimated. The paper will first engage with debates on legacies and temporal locations of police violence. It argues that how the continuation of violence is understood theoretically is crucial to the analysis of contemporary police practices. The use of a genealogical approach will allow me to explain not only any legacy of violence but also the production of any continuation and disruption of violence. I then introduce a case of violence occurred during the last military dictatorship (1976-1983) in order to compare it to contemporary practices of police violence. The last part of the paper discusses the question whether Argentina is currently guarded by policemen or by soldiers.

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Political Competition and Representations on Police Forces, in Contemporary Argentinean Public Opinion Debate on Democratic Security Policies.

Since the recovery of the democratic ruling in Argentina, the police forces' reform has been matter of concern to orientate them to the new imperatives, going from the promotion of the *demilitarisation* of the police, to its counter- reform. Besides, during the last twenty years, there was a context of rising social claim for security, and public opinion debate, converting the security problem in an unavoidable and fruitful field of political competition. In that way, the particular political set has defined alternative meanings to the police reform processes. The models of reform oscillate between the *demilitarisation* of the police, and the political control and conduction on the police as a warranty of its democratisation, and its opposite. The orientations on the domestic security policies are related to the actors' representations about the police role in democratic regimes, in the Argentine specific historical and political process. This paper examines the ways in which the political competition structures those representations by analysing how the experts, scholars and politicians have participated through their published interpretations in the local mass media press, and in academic and non- academic documents, in producing two mediatic political events with great impact on public opinion.

Maria Alejandra Otamendi, Universidad de Buenos Aires, Argentina and l'École des Hautes Études en Sciences Sociales, France motamen@gmail.com

Punitive attitudes towards offenders: "getting tough" demands and political values in transitional South American countries.

As part of an international trend, public opinion in most South American countries has become more punitive towards offenders. This trend called *public punitiveness* has been explained by different theories. In this research, some of these theories were tested by analysing the Latinobarometer 2004 for ten South American countries. The main findings reveal that the most powerful predictors of punitiveness are not objective conditions such as high crime and victimisation rates as part of an instrumental theory of punitiveness, but symbolic reasons. In effect, when the region is divided into the Southern Cone and the Andean sub-regions, the level of democratic culture predicts, to some extent, the level of punitiveness. It is hypothesised that people socialised in more authoritarian cultures tend to hold more authoritarian values that predispose them to be more punitive towards offenders. This condition is particularly problematic in the South American context where populist politicians, in response to public demands, implement authoritarian measures to combat crime, and consequently may further erode weak democratic cultures in transitional societies.

Session 2: Sunday, 11:00-12:30 (Quad 36)

(Chair: Laura Glanc)

Kirsten Howarth, University of Manchester, UK

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Analysing the Role of State Security Agencies in Contributing to Urban Violence.

This paper will examine the manifestation of post-war crime and violence that has plagued El Salvador since the signing of the Chapultepec Peace Accords. Drawing heavily from primary data collected in San Salvador, this paper examines the phenomenon of post-war violence and crime and its impact on perceptions of public security and post-conflict peace. The first part of the paper will begin by highlighting key characteristics of the post-accord violence in terms of its location, type and perpetrators. The second part of the paper will look at the causes of the violence and crime in more depth. This will be done by analysing the extent to the widespread security sector reforms prescribed in the Peace Accords have weakened the capacity and legitimacy of the police. This paper argues that the provision of security, in particular upholding the rule of law and maintaining an effective judicial system, is of prime concern in understanding and analysing the manifestation of post-accord violence and crime in San Salvador. Thus it is argued that the lack of institutional strength within state security agencies directly shapes the post-war context; not only impinging on their capacity to provide public security but also challenge their authority in having primary responsibility in maintaining law and order and a monopoly on the legitimate use of violence.

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Inequality of security: The socio-political challenges of public security policy in Rio de Janeiro.

This research will elaborate a new concept of ‘inequality of security’ by examining socio-political challenges of public security policy in Rio de Janeiro. The principal motivation for this research lies in the fact that security is a societal good and a human right that is unevenly and inequitably allocated among different social classes of Rio de Janeiro’s population. The city has been frequently depicted as one of the most dangerous and violent cities in the world. However, this assumption is relative because it does not fully take into account the geographical, economic, social and political segregation of security within the city: Whereas the richer social classes have privatised security in order to successfully protect themselves from potential security threats (e.g. the violence caused by drug trafficking factions), the poorer social classes do not have the necessary economic means to do the same. Thus, their lives are disproportionately affected by the city’s high rates of crime and violence and the state’s incapability to ensure public security. This disparity shall be called the ‘inequality of security’.

20. Commemoration and Contestation: The Uncertain Future of Memory Initiatives in Latin America

Since the mid-1990s we have witnessed an upsurge in commemorative activity relating to the gross human rights violations that were committed during recent dictatorships, periods of state terrorism, and internal conflict, which plagued Latin America during the latter half of the twentieth century. Commemoration has taken the form of struggles over the meaning of dates, the recuperation of former prisons for projects such as museums or visitor centres, as well as the formation of groups dedicated to the (re)construction of memory. However, commemoration often proves polemical; not only because the memories being transmitted are extremely traumatic and conflictive, and involve a diverse collection of actors from both state and civil society, but also due to the specific needs of each initiative, such as funding, public space, state support, and professional expertise. The precarious future of many of these initiatives, and the obstacles they face (such as a lack of governmental or societal support, limited funding, internal disagreements and disputes), is indicative of the absence of both clear state policy and societal consensus on how memorialisation should be undertaken and continued. Moreover, the persistence of these debates into the present suggests that although local and national governments in Latin America have, in recent years, sanctioned and supported commemoration related to past human rights violations, the future of these commemorative initiatives is by no means secure. This interdisciplinary and interregional panel will explore a wide range of official and non-official commemorative initiatives throughout Latin America. Moving on from the debates about why and how commemoration has been undertaken, presentations will focus on the challenges that face commemorative initiatives today. A number of projects which aim to construct and shape memory will be examined, whilst the panel will comparatively explore the cross-national issues they face, such as potential and actual shifts in state policy and changes in government, their propensity for reparation, maintenance and continuity, and their long-term future. The panel will seek to analyse how these problems may be addressed, with a view to examining and reflecting on the way in which commemorations have shaped the collective memory of broader society.

