



**QUEEN'S  
UNIVERSITY  
BELFAST**

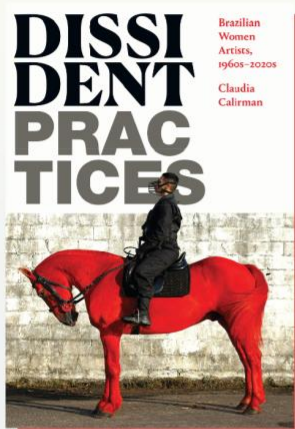
SCHOOL OF  
ARTS, ENGLISH  
AND LANGUAGES

**Annual Conference of the Society for Latin American Studies  
Queen's University Belfast, 30-31 March 2023**



**SLAS**  **SOCIETY *for* LATIN  
AMERICAN STUDIES**



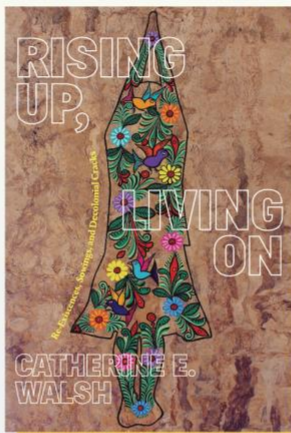


DUKE UNIVERSITY PRESS

### Dissident Practices

BRAZILIAN WOMEN ARTISTS, 1960S-2020S

**Claudia Calirman**

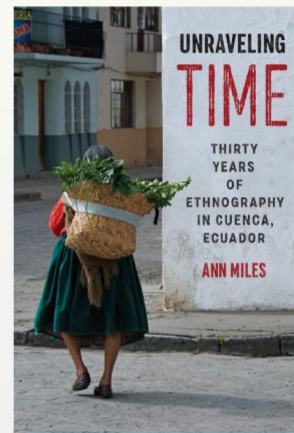


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### Rising Up, Living On

RE-EXISTENCES, SOWINGS, AND DECOLONIAL CRACKS

**Catherine E. Walsh**

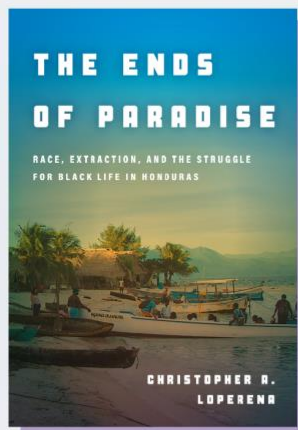


UNIVERSITY OF TEXAS PRESS

### Unraveling Time

THIRTY YEARS OF ETHNOGRAPHY IN CUENCA, ECUADOR

**Ann Miles**

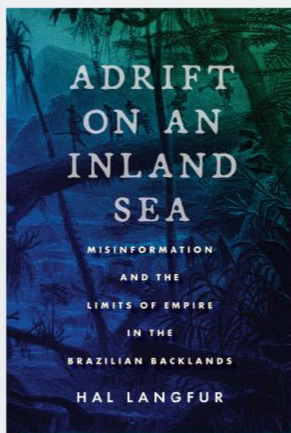


STANFORD UNIVERSITY PRESS

### The Ends of Paradise

RACE, EXTRACTION, AND THE STRUGGLE FOR BLACK LIFE IN HONDURAS

**Christopher Loperena**

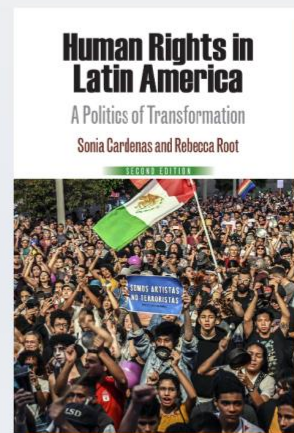


STANFORD UNIVERSITY PRESS

### Adrift on an Inland Sea

MISINFORMATION AND THE LIMITS OF EMPIRE IN THE BRAZILIAN BACKLANDS

**Hal Langfur**

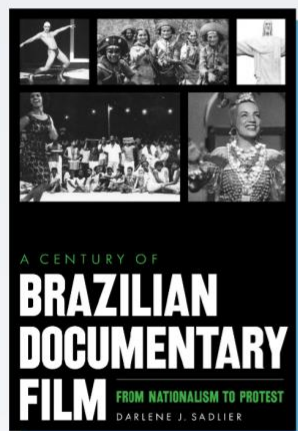


UNIVERSITY OF PENNSYLVANIA PRESS

### Human Rights in Latin America

A POLITICS OF TRANSFORMATION

**Sonia Cardenas & Rebecca K. Root**

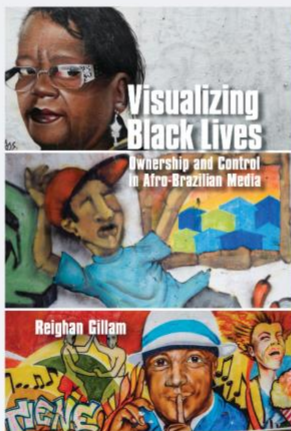


UNIVERSITY OF TEXAS PRESS

### A Century of Brazilian Documentary Film

FROM NATIONALISM TO PROTEST

**Darlene J. Sadlier**

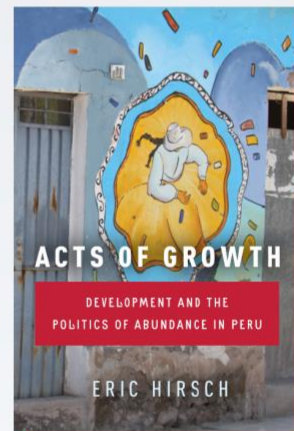


UNIVERSITY OF ILLINOIS PRESS

### Visualizing Black Lives

OWNERSHIP AND CONTROL IN AFRO-BRAZILIAN MEDIA

**Reighan Gillam**



STANFORD UNIVERSITY PRESS

### Acts of Growth

DEVELOPMENT AND THE POLITICS OF ABUNDANCE IN PERU

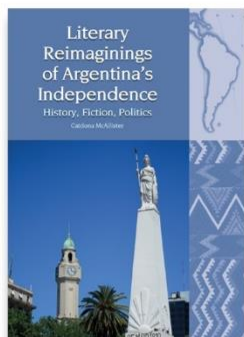
**Eric Hirsch**



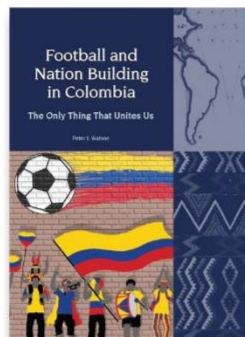
# LIVERPOOL UNIVERSITY PRESS

## Latin American Studies

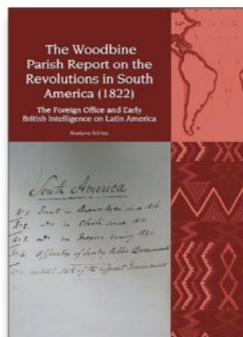
### Liverpool Latin American Studies series



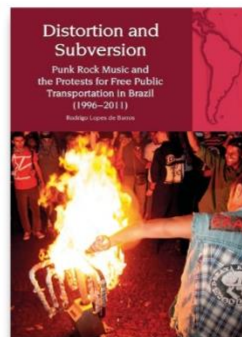
**Literary Reimaginings of Argentina's Independence**  
*Racial Identities History, Fiction, Politics*  
Catriona McAllister



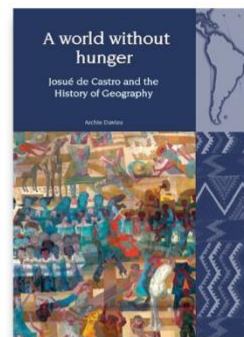
**Football and Nation Building in Colombia**  
*The Only Thing That Unites Us*  
Peter J. Watson



**The Woodbine Parish Report on the Revolutions in South America (1822)**  
*The Foreign Office and Early British Intelligence on Latin America*  
Mariano Martín Schlez

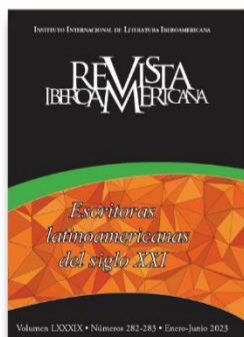


**Distortion and Subversion**  
*Punk Rock Music and the Protests for Free Public Transportation in Brazil (1996-2011)*  
Rodrigo Lopes de Barros



**A World Without Hunger**  
*Josué de Castro and the History of Geography*  
Archie Davies

### Journals in Latin American Studies



**Revista Iberoamericana**  
Volume 89 Issue 282-283  
ISSN (print): 0034-9631  
ISSN (online): 2154-4794

Published in partnership with the Instituto Internacional de Literatura Iberoamericana (IILI), this landmark special issue is dedicated to **contemporary Latin American women writers**. Edited by Luciano Martínez, the thirty-one collected texts represent the work of authors from seventeen countries and make up a cartography of 21st century writings that covers multiple literary genres in Spanish, Portuguese, and Quechua.

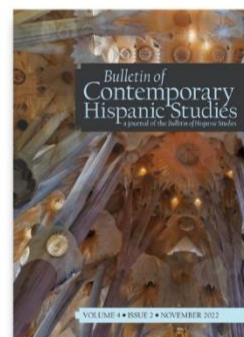
Read the appendix to this issue online for free



**Modern Languages Open**  
A peer-reviewed platform for the open access publication of research from across the modern languages.



**Bulletin of Hispanic Studies**  
Ed. by Prof. Claire Taylor, University of Liverpool



**Bulletin of Contemporary Hispanic Studies**  
Ed. by Dr Diana Cullell, University of Liverpool

### Modern Languages Archive

The **Modern Languages Archive** is a collection of leading academic journal research published in French Studies, Hispanic Studies, Romance Studies, and Language Policy including archive volumes from *Bulletin of Hispanic Studies*, *Catalan Review* and *Journal of Romance Studies*.

2023 Pricing: £1,485 / US\$1,835

Access is available in perpetuity and there are no online hosting fees.

**Statewide California Electronic Library Consortium (SCELC) members:** 15% discount on the list price - please visit the SCELC website for further information.

To order directly, request a 30-day free trial or if you have any further queries, please contact Jessica Thompson at [J.Thompson18@liverpool.ac.uk](mailto:J.Thompson18@liverpool.ac.uk).



## **Welcome to the SLAS 2023 Annual Conference, hosted by Spanish and Portuguese in the School of Arts, English and Languages, Queen's University Belfast.**

Founded in 1964, the [Society for Latin American Studies](#) is one of the leading Latin American studies organisations in Europe, and covers all aspects of Latin American society and culture. Latin American studies is a multidisciplinary field stretching across the arts, humanities, and social sciences. SLAS's annual conference is the key event in the society's calendar, and it is our great pleasure to host this prestigious event.

Queen's University Belfast has a long tradition in teaching, study, and research about Latin America. The School of Arts, English and Languages is today home to a strong cohort of Latin American specialists within the [Spanish and Portuguese subject area](#), supported by the [Core Disciplinary Research Group in Modern Languages](#) (see its blog [here](#)). The School also hosts the [Centre for the Americas](#), an interdisciplinary research hub bringing together scholars from different disciplinary backgrounds from across the Faculty of Arts, Humanities and Social Sciences working in the fields of US, Canadian, Caribbean and Latin American studies. We are delighted to bring these two proud traditions together to welcome the SLAS conference to the island of Ireland for the first time.

### **Organising Committee**

[Dr Sarah Bowskill](#), Senior Lecturer in Latin American Studies

[Dr Tori Holmes](#), Senior Lecturer in Brazilian Studies

[Dr Ricki O'Rawe](#), Senior Lecturer in Latin American Studies

### **Conference Support Team**

Laura Kennedy, PhD student in Comparative Literature, School of Arts, English and Languages

Leonid Kuzmenko, Marie Curie Early Stage Researcher, School of Arts, English and Languages

Claire Whyte, PhD student in Spanish, School of Arts, English and Languages

### **Special Thanks**

In preparing for the conference we have benefited from the collegiality and support of many wonderful colleagues. We would like to officially record our thanks to Maria Meehan & Lorraine Browne (School of Arts, English and Languages), Chris Boyle & Angela Haley (Eventus at Queen's), Gary Daly (Campus Food & Drink at Queen's), and Israh Castro

(music at drinks reception), as well as the SLAS Committee for their advice and support and our colleagues in Spanish and Portuguese.

### **Note on Cover Image**

The cover image is taken from the work of RECLAMA (Recuperando y Celebrando la Herencia de las Mujeres Afroecuatorianas/Harnessing Afroecuadorian Women's Heritage), a shared project of the Mujeres de Asfalto collective, Universidad San Francisco de Quito and Northumbria University, funded by the Heritage, Dignity and Violence fund of the British Academy/Global Challenges Research Fund. See the project website for more details. Images from the RECLAMA project will be exhibited as part of SLAS Belfast 2023.

This map represents the different districts of Esmeraldas with patterns taken from African fabrics, capturing the ways in which collective Afro and Black memory and connection with the diaspora sustains the territory of Esmeraldas, Ecuador. The map was created collectively by participants in the RECLAMA project.

Credit: Proyecto RECLAMA 2022/Colectivo Mujeres de Asfalto

### **In Memoriam**

Colleagues looking at the draft programme may have noticed that we included a separate panel in memory of Dr Mel Boland (University of Galway) who sadly passed away after he submitted his proposal to the conference. We, like many in the Latin American Studies community, were saddened by his loss but grateful that his memory and scholarship will live on. Those wishing to learn more about Mel's research will find his book *Displacement in Isabel Allende's Fiction (1982-2000)* an excellent place to start.

## Conference Venue

The **main venue for the conference** is the **Peter Froggatt Centre** (number 2 on the [campus map](#)). The Peter Froggatt Centre is located on one side of the Quad behind the Lanyon Building (number 1 on the campus map). It can be accessed from University Road (walking through the main entrance of the Lanyon Building and out the other side) or from University Square via a pedestrian walkway, walking past the entrance to the Main Site Tower, through the arch and then turning left.

Registration, coffee breaks, the publisher and photographic exhibit, and lunches will take place in the foyer on the ground floor of the Peter Froggatt Centre. Lunch and tea and coffee will be provided but if you wish to purchase additional items there is a cafe on the ground floor of the Peter Froggatt Centre where you will also find a water fountain. Please consider bringing your own refillable water bottle for use during the conference (but remember to empty it before going through airport security!).

The rooms for panel sessions, the keynote lecture and the SLAS AGM are also located in this building - see list of room numbers in the programme section of this document.

The **drinks reception** on Thursday 30 March will take place in the **Canada Room and Council Chamber**, located in the **Lanyon Building** (number 1 on the [campus map](#)). Everyone is welcome to attend the drinks reception and you do not have to have purchased a dinner ticket to do so.