Session 1: Saturday, 0900-10:30 (Quad 36)

(Chair: Cara Levey)

Manuela Badilla, Independent Scholar/Universidad de Chile

[<manuelabadilla@gmail.com>](mailto:manuelabadilla@gmail.com)

Patrimonio del dolor en Santiago de Chile: Entre la memoria oficial y las memorias colectivas.

This paper revises the concept of heritage as a form of urban memory, based on the recent declaration of six sites of human rights violations - committed during military rule in Chile (1973-1989) - as Historical Monuments. The imprints left on these sites by the processes of recuperation and strengthening of broader collective memory are studied. In theoretical terms, this paper considers the implications of “declaring” a site as such in order to construct urban memory, as well as the processes which these sites

have undergone in order to become Historical Monuments. A tension is perceived between official memory and the collective memories which permeate the city, whilst the concept of heritage emerges as a spatial expression of these urban memories.

Francesca Lessa, London School of Economics, UK

[<lessafrancesca@googlemail.com>](mailto:lessafrancesca@googlemail.com)

Plan Condor and Borderless Violence: The Recuperation of Automotores Orletti in Buenos Aires.

Automotores Orletti was a clandestine detention centre that operated between May and November 1976 in Venacio Flores 3519/21 Street in the Floresta neighbourhood of Buenos Aires. Orletti was the base of Plan Condor operations in Argentina; thus individuals clandestinely detained there came from all over Latin America, mainly Uruguay but also Argentina, Chile, Bolivia, Paraguay, Brazil and Cuba. This paper hopes to reconstruct the recuperation process of this former clandestine detention centre. It also argues that this centre is particularly symbolic in a broader regional context for being the “emblem” of the “borderless violence” that took place in Latin America between the 1970s and the early 1980s. The paper is divided into four sections. It begins by providing a concise but detailed background to the years of military rule and terror in Argentina, while also outlining the defining features of Plan Condor. Second, the paper offers a brief consideration of policies of transitional justice in Argentina, highlighting how the concern with memory and its sites is a more recent phenomenon. The third part focuses on the origin of policies of memory in Argentina and the concern with the recuperation of sites of memory in the city of Buenos Aires in particular. The final section describes the process of recuperation of Automotores Orletti and considers the judicial trial which began in June 2010 relating to the crimes committed at this site.

Cara Levey, University of Leeds, UK [<C.L.Levey@leeds.ac.uk>](mailto:C.L.Levey@leeds.ac.uk)

Struggles for Memory, Struggles for Justice: The Memorial de los Detenidos Desaparecidos, Montevideo, Uruguay.

Since the mid 1990s, Uruguayans have witnessed an upsurge of societal mobilisation, notably that of human rights activists, who continue to voice their demands for truth, memory and justice regarding human rights violations committed during the recent civil-military dictatorship (1973-1985). The context to have these demands recognised is considerably more favourable, not only for justice, with the high profile referendum campaign on the Ley de Caducidad, but also for investigation into the human rights violations committed and commemoration of the victims. In particular, recent commemoration in Uruguay illustrates an increasing trend of mobilisation and cooperation from a range of state (local and national) and societal actors. Focusing on Montevideo’s Memorial de los Detenidos Desaparecidos, this paper examines the contestation that has taken place between and within state and civil society over the site, from its conceptualisation and construction, to its continuation in the present. The case of the Memorial de los Detenidos Desaparecidos raises a number of important issues for the continuity of such ‘commemorative sites’. Although the long-term future of sites may be partially assured through their institutionalisation and the creation of commemorative commissions of *gestión mixta*, this paper suggests that the

challenge for state and broader societal actors alike is to move towards a post-institutionalised politics of memory to ensure that issues like lack of maintenance, economic problems or changes in government do not threaten these sites of memory.

Session 2: Saturday, 11:00-12:30 (Quad 36)

(Chair: Manuela Badilla)

Federico Lorenz, Instituto de Desarrollo Económico y Social, Buenos Aires, Argentina <federicoglorenz@gmail.com>

Las Malvinas as a Site of Memory: Conflict, Legitimacies and Ritual. A 'Holy' or a 'Dirty War'?

In 1982, the Argentine military dictatorship in power since 1976, was defeated by Britain in the Malvinas/ Falklands War. Forcibly occupied by the British since 1833, the recovery of the islands to Argentina's sovereignty is one of the deepest marks of identity in the country's political culture. In the early postwar years, the young former conscripts were the vehicles for numerous discussions not only about state terrorism, but the different political projects in effect during the early 1970s. They became an ambiguous political figure, owing to the way in which they embodied the mass of young victims of the dictatorship and based on the careless way in which they were sent to fight. However, at the same time, many of them asserted their military experience to claim a place in the political discussions during the early years of democracy. "Heroes or victims?" The question is relevant because the possibility of including the Malvinas/ Falklands War in traditional patriotic speech was seen by the discredited armed forces as a means to recover some of its controversial presence in the public sphere. The first democratic governments had to deal with this ambiguity, as they continued their policy of prosecuting the military leadership and disciplining the military, whilst making patriotic gestures against the British every April 2nd, the date of the Argentine landing in 1982. This paper seeks to identify and problematise some of the issues which emerged as a result of the process of political and symbolic reappropriation of war during the post-dictatorship Argentina, exploring the contradictions posed by the claim to the Malvinas as patriotic. This is particularly visible in the 25th anniversary of the war (2007) and throughout both Kirchner governments, which have heralded the struggles for memory, truth and justice regarding state terrorism, but at the same time claimed themselves to be "malvineros" (i.e. have taken up Argentine claims to the Malvinas) in a patriotic and traditional style.