The **conference dinner** will take place in the **Great Hall**, also in the **Lanyon Building**. Only those who have pre-booked dinner should attend. You will need your conference badge to gain entry.

On Friday we will be designating a room on campus, a short walk away from the Peter Froggatt Centre, where delegates may temporarily store luggage before departure if required. This will be at 11 University Square (ground floor meeting room).

## Links to Information about Campus Facilities and the Local Area

[Campus accessibility information](#)

[Nursing mothers and parents' rooms on campus](#)

[Travelling to Queen's](#)

[Information about Queen's Quarter](#) (the area where the university is located)

We hope that the conference will be a relaxing and enjoyable event for all. You may wear a face mask if you wish but they are not required. Please be considerate of others and consider opening windows where possible. Please also continue to wash your hands

regularly. Toilets are located throughout the building including on the ground floor and on the central staircase.

### **Registration and Conference Information Desk**

Registration will take place on the morning of Thursday 30 March from 8.30am to 1pm in the foyer on the ground floor of the Peter Froggatt Centre.

After this, the registration desk will become a conference information desk - please go there if you need any assistance during the conference.

Look out for members of the conference organising committee and conference support team who will be wearing bright red t-shirts!

### **Wi-Fi Access, Conference Hashtag and Instructions for Chairs and Presenters**

All registered delegates will be contacted by email prior to the start of the conference with login details giving **guest access to the QUB campus Wi-Fi** during the period of the event.

The conference **hashtag** is **#slasbelfast2023**. We encourage you to use it when posting on social media about the event. If you are presenting and do not wish the audience to tweet about your paper please make an announcement to that effect at the start. When posting please observe good netiquette. Past events in Modern Languages at Queen's have succeeded in featuring on the "trending" topics for Belfast and we'd love to replicate that success with SLAS.

All panel rooms in the Peter Froggatt Centre are equipped with **a networked PC, a data projector or plasma screen, a DVD player, and sound playback capabilities**. It may be possible to connect a laptop, but this is not guaranteed and is likely to pose significant difficulties for Mac users. **Presenters are strongly encouraged to bring their presentation files on a USB pen.**

We will aim to log on all PCs in the morning, but PC login details will be available in each room for use by the chair if required. Please note that occasionally, after prolonged use, the projectors overheat. If you could remember to turn them off before the lunchtime session it would be a great help. If the projector does turn off unexpectedly, wait a moment until the noise has stopped and turn it back on again! The projector on/off switches are normally located in a small panel on the wall by the desk at the front of the room.

We ask that chairs arrive a little before the start time of panel sessions to ensure the room is set up and all speakers are ready for their presentations.

## **Publisher and Photographic Exhibit**

### **Publishers exhibiting in the ground floor foyer of the Peter Froggatt Centre:**

Boydell & Brewer  
Iberoamericana Vervuert

### **Publishers advertising in the conference booklet:**

Combined Academic Publishers  
Liverpool University Press

### **Publishers advertising on the [conference website](#):**

Iberoamericana Vervuert  
Liverpool University Press

## **Photographic Exhibit – RECLAMA (Harnessing Afro-Ecuadorian Women’s Heritage) – Ground Floor Peter Froggatt Centre**

The RECLAMA project team are very happy to showcase photographs and other artworks created on our transnational, decolonial feminist research project during SLAS 2023. RECLAMA (*Harnessing Afro-Ecuadorian Women’s Heritage*) is committed to documenting the heritage of Afro-descendant and Black women in Esmeraldas Province, Ecuador.

Young Afro Ecuadorian women from across Esmeraldas have been key to the success of the project, working as peer researchers to collect oral history interviews with older women in their communities. A group of peer researchers and interviewees worked together to produce a series of creative outputs, including artwork, photographs, and short documentaries, celebrating diverse aspects of their collective heritage.

This exhibition focuses on themes these women selected, including religious and spiritual practices, food and gastronomy, and aesthetics. Feel free to come along, pick up some postcards and find out more!

This exhibition is linked to a film screening and a paper that will be part of the double panel on “Women’s Narratives of Everyday Resistances from Territories in the Context of Colonialism and Extractivism”, that will take place on Thursday, March 30 1-2.30 (Session 3F) and 2.30-4 (Session 4) both in PFC 02/011

*The RECLAMA project is a collaboration between activists and academics from Northumbria University, Universidad de San Francisco de Quito, and the Mujeres de Asfalto collective, funded by British Academy/GCRF. For more information about the RECLAMA project, please visit us at <http://proyectoreclama.wixsite.com/reclama/> or on Twitter/Facebook/YouTube @ProyectoRECLAMA.*



## Catering

Food and drink at the conference aims to follow the stipulations of the **SLAS Climate Action Plan**, namely that the SLAS conference and committee meetings 'should offer vegetarian and vegan food only, unless special dietary requirements preclude this. Alternatives to dairy milk should be offered for tea and coffee', and 'single use plastic should be avoided at events'.

Provision has been made for delegates who have notified us of special dietary requirements, including allergies, in advance.

**Bottled water** (in glass bottles) and compostable cups will be available in the panel rooms. These bottles can be refilled at water fountains which are located near the Junction café on the ground floor of the Peter Foggatt Centre.

The **optional conference dinner** will take place on Thursday 30 March 2023 (for delegates who have previously registered for this). Our colleagues in the Campus Food and Drink team have been a tremendous support to us in delivering this conference and they are working in partnership with Visit Belfast's **Changing the Menu. For Good. Campaign**. In support of this initiative, we have included a 4<sup>th</sup> course on the menu which means that 5% of the total cost of the dinner will be donated to local food banks in an effort to support those experiencing food poverty in Belfast.

**If you are attending the dinner, please bring your conference badge with you.** There is space for hanging coats at the entrance to the Great Hall. Please do not bring coats into the dining room).

The wine on the tables at dinner is included. If you wish to purchase other/additional drinks, there is a bar at the back right hand side of the Great Hall.

Please remain seated as much as possible during dinner but feel free to wander around after service is completed. After dinner delegates are encouraged to remain in the Great Hall to enjoy the evening. Delegates will be asked to leave the Great Hall at around 11.45pm.

## Keynote Speaker

We are delighted to welcome **Dr Cristina Rivera Garza**, Distinguished Professor in Hispanic Studies and Director of Creative Writing Program, University of Houston as the keynote speaker for the conference.

**Cristina Rivera Garza** is the award-winning author of *The Taiga Syndrome* and *The Iliac Crest*, among many other books. A recipient of the MacArthur Fellowship and the Sor Juana Inés de la Cruz Prize, Rivera Garza is the M. D. Anderson Distinguished Professor in Hispanic Studies, and director of the PhD program in creative writing in Spanish at the University of Houston. She has recently won the BBK Gutun Zuria Bilbao prize.

2020-2025 MacArthur Fellow

2022-2024 María Zambrano Fellow University of Barcelona

Member of Mexico's Colegio Nacional since 2023

2023 American Academy in Berlin Fellow

**The keynote talk will take place at 6.15pm on Thursday 30 March 2023 in room PFC/OG/024 in the Peter Froggatt Centre.**

An independent bookshop located around the corner from Queen's, [No Alibis](#), will be selling copies of Cristina Rivera Garza's new book [Liliana's Invincible Summer: A Sister's Search for Justice](#) (released by Bloomsbury on 16 March 2023 in the UK) and other English translations of her work.

If you have a moment or find yourself passing by, we recommend you pop in to No Alibis, where you will discover everything from children's books to books on Irish literature, history and politics as well as an exciting range of fiction and a very warm welcome. No Alibis is located at 83 Botanic Avenue, Belfast BT7 1JL and is open from 9am to 5.30pm from Monday to Saturday (closed on Sundays).

We are also delighted that Iberoamericana Vervuert, publisher of Cristina Rivera Garza's 2022 book [Escrituras geológicas](#) will be present at the conference's publisher exhibit.

## Programme Overview

### Thursday 30 March

08.30am	Registration and Coffee. Registration open until 1.00pm.
09.00am – 10.30am	Parallel panels session 1
10.30am – 12.00pm	Parallel panels session 2
12.00pm – 13.00pm	Lunch
13.00pm – 14.30pm	Parallel panels session 3
14.30pm – 16.00pm	Parallel panels session 4
16.00pm – 16.30pm	Coffee break
16.30pm – 18.00pm	Parallel panels session 5
18.15pm	Keynote Lecture
19.15pm	Drinks reception in the Canada Room/Council Chamber (all welcome, no additional charge)
20.00pm	Dinner in the Great Hall ( <b>Delegates must have booked dinner in advance at an additional cost at the time of registration. Dinner is not included in the conference fee</b> )

### Friday 31 March

09.00am – 10.30am	Parallel panels sessions. Session 6
10.30am – 11.15am	Coffee break and SLAS AGM
11.15am – 12.45pm	Parallel panels Session 7
12.00pm – 18.00pm	<i>Online conference</i>
12.45pm – 13.30pm	Lunch
13.30pm – 15.00pm	Parallel panels Session 8
15.00pm – 16.30pm	Parallel panels. Session 9
16.30pm – 18.00pm	Delegates staying in Belfast are welcome to join the organisers for informal drinks. All welcome (no additional charge).

The programme for SLAS Belfast 2023 includes both in-person and online sessions.

The in-person parallel panel sessions (including some roundtables and workshops) run all day on Thursday 30 March and all day on Friday 31 March.



The table below maps the letters for panels/roundtables/workshops onto rooms. **Please note that there are a very small number of exceptions to this rule (typically involving workshops/roundtables) which are clearly marked in the programme.**

PFC refers to the building - the Peter Froggatt Centre.

The first number refers to the floor e.g., 03 means the room is on the third floor.

The final number refers to the room number.

The number of rooms available is limited and most are of a similar size. Given it is impossible to predict which panels, if any, might attract a larger audience we have assumed all audiences will be roughly the same size. **If on the day you find that the room you have been allocated is too small to accommodate the audience please notify one of the conference assistants.**

Letter	Room
A	PFC/03/011
B	PFC/03/007
C	PFC/03/005
D	PFC/02/009
E	PFC/02/008
F	PFC/01/009
G	PFC/01/023
H	PFC/01/005
I	PFC/01/024

For panels made up of two in-person sessions, both sessions will take place in the same room.

**The keynote lecture and AGM will both take place in room PFC/OG/024.**

The **online programme** runs from 12pm to 6pm UK time on Friday 31 March. It will take place via Gather, a WebRTC platform that uses peer-to-peer connections. The SLAS virtual space has been designed to replicate, as much as is possible in a virtual environment, a face-to-face meeting. You can find instructions on how use Gather on the SLAS website [here](#).

Online Panel Letter	Gather venue
A	Sala Verde
B	Sala Azul
C	Sala Turquesa
D	Sala Rosa

Delegates attending the SLAS conference in person in Belfast will be able to watch selected sessions from the online programme in designated rooms in the Peter Froggatt Centre. Details of the in-person screening venue are listed in the programme below. N.B. in these rooms it will only be possible to watch the online panel, but not to interact with the speakers, ask questions etc. Alternatively, in-person delegates can join Gather directly from their own laptop on any operating system (Windows, Mac OS, Linux). Please note that mobile devices are not fully supported (<https://support.gather.town/help/mobile-support>).

### **Paper and Panel Length and Chairing Responsibilities**

As per the call for papers individual papers should last 20 minutes. Pre-composed panels should follow the option indicated when submitting the abstract i.e., 3 x 20 mins or 4 x 15 mins plus discussion. Please keep to time to allow for questions and answers and discussion after the presentations.

We ask that the first named speaker in each session act as chair of the panel except in the case of pre-formed panels where a chair has already been identified. The chair is asked to introduce each participant by name and give the name of their title, and to chair/keep time during presentations and in the discussion at the end. It is not expected that the chair will provide biographical information on presenters or lead the discussion.

## Thursday 30 March 2023

**8.30 Registration and Coffee** (Registration will close at 1pm)

**9.00 – 10.30 Parallel panels: SESSION 1**

### **SESSION 1 A – Politics of the Southern Cone – PFC/03/011**

**Daniel James** (University of Exeter)

*The 'interminable repetition of the same'? Or the 'residual power' to disrupt? On the Argentine transition as carnivalesque*

**Matthieu Clément** (Bordeaux School of Economics, University of Bordeaux & CNRS)

*A mixed quantitative-qualitative exploration of the dynamics, behavior and aspirations of the Argentinean middle class*

**Juan Pablo Ferrero** (University of Bath) & **Ana Natalucci** (CONICET-University of Buenos Aires)

*Mobilisation and political representation. The cases of Argentina, Brazil and Chile (2010-2020)*

### **SESSION 1 B – Gender & Justice – PFC/03/007**

**Diana Ortega Torres** (Queen's University Belfast)

*What about women? The importance of a gendered approach to Mexico's Transitional Justice efforts*

**Valeria Posada-Villada** (Independent scholar)

*Changing the Representation of War: Former Combatants and the Redrawing of Colombia's Armed Conflict Narrative*

**Júlia Belas Trindade** (University of Bristol)

*Women's football in Brazil: where are the black women?*

### **SESSION 1 C – Postcolonial Environments – PFC/03/005**

**Juan Francisco Acevedo Godínez** (Pontificia Universidad Católica del Perú)

*"Narrativas indígenas climáticas en los Andes peruanos: el caso del Conflicto de la Laguna Parón"*

**Lauren Huntzinger** (University of Cambridge)

*Reimagining and Retelling Nature: The Tensions of Postcolonial Environment and Climate Change in Contemporary Latin American Literature*

**Anneli Marisa Aliaga** (University of Oxford)

*Cinematographic Dialogues in the Andes: (Mis)representations of Quechua/Aymara Indigeneity in Peruvian and Bolivian Cinema*



**SESSION 1 D – Engendering Indigenous Women of Early Modern Mexico: The Semiotics of Presence, Belongings and Craft at the Crux of Colonialism – PFC/02/009**

**Joshua Jacob Fitzgerald** (University of Cambridge)

*Weaponizing Water: Womanly Places, Belongings, and Acts of Belonging from Postclassic to Spanish-Colonial Tenochtitlan*

**Federico Navarrete Linares** (University of Cambridge)

*Conquistador women, slaves, concubines and princesses*

**Natasha Bailey** (University of Oxford)

*Women of Good Conscience: Strategies of Gendered Self-Presentation Amongst Nahua Pulque Traders*

**SESSION 1 E – Colombian Cultural Production – PFC/02/008**

**Andres Aluma** (Connecticut State College-Norwalk)

*Birds of Passage (2018): A Feminine Account of the Origins of Colombia's Marijuana Trade*