Hilary Judith Francis, University of Aberdeen, UK <h.francis@abdn.ac.uk>

¿El amor es más fuerte que el odio? Contested narratives of memory in contemporary Nicaragua.

Following the Central American conflicts of the 1980s, truth commissions took place in Guatemala, Honduras and El Salvador, but never in Nicaragua. Nicaragua has few NGOs devoted to peace and reconciliation work, and no one has ever been successfully brought to trial for crimes related to the civil conflict. Until recently, discussion of trauma and memory was relatively rare in national political discourse, but the new Ortega government has made much rhetorical use of the concept of

reconciliation. This paper provides a critical overview of the FSLN government's attempts to (re)construct a national narrative which incorporates memories of the war, and contrasts it with two other strands of memory discourse in Nicaragua. Firstly, the idea of the revolution as a 'utopia betrayed', present in a variety of Nicaraguan art and literature, is explored. This approach seeks to bridge conflict-era divides, but may also facilitate political disengagement and marginalisation. Secondly, the paper looks at a variety of monuments and murals in the town of Estelí, evidence of an attempt to retain a more strongly Sandinista sense of the past. While these works can hardly be called apolitical, they betray a fetishisation of violence which contrasts sharply with the broader tradition of mural work seen in Estelí.

Cecilia Sosa, Queen Mary, University of London, UK <sosaceci@gmail.com>

Los Topos and Kirchner's Death: Contested Narratives of Mourning in Contemporary Argentina.

During Argentina's last dictatorship (1976-1983) the hierarchy of organisations created by relatives of the 30,000 victims of state terrorism emerged as a peculiar type of family. The "Mothers of Plaza de Mayo", the "Grandmothers of Plaza de Mayo", the "Relatives", and more recently, the "Children", and the "Siblings" of the disappeared evoked their biological ties to the missing in order to demand justice. The configuration of a "wounded family" in the wake of loss assumed that only those related to the missing by blood could exercise the right of remembering. A monopoly of blood, memory, and pain was thus established (Jelin, 1994). In this paper, I will analyse how this framework was challenged in recent years. In particular, I will take the case of *Los Topos/The Moles* (2008), a short novel written by the Argentine author Félix Bruzzone – who has both parents disappeared. I will argue that the piece functions as a counter-performance to the idea of "wounded family" championed by the organisations of the victims. Drawing on Bruzzone's novel, I will show how the affective attachments that emerged during recent years no longer conform to the nuclear family model. I will contend that *Los Topos* exposes a new narrative of mourning that subverts the biological duty of remembering. Rather, it suggests a more fluid entanglement between kinship, loss, and political heritage. Finally, I will make the case that the death of the former president Néstor Kirchner in October 2010 showed the extent to which a new language of kinship was already at play in contemporary Argentina.

Session 3: Saturday, 14:00-15:30 (Quad 36)

(Chair: Manuela Badilla and Cara Levey)

Roundtable Discussion and Concluding Remarks

21. Cuba in a Multipolar World

In the twenty-first century the unipolar nature of International Relations that appeared in the 1990s began to be questioned with the island of Cuba having a significant role to play in this process. This panel will examine key elements of this Cuban influence which has not just been diplomatic but significantly has also involved the island's medical expertise. Havana's relationship with Latin America as a whole, the Bolivarian Alternative for the Americas (ALBA) and the Russian Federation, which have all been key relationships for the Caribbean island, will be examined. More specifically the role of Cuban medical internationalism in El Salvador, Guatemala and Africa will also be analysed. The impact that these policies have had are remarkable. This is especially the case as they originate from a small Caribbean island that faces a variety of economic constraints, not least the impact of the global economic crisis that has necessitated a number of recent internal reforms. The panel will conclude that in 2010 the Cuban Revolution, which is a significant player in this multipolar world, is once again a global actor and provides an example of a model that other countries could learn from.

Sunday, 0900-10:30 (Buch. 215)

(Chair: Mervyn Bain)

Diana Raby, University of Liverpool, UK <dlraby@liverpool.co.uk>

Political and Ideological Feedback between Cuba and Venezuela.

In my 2006 study *Democracy and Revolution: Latin America and Socialism Today* (Pluto), devoted primarily to analysis of the Bolivarian revolution in Venezuela, I also argued that the Cuban revolution and its survival was crucial to the success of the Venezuelan process and for subsequent processes in Bolivia and elsewhere. In my view the Cuban contribution was not limited to the provision of medical, educational and other services, but provided a crucial political example of the continued viability of socialism, whatever its limitations. In this paper my hypothesis is that current Cuban policy innovations, while no doubt the result of an internal process of debate and discussion, also reflect the growing exchange with Venezuela and the ALBA countries. This exchange can surely not be limited to the economic sphere but will necessarily lead (and may well have done so already) to political and ideological cross-fertilisation as well. If "21st-Century Socialism" is to be more than just a slogan, it will no doubt draw on different national experiences, and while each country will retain its own specificity, all will be changed through mutual influences.

Helen Yaffe, University College London, UK <helen_yaffe@yahoo.co.uk>

Cuban development: inspiration to the Bolivarian Alliance for the Americas (ALBA). Venezuela's leadership and oil revenues are often regarded as the axis on which ALBA turns. However, the practical and ideological protagonism of Cuba's revolutionary government cannot be overstated. The precondition to ALBA's emergence was the Cuban Revolution's survival through the 'Special Period' initiated in 1991 to deal with the severe economic crisis following the disintegration of the socialist bloc. Throughout the crisis, free universal welfare provision, state planning,

the predominance of state ownership and programmes of internationalist solidarity were maintained. While, economic reforms included small concessions to market forces, investments in the biotechnology and pharmaceutical industries and in the healthcare and education sectors, yielded socioeconomic benefits domestically and in international trade. The Cuban Revolution demonstrated, to a continent wracked by neo-liberalism, the human development gains achievable with scarce material resources and a hostile international environment. ALBA is inspired by the human-centred development paradigm of *Cuba socialista* and its role as a ‘soft power’ through its medical and educational internationalism. It functions as a barrier to US domination and European capital penetration, protecting the most radical governments while providing an example of trade relations based on South-South cooperation and a welfare-based development model. ALBA has removed from Cuba the obligation to completely insert itself into the international capitalist economy.

Bob Huish, Dalhousie University, Canada <huish@dal.ca>

Valuing accessibility in medical education: How Cuba trains physicians to go where no others go.

Cuban medical internationalism is widely recognised as having broad and positive impacts in the global health landscape. With over 36,000 health care workers practicing in 72 countries, and training thousands of foreign students in medicine, Cuba has become a global health power. But perhaps the most noteworthy attribute of Cuba’s global health workforce is the noticeable commitment to improving accessibility to service. This moral value is forged not through forced retention, but through the institutional ethics of the medical education itself. This paper discusses how Cuban medical education is providing a much-needed alternative to training and retaining health-care workers in underserved areas around the world. Unlike forced retention strategies from medical societies in Ecuador or the Philippines, the Cuban approach encourages values of commitment to accessibility for which many medical schools currently lack. A noteworthy example of these values can be founded at the medical school in Mbarara Uganda, where Cuban physicians have been teaching since 1989. Primary research at Mbarara shows that medical students do value service to the rural poor despite obvious resource challenges. With a global need of 4.3 million health care workers, this is an important and notable step towards global health equity.

Mervyn J. Bain, University of Aberdeen, UK <mervyn.bain@abdn.ac.uk>

Cuba and Russia Enter the Second Half Century.

On 8 May 2010 Havana and Moscow celebrated the 50th anniversary of the creation of diplomatic relations in the aftermath of the victory of the Cuban Revolution. Contemporary international relations may appear to bare little resemblance to those of 1960, but this paper will analyse what within the relationship not only allowed it to survive the end of Soviet-Cuban relations but from the mid-1990s to once again prosper. Moreover, the impact on the relationship of the 2008 global economic recession will also be considered. However, in 2011 the bilateral relationship remains significant for both countries with its relationship with Moscow very much constituting Havana’s place in a multipolar world.

22. *Simulacros*: Pseudo Legal and Meta-Legal Forms of Politicking and Parallel Institutions in Mexico

This interdisciplinary panel will look at patterns of collective action, politicking and making claims against the state in the *longue durée* of Mexican history from the independence wars, to the present day with a particular emphasis on periods of transition; independence, revolution, the formation of the modern corporate state, transition from corporate state to neo-liberal order and the transition to democracy. The panel seeks to answer the following questions relating to political action in the public sphere in Mexico over the past two centuries: How do political actors engage with politics or the state in contexts of uncertain or contested legitimacy? How are the lines between legitimate and illegitimate political action defined and drawn and by whom? How often do extra-constitutional political movements self-legitimize by calling on abstract discourses of rights or liberty? How much of political action constitutes a ‘simulacro’, performance or imitation of constitutional procedures by non-state actors? How often are parallel institutions or parallel forms of politicking established where the state has proved to be or is considered to be insufficient or lacking? Are these pseudo-legal forms of politicking exclusive to periods of transition or has contention continued in periods of relative stability?

Session 1: Saturday, 0900-10:30 (Buch. 305)

(Chair: Rosie Doyle)

Marco Antonio Landavazo, Universidad Michoacana San Nicolás Hidalgo, Mexico <marcolandavazo@yahoo.com.mx>

Daniela Ibarra López, Instituto Nacional de Antropología e Historia, Mexico <danielonshine@yahoo.com.mx>

Indios, política y rebelión en la Independencia de México: del legitimismo monárquico al constitucionalismo liberal.

El propósito de esta ponencia es el de mostrar las maneras en que los pueblos de indios hicieron uso de las instituciones políticas legales, en particular de aquellas asociadas por un lado a la monarquía y por el otro al constitucionalismo liberal gestado en Cádiz para legitimar su participación política en el proceso de la independencia de México. Nos interesa hacer notar cómo los pueblos de indios, para encontrar un lugar en el reacomodo político que supuso la independencia del país, otorgaron cobertura legal a ciertas prácticas políticas ilegales o pseudo-legales.

Mariana Mora, CIESAS, DF, Mexico/ Tulane University, USA <mariana_mora@yahoo.com>

At the margins of the neoliberal State: Zapatista forms of justice and indigenous autonomy in a context of low intensity warfare in Chiapas, Mexico.

This paper focuses on the Zapatista system of justice in the EZLN autonomous municipalities in Chiapas, Mexico as an expression of collective cultural practices existing at the margins of the State. It analyses the ways in which, through the exercise of justice and conflict resolution, Zapatista support bases attempt to dispute State power and revert the isolating and social fragmentation effects of fifteen years of

low intensity warfare. The paper draws on specific cases involving land disputes, domestic violence and cases of corruption on the part of local State officials to describe the spheres of pluri-legal competition with official institutions as well as the particular cultural meanings attached to the practices of justice in Zapatista communities. The paper argues that the sphere of justice has played a fundamental role in destabilising the regulating techniques of the neoliberal Mexican state and has permitted a re-articulation of local political alliances with local non-Zapatista actors.

Session 2: 11:00-12:30 (Buch. 305)

(Chair: Rosie Doyle)

Trevor Stack, University of Aberdeen, UK <t.stack@abdn.ac.uk>

Doing 'rule of law' and other ways of pitching claims in contemporary Mexico.