**Florian Gardes** (Université Gustave Eiffel, LIPHA)

*The Colombian imagery in sports events.*

**Alba Griffin** (University of Leeds)

*The Ambiguous Politics of Youth Culture in Colombia*

**SESSION 1 F – Performance & Identity – PFC/01/009**

**Karolina Kaleta** (Jagiellonian University in Cracow)

*Ritual or Performance? Theatrical Aspects of the Annual Pilgrimage of the Devotees of Santa Muerte (Saint Death) in Mexico*

**Johnny Gustavo Herrera Taboada** (University of Edinburgh)

*Proyecciones hispánicas. A History of Peruvian-Spanish Film Co-Productions*

**Valentina Pérez Llosa** (Hamburg University)

*'Madeinusa' and 'Retablo': Religion, Sexuality and Folklore in Two Peruvian Films*

**SESSION 1 G – Leaning Left in Latin America – PFC/01/023**

**Nam Kwon Mun** (Hankuk University of Foreign Studies)

*El dilema de Bolivia por las alternativas post-neoliberales*

**Mercedes Amalia Crisostomo Meza** (University College London)

*Women in the Latin American Maoism*

**José Luis Proboste Setz** (Queen's University, Canada)

*By any Means Necessary: experiences and realities a connected and comparative history of The Front de Libération du Québec and the Left Revolutionary Movement in Chile 1963 – 1973*

## 10.30 – 12.00 Parallel panels: SESSION 2

### SESSION 2 A – Archives & Memory – PFC03/011

**Claudio Ogass Bilbao** (University of Liverpool)

*The Archival History as a Political Tool: a Latin-American perspective*

**Catalina Delgado-Rojas** (University of Manchester)

*State-sponsored memorial spaces during 'transition': The Museum of Memory in Colombia and Fragments the memorial to victims of sexual violence of the armed conflict*

### SESSION 2 B – Extractivism & (In)Security – PFC/03/007

**Aiko Ikemura Amaral, Mara Nogueira, Gareth A. Jones** (King's College London; Birkbeck, University of London; LSE)

*Looking for sustança: food practices and food insecurity in Brazilian urban peripheries under COVID-19*

**Mara Duer** (Universidad de Buenos Aires)

*Extractive rural imaginations, when the agribusiness is not fiction*

**Tania Daniela Gómez Perochena** (University of Essex)

*Extractive conflicts and the Prior Consultation in Perú: a national typology*

### SESSION 2 C – Neoliberalism – PFC/03/005

**María Gabriela Palacio Ludeña** (Leiden University)

*Between care and control: the rise of conservative neoliberalism*

**Maria Urbina Montana** (University of Derby)

*The Making of Market Subjects in Chile and the UK: Neoliberal Economics, Coercion and Consent*

**Rafael Shimabukuro** (University of Cambridge)

*'Un presidente como tú': Nikkei positionality and the neoliberal discourse of Alberto Fujimori*

### SESSION 2 D – Guatemala: Disaster & Recovery – PFC/02/009

**Carlos Alfredo Puac Alvarez** (Universidad Rafael Landívar)

*Panabaj: Del Stan a nuestros días (Luego de 17 años)*

**Ana J. Cabrera Pacheco; Eliza Calder; Julie Cupples** (University of Edinburgh)

*Beyond refugee camps and post-disaster shelters: the struggles for land and livelihoods in Guatemala*

**Ana Lucía Pelaez Echeverría** (University of Cambridge)

*An exploratory analysis of media portrayals of eco-distributive conflicts in Guatemala*

## **SESSION 2 E – Material Cultures – PFC/02/008**

**Thea Pitman** (University of Leeds)

*From Hypertext to Electronics to AI: Weaving the Threads of Digital and Textile Arts in Latin America*

**Lorna Dillon** (University of Cambridge)

*Bordando Abya Yala and the Libro Itinerante: Fabric Books as Loci for Heritage Processes*

**Fiona Clark** (Queen's University Belfast)

*Inadvertent Interventions: Literature, Textiles, and Lockdown*

**Patience Schell** (University of Aberdeen)

*Discussant*

**12.00- 13.00 LUNCH**



## 13.00- 14.30 Parallel panels: SESSION 3

### SESSION 3 A – Health & Society – PFC/03/011

**Rosamund Greiner** (University College London)

*“Todo en manos de dios”: Reflecting on the role of religion and faith in the struggle for rights and services for children with Congenital Zika Syndrome in Barranquilla, Colombia*

**Robert Huish** (Dalhousie University)

*When the Rubber Hits the Road: Cuban Medical Internationalism in a Pandemic*

**Saskia Zielińska** (King's College, London)

*Disciplined Bodies: Obstetric Violence and the Reproduction of Adolescent Pregnancy in Peru*

### SESSION 3 B – Living (in) Landscapes – PFC/03/007

**Juan Luis Bradley** (University of Bristol)

*‘Una vez más el dinero demostraba su naturaleza mutable e imprevisible’: Reading, refuse and money in crisis in Sergio Chejfec’s El aire (1992) and Los incompletos (2004)*

**Charles Maurice Pigott** (University of Strathclyde)

*Maize Landscapes in Indigenous Latin American Literature*

### SESSION 3 C – Infrastructure & Environment – PFC/03/005

**Laura Maghețiu** (University of Oxford) & **Matías Carámbula** (Universidad de la República Uruguay)

*En-clave de metamorfosis: el problema agrario en el Uruguay contemporáneo entre la expansión forestal y la ‘economía verde’*

**Monika Streule** (London School of Economics, Latin America and Caribbean Centre)

*Extractivismos urbanos. Conflictos sociales por megaproyectos de infraestructura en las periferias de la Ciudad de México*

**Alejandro Porcel Arraut** (University of Cambridge)

*‘I freaking love negotiating’: Between Ethical Commitment and Political Enjoyment in a Technocratic Mexico City Transport Bureaucracy*

### **SESSION 3 D – Film & Digital Culture – PFC/02/009**

**Niamh Thornton** (University of Liverpool)

*María Félix: Conspicuous Consumption, Taste, and the Curatorial Power of Stardom*

**Sebastian Bustamante-Brauning** (University of Bristol)

*Participatory cultures in Digital Memory Platforms from Latin America. Twittestories for identity and Memories of Exile.*

**David M.J. Wood** (Universidad Nacional Autónoma de México)

*Preserve, edit, repurpose: Ximena Cuevas and the critical archives of Mexican cinema*

### **SESSION 3 E – Latin American Histories – PFC/02/008**

**Andrea Morales Loucil** (University of Cambridge)

*"Abordo el Buque Mambí": Afro-Cuban and Afro-Puerto Rican Revolutionary Presses in the Pursuit of Liberation, 1850-1898*

**Jenny Nelson** (Cardiff University)

*"A un criminal le permiten nombrar defensor, cuanto más a un inocente": Informants and Information Sharing at the End of the Cuban Slave Trade.*

**Julie Gibbings** (University of Edinburgh)

*Cartographic Knowledge in Cold War Guatemala*

### **SESSION 3 F – Women's Narratives Of Everyday Resistances From Territories In The Context Of Colonialism And Extractivism – \*\*PFC/02/011\*\***

**Inge Boudewijn** (Northumbria University)

*Women's Everyday Resistance in the Aftermath of Socio-Environmental Conflict in Cajamarca, Peru*

**Sophia Valle-Cornibert** (Northumbria University)

*'Nobody asked if we wanted to be a territory in sacrifice': Women resistances for dignidad in context of large-scale mining in the Atacama Desert, Chile.*

**Floor van der Hout** (Northumbria University)

*Between hope and despair: emotional and embodied dimensions of women's everyday anti-extractive resistance in Bolivia*

**Katy Jenkins** (Northumbria University), **Inge Boudewijn** (Northumbria University), **Sofia Zaragocin** (Universidad de San Francisco de Quito), **Juana Francis Bone** (Colectivo Mujeres de Asfalto)

*Exploring Afro-descendant women's narratives of resistance through collective memory from a territory under threat*

## **14.30 – 16.00 Parallel panels: SESSION 4**

### **SESSION 4 A – Political Structures – PFC/03/011**

**Bastián González-Bustamante** (University of Oxford)

*Resignation Calls, Reallocations and Individual Ministerial Terminations in Latin America*

**Santiago Vargas** (University of Cambridge)

*The Aesthetic Dismantling of a Hegemony: The Left's Rise to Power in Colombia*

### **SESSION 4 B – Affect & Migration – PFC/03/007**

**Catriona McAllister** (University of Reading)

*Archive and Affect in Nona Fernández's La dimension desconocida*

**Catherine Leen** (Maynooth University)

*Migration Through the Empathy Machine: Filming the Border in Alejandro González-Iñárritu's Carne y arena (2017) and Alex Rivera's The Infiltrators (2019)*

**Clara Garavelli** (University of Leicester)

*Audio-visual Explorations of Migrant Identities: Art Ubicua's Project*

### **SESSION 4 C – Translation & International Exchange - PFC/03/005**

**Georgina Fooks** (Trinity College, University of Oxford)

*No Mother Tongue? Translation and Alejandra Pizarnik's Translingual Poetics*

**Xiang Li** (University of Oslo, University of Oxford)

*Four Influential Factors: Chinese Translation Strategies of Neruda and Guillén in the Journal 世界文学 (World Literature) between 1959 and 1962*

**Vladimir Rouvinski** (Universidad Icesi)

*Russia and China in Latin America from a Comparative Perspective*

### **SESSION 4 D – Politics of Migration – PFC/02/009**

**Susanna Corona Maioli** (UCL Institute for Global Health)

*The triple role of family in migration of unaccompanied adolescents in Mexico*

**Oluwatoyin Mbachu** (King's College London)

*Popo Aguda: Focusing on Africa as part of the Afro-Latin diaspora*

## **SESSION 4 E – Thinking Digitally: Challenges and Opportunities**

**Patience Schell** (University of Aberdeen) **\*\* PFC01/020\*\***

*This roundtable brings together scholars researching digitally-born artefacts and scholars using digital tools as part of their research process to discuss the challenges and opportunities of the digital environment, conceptually, methodologically and practically. This roundtable is organised by the SLAS Digital Humanities Working Group and invites those with experience and the digitally curious (as well as the digitally anxious!) to come along.*

## **SESSION 4 F – Women’s Narratives Of Everyday Resistances From Territories In The Context Of Colonialism And Extractivism - \*\*PFC/02/011\*\***

**Inge Boudewijn & Katy Jenkins** (Northumbria University)

*RECLAMA (Harnessing Afro-Ecuadorian Women’s Heritage) is committed to documenting the heritage of Afro-descendant and Black women in Esmeraldas Province, Ecuador. The RECLAMA project team are very happy to be able to showcase one of the project’s documentaries during SLAS 2023. This documentary focuses on food sovereignty and gastronomy as a key aspect of the collective heritage, knowledge, and memory of Afro-Ecuadorian women in Esmeraldas, Ecuador. The documentary is one of three documentaries created by the Mujeres de Asfalto Collective and participants in the research project RECLAMA.*

**16.00 – 16.30 Coffee Break**

## 16.30 – 18.00 Parallel panels: SESSION 5

### SESSION 5 A – Music & Media – PFC/03/011

**Vera Wolkowicz** (École des Hautes Études en Sciences Sociales)

*Mobility and education: Latin American musicians' studies in Paris (1880-1930)*

**David Conlon** (Maynooth University)

*Soundtracking Silence: The Use of Sound Design and Music in Argentinian Post-Dictatorial Complicity Thrillers*

**Carolina Castellanos Gonella** (Dickinson College)

*La reina del Pacífico: la representación de Sandra Ávila Beltrán en periódicos mexicanos*

### SESSION 5 B – Bodies – PFC/03/007

**Phoebe Martin** (University of York)

*The Body as a Methodology: Emotions, Embodiment and Feminist Performance Protest in the Digital Age*

**Alvaro Gonzalez Montero** (University of Leeds)

*Reinaldo Arenas and Jaime Gil de Biedma: AIDS in life-writing across the Atlantic*

**Tara Plunkett** (University College Dublin)

*Made in Medellín: The Extreme Bodies of Débora Arango and Fernando Botero*

### SESSION 5 C – Queer Studies – PFC/03/005

**Penny Miles** (University of Bath)

*Sebastián Lelio's Una mujer fantástica: Intimate Citizenship, Trans Activism, and the Gender Identity Law in Chile*

**Luan Carpes Barros Cassal** (University of Manchester)

*Blooming with Brazilian queer studies: academic experiences of a queer Early Career Researcher*

**Michael Protheroe** (University College London)

*Queer space, time and visibility in Una mujer fantástica: a queer phenomenological approach*

### SESSION 5 D – Sexualities – PFC/02/009

**Raúl Pérez Monzón** (Department of History. University of Havana)

*Activism, political polarization and historical memory: the challenges of the debate for LGBTIQ+ rights in Cuba.*

**Mariana Llano Valencia** (University of Cambridge)

*Shifting Agency: How sex workers' use of public spaces can inform urban planning*

## **SESSION 5 E – Brazil & Politics – PFC/02/008**

**Daniel Henrique Alves** (King's College London)

*Partisanship, Cross-Party Coalitions, and Social Policy Making in Brazil*

**Elisa Mendes Vasconcelos** (The University of Manchester)

*The gender gap in the Brazilian political appointment positions.*

**João Vicente Fernandez Pereira** (University of Amsterdam)

*Beyond Bolsonaro: reading (political) authority from an Equestrian-center in Southeast Brazil*

## **SESSION 5 F – Argentine Cultural Studies – PFC/01/009**

**Brigid Lynch** (Centre for Latin American and Caribbean Studies, Institute of Languages, Cultures and Societies, University of London)

*Everyday Wonderlands: Theme Parks and Citizenship in Argentina*

**Mirna Vohnsen** (Technological University Dublin)

*Representation of Jewish women in the Argentine cinema of the 1980s*

## **SESSION 5 G – Engaged Communities Research: Synergising Latin America and Ireland – \*\* PFC/01/020\*\***

**Cara Levey** (University College Cork)

WORKSHOP

*This workshop reflects both on the synergies between the Latin American and Irish context, but also the methodological and practical considerations of community-based research. We invite participants to share their own practice and experience of working with communities across both regions.*

## **SESSION 5 H – Latin American Women and Indigenous Filmmaking PFC/01/005**

**Deborah Shaw** (University of Portsmouth)

*Making Accented Indigenous Transnational Community Cinema: Tiempo de Lluvia/In*

*Times of Rain by Itandehui Jansen*

**Itandehui Jansen** (Edinburgh College of Art)

*Exploring different forms of creative collaboration on Indigenous-language film projects*