Since the 1990s there has been much talk of *estado de derecho* (rule of law) in Mexico but it is not clear what it adds up to in practice – whether it is more than *simulacro*. Fix-Fierro and López Ayllón (2002) noted that historically few social actors were much concerned for acting within a legal framework in Mexico, but argue that in four contexts in the 1990s – electoral disputes, the Chiapas uprising, the El Barzón protest, and the UNAM student strike – actors did at times legitimate their actions in terms of legality and indeed had recourse to law, although not consistently. My focus is on a group of street traders trying to recover their spaces on the streets of Zamora, Michoacán after being displaced by local government. I note, firstly, that the street traders' union did pitch its claims in terms of law, despite the dubious legality of their presence on the street, and that local government replied by urging them to seek remedy through law, although few if any really expected the issue to be resolved in the courts. Secondly, both sides also used the language of civility for their claims and counter-claims – not exactly a parallel institution (although resonant with Catholicism) but certainly a parallel language. I will note that civility has a long history in Mexico, starting with Catholic missionising and ending with Civics teaching, although Civics textbooks have also recently turned to stress a "culture of legality". Thirdly, though, most actors feared with good reason that the matter would be resolved through machinations considered uncivil and possibly also illegal, including those of party politics.

Rosie Doyle, University of St Andrews, UK <rd272@st-andrews.ac.uk>

The Legitimisation of Pronunciamientos through Regional and State Institutions and the Legitimisation of Regional Institutions through Pronunciamientos in the State of Jalisco (1821-1852).

The pronunciamiento was a form of political petitioning, often with military backing, that thrived in Mexico for the first half century after independence. The frequent use of *pronuncimientos* occurred at a time when the constitutional institutions on a national and regional level were being invented. *Pronunciamientos* were used to contest the legitimacy of those institutions and/ or the laws they passed and, at times, to establish new institutions, garner support for them and create an air of legitimacy around those institutions. Although a *pronunciamiento* was ostensibly an act of insubordination, the *pronunciados* involved in them would not consider their actions

to be anything but legitimate. Through a series of case studies of *pronunciamientos* which took place in the State of Jalisco between 1821 and 1853 this paper will explore the interaction between state, regional, municipal and ecclesiastical institutions and *pronunciamientos*. Regional authorities, state governments, *ayuntamientos*, merchants guilds and church councils participated in *pronunciamientos*. The support of the authorities had a legitimising effect on *pronunciamientos*. Likewise the support from *pronunciamientos* had a legitimising effect on the nascent authorities. Some *pronunciamientos* were launched by the state governments or *ayuntamientos* in conjunction with the military authorities and some instigated or repealed state decrees or substituted elections and established new authorities. The line between *pronunciamiento* and state decree, insubordination and constitutional act was therefore, somewhat blurred. The paper will analyse the effect of the interaction between the emergent state institutions and the pseudo-legal practice of the *pronunciamiento*, in this formative period, on the political culture of Jalisco.

23. Narcotrafficking and the Militarised State in Mexico

Since Felipe Calderón assumed the presidency in 2006, some 29,000 people have been killed in what officials and politicians claim to be a crackdown on organised crime. In a war which has led some observers to label Mexico a ‘failed state’, some 50,000 police and soldiers have been deployed to patrol the streets throughout the country. And yet Ciudad Juárez, on the northern border, now possesses the highest murder rate in the world. Meanwhile, the export of illegal narcotics to the US and to Europe continues to be a multi-billion dollar business. Indeed, the flourishing narcoindustry now represents one of Mexico’s principal sources of revenue. As the country endures its most violent period since the Revolution a century ago, the papers on this panel examine the economic and political causes and consequences of the current crisis, while providing an analysis of some of its textual and visual representations. Crucially, the panel asks, is the unfolding tragedy sweeping the country a war between the state and the cartels, or are the divisions between them more blurred than immediately apparent? And what does this suggest about the nature of Mexico’s much lauded ‘democratic transition’?

Session 1: Sunday, 0900-10:30 (Quad 32)

(Chair: Peter Watt)

Amanda Hernández Pérez, London School of Economics, UK

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The Conditional Cash Transfer Programme ‘Oportunidades’ and its Impacts on Mixtec Indigenous Women in Oaxaca, Mexico.

This paper explores the impacts of ‘*Oportunidades*’, the principal government poverty alleviation programme in Mexico, in one of the poorest and most marginalised indigenous areas of the country: the Mixtec Region of Oaxaca. The *Oportunidades* Conditional Cash Transfer (CCT) programme provides mothers of school-age children in extreme poverty with a cash subsidy conditional on their children’s attendance at school and health clinics. While many studies have considered the impacts of the programme on poverty reduction, including with reference to gender, rather fewer have focused on ethnicity. In this paper I discuss and evaluate the problems that Mixtec indigenous women face in accessing the *Oportunidades* subsidy and in coping with the responsibilities the programme implies. In questioning the effectiveness of the programme in reducing poverty and preventing the intergenerational transmission of vulnerability among one of the poorest populations in Mexico, the paper draws particular attention to ethnic and gender inequalities. Consideration is also given to the complex social and economic problems of Mixtec region in relation to short- and long- term internal and international migration and informal economy, and geographical and political relevant factors such as ‘*caciquismo*’ (local political boss authority) and militarisation, as crucial variables to be taken into consideration in public policy instrumentation.

Sarah Bowskill, Swansea University, UK <S.E.L.Bowskill@swansea.ac.uk>

Standing in for the State? - 400 women, art and the possibility of a transnational feminist practice.

On a 2006 trip to Mexico the British based visual artist Tamsyn Challenger learned of the murders of more than 400 women in Ciudad Juárez and found the official response to these ‘femicides’ to be inadequate as most of the cases remained unsolved. Following this experience, Challenger organised the exhibition ‘400 Women’ (Shoreditch Town Hall, London, 12 November – 5 December 2010). According to the brief exhibition catalogue: “On the flight back to London, she [Challenger] began thinking of a way to tackle the trauma she had encountered in Mexico, and began developing a conceptual portrait project of massive scale and reach”. Challenger invited artists from across the world to produce *retablo* style portraits based on the photographs of murdered or missing women which were provided by the victim’s families, or based on names alone if no image was available. These portraits formed the basis of the *400 women* exhibition which was supplemented by a website, facebook page and media interviews. While the war between Mexico’s drug cartels and the state dominates international headlines, these murders can be seen to raise similar questions about a ‘failed state’ and the limits of Mexico’s ‘democratic transition’. This paper, therefore, asks whether this exhibition could be seen as an example of a transnational feminist practice and, if so, what lessons can be learned about the role culture can play in promoting solidarity across national boundaries. Finally the paper considers how culture can help to fill in the gaps and step in when the state fails to do so.

Session 2: Sunday, 11:00-12:30 (Quad 32)

(Chair: Peter Watt)

Alejandra Rengifo, Central Michigan University, USA <rengila@cmich.edu>

“México no es Colombia pero para allá vamos”.

Mientras la vida y obra de los carteles del narcotráfico en Colombia se puede delinear desde una perspectiva histórica en México la Historia apenas empieza a labrar su camino. Desolación, incertidumbre, frustración son sentimientos que se van arraigando cada vez más en el pueblo mexicano mientras el gobierno proclama, finalmente, una lucha frontal contra el fenómeno del narcotráfico. Sin embargo, para poder erradicar este flagelo el gobierno mexicano primero debe enfrentar la raíz del problema: la corrupción de sus estamentos gubernamentales que son protectores y retroalimentadores de los grandes carteles. El propósito de esta presentación es ver de qué manera el problema de narcotráfico de Colombia, con todas sus repercusiones y variantes económicas, sociológicas, literarias y hasta cinematográficas, se compara al caso mexicano. Si bien es cierto que México no es Colombia, vale la pena preguntarse ¿de qué manera el olvido hace de las suyas para anquilosar a la memoria y no permitir que el ejemplo ajeno sirva de escarmiento propio? En su momento Estados Unidos habló de México como un estado fallido y ¿es un estado fallido aquél que cae en la arrogancia de llamarse autosuficiente para combatir el fenómeno del narcotráfico? La transición democrática de las últimas dos décadas parece solamente haberle abierto

las puertas a gobiernos de credo neo-liberal con la esperanza de ganar una guerra que se avizora larga y funesta.

Nubia Nieto, Independent Scholar <nubiazulma@hotmail.com>

Political corruption and Narcotrafficking in Mexico.

In recent years Mexico has been the headlines of the news of drug-related violence. The power of the gangs challenges the army and the police, killing and torture political leaders, policemen, soldiers and civilians. They seem to be unbeatable. However, they could not have prospered, without the conditions of the political corruption of the country. This article analyses the development of political corruption and drug trafficking in Mexico. Firstly, it analyzes the role of the corruption during the post-revolutionary political system headed by the Institutional Revolutionary Party (PRI). Secondly, it studies the arrival in power of the technocrats and their relationship with drug traffickers. Then, it evaluates briefly the political transition thought the defeat of the PRI in July 2000 by the National Action Party (PAN). Finally, it examines the flourishing of narcoindustry in Mexico, the militarization, the rise of the violence and its social consequences for the population.

Peter Watt, University of Sheffield, UK <p.watt@sheffield.ac.uk>

‘La vida no vale nada’: Violence and Organised Crime in Mexico.

This paper argues that the violence associated with organised crime in Mexico is in part the consequence of a social and economic breakdown exacerbated by the neoliberal economic model adopted since 1982. It asks whether the deployment of 50,000 soldiers and police to Mexico’s streets can indeed achieve ‘security’, given the context of widespread poverty and hardship in a Mexico in which most people survive on less than two dollars a day. Unless the governments makes concerted efforts to address the causes of extreme social inequality and economic disparities, the paper argues, the stability promised by the democratic transition will remain ever distant.

24. Brazilian lives in the UK

Latin American migration flows to the UK are becoming increasingly recognised yet Brazilian migration has tended to be overlooked. The Brazilian Foreign Ministry estimates that 150,000 to 300,000 Brazilians currently live in the UK. Such influx has generated an array of enclave economic, social, cultural and religious activities created by and for Brazilians, especially in London. This panel is organised by GEB – the Brazilian Migration to the UK research group which has been very active in promoting discussions between representatives of the Brazilian community and researchers in order to allow for a better understanding of the experiences of Brazilian migrants. The papers presented here seek to address the lack of information on Brazilians living in the UK by bringing together research from a range of disciplines. The panel will allow the speakers to present and debate various aspects of the Brazilian migrant experience: the tactics they employ to make a living as a migrant, as well as the ways that Brazilian social networks, culture and religious practices are (re) created under conditions of displacement.

Session 1: Saturday, 0900-10:30 (Buch. 401)

(Chair: Maria das Graças Brightwell)

Yara Evans, Queen Mary, University of London, UK <y.evans@qmul.ac.uk>

Living and working in London: Brazilian experiences.

The last decade or so has seen the rise of the phenomenon of ‘superdiversity’ (Vertovec 2007), with various immigrant groups settling in the UK, often in London, and forming sizeable communities. Brazilians now comprise one of these ‘new immigrant’ groups in London. Official estimates by Brazilian authorities (MRE 2009) indicate that up to 300,000 Brazilians may now be living in the UK, with the large majority residing in London. Despite a growing interest (Evans et al 2007, Brightwell 2010, Frangella 2010, Dias 2010, Souza 2010), relatively little is still known about this community. Seeking to bridge the gap, this paper reports on the results of a survey conducted in the summer of 2010 in London (553 responses). The aim is to outline a socio-economic profile and document the diverse Brazilian experiences of living and working in London. Key findings are that Brazilians comprise a young and educated population, who come to London to study and work, engaging in a variety of activities, often earning above the minimum wage. Limited knowledge of the English language and visa limitations comprise the main challenges in the quotidian.

**Ana Gutiérrez, London School of Economics, UK
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Material culture and status among Brazilian women migrants in London.

As part of the migration of Brazilian women to the UK, women now have a significant role within the global economy of ‘care work’ and feminised labour. However, this global economy is temporary for many migrant women as they might be undocumented or just living in London for a short period. My research explores the experiences and practices of these temporary women and analyses how they manage the apparent contradiction between the temporary nature of this experience and the

possibilities of developing social relations and attachment to multiple places. These attachments could be developed through material culture as it could represent links with home and therefore give us clues about the migration process. However, it might be the case that because of the temporariness of their situation (among undocumented migrants), they might not be investing in home-making practices in a more traditional sense: that is, in place of residence. Home may only exist in its physical temporariness and therefore be more appropriately represented by things or other places. Do they make temporary investments on places? What do these look like? Do women articulate and give meaning to the spaces they inhabit through objects they possess or with which they travel attachments?