**Sarah Barrow** (University of East Anglia) & **Karoline Pelikan** (University of East Anglia)

*Indigeneity, Participatory Film-making and Knowledge Co-Creation*



**SESSION 5 I – Democracia y revolución en América Latina, 1967-1990. La disputa conceptual e ideológica - PFC/01/024**

**Jose Manuel Castro** (University College London / Universidad San Sebastián)  
*Jaime Guzmán, el gremialismo y los orígenes ideológicos de la Constitución de 1980*  
**Alejandro San Francisco** (Universidad San Sebastian)  
*Nueva democracia y transición democrática en el Chile de Pinochet, 1973-1990*  
**Gonzalo Arenas Hödar** (Universidad San Sebastián)  
*Fundamentos ideológicos de la confrontación entre la vía institucional y la vía insurreccional por parte de la izquierda chilena durante el gobierno de la Unidad Popular (1970-1973)*

**18.15      Keynote Lecture – Cristina Rivera Garza – PFC/OG/024**

**19.00      Drinks Reception, Canada Room, Lanyon Building –  
All Welcome (no additional charge).**

**20.00      Dinner, Great Hall, Lanyon Building – Pre-booking required.**

**Friday 31 March 2023**

**9.00 – 10.30 Parallel panels: SESSION 6**

**SESSION 6 A – Pedagogies & Linguistics – PFC/03/011**

**Silvia Espinal Meza** (University of Bristol)

*Teachers' voices of social justice from rural Peru in a context of neoliberalism*

**David García León** (Maynooth University) & **Javier García León** (University of North Carolina at Charlotte.)

*Políticas lingüísticas colombianas. Hacia una clasificación de sus estudios y un análisis raciolingüístico.*

**Katarzyna Buzanska** (University of Cambridge)

*The Difficulty of Breaking the Shackles of Coloniality at School*

**SESSION 6 B – Southern Cone Exile: Between Geographies and Generations 1 – PFC/03/007**

**Alison Ribeiro de Menezes** (University of Warwick)

*Physical theatre, sadness and affective engagement: developing and performing REWIND*

**Fira Chmiel** (Universidad de San Martín)

*“los hilos de contar”: enredos entre infancia y objetos en las memorias de los niños y niñas del exilio de las últimas dictaduras en Argentina y Uruguay*

**Valentina Montoya Martínez** (University of Warwick)

*Prisoners of Chacabuco Concentration Camp. El Andalién: The Journey*

**Verónica Márquez Moreno** (University of Edinburgh) & **Yesenia Ramírez Fuentes** (Pontificia Universidad de Chile)

*Separated from Our Land but not from our Memory: A Discursive Analysis, from the Systemic Functional Linguistics perspective, of the Chilean Political Exiled Children's Narrations*

**Cara Levey** (University College Cork)

*Discussant*

**SESSION 6 C – The Politics of Reactivating Solidarity – PFC/03/005**

**Samira Marty** (University of Oslo)

*On withering and renovation: German transnational solidarity with Nicaragua*

**Anna Grimaldi** (University of Leeds)

*Thinking Inside the Box: Performance as the Reactivation of Solidarity*

**Pablo Bradbury** (University of Liverpool)

*Changing the Picture': solidarity between Greenwich and El Salvador*

**Sebastian Garbe** (University of Applied Sciences Fulda)

*Conflicted Solidarity - How the Mapuche Reactivate and Decolonise International Solidarity with Chile*

## **SESSION 6 D – Affect in movement (panel 1) - PFC/02/009**

**Liesbeth François** (University of Cambridge) *Going with the flow: travel, formation and conformism in Álvaro Enrígue's Decencia*

**María Paz Oliver** (Universidad Adolfo Ibáñez) *Dimensiones de la (in)movilidad doméstica en Preguntas frecuentes de Nona Fernández y La vida inmuelle de Federico Galende*

**Nuala Finnegan** (University College Cork) *Seesaws and Symbols: the Affective Politics of Ronald Rael's Teeter Totter Wall (2019)*

**Olivia Vásquez Medina** (University of Oxford) *Affective texture and environmental concerns in Fernanda Trías's Mugre rosa (2020)*

## **SESSION 6 E – Political Participation and the City: New Directions and Challenges - PFC/02/008**

**Stephanie McNulty** (Franklin and Marshall College) & **Jared Abbott** (Princeton University)

*"In the room where it happens:" Exploring Social Inclusion and Participatory Institutions in Latin America*

**Mariano Suárez** (Universidad de la República, Uruguay))

*La participación ciudadana online en los gobiernos locales. Un análisis de los Presupuestos Participativos de San Lorenzo y Vicente López y el instrumento Ideas del Montevideo Decide*

**Rocio Annunziata** (CONICENT, UNSAM) & **Sam Halvorsen** (QMUL/CONICET/Universidad Nacional de San Martín)

*Bringing democracy to the people, or the people to democracy? Proximity and participation in the City of Buenos Aires*

**Sebastian Mauro** (UBA, CONICET) & **Sam Halvorsen** (QMUL)

*Political parties and popular participation in the city: beyond autonomy and clientelism*

## **SESSION 6 F — Nomadic Women: Latin America Beyond Borders –**

**\*\*PFC/01/020\*\***

**Liliana Chávez-Díaz & Karol Valderrama-Burgos** (University of St Andrews)  
WORKSHOP

*This workshop explores migration stories and representations of identities that challenge stereotypes of Latin America. From an interdisciplinary and feminist perspective, and through a women-led and transnational dialogue, we explore 21st century questions of identity and mobility through writing and visual cultures. Going beyond conventional formats, we aim to discuss with the audience the public role of Latin American and Latin-Americanists scholars in the UK, and the relationship between academia and society at large.*

## **10.30 – 11.15 Coffee Break and SLAS AGM - PFC/OG/024**

## 11.15 – 12.45 Parallel panels: SESSION 7

### SESSION 7 A – The Aesthetic Politics of Jacques Rancière in Latin America – PFC/03/011

**Peter Baker** (University of Stirling)

*The Aesthetics of Politics and the Cinemas of Abya Yala*

**Tamara Hernández A** (Utrecht)

*Political Horizons and Performative Arts held by Migrant Communities in Chile*

**Martyn Wemyss** (Goldsmiths, University of London)

*Aesthetics of Pluriversal Justice in the Plurinational State of Bolivia*

**Jonathan Alderman** (Ludwig Maximilian University Munich)

*“Disagreement” over being Kallawayaya in plurinational Bolivia*

### SESSION 7 B – Southern Cone Exile: Between Geographies and Generations 2 – PFC/03/007

**Cara Levey** (University College Cork)

*Transnational Embodiments: The Trope of Transgenerational Transmission in the Theatre of Victoria Szpunberg and Sergio Blanco (with Helena Buffery, UCC)*

**Carole Concha Bell** (Kings College London)

*Second-Generation Literary Approaches to Chilean Exile & Return*

**Verónica Díaz** (University of Warwick)

*Emotion work and the children of the Chilean exile, 50 years on*

**Mariana Norandi** (Universidad del País Vasco)

*Retorno y no retorno del exilio uruguayo, dos caras de una misma moneda*

**Alison Ribeiro de Menezes** (University of Warwick)

*Discussant*

### SESSION 7 C – Problematising Citizen Participation in Latin America 1 – PFC/03/005

**Dáire McGill** (Pembroke College, Oxford)

*Re-theorising the Participation-Security Nexus in War-to-Peace Transitions*

**Felix E. Torres** (University of Birmingham, School of Law)

*Repaired but Poor? Encountering Transitional Justice in Colombia*

**José A. Gutiérrez** (Université Libre de Bruxelles)

*Que la participación no nos cueste la vida (Participation should not cost us our lives).*

*Popular participation and peace processes in Colombia*

## **SESSION 7 D – Affect in Movement 2 – PFC/02/009**

**Nadia Lie** (KU Leuven) *Disruptive Tourism and Digital Means of Communication in Contemporary Latin American Cinema*

**Roberto Cruz Arzabal** (Universidad Veracruzana) *Medio, memoria y movimiento. Afectos migratorios en Autobiografía del algodón de Cristina Rivera Garza*

**Claire Lindsay** (University College London) *Nostalgia in Valeria Luiselli's Papeles falsos (2010)*

## **SESSION 7 E – Acquatic Activism – PFC/02/008**

**Paul Merchant** (University of Bristol)

*The Ocean to Come: Pacific Futures in Contemporary Peruvian Culture*

**Erika Teichert** (University College Dublin)

*Arte por el agua: Environmental Activism, Visual Culture and Rights in Latin America*

**12.45 – 13.30 Lunch**

**12.00 – 18.00 Online Conference – see programme below**

## 13.30 – 15.00 Parallel panels: SESSION 8

### SESSION 8 A – State, Citizenship & Power – PFC/03/011

**Mariana da Gama Janot** (Universidade Estadual Paulista Julio de Mesquita Filho;  
Queen's University Belfast)

*Reframing military interventionism in Brazil: a matter of practice*

**Lila Gaudêncio** (University of Cambridge)

*Redefining Value: Citizenship, Participation and Emancipatory Shifts in Brazilian  
Community Banks*

**Miriam Bradley** (Institut Barcelona d'Estudis Internacionals)

*The Regulation and Governance of Large-Scale Criminal Violence in Latin America*

### SESSION 8 B – The Pliability of Mexicanidad and Otherness in Post-Revolutionary Mexico – PFC/03/007

**William A. Booth** (University College London)

*Who was the Mexican worker? The left and identity in postrevolutionary Mexico*

**Nathaniel Morris** (University College London)

*A Revolution in Indigenous Identity in the Gran Nayar?*

**Thomas Rath** (University College London)

*The role of the military in the construction of Mexican identity*

**Tamara Gleason Freidburg** (University College London)

*The Yiddish Speaking Community in Mexico and its integration process to the country  
during the War Period*

### SESSION 8 C – Problematising citizen participation in Latin America 2 – PFC/03/005

**Valesca Lima** (Dublin City University)

*Enforcing Citizen Participation Through Litigation: Analysing the Outcomes of Anti-Dam  
Movements in Brazil and Chile*

**Raam Dutia** (University of Liverpool)

*Examining variations in diaspora mobilisation for justice in the Southern Cone*

### SESSION 8 D – Policy & Policing – PFC/02/009

**RJ McInnes** (Independent Scholar)

*Analysing the Implications of Decriminalisation and Legalisation in Drug Consumer  
States on Drug Related Violence in Latin America*

**Fiona Macaulay** (University of Bradford)

*Police politicians in Brazil: policy influence and interest representation*

**Henrique Gomes** (University of Hong Kong)

*Viva o Povo Brasileiro (1984) and the pervasiveness of racially biased political prejudice  
in 2022 Brazil*



**SESSION 8 E – Women and Peacebuilding in Colombia – Who and What is Being Left Out? – PFC/02/008**

**Claire Wright** (Queen's University Belfast)

*Under the Shadow of Colonial Legacies and Structural Inequalities: Afro-Colombian Women's Experiences of Peacebuilding*

**Daniela Suarez Vargas** (Queen's University Belfast)

*Sexual violence inside armed groups in Colombia: narratives of victimhood and criminalisation*

**Marianna Espinos Blasco** (Ulster University)

*WPS agenda visual politics: the Colombian WPS imagery as case study*

**Lina Malagon** (University of Wales Trinity Saint David)

*Discussant*

**SESSION 8 F – State Formation And Models Of Expertise And Technology In Modern Latin America – PFC/01/009**

**Edisson Aguilar Torres** (King's College London)

*Making technical choices in contexts of scarcity: the adoption of chlorination in Colombia, 1900-1930*

**Francisca Valenzuela Villaseca** (King's College London)

*Engineering knowledge and the making of a national telegraphic system in Chile, 1860-1891*

**Aleksandra Kaye** (Max Planck Institute for History of Science)

*Scientific knowledge production, modernisation projects and socio-epistemic networks of Polish migrants in Latin America, 1830-1889*

**SESSION 8 G – Queer Voices – PFC/01/023**

**Sarah Simpson** (University of Nottingham)

*Queer Family in the Work of Yolanda Arroyo Pizarro*

**Clare Geraghty** (University College Cork)

*'La gorda soy yo': Queer feminist hip hop from Cuba and fat justice*

**Geoffrey Maguire** (University of Cambridge)

*Decolonial Oceanscapes: On Queer Sealives in Contemporary Latin American Culture*

**Andrea Aramburú Villavisencio** (University of Cambridge)

*Queer Be-longings: Drawing the intersex body in the work of Otto Etraud*

**SESSION 8 H – BLAR Workshop for PILAS – PFC 02/011\*\***

## 15.00 – 16.30 Parallel panels: SESSION 9

### SESSION 9 A – Immersive Poetry Workshop – PFC/03/011

**Samira Marty** (University of Oslo), **Anna Grimaldi** (University of Leeds), **Martyn Wemyss** (Goldsmiths University of London)

*This workshop explores marginalization on the Latin American continent as a lived experience articulated through poetry. The definition of marginalization we employ is expansive; we consider every and all major categorical inequalities of citizenship based on gender, race, ethnicity, religion, class, as well as the so-called urban-rural divide.*

### SESSION 9 B – Mediating Reproductive Labour in Latin America: Representations of Domestic Workers and Sex Workers in the Digital Age – PFC/03/007

**Rachel Randall** (University of Bristol)

*Affective and Embodied Labours: Sex Work in Contemporary Latin American Film*

**Valentina Montoya Robledo** (Universidad de los Andes)

*Invisible commutes: haciendo visibles los recorridos infrahumanos de las trabajadoras domésticas latinoamericanas*

**Erynn Masi de Casanova** (University of Cincinnati)

*In Search of the Ideal Worker: Representing Domestic Employment in Classified Advertisements in Ecuador*

**Louisa Acciari** (University College London)

*“Nada para nós sem nós”: domestic workers presenting and representing themselves*

### SESSION 9 C - Creative Cultures of Resistance to Repression and Imprisonment in Latin America – PFC/03/005

**Joey Whitfield** (Cardiff University)

*The Co-Production and Decolonisation of Knowledge? Examples from Prisons in Latin America*

**Oliver Wilson-Nunn** (Cambridge University)

*Resistance Through and Beyond Human Rights in Contemporary Argentine Prison Films*

**Emily Baker** (University College London)

*Mexico: a 'novela sin ficción'? Jorge Volpi's Una novela criminal*

**Paul Merchant** (University of Bristol)

*Discussant*

**16.30 – 18.00** Delegates staying in Belfast are welcome to join the organisers for informal drinks

## ONLINE CONFERENCE

Friday 31 March 2023, 12.00 – 18.00

### 12 – 1.30pm Parallel ONLINE panels: SESSION 1

#### SESSION 1 A – Latin American Environments – Sala Verde

(In person screening venue: PFC/01/009)