Olivia Sheringham, Queen Mary, University of London, UK
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Migrating faiths: changing roles of religion in response to the migration experience.

This paper is based on my doctoral research, which explores the role of religion in the everyday lives and imaginations of Brazilian migrants in London, and the ways in which it enables them to create or maintain links with ‘back home’ in Brazil. While there exists a vast literature relating to migrant ‘transnationalism’ and to the sociology of religion, there is a striking dearth of research that examines the relationship between the two. Indeed, despite the crucial importance of religion - and religious institutions - in international migration processes, the role of religion for the Brazilian diaspora remains a ‘glaring gap’ in existing research. Through recourse to data collected through ethnographic research (from September 2009 to July 2010) in London and five ‘sending’ towns in Brazil, this paper relates some broader conceptualisations of globalisation and religion to the religious practices and narratives of Brazilian migrants and their families in sending and receiving contexts. It highlights the role of religion, both institutional and everyday, as providing social and spiritual support for migrants and their families in new contexts: spaces for inclusion in otherwise hostile environments, and means to transcend – spiritually - the loneliness and nostalgia caused by family separation. It considers the ways in which religion can take on very different - though not necessarily *more* significant - meanings and uses as a result of the migration experience. Finally, it considers how such insights reveal some potential areas for further investigation, such as the ways the ways in which migrant religion can engender new forms of exclusion or conflict.

Session 2: Saturday, 11:00-12:30 (Buch. 401)

(Chair: Maria das Graças Brightwell)

Tânia Tonhati, Sao Carlos Federal University-UFSCar, SP, Brazil
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The use of Social Network Sites by Brazilian migrants in London.

This presentation attempts to reflect about the use of the Internet, more specifically, the Social Network Sites (SNSs) by Brazilian migrants in London. It focuses on how Brazilian migrants use the SNSs to be in touch with their families, friends, others immigrants and natives during the process of building a social network in the host society and also keeping their ties in the home country. Thus, my research develops a

study exploring SNSs such as Orkut, which is extremely popular among Brazilians, once it plays a relevant role as an opening gate to information, to creating networks, commend the Brazilian customs and traditions and to exchange migration experience. Therefore, most scholars recognise that SNSs are important to facilitated mobility and connectivity, which have changed the migration paradigm, saying we are living in “the age of the connected migrant”. Due to this fact, the transnational networks theories will defend that the today’s migrants are the actors of a culture of bonds. Therefore, it studies is based on an online ethnography focus on the website Orkut. So, I intend to highlight the significance of SNSs as an instrument used by Brazilian in their process of migration in order to make the unknown place more familiar, and consequently ease the cost of immigration.

Gustavo Dias, Goldsmith College, University of London, UK
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Being Brazilian in London: elaborating familiar places abroad through the everyday activities.

This presentation aims to discuss how young Brazilian migrants interpret and transform spaces in London which they circulate daily into familiar places. More precisely, it will present how the everyday practices of this migratory group in different Londoner areas appropriate, select and thus reinvent a particular geographic place to this group, which ensures sense of belonging, security and familiarity among them. This paper is drawn on migration studies and also in studies about belonging, and displacement which provide an understanding of how Brazilian migrants present themselves and perform their lives through the different social places that are part of their lifestyle migration. Moreover, it has involved an exploratory ethnographic fieldwork in places such as home, workplace and leisure with individuals who have lived in London for 3 to 4 years.

Session 3: Saturday, 14:00-15:30 (Buch. 401)

(Chair: Yara Evans)

Ana Paula Figueiredo, University of Manchester, UK
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Hair expectations (18" documentary)

Travelling and migrating around the world is not a novelty in history. However, for the past twenty years the nature of international migration has changed drastically. The increase in information about transnational possibilities has unwrapped a myriad of options that would, even only a short time ago, have seemed impossible. England, has become one the favourite destinations for Brazilians who want to travel as tourists, students or searching for economic improvement . “Hair Expectations” is a 18 minutes Ethnographic Documentary filmed during a two weeks participant observation exercise in a beauty salon in South East London. Based on life histories the film offers a glimpse into the lives, hopes and expectation of many Brazilian migrants who used Saloon not just to have their hair and nails done but also as an imaginary space where they can negotiate their identity between London and Brazil.

Maria das Graças Brightwell, Royal Holloway, University of London, UK
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London's Brazilian flavour.

Food has reportedly played an important part in the maintenance of the sense of identity in the Brazilian diaspora populations in other geographical contexts (Margolis, 1994; Martes 2004; Linger 2001) and food retailing has accompanied this demand. Nonetheless, most scholarship on Brazilian immigration just glosses over the issue, leaving food provision and consumption in the fringes of the research. This study tries to bridge this gap by examining the spaces and social relations of food consumption and commerce of Brazilians living in London. In this paper we aim to analyse Brazilian food retailing spaces in order to understand: how the place itself and the commodities sold allow for the (re) production of Brazilian culture outside Brazil? Which images of Brazil and senses of Brazilianness these social spaces mobilise? What representation of Brazilian culinary culture is offered? How 'Brazilian food' is positioned in London's diverse culinary context? An overview of the Brazilian food and beverages sector in London was gained through participant observation in key retail sites, questionnaires and in-depth interview with key informants involved in the provision of Brazilian foods. We hope to demonstrate in this paper that diasporic Brazilian food practices have to be addressed both as material/economic practices and sensual practices which can engender contradictory emotions/feelings about cultural belonging among Brazilians living in London.

25. Latin American forced migrants and diasporas living in the UK

The emergence of an increasingly complex migratory and multi-ethnic context in Britain has become an aspect of great interest among UK-based scholars and researchers working in the fields of migration, transnational and diaspora studies. Nevertheless, in this arena, Latin American ‘forced migrants’ living in the UK have remained relatively overlooked, which is in particular the case of those who form relatively smaller migrant collectivities such as Ecuadorian, Chileans and Argentineans. Furthermore, in comparison with newcomers, long-settled collectivities are still largely ignored. This panel brings to light the current experience of these migrant groups, particularly the way how diaspora and transnational spaces are (re)experienced and (trans)formed by either long-settled ‘communities’, or newcomers, or by considering the relationship among both. More specifically, this will be discussed considering issues of home, displacement and belonging; cultural and social memory; social practices and performances; as well as methodological and ethical considerations. These are crucial aspects in the exploration of Latin American diasporas’ relationship with different places and times of being while living in Britain today.

Sunday, 11:00-12:30 (Quad 31)

(Chairs: Carolina Ramírez Cabrera and Alejandra Serpente)

Lucía Orellana-Damacela, Loyola University Chicago, USA
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Transnational Practices among Ecuadorians in London.

Ecuadorians are one of the several immigrant Latin American communities in London. Even though Ecuadorians are not a new presence in England, research about this community has been sparse. This presentation focuses on the characteristics of the links that Ecuadorians in London maintain with their homeland, by exploring the ways in which they stay in contact via the available communication technologies. This exploration takes place within the context of the transnational practices in which London Ecuadorians engage (or not). In addition, I will discuss the extent of their transnational practices, and the degree to which they have remained restricted to the personal sphere, or have become more public and community-oriented. The study found an Ecuadorian community that is very diverse, ranging from newcomers to long-term residents, arriving from different regions in Ecuador, spread across many London boroughs, and with different degrees and ways of staying engaged with their native country.

Carolina Ramírez Cabrera, Goldsmith’s College, UK <so801cr@gold.ac.uk>

Chilean diasporas’ changing fields of belonging within the UK: la cancha and the transnational fútbol league.

This paper reflects on Latin American diasporas’ experience of home, displacement and belonging within the UK by considering place-based memories and site-specific practices. Through the experience of being and going to *la cancha* (a football field of South London) how the Chilean diaspora has inhabited, invented and produced spaces

of the city, and accomplished there a sense of “home”, will be discussed. *La cancha* used to be a (mainly) Chilean space during the 70s and 80s, and nowadays this site is shared with a wider Latin American group. This site involves (and has historically involved) performances in which politics and leisure, emotional and sensory aspects are interwoven in complex ways; this challenges the bounded approach to ‘diaspora public spheres’ based largely (or only) on long-distance-nationalism. Moreover, ‘football social scenes’ allow us to go beyond the representation of forced migrants solely as victim or heroic subjects by looking at their ordinary (and often taken-for-granted) circumstances of life. Finally, *la cancha* appears as a scenario suitable to understand Chilean diaporas’ changeable field of belonging within the UK, by showing how their sense of “home” is shaped due to the increasing arrival of newcomers from Latin-America and the emergence of transnational spaces.

Alejandra Serpente, Institute for the Study of the Americas, University of London, UK <alejandraserpente@gmail.com>

Alternative diasporic spaces of postmemory: The case of the Chilean and Argentinean second-generation in Britain.

This paper focuses on the methodological and ethical implications of studying cultural memory within a specific group of Latin American migrants living in Britain. That of second generation Chileans and Argentineans and how they relate as individuals to the Southern Cone military dictatorships of the 1970s which directly or indirectly influenced their family’s move to the UK. The current landscape of contested memories of the dictatorial past in Chile and Argentina has produced official accounts that have been dominated by the testimonial narratives of the direct victims of state terrorism. The legitimacy of these voices as testimonies to the ‘truth’ was based on the victim’s direct familial links to the past as relatives of the disappeared. In contrast to these official ‘modes’ of memory, this paper argues that there are other alternative diasporic spaces that not only provide the possibility for new perspectives on the forgotten experiences of exile and ‘forced’ migration to emerge, but also, that constitute new lineages and linkages of memory that are not so overtly tied to a painful past. Through the analysis of the term postmemory to explore the relationship of the second-generation to a ‘traumatic’ past, I will argue that the diasporic alternative that the second-generation entails stands outside of the boundaries of the official landscape of the ‘politics of memory,’ as well as, provide critical insights into the researcher’s role in uncovering peripheral traces of memory.

26. Latin American E-Resources

This session has been organised with a view to disseminate knowledge on the existence of a number of e-research tools and content currently available or being developed on-line for Latin Americanists. There will be five fifteen-minute presentations allowing time to discuss the ways in which Latin American e-resources can be developed and promoted.

Saturday, 14:00-15:30 (Buch. 216)

(Chairs: Will Fowler and Aquiles Alencar Brayner)

Ray Abruzzi, Associate Publisher, Gale Digital Collections, Learning and Research Solutions, Cengage Learning, UK <ray.abruzzo@cengage.com>

World Scholar: Latin America and the Caribbean

Aquiles Alencar Brayner, Curator, Latin American Collections & Digital Scholarship, British Library <Aquiles.AlencarBrayner@bl.uk>

The British Library Endangered Archives programme,
<http://www.bl.uk/about/policies/endangeredarch/homepage.html>

Matthew Brown, University of Bristol, UK <Matthew.Brown@bristol.ac.uk>

Nineteenth Century Adventurers in Gran Colombia (Gran Colombia Database),
<http://www.bris.ac.uk/hispanic/latin/search.html>

Iona Macintyre, University of Edinburgh, UK <iona.macintyre@ed.ac.uk>

Gendering Latin American Independence: Women's Political Culture and the Textual Construction of Gender 1790-1850, <http://www.genderlatam.org.uk/>

Will Fowler, University of St Andrews, UK <wmf1@st-andrews.ac.uk>

The Pronunciamento in Nineteenth-Century Mexico, 1821-1876, <http://arts.st-andrews.ac.uk/pronunciamientos/>