**Aprajita Kashyap** (Jawaharlal Nehru University)

*Brazil and the COP 27: From Bolsonaro to Lula*

**Susana Carmona Castillo** (University College Maastricht; Maastricht University)

*Framing the postmining future: CSR and governmentality of coal mining in La Guajira, Colombia*

**Ge Gao** (Universidad Autónoma de Madrid)

*China's Agricultural Cooperation with Latin America and the Caribbean in the Era of BRI*

#### SESSION 1 B – Democracy & The Past - Sala Azul

(In person screening venue: PFC/01/023)

**Alicja Fijałkowska-Myszyńska** (University of Warsaw)

*Meeting halfway? Democracy and the rule of law in the US and Latin America in the 21st century*

**Fernanda Abreu Silva** (Geneva Graduate Institute (IHEID))

*Lenses on the past: three perspectives in dispute*

**Sebastián Barros** (CONICET- UNPSJB), **Guillermina Oviedo** (UNPSJB), **Mauro Varela** (UNPSJB)

*Heterogeneidad y demos: reconfiguración de derechos en experiencias políticas argentinas*

#### SESSION 1 C – Community museums and the role of youth in Latin America and the Caribbean – Sala Turquesa

(In person screening venue: PFC/01/005)

**Jamie Allan Brown** (University of St Andrews)

*Transatlantic youth exchange - learning from the field*

**Ronald Martínez** (National Museum of Costa Rica)

*Community museums and self-determination of youth in Latin America*

**Kaye Hall** (Barbados Museum and Historical Society)

*Communities of practice in Caribbean Museum education*

**Karen Brown** (University of St Andrews)

*Discussant*

## **SESSION 1 D – The Consequences of Social Movements in Brazil – Sala Rosa**

(In person screening venue: PFC/01/024)

**Valesca Lima** (Dublin City University)

*The political outcomes of housing movements: The impact of activism on self-management programs*

**Rafalea N. Pannain** (Sorbonne Nouvelle University Paris 3)

*Authoritarianism and Social Movement Outcomes: From the guerrilla to the struggle for memory, truth, and justice*

**Gabriela Pereira Martins** (Independent Scholar)

*The Post-abolition in Brazil: Changes in repertoire of Abolitionist Associations (1888-1889)*

**Euzeneia Carlos** (Universidade Federal do Espírito Santo)

*Consequences of Social Movements on Human Rights Public Policy*

## **1.30 – 3pm Parallel ONLINE panels: SESSION 2**

### **SESSION 2 A – Art & Memory – Sala Verde**

(In person screening venue: PFC/01/020)

**Valentina Infante Batiste** (University of Oxford)

*The ‘Other’ Side of Memory: The Study of Pro-regime Memory and Memorialisation in Democratic Chile (1990 – 2022)*

**Patricia Amaral Bonchristiano** (Birkbeck, University of London)

*Renovation and Resistance through Alternative Engagements with Museum Collections*

**Tatiane de Oliveira Elias** (Federal University of Santa Maria)

*Arte e Transformação da ditadura no Brasil ao Bolsonaroismo*

### **SESSION 2 B – Las derechas y las disputas memoriales en Latinoamérica 1 – Sala Azul**

(In person screening venue: PFC/01/024)

**Valentina Salvi** (CONICET/IDES-UNTREF)

*Chair & Discussant*

**Mercedes Barros** (Universidad Nacional de Río Negro)

*Nuevos escenarios de contienda en torno a los derechos humanos en Argentina. Un análisis de la retórica de Cambiemos durante sus cuatro años de gobierno*

**Daniela Jara leiva** (Universidad de Valparaíso)

*A casi 50 años del golpe de estado en Chile: el resurgimiento del negacionismo*

**Virginia Morales** (Universidad Nacional de Villa María.)

*Citaciones imprevistas e impensadas. El léxico político de los derechos humanos en las derechas argentinas del siglo XXI*

**SESSION 2 C – The Politics of Morality in Contemporary Brazil – Sala Turquesa**  
(In person screening venue: PFC/01/005)

**Beatriz Santos Barreto** (University of Cambridge)

*Solidariedades transviadas: women's alliance in the Brazilian LGBTQ+ movement*

**Juliana Demartini Brito** (University of Cambridge)

*The Temporal Politics of Sexuality in Brazilian Cultural Production*

**Rodrigo Barbosa Ribeiro** (Universidade Federal de São Paulo)

*Episodes of racism against indigenous peoples by public servants in Brazil*

**Santiane Arias** (Universidade Federal de Alfenas)

*The women's movement and the dispute around the notion of gender in the Brazilian political crisis*

**3 – 4.30pm Parallel ONLINE panels: SESSION 3**

**SESSION 3 A – Speculative Utopias – Sala Verde**

(In person screening venue: PFC/02/009)

**Francesco Di Bernardo** (Benemérita Universidad Autónoma de Puebla)

*Giro rural, ucronía y distopía en la Colombia post-acuerdo de paz: Liborina de Luis Echavarría Uribe*

**Karen Sztajnberg** (University of Amsterdam)

*Who's Afraid of Neon Bull? The Speculative Cinema of Gabriel Mascaro*

**Pablo Salvador Boido** (Universidad de Buenos Aires)

*Un fantasma recorre las imágenes del pasado: el cine revolucionario latinoamericano revisitado*

**SESSION 3 B – Las derechas y las disputas memoriales en Latinoamérica 2 – Sala Azul**

(In person screening venue: PFC/02/008)

**Mercedes Barros** (Universidad Nacional de Río Negro)

*Chair & Discussant*

**Valentina Salvi** (CIS-CONICET/IDES-UNTREF)

*Tres direcciones en las políticas de derechos humanos y memoria del gobierno de Mauricio Macri (2015-2019)*

**Gabriel Alonso Moreno Montoya** (Universidad Nacional San Antonio de Abad del Cusco)

*Pandemia, responsabilidad y culpa: aproximaciones al neoliberalismo y el COVID-19 en el Perú*

### **SESSION 3 C – Measuring Gender Violence In Mexico And The Role Of Organised Crime – Sala Turquesa**

(In person screening venue: PFC/01/009)

**Roxana Gutiérrez-Romero** (Queen Mary University of London)

*Forecasting risk of gender violence in Mexico*

**Nayely Iturbe** (Queen Mary University of London)

*Measuring gender violence in Mexico and the role of organised crime*

**Yael Anahí López** (York University)

*The other war: Voices of women in civil action against violence in Mexico*

### **4.30 – 6pm Parallel ONLINE panels: SESSION 4**

#### **Session 4 A – Popular Culture – Sala Verde**

(In person screening venue: PFC/01/005)

**Ange La Furcia** (Centre of Latin American Studies, University of Cambridge)

*Denouncement, Politics and Beauty in San Andres Island: a Caribbean Telenovela about La Mariquera Regia*

**Paul Julian Smith** (City University of New York Graduate Center)

*Proximity and Cosmopolitanism in the Remake of Los ricos también lloran ("The Rich Also Cry," TelevisaUnivision, 2022)*

**Gerardo Ruz** (Independent scholar)

*La estética camp y la postmodernidad en Ya no estás a mi lado, corazón de Enrique Plata*

#### **Session 4 B – Living Geographies – Sala Azul**

(In person screening venue: PFC/01/009)

**Vicente Yanez Garrido** (The University of Manchester)

*Building neighbourhoods in vertical condominiums. The case of the Venezuelan population in Santiago de Chile*

**Diego Vásquez Monterroso** (University of Edinburgh)

*Complementary Hills: An Outline Of The Territorial Expansion And Sacred Landscapes In The K'iche' Communities Around The Santa María Volcano, Guatemala (16th-19th Centuries)*

**Edurne Sosa El Fakih** (University of Cambridge)

*Slow Tourism: A Possible Solution to Indigenous Communities' Invisibility in San Cristóbal de las Casas*

**Layla Zaglul Ruiz** (London School of Economics and Political Science)

*Adding value to coffee and cacao in Latin America*

#### **Session 4 C – Mexican Migration – Sala Turquesa**

(In person screening venue: PFC/01/023)

**Roxana Gutiérrez-Romero** (Queen Mary University of London)

*Mexican violence displaces people, discourages international migration and shrinks highway network connections*

**Laura Abril Rios Rivera** (University of Oxford)

*Women's empowerment in the context of international migration: the case of Mexico*

**Micaela Moreira** (University of London)

*Los marcos de la política en movimiento. Un estudio comparado del movimiento de desocupados y el feminismo en Argentina durante el período crítico 2001-2005*

#### **SESSION 4 D – Latin American Ecologies – Sala Rosa**

(In person screening venue: PFC/01/024)

**Ana Llurba** (University of Texas at El Paso)

*For an Ecology Without Nature. About Maricela Guerrero's "The Dream of Every Cell"*

**Henry Tarco Carrera** (Simpson College)

*La poesía kichwa ecuatoriana: Descolonización cultural y el Sumak Kawsay*

**Gustavo Souza Marques** (University College Cork)

*Postcolonial Encountering in Global Hip-Hop: From Tyler, The Creator (U.S.) to Djonga (Brazil) and Beyond*





**QUEEN'S  
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SCHOOL OF  
ARTS, ENGLISH  
AND LANGUAGES

**Annual Conference of the Society for Latin American Studies  
Queen's University Belfast, 30-31 March 2023**



**SLAS**  **SOCIETY *for* LATIN  
AMERICAN STUDIES**

# SLAS 2023 Abstract Booklet

## Thursday 30 March 2023

### 9.00 – 10.30 Parallel panels: SESSION 1

#### SESSION 1 A – Politics of the Southern Cone – PFC/03/011

**Daniel James** (University of Exeter)

*The 'interminable repetition of the same'? Or the 'residual power' to disrupt? On the Argentine transition as carnivalesque*

**Abstract:** In the study of the relationship between memory and place in Latin America, scholars have emphasised the importance to the emancipatory project for global, cosmopolitan forms of memory citizenship or human rights of a memory that is always-in-the-process-of-becoming and never-to-become. Few have paused to consider the genealogies of such a memory. In this paper, I will argue that the social construction of a fluid and inexhaustible memory in Argentina can be traced to cultural practices that emerge during the transition in which the *desaparecido* is constituted as a grotesque body. As a grotesque body, the *desaparecido* could not be captured – was not capturable – within the repertoires of truth, justice, or memory; as repertoires it would always therefore limn. This helps to explain the tendency with which some scholars have reached for the ghostly lexicon of spectres to try and explain the unsettled quality of the Argentine transition. Borrowing from Bakhtin, I want to argue that it is through the notion of the carnivalesque rather than the spectral that we can understand the 'residual power' of the *desaparecidos* in an Argentine memoryscape that continues to be characterised by the 'interminable repetition of the same.'

**Matthieu Clément** (University of Bordeaux & CNRS)

*A mixed quantitative-qualitative exploration of the dynamics, behaviour and aspirations of the Argentinean middle class*

**Abstract:** Argentina is considered as the typical middle-class country in Latin America. However, the successive crises over the last decades have obviously affected both the size and stability of its middle class. This paper provides an exploration of the recent dynamics of the middle class through the combination of quantitative investigations based on the Encuesta Permanente de Hogares and an original qualitative survey conducted on 40 middle-class households in Buenos Aires and Tucuman. First, we show that the trend of upward mobility that was dominant until 2007 progressively slowed down, before reversing when downward economic mobility began to prevail under the impact of the late 2010s economic crisis. Second, we identify five distinct groups within the middle-income class, confirming that the Argentinean middle class is heterogeneous in terms of educational, occupational and income characteristics. Third, the qualitative survey provides detailed accounts of the subjective perceptions and expectations of the different segments of the Argentinean middle class. We identify shared aspirations regarding the diversification of consumption, access to homeownership, search for security or prioritization of education and health. However, the adoption of subsequent behavior in those domains remains constrained for the lower segments of the middle class, especially during the COVID-19 crisis.

**Juan Pablo Ferrero** (University of Bath) & **Ana Natalucci** (CONICET-University of Buenos Aires)

*Mobilisation and political representation. The cases of Argentina, Brazil and Chile (2010-2020)*

**Abstract:** The question of representation is often linked to the characteristics and changing circumstances affecting the life of political parties and party systems as principal agents of representation. While this question remains important to assess the quality of democracy, it does not fully capture what happens beyond elections, the socio-political processes affecting the constitution of the relationship between the voter and the candidate. To fill this gap and be able to portray a more comprehensive picture of the recreation of political representation we suggest focusing on the link between mobilisation -its morphology, actors, demands, and repertoires- and representation. How is the recreation of political representation co-created by mass mobilisation? Are the changes in representation anticipated in social mobilisation? Building on a quantitative comparative database, we propose different types of recreation of political representation. To illustrate our point we reconstruct the recent mobilisation dynamics in Argentina, Brazil, and Chile between 2010-2020.

## **SESSION 1 B – Gender & Justice – PFC/03/007**

**Diana Ortega Torres** (Queen's University Belfast)

*What about women? The importance of a gendered approach to Mexico's Transitional Justice efforts*

**Abstract:** Transitional Justice is still a relatively unknown concept in Mexico, despite staggering levels of violence and Human rights violations that have plagued the country since the beginning of the “War on Drugs”, more than fifteen years ago. Current President Andres Manuel Lopez Obrador ran a campaign that called for “national reconciliation” and proposed the implementation of Transitional Justice mechanisms such as “amnesties” and “truth commissions.” While these campaign promises and other Government-led efforts fell short, they managed to bring the subject of Transitional Justice back into the discussion table, including the involvement of women and a gendered approach to the conception and creation of any future efforts. In a country where 70% of the women have reportedly experienced some form of violence and an average of ten women and girls are being killed every day, this paper will argue why it is imperative that any and every Transitional Justice initiative includes a gendered approach, not as a supplementary effort or an afterthought, but as foundational element at the center of the discussion.

**Valeria Posada-Villada** (Independent scholar)

*Changing the Representation of War: Former Combatants and the Redrawing of Colombia's Armed Conflict Narrative*

**Abstract:** Over the past fourteen years, Colombians witnessed the signing of two deals aimed at ending the confrontation with the AUC (Autodefensas Unidas de Colombia/United Self-Defenses of Colombia) and the FARC-EP (Fuerzas Revolucionarias de Colombia - Ejército del Pueblo/Revolutionary Forces of Colombia-People's Army). The legal framework established in the implementation of these deals has allowed combatants' viewpoints on warfare to emerge in the public sphere and manifest themselves through cultural productions and exhibitions. Juan Manuel Echavarría's *The War We Have Not Seen* (2007-2009), an art

project exhibited at the Modern Art Museum of Bogotá (Museo de Arte Moderno de Bogotá - MAMBO), and Inty Maleywa's artwork *Unearthing Memories* (2013-2014), included in Colombia's National Museum's (Museo Nacional de Colombia - MNC) new permanent exhibition, are two noteworthy examples. These artistic projects are helping local museums expand and enrich Colombia's historical narrative of the conflict, deepening its comprehension for a wider audience while dealing with all the social and political issues this process entails.

**Júlia Belas Trindade** (University of Bristol)

*Women's football in Brazil: where are the black women?*

**Abstract:** The 2019 Women's World Cup is considered a turning point for women's football, and as the world prepares for the 2023 edition, expectations are as high as they could be. In Brazil, considered the country of football, the women's game has grown so much that the role of women in the national sport has changed in a span of just three years. However, how does this affect the players? More specifically, what is the role of black women in this process? Most football players in Brazil, regardless of gender, are black or mixed-race. Yet, when we discuss the women's game, the racial debate is neglected to the detriment of the gender equality fight. Using a theoretical framework of black feminist scholars who have studied Brazilian society, this paper aims to analyse the state and the growth of the women's game through a black feminist lens. I will review feminist and critical race theories to understand the role of women footballers in Brazilian society, from the end of the ban on the women's game in the late 1970s until record audiences, awards, and visibility in 2022.

## **SESSION 1 C – Postcolonial Environments – PFC/03/005**

**Juan Francisco Acevedo Godínez** (Pontificia Universidad Católica del Perú)

*"Narrativas indígenas climáticas en los Andes peruanos: el caso del Conflicto de la Laguna Parón"*

**Abstract:** Esta presentación es acerca del conflicto social hídrico de la Laguna Parón, laguna glaciar situada en la Cordillera de los Andes (en Ancash-Perú) que actualmente está sufriendo los efectos del deshielo glaciar a causa del cambio climático. El nudo del conflicto está en el antagonismo entre la empresa transnacional "Duke Energy" (que extrae agua glaciar, desde 1996, con permiso estatal) y la Comunidad Indígena "Cruz de Mayo" (que hace uso de estas aguas desde tiempos ancestrales prehispánicos) por el control de la laguna. El deshielo glaciar hace más fácil el ingreso de la tecnología occidental (maquinaria pesada, por ejemplo) y la Empresa Duke Energy toma ventaja de esto para capturar agua y utilizarla para la generación de energía eléctrica que es vendida principalmente a empresas mineras exportadoras. Esto perjudica a las actividades tradicionales de la Comunidad Indígena: agricultura, pastoreo y pesca. La presentación se enfoca en la dimensión narrativa del conflicto: cada actor social construye su propio relato acerca de la pugna. En especial, incide en la manera cómo la Comunidad Indígena recrea diversos elementos como tradiciones orales, danzas y el uso de la lengua quechua en una dinámica de afirmación del espacio social de la laguna como territorio indígena.

**Lauren Huntzinger** (University of Cambridge)

*Reimagining and Retelling Nature: The Tensions of Postcolonial Environment and Climate Change in Contemporary Latin American Literature*

**Abstract:** The entanglement of literature with the environment offers a keen perspective in understanding hopes and fears surrounding climate change. This article examines the possibilities of contemporary Latin American literature as a tool to explore how the (literary) reaction to the climate crisis is shaped by historic mediations and interpretations of the environment. Through the analysis of recent publications that offer retellings of seminal texts by rewriting them with a focus on the environment, this study argues that these novels allow nature as a concept to be reimagined through igniting a renewed urgency around the importance of environment and nature in national identity. By entering into the tensions in how Latin America defines itself, this article seeks to question why authors such as Verónica Gerber Bicecci (*La compañía*, 2017), Gabriela Cabezón Cámara (*Las aventuras de la China Iron*, 2019) and Ilan Stavans (*Popol Vuh: A Retelling*, 2020) reshape and recycle texts to discuss current social movements instead of investing in popular dystopian devices to imagine our uncertain future. With the use of theories of ecocriticism, Timothy Morton's *The Mesh* and Rob Nixon's *Slow Violence*, this work will create an innovative way to discuss the complex relationship of literature and the environment.

**Anneli Marisa Aliaga** (University of Oxford)

*Cinematographic Dialogues in the Andes: (Mis)representations of Quechua/Aymara Indigeneity in Peruvian and Bolivian Cinema*

**Abstract:** This paper seeks to revise representations of Quechua-Aymara indigeneity in Bolivian and Peruvian cinema. Amidst wavering political climates from the 1980s up until 2006, Jorge Sanjinés' *La nación clandestina* (1989) and Claudia Llosa's *Madeinusa* (2006) manifest contradictory portrayals of the Andean cosmos. In light of these representations, this paper will use these films as case studies to draw comparisons between the filmmakers' off-screen relationships and approaches to working with Quechua or Aymara communities, questioning their filmic motives and understandings of cultural sensitivity. While Sanjinés challenged widespread ethnic injustices in Bolivia by collaborating with the indigenous subjects of *La nación clandestina*, Llosa's film is driven by personal motives that disregard remedying indigenous vulnerability in the Peruvian highlands. Despite the international awards that *Madeinusa* received, the film was deemed controversial by an array of scholars and national viewers who condemned the filmmaker's oppressive malpractice of racially stereotyping rural Quechua inhabitants. Focusing on the idea that off-screen relationships play a pivotal role in the formulation of an onscreen representation, this paper will challenge Llosa's cinematographic approach and the misrepresentations and distortions of Quechua culture that are offered in *Madeinusa*. Moreover, Sanjinés' profound engagement with the Aymara world influenced the way in which he represented Andean indigeneity. By presenting the Bolivian imaginary with empowering images of indigeneity, Sanjinés' cinema has had an unprecedented influence in reinstating indigenous agency in modern-day Bolivia.

## **SESSION 1 D – Engendering Indigenous Women of Early Modern Mexico: The Semiotics of Presence, Belongings and Craft at the Crux of Colonialism – PFC/02/009**

*This panel examines the history of Nahua peoples and their communities (speakers of Nahuatl of Mexico, commonly mislabelled “Aztec”), highlighting women’s lives in Early Modern Mexico (~1300—1700 CE). Papers reinterpret women’s presence, belongings, and symbolic meanings to challenge popular assumptions about the past. Consisting of expert and emerging anthropologists, historians, and archaeologists, the panellists’ offer critical research, with papers shedding light on larger-than-life women (infamous Malintzin, for instance) and recovering lesser-known, but equally intriguing voices. Its themes explore power-knowledge, feminisms, violence, and resilience before and after Spanish Colonialism to illuminate the socio-economic, political, and spiritual lives of people identified as women. The discourse on roles occupied by Nahua and mixed-heritage people encompasses precolonial practices, the action of the so-called Spanish Conquest of Mexico (1519-21), and Transatlantic realities accompanying European colonialism. Presenters seek dialogue with SLAS’s community, asking: how might comparative models help recover the plurality of identities and perspectives and relationalities? The panel’s innovative methodologies expose new modalities that once made and unmade Nahua women as leaders, warriors, community defenders, and market entrepreneurs and its reflections on the murky waters of early-modern encounters aims to amplify critical Nahuatl Studies in the United Kingdom.*

**Joshua Jacob Fitzgerald** (University of Cambridge)

*Weaponizing Water: Womanly Places, Belongings, and Acts of Belonging from Postclassic to Spanish-Colonial Tenochtitlan*

**Abstract:** This panel examines the history of Nahua peoples and their communities (speakers of Nahuatl of Mexico, commonly mislabelled “Aztec”), highlighting women’s lives in Early Modern Mexico (~1300—1700 CE). Papers reinterpret women’s presence, belongings, and symbolic meanings to challenge popular assumptions about the past. Consisting of expert and emerging anthropologists, historians, and archaeologists, the panellists’ offer critical research, with papers shedding light on larger-than-life women (infamous Malintzin, for instance) and recovering lesser-known, but equally intriguing voices. Its themes explore power-knowledge, feminisms, violence, and resilience before and after Spanish Colonialism to illuminate the socio-economic, political, and spiritual lives of people identified as women. The discourse on roles occupied by Nahua and mixed-heritage people encompasses precolonial practices, the action of the so-called Spanish Conquest of Mexico (1519-21), and Transatlantic realities accompanying European colonialism. Presenters seek dialogue with SLAS’s community, asking: how might comparative models help recover the plurality of identities and perspectives and relationalities? The panel’s innovative methodologies expose new modalities that once made and unmade Nahua women as leaders, warriors, community defenders, and market entrepreneurs and its reflections on the murky waters of early-modern encounters aims to amplify critical Nahuatl Studies in the United Kingdom.

**Federico Navarrete Linares** (University of Cambridge)

*Conquistador women, slaves, concubines and princesses*

**Abstract:** Using the wide variety of representations of female participants in the Mesoamerican pictorial manuscripts relating the wars of the so-called conquest of Mexico (1519-ca 1550), this paper will try to identify the different roles played by the Indigenous



women who accompanied the invading Spaniards. Beyond the very well known figure of Malintzin, a slave, many other women interacted and lived closely with the Spaniards during their “conquest” of Mesoamerica, from humble “concubines” to powerful “princesses”, and all were fundamental in supporting them and keeping them alive. Though their agency is nearly ignored by Spanish chronicles of these events, it is highlighted by Mesoamerican representations. By examining female attributes of these key agents of the wars, from dressing and hair styles to attitudes and actions, the paper will seek to shed more light on their actions and intentions. They will be related in turn to Mesoamerican gender conceptions and the highly significant roles they attributed to persons performing feminine functions.

**Natasha Bailey** (University of Oxford)

*Women of Good Conscience: Strategies of Gendered Self-Presentation Amongst Nahua Pulque Traders*

**Abstract:** This paper investigates the legal strategies utilised by early colonial Nahua women who worked in central Mexican marketplaces as producers and sellers of the traditional alcoholic drink, pulque. Through comparing pictorial and written Nahua sources that describe ideal attributes and behaviour for market women with petitions brought by these women themselves to the Real Audiencia of Mexico City during the late 16th to 17th century, this paper identifies a concern with ensuring ‘good’ women undertook the important responsibilities of market commerce. At a time when Indigenous consumption of alcohol was often perceived as a threat to social order, female pulque traders emphasised their suitability to work in this potentially controversial trade, engaging with concepts of maturity, respectability and even vulnerability. The decision to self-present as ‘indias de buena consciencia’ interacted both with Nahua understandings of proper behaviour and with the implicit position held by Native women in alcohol legislation as more ‘trustworthy’ than men.

## **SESSION 1 E – Colombian Cultural Production – PFC/02/008**

**Andres Aluma** (Connecticut State College-Norwalk)

*Birds of Passage (2018): A Feminine Account of the Origins of Colombia’s Marijuana Trade*

**Abstract:** With the analysis of the film *Birds of passage* (2018), I intend to highlight two simultaneous stories. First, the splendor and decline of an indigenous Wayúu family from La Guajira, a region located in northern Colombia, and at the same time, the historical beginnings of the illicit drug trafficking business and its corrupting impact on the social and cultural traditions on this community. While the storyline in the film refers to the recurring Colombian history of violence generated by the illegal drugs trade, Cristina Gallego y Ciro Guerra's production is not the typical narrative where women were silenced or victimized. On this occasion, it is a woman in the role of Úrsula, the imposing matriarch of the Wayúu family, who is responsible for dismantling the male accounts of drug trafficking violence, narrating an own version unknown to most. Úrsula's account is not told from a victimized and innocent position, but through an openly ambiguous approach without romanticisms that reveals the moral, psychological, and physical degeneration of her own community. With the analysis of this production, I question some of the conventional representations of the victims in the official post-conflict discourses that circulate in today's Colombia.



**Florian Gardes** (Université Gustave Eiffel, LIPHA)  
*The Colombian imagery in sports events.*

**Abstract:** Regional sports events are often less studied than the Olympics and the World Cup, which are overexposed both in the eyes of the public and the academic community. However, these regional events are just as important for the organizing countries, which devote a significant budget to them.

As the major event of the year for the host city, the competition will be a tool of projection and reputation for the city council as well as for the country. In the Colombian case, the country seeks to strengthen its reputation as a host country and reassure its partners of its capacity of organization. The country has therefore endeavored to organize South American, Bolivarian, Central American and Caribbean or Pan-American sports events. I propose here a comparative analysis of the representations of Colombia during the sports events organized in the country. Through the study of official music, logos and mascots, I will show the different references mobilized during these competitions and what they tell us about Colombia. We will then see a turning point in the communication of these events, leading to universal values without omitting the totality of the references to Colombian cultural elements.

**Alba Griffin** (University of Leeds)  
*The Ambiguous Politics of Youth Culture in Colombia*

**Abstract:** Los Hongos is a film following the experiences of two Colombian street artists in the city of Cali. In their quest to paint the streets, the teenagers experiment with creative ways of expressing themselves politically that, the paper argues, reveal a tension between explicit activism and more subtle forms of engagement. Key to their political subjectivity are the violences of everyday life, from the impact of the armed conflict on family histories, to religious exploitation, economic instability and repressive encounters with police, all of which the protagonists appear to take in their stride. The paper situates the film within Colombian youth cultural politics and argues for a serious engagement with alternative modes of political expression that are neither resistant activism nor apathetic conformism, from music to social media to hanging out on the street. Overall, the paper argues that young people's experiences of violence and inequality have led to ambiguous political imaginaries rooted in the failures of the state and the liminality of citizenship. While this is true of many contemporary societies, in Colombia this is especially relevant given young people's involvement in recent social uprisings and their expectations of the country's first left-wing government, who they helped to elect.

## **SESSION 1 F – Performance & Identity – PFC/01/009**

**Karolina Kaleta** (Jagiellonian University in Cracow)  
*Ritual or Performance? Theatrical Aspects of the Annual Pilgrimage of the Devotees of Santa Muerte (Saint Death) in Mexico*

**Abstract:** The aim of the presentation is to provide an overview of recent research on the field of the performative aspect of the cult of Santa Muerte with a particular emphasis on analyzing an annual pilgrimage in Mérida. The pilgrimage is a unique expression of worshipping the Holy Death and in last few years it gained followers all over the Yucatán. Applying the methodology of the performance studies allows to describe the further context of this phenomenon than in other views based on traditional approaches of anthropology or

religious studies. Theatrical features of the ritual, interactions among the participants and a specific message makes the peregrinación an artistic event which – with the feedback loop (a term proposed by Erika Fischer-Lichte) – is inseparable from the religious aspect. Moreover, the concepts of the archive and repertoire proposed by Diana Taylor are especially useful for the analysis of the whole phenomenon of the cult of Saint Death with all the complexity of its origins. The purpose of the speech is to indicate that performative character (implying inclusiveness, improvisation and syncretism) of the cult of Santa Muerte is one of the factors which makes her such popular among the followers.

**Johnny Gustavo Herrera Taboada** (University of Edinburgh)

*Proyecciones hispánicas. A History of Peruvian-Spanish Film Co-Productions*

**Abstract:** Peruvian cinema, despite being small and overlooked compared to its Latin American neighbours, has remained visible with its scattered entries on the international festival circuit. However, given the lack of a protectionist legislation in Peru, many of these films have been prominently funded by foreign nations including former colonizer Spain. Their roots can be traced to the First Congress of Hispano-American Cinematography in 1931 where film co-productions between Spain and Latin American nations were envisaged as vehicles for cultural unification under the neo-colonial banner of Hispanismo. Sixty years later, these transatlantic collaborations started to proliferate within the framework of a more multicultural and transnational Iberoamerican cinema. This paper, which stems from my current PhD thesis research, highlights the landmarks in the history of Peruvian-Spanish co-productions, and ponders whether they constitute a neo-colonialist or a transnational phenomenon through the analysis of two films directed by Francisco Lombardi, the Peruvian filmmaker who has relied the most on Spanish producers: the predominantly Peruvian, financial co-production *La boca del lobo* (1988) and the predominantly Spanish, creative co-production *No se lo digas a nadie* (1998). This approach aims to problematize and elucidate the significance of co-productions for Peruvian cinema and other similarly perceived national cinemas.

**Valentina Pérez Llosa** (Hamburg University)

*'Madeinusa' and 'Retablo': Religion, Sexuality and Folklore in Two Peruvian Films*

**Abstract:** Peruvian cinema has experienced a boom of sorts during the 21st century as, among other things, filmmakers have been able to secure financing from foreign funding bodies. In order to secure such funding, Latin American filmmakers have taken narrative and aesthetic decisions that are seen by transnational institutions as having the most potential for success at film festivals in the global north. In this paper, I will analyze two Peruvian films that have responded to the international interest in Latin America by drawing heavily on syncretic Catholic-Andean aesthetics and traditions as backdrops for their coming-of-age stories centered on sexuality: *'Madeinusa'* (Llosa, 2006) and *'Retablo'* (Delgado, 2019). Both Llosa and Delgado curate an aesthetic based on Andean traditions, giving Catholic imagery a prominent place. They are each willing to adapt, bend, or reproduce them to fit into their narrative universes. To show this, I will resort to photographic, literary and academic sources referenced by one or both films. Moreover, by highlighting the heavily conservative gender systems within which each protagonist experiences their sexual awakening, I will argue that

'Retablo' is an answer to 'Madeinusa', one that takes into account the accusations of exotization levied against Llosa after her film's debut.

## **SESSION 1 G – Leaning Left in Latin America – PFC/01/023**

**Nam Kwon Mun** (Hankuk University of Foreign Studies)

*El dilema de Bolivia por las alternativas post-neoliberales*

**Abstract:** El gobierno de Luis Arce de Bolivia está en el camino por construir y detallar el nuevo modelo del capitalismo andes-amazonia, que es un modelo económico propio de Bolivia. El ex presidente Evo Morales buscó la alternativa de neoliberalismo y el entonces ministro de Economía Luis Arce concretó el modelo post-neoliberal. Sin embargo, el dilema que enfrenta Bolivia es la reprimarización de la economía en su búsqueda del fortalecimiento del papel del estado en la economía. A medida que el gobierno intenta promover la industria estratégica de hidrocarburos para incrementar el ingreso del estado y luego canalizarlo al gasto social, la ironía es la repetición de la historia económica de Bolivia. Actualmente no se nota indicio de nuevo modelo hacia el socialismo comunitario, que es el destino final del camino del gobierno izquierdista. La actual pandemia de COVID ha agravado el dilema por concretar el nuevo camino post-neoliberal en Bolivia. Este trabajo analiza el dilema de Bolivia en su búsqueda de alternativa post-neoliberal.

**Mercedes Amalia Crisostomo Meza** (University College London)

*Women in the Latin American Maoism*

**Abstract:** Maoism had influenced and shaped many leftist parties and movements around Latin America. Although scholars have contributed significantly to understanding its history, ideology, proposals, cultural influence, and network in the region, the research about Latin American women's participation in Maoism is still a knowledge gap. In contrast, scholars have mainly examined the roles of the female combats of the Peruvian Maoist Shining Path, highlighting their rhetoric towards women's emancipation and their gendered and hierarchical participation. Based on interviews for the Peruvian case and secondary sources for the Argentinean, Colombian and Mexican cases, this paper aims to shed light on the extensive participation of Latin American women in Maoist revolutionary projects. By analysing women's ideologies, political commitment, and actions, this paper aspires to contribute to the scholarly on leftism, revolutions, and the Cold War. It discusses women's different aspirations, approaches, strategies, and activities within Maoism. It argues that women's roles in Latin American Maoism were as crucial as men's, but leftist male leaders and historiography have silenced their activism. It also underlines that women's political history allows us to shed light on new dimensions and perspectives about the Latin American Left.

**José Luis Proboste Setz** (Queen's University, Canada)

*By any Means Necessary: experiences and realities a connected and comparative history of The Front de Libération du Québec and the Left Revolutionary Movement in Chile 1963 – 1973*

**Abstract:** The present article proposes a comparative exercise involving two seemingly different revolutionary movements that emerged in the 1960s, the Front de Libération du Québec (FLQ in Canada) and the Left Revolutionary Movement (MIR in Chile). Both movements shaped, in their own way, their countries' understanding of the Fanonian phrase "par tous les moyens nécessaires" given their revolutionary "direct action" approach to politics. On the one hand, the FLQ was a revolutionary movement that emerged in Quebec in 1963; its main objective was the independence of Quebec. They were articulated in different cells that used sabotage, bombing, kidnappings and robbery to target various institutions of capitalism. On the other hand, MIR was founded in Chile in 1965, only two years after the FLQ; it was a Marxist-Leninist organization which saw itself as the inheritor of Chilean revolutionary traditions dating back to the late 19th century. This article suggests that the Front de Libération du Québec (FLQ) and the Left Revolutionary Movement (MIR) emerged as a response against systemic oppression. For these revolutionary movements, their fight was targeted against constant injustice and underdevelopment conditions that suffocated the aspirations and dreams of the population in a context where the decolonial process and the anti-imperialist narrative changed the physiognomy of the world.

## 10.30 – 12.00 Parallel panels: SESSION 2

### SESSION 2 A – Archives & Memory – PFC03/011

**Claudio Ogass Bilbao** (University of Liverpool)

*The Archival History as a Political Tool: a Latin-American perspective*

**Abstract:** The objective of this presentation is to analyse the multiple proposals of archival history both as a new critical academic field and as a political tool, including a hidden, marginalised aspect of our past: the Latin American perspective. Despite several authors have been interrogating the Eurocentric professional narrative, the Latin-American Archival Thinking remains invisible. Between 1960 and 1970, directors and officials of Latin American National Archives discussed solutions to the most pressing archival problems as the lack of legislation, resources, facilities, and governmental support. Additionally, they imagined policies and measures to carry out reforms without success, demonstrating their civic character, their activist role, and their intellectual capacity at the service of the social and cultural transformations of nations. As these problems have not been completely resolved, the elaboration of the Latin American archival history during the 20th century should serve to nourish the current political debates and, in turn, to drive the archivists' transformation agendas. In other words, recovering past experiences of political reflections about "possible archival futures" could push the transformation of the archival reality on different countries. From this perspective, Latin-American Archival History should focus on the unresolved "carry-over problems" to help creating archival policies in the present.

**Catalina Delgado-Rojas** (University of Manchester)

*State-sponsored memorial spaces during 'transition': The Museum of Memory in Colombia and Fragments the memorial to victims of sexual violence of the armed conflict*

**Abstract:** Symbolic reparation museums and memorials are a growing area of interest in the fields of transitional justice and museum studies. Memorialization has become a key aspect of transitional justice reparation processes, and of museums aiming to memorialize traumatic events or repair victims. However, the question of how to operationalize and evaluate reparation goals remains an area of great interest and debate for practitioners and academics in a wide range of fields. This paper introduces a relational approach to understanding the creation and development of state-sponsored symbolic reparations. The selected case studies are the Museum of Memory of Colombia created by Law 1448 (2011) and Fragments, the memorial to the victims inaugurated after the Peace Agreement (2016). The study aims to demonstrate that the participation of cultural and transitional justice actors and institutions during the operationalization stage influenced the creative process, victims' participation and representation of Historical Memory. The presentation concludes by highlighting how the relationships created also influenced resistance actions during Colombia's post-Accord period.

## **SESSION 2 B – Extractivism & (In)Security – PFC/03/007**

**Aiko Ikemura Amaral, Mara Nogueira, Gareth A. Jones** (King's College London; Birkbeck, University of London; LSE)

*Looking for sustança: food practices and food insecurity in Brazilian urban peripheries under COVID-19*

**Abstract:** The COVID-19 pandemic made growing food insecurity in Brazil more visible and more acute, with less than half of the country's population categorised as food secure in 2022. In cities, where the pandemic sharply impacted the rhythms of everyday life, residents of the peripheries had to deal with reduced incomes and increased domestic responsibilities, in a context where an ongoing economic crisis had already squeezed the livelihoods of the poor. Based on research conducted between December 2020 and May 2021, this paper discusses the experiences of women in five favelas and ocupações in São Paulo and Belo Horizonte, as growing pressures on their budget and changing labour and domestic routines affected their food practices, from purchasing to preparing their meals. We discuss how they adapted to this uncertain context, highlighting the sometimes-unexpected effect of emergency income and of food donations during the pandemic and the role of local initiatives in supporting themselves and their communities. Using photos and audio collected through elicited WhatsApp interviews, we follow participants as they describe the difficulties and pleasures of preparing a meal, as well as their aspirations for improvement and perceptions of intersectional inequalities amidst a global pandemic.

**Mara Duer** (Universidad de Buenos Aires)

*Extractive rural imaginations, when the agribusiness is not fiction*

**Abstract:** In Argentina, rural imaginations are being heavily contested. As a reaction to the national campaign #Enoughofpoisoning which focused on the bodily impacts of the use of agrotoxics; landowners and rural producers started their own campaign aiming to humanize the agribusiness model. With the hashtags #enoughoffears and #country and pictures of families in the fields, the agribusiness sector aimed to normalize their contact with the plantations dominated by transgenic crops and glyphosate. The debate over how bodies and territories are being affected in the countryside it is also reflected in a new type of literature that disrupts the construct of the rural idyll and exposes the extractive dynamics of rural Argentina. Fever Dreams, a novel by Samantha Schweblin, set up her story in a 'sacrifice zone'. In this paper, I contrast these antagonistic 'narratives', one developed through media outlets and the other from an emerging rural literature that engages with new genres such as ecology and feminism to explore the emerging and fearful imaginaries of the rural where 'toxic uncertainties' (Auyero and Swistun, 2008) over the effects of the agribusiness model pendulates between high rates of diseases and economic success via the full incorporation to the global market of the rural sector.

**Tania Daniela Gómez Perochena** (University of Essex)

*Extractive conflicts and the Prior Consultation in Perú: a national typology*

**Abstract:** Since the polemic extractive conflict in Bagua (2009) created a favorable scenario for the approval of the Prior Consultation (PC) Law in Peru in 2011, the government has enacted more than 50 PC processes in the turbulent extractive sector. How does the PC law

interacts with indigenous territories where extractives projects are located? The literature has identified that the PC has not acquired a transformative character in these places, but less is known about the diverse impact of the PC and its interaction with social unrest. Thus, based on governmental archives and databases (2013-2021), this article presents a national typology of interactions between PC law and indigenous territories with extractive projects: 1) cases of indigenous territories where there is no PC enforcement nor social unrest, 2) cases of "domesticated" PC processes with low levels of social unrest; 3) cases of social conflicts that demand PC enforcement and 4) cases of "extended" PC processes in scenarios with a high level of social conflicts. Based on this typology, I will argue that the quality of the PC processes in Peru depends greatly on the level of political organization of indigenous communities, who only in exceptional cases obtain substantial agreements.

## **SESSION 2 C – Neoliberalism – PFC/03/005**

**María Gabriela Palacio Ludeña** (Leiden University)

*Between care and control: the rise of conservative neoliberalism*

**Abstract:** This paper investigates the relation of neoliberalism with conservatism and the technocratic governing of poverty in the Latin American region. It explores the discontinuities and similarities of neoliberal capitalism's left-wing developmentalist and right-wing governments' social policies, particularly social protection. Though these interventions are often deemed progressive for their emphasis on the inclusion of historically marginalised groups, they also reveal a gendered and racialised subtext. Heteronormative social protection results in the moral elevation of the nuclear family as the norm to govern poor populations and enact a process of 'self-improvement' among indigenous and Black populations. This paper questions the feminisation of care and explores alternatives to advance a 'degenderisation' of welfare regimes in Latin America, challenging the essentialist view of women as carers within patriarchal family structures. Interrogating the role of heteronormativity in social protection, which makes heterosexuality both normative and privileged, the qualitative findings challenge the male breadwinner and the female caregiver model while bringing attention to the colonial legacies that permeate the region's stratified social protection systems. Race, as a hierarchy system, is found to work in tandem with patriarchal institutions to govern vulnerable populations through social provisioning amid the rise of authoritarianism in the region.

**Maria Urbina Montana** (University of Derby)

*The Making of Market Subjects in Chile and the UK: Neoliberal Economics, Coercion and Consent*

**Abstract:** Chile and the UK were radically transformed by processes of neoliberalisation, representing paradigmatic cases of transitions initiated by coercion (Chile) and consensus (UK). This paper explores economic policy as a political discourse which deployed dialectics of coercion and consent-building to displace collective practices of citizenship and replace them with consumerism within the market as the primary expression of neoliberal "freedom". The paper focus on the interplay of core ideological concepts and political processes across the Global South and North. In the Chilean context, the paper analyses the role of the 'Chicago Boys' and the imposition of the El Ladrillo programme (The Brick), without public

debate, as part of a political project of social engineering eliminating any social relations outside the market model. In the UK, the paper analyses how consensus for economic reform was built through the promotion of a property-owning and shareholder democracy via the “Right to Buy” and privatization programmes which modelled Thatcher’s ideal of the ‘everyday capitalist’. These were accompanied by the coercive elimination of working class trade unionism, embodied in the secretive ‘Stepping Stones’ programme and the ‘Ridley Plan’, both portrayed as forms of technocracy in the mould of Chile’s Chicago Boys.

**Rafael Shimabukuro** (University of Cambridge)

*‘Un presidente como tú’: Nikkei positionality and the neoliberal discourse of Alberto Fujimori*

**Abstract:** This paper analyses the ways in which the political discourse of Alberto Fujimori, Peru’s one-time neoliberal autocrat (1990-2000), made use of his position as a member of the country’s Nikkei community. Nikkeis, the descendants of Japanese and Okinawan immigrants, occupy a complex position within Peru’s racial hierarchy. They are simultaneously characterised as an example for Peru’s indigenous groups to follow –a model minority– and as an irredeemably foreign presence in the body politic. Fujimori adeptly exploited this dual status. He used his personal experience of racial prejudice to elicit solidarity in Peru’s indigenous and dark-skinned Mestizo majority, while simultaneously differentiating himself from existing elites by playing into exoticised images of Nikkeis as hardworking, technologically minded and samurai-like. I ultimately argue this discursive strategy was well suited to Fujimori’s neoliberal political project, since neoliberalism revalues multiculturalism –and indeed occasionally frames itself as an explicitly anti-racist project– while commodifying cultural difference and subordinating it to the needs of capital accumulation. Fujimori’s use and abuse of his Nikkei status is symptomatic of neoliberalism’s broader relationship to racial difference. Neoliberalism promotes multiculturalism, but only insofar as it aids capital accumulation, either directly through production or indirectly through legitimization.

## **SESSION 2 D – Guatemala: Disaster & Recovery – PFC/02/009**

**Carlos Alfredo Puac Alvarez** (Universidad Rafael Landívar)

*Panabaj: Del Stan a nuestros días (Luego de 17 años)*

**Abstract:** El proceso de reflexión teórica y la forma de enfrentar los fenómenos que causan desastres ha evolucionado en las últimas décadas en Centroamérica, presentando una serie de retos y desafíos a la sociedad en general. Por los problemas estructurales y las manifestaciones palpables del subdesarrollo y la pobreza, Guatemala está clasificado entre los países más susceptibles de sufrir desastres asociados con distintos tipos de eventos naturales, partiendo del terremoto de 1976, con 22,000 muertos; la sequía de 2002; la tormenta tropical Stan de 2005, con más de 1,000 muertos y varios poblados enterrados; la tormenta tropical Agatha, simultánea a la erupción del volcán Pacaya en el 2010; el terremoto del 2012 en San Marcos y los daños de diversos ciclos de enjambres sísmicos; el deslizamiento de El Cambray, 2015, con 280 fallecidos, etc. En la investigación realizada desde el enfoque de la psicología preventiva y comunitaria, como un campo de especialización que privilegia el análisis de los fenómenos de grupos, colectivos o comunidades a partir de factores sociales y ambientales. Por ello, el abordaje de la resiliencia



psicosocial post desastres, se plantea la posibilidad de identificar el trabajo en terreno sobre problemas concretos en un determinado territorio donde se genera dicho fenómeno social.

**Ana J. Cabrera Pacheco; Eliza Calder; Julie Cupples** (University of Edinburgh)

*Beyond refugee camps and post-disaster shelters: the struggles for land and livelihoods in Guatemala*

**Abstract:** A group of Guatemalan refugees returned after spending over 15 years in Mexico living in refugee-camps, and settled on new land which they thought would be permanent. However, this land is located on the lower flanks of Fuego Volcano, and in June 2018, Fuego erupted with deadly consequences, burying a nearby town, and leading to the evacuation of 13,000 people. People sheltered in several buildings, and then moved into emergency dwellings, until the pandemic forced them to return to their finca, La Trinidad. Some community members resettled to post-disaster housing, but most demanded relocation in accordance with their livelihoods. The objective of this presentation is to analyse the cycles of socio-environmental and spatial injustices that people from La Trinidad have experienced. As they aim at securing adequate land and livelihoods pertinent to their way of life, we look at how they have navigated the liminal spaces of temporary dwellings, and how they have developed their demands for justice to the State in the wake of disaster relief and recovery. We argue that these experiences have shaped their political understandings and their collective organisation. This presentation aims at bringing scholarship on liminal geographies into dialogue with work on disaster risk reduction.

**Ana Lucía Pelaez Echeverría** (University of Cambridge)

*An exploratory analysis of media portrayals of eco-distributive conflicts in Guatemala 17*

**Abstract:** Conflicts surrounding ecologically-sensitive infrastructure projects in Guatemala have been characterised by their endurance and entrenchment. Often, they deal with a combination of issues, from environmental disruptions and consultation processes to historical trauma and the revindication of rights, which I encapsulate as eco-distributive conflicts. It is also evident that the mainstream and alternative media portray them differently, but it is unclear how with what implications. This paper explores this tension using a systemic approach within the protracted social conflict framework. It analyses mainstream and alternative media pieces from the last ten years about two cases: Hidro Santa Cruz in Huehuetenango, and Renace and Oxec in Alta Verapaz. This analysis shows how the different interpretations of the impacts of ecologically-sensitive infrastructure projects fuel the protractedness of eco-distributive conflicts. It also presents preliminary observations on how the navigation between pragmatic and structural claims, and their representation in the public sphere, contributes to blur the boundaries of the conflict and make them harder to solve.

## SESSION 2 E – Material Cultures – PFC/02/008

*This panel focuses on textile arts and practices from across Latin America. It explores, in particular, the ways in which these artforms have been used for activist purposes in the region, the relationship between digital artists and Indigenous weaving traditions, and the ways in which textile arts can be employed in the classroom as a pedagogical tool. Loose threads will be expertly drawn together by our discussant, Professor Patience Schell.*

**Thea Pitman** (University of Leeds)

*From Hypertext to Electronics to AI: Weaving the Threads of Digital and Textile Arts in Latin America*

**Abstract:** This paper seeks to trace the relationship between textile arts, particularly weaving, and emergent forms of digital and electronic art in Latin America over the last thirty years, from the early hypertext/hypermedia works of Bolivian-American artist Lucia Grossberger Morales, to the most recent work using the AI visual art programme Dall.e made by Bolivian-Australian Quechua artist Violeta Ayala, via the electronic textile art of the Bolivian artist, now resident in Chile, aruma (Sandra de Berduccy). In its selection of these three artists it also seeks to underscore the centrality of Bolivia to this vein of creative work. It explores the historical relationship between digital technologies and weaving, the wider reasons underpinning these artists' choice to work at the intersection of digital/electronic and textile arts, and, since frequently, in a Latin American context, the textile arts being drawn upon are those of Indigenous communities, it explores the relationship between the artists, their artworks and the communities of practice that inspire them.

**Lorna Dillon** (University of Cambridge)

*Bordando Abya Yala and the Libro Itinerante: Fabric Books as Loci for Heritage Processes*

**Abstract:** It is often the case that Latin American art collectives are part social movement, part art movement. This is particularly the case in the realm of textile art, where a wave of embroidery and appliqué groups are using fibre art as a space for activism. This paper will discuss embroidery initiatives that use processes of collective creation. The case studies discuss the creation of two textile books: the first is a fabric book co-ordinated by the Chilean art collective Con-spirando. The book is called the Libro Itinerante (Itinerant Book) and is made using a combination of appliqué and embroidery (an artform widely known as the arpillera). The second initiative is called Bordando en Abya Yala. It was initiated by Melisa Santilli Bara y Erandi Villavicencio of the Red de Feministas Espacios Comunitarios de Autocuidado. The project involved individual embroiderers as well as art collectives from Chile (Memorarte), Ecuador (Bordar la Ternura), Argentina (Grabado Andante and Gráfica la Voz de Mujer), Mexico (Las Siemprevivas) and Colombia (Los Costureros). I argue that the textile books are loci for the creation of tangible and intangible heritage processes. Rather than narrowly focusing on the art objects themselves (the fabric books), this paper will explore the supranational initiatives as processes in which different forms of tangible and intangible cultural heritage are created. Using heritage theory and theories related to collective creation, I will reflect on the different artistic spaces these initiatives occupy, from digital platforms such as Zoom and WhatsApp to more haptic realms such as embroidery.

**Fiona Clark** (Queen's University Belfast)

*Inadvertent Interventions: Literature, Textiles, and Lockdown*

**Abstract:** This presentation explores how the use of textiles as a form of assessment in a Modern Languages literature class helped with student wellbeing at the start of the Covid-19 lockdown. It examines how student feedback on their interaction with the stories and materials reflects the findings of Reynolds in relation to patients with long-term illnesses. In this case, textiles are not used as a hobby, but part of an assessment process but showing that a potentially stressful situation can become an outlet and focused way of retaining good mental health outside of the normal textile spaces.

**Patience Schell** (University of Aberdeen)

*Discussant*

## 13.00- 14.30 Parallel panels: SESSION 3

### SESSION 3 A – Health & Society – PFC/03/011

**Rosamund Greiner** (University College London)

*“Todo en manos de dios”: Reflecting on the role of religion and faith in the struggle for rights and services for children with Congenital Zika Syndrome in Barranquilla, Colombia*

**Abstract:** Congenital Zika Syndrome (CZS) consists of a spectrum of physical and cognitive impairments. Among parents of children with CZS, faith and personal relationships with God play an important role in acceptance of the diagnosis and coping with everyday challenges. There is debate in the literature about whether faith among parents raising children with complex disabilities in resource-limited settings is an expression of passivity, fatalism, or agency. My initial findings from ethnographic observation and interviews suggest that in this case, parents’ faith motivates them to continue with their highly active and persistent struggle for rights and services. Their struggles have brought them closer to God, and among the strategies they use to leverage attention from health, social and educational services, they pray. They attribute positive changes in their circumstances to interventions from God. Rather than undermining the effort that they themselves have put in to bringing about incremental positive changes, this attribution appears to reflect the self-efficacy they derive from their increased closeness to God. My engagement with a stigmatised and neglected topic has also been assigned religious significance by participants. This reflects the rapport and trust that we have built, and also sets an expectation for the contribution my research will make to their ongoing struggle.

**Robert Huish** (Dalhousie University)

*When the Rubber Hits the Road: Cuban Medical Internationalism in a Pandemic*

**Abstract:** Cuba has been long recognized as a global health power by providing health care services to millions around the world, ensuring universal access to health services at home, and even developing its own made in country vaccines. In the wake of a pandemic, how did Cuba do? In early 2020 the Cuba treated foreign nationals for COVID-19 who were stranded on cruise ships. Later that year, Cuba offered medical workers to other countries despite the challenges of its own lockdown. And in 2021, Cuba is set to be the smallest country in the world to develop its own COVID-19 vaccine. Yet, the virus found its way into the country and coupled with economic calamities and social discontent, it has landed Cuba in one of its most difficult positions in the last 60 years. This presentation provides a snapshot of what can be learned from Cuban medical internationalism in the wake of the COVID-19 pandemic. In a truly global health crisis how well did Cuba’s unique approach to global health fare? The short answer is that when the rubber hit the road, there were a few bumps. These “bumps” are less about Cuba’s approach to medical internationalism itself, but the closing of borders and boundaries that completely halted the broader economic networks that Cuba relies on in order to support its own health system, and to assist those abroad.

**Saskia Zielińska** (King's College, London)

*Disciplined Bodies: Obstetric Violence and the Reproduction of Adolescent Pregnancy in Peru*

**Abstract:** Obstetric violence, a form of gender-based violence towards pregnant and birthing women, is an understudied phenomenon that is increasingly gaining recognition in Peru. This paper will take evidence from the field, from semi-structured interviews with adolescent mothers and professionals in 2017 in Huaraz, and in 2020 in Huamanga (Ayacucho), to describe and analyse different manifestations of obstetric violence experienced by pregnant and birthing teens in Peru. Using a framework of multi-sided violence (Dominguez and Menjivar, 2014) this paper will demonstrate that obstetric violence towards pregnant and birthing adolescents is a continuation of the multiple forms of gender-based and structural violence experienced by adolescent mothers in Peru. It will argue that different forms of obstetric violence, as manifestations of structural and normalised violence, contribute to poor health outcomes for adolescent mothers and their children. It will also argue that obstetric violence constitutes a form of symbolic violence; namely, the internalisation of harmful individualising discourses of blame towards adolescent girls. Obstetric violence thus helps to obscure the structural causes of adolescent pregnancy, absolves the state of responsibility for structural inequalities, and hence contributes to the reproduction of teenage motherhood in Peru.

### **SESSION 3 B – Living (in) Landscapes – PFC/03/007**

**Juan Luis Bradley** (University of Bristol)

*'Una vez más el dinero demostraba su naturaleza mutable e imprevisible': Reading, refuse and money in crisis in Sergio Chejfec's El aire (1992) and Los incompletos (2004)*

**Abstract:** This paper explores a possible relationship between experiences of textual reception and the circulation of money and refuse objects, in the context of Argentina's inflationary economic cycles. Far from being the neutral, 'colourless' tool for humans theorised by Georg Simmel (1900), money for Argentines is often considered an untrustworthy and highly differentiated medium, taking the form of multiple currencies with complex hierarchies (Luzzi and Wilkis 2018). In the novels *El aire* (1992) and *Los incompletos* (2004), I consider how the Argentine writer Sergio Chejfec blurs distinctions between money and discarded objects to posit how cash, once withdrawn from exchange circuits, challenges its handlers' autonomy as agents using cash. Imagined as bulky glass bottles or left-behind, undecipherable banknotes, Chejfec's money becomes scarcely readable texts which play with the trust his characters deposit in the usability of money, leaving them fearful, nostalgic, or confused. As these money 'texts' exist alongside other deceptive texts, such as cryptic postcards, letters, and backdated newspapers, I ask how their reception by the novels' characters fosters an alternative vision of a literary economy: one in which texts, like Argentine currency or waste, linger amongst readers as provocative obstructions rather than instruments, resembling troublesome banknotes which resist exchange.

**Charles Maurice Pigott** (University of Strathclyde)  
*Maize Landscapes in Indigenous Latin American Literature*

**Abstract:** Since the second half of the twentieth century, there has been a revival in the production of literature in indigenous languages, particularly in Mesoamerica and the central Andes. A central theme in this Indigenous Literary Renaissance is maize, which serves as a key connecting thread between literary corpuses originating in different geographical areas. This paper will propose that representations of maize in indigenous literature write a new cartography of the region known as “Latin America”. Taking, as a point of departure, Mignolo’s suggestion that “Latin America” is a colonial invention, in which the superimposition of Spanish as a linguistic “monoculture” played a central role, the paper will analyse depictions of maize in four bilingual poems across Nahuatl, Maya, and both Central and Southern Quechua, in addition to Spanish. I will argue that, when read in parallel with the indigenous language-version, the Spanish rendition of these texts enacts a constant deconstruction of the monolithic associations of this language in the region, just as maize is both a global crop and one of profound significance for local cosmologies.

### **SESSION 3 C – Infrastructure & Environment – PFC/03/005**

**Laura Maghețiu** (University of Oxford) & **Matías Carámbula** (Universidad de la República Uruguay)

*En-clave de metamorfosis: el problema agrario en el Uruguay contemporáneo entre la expansión forestal y la ‘economía verde’*

**Abstract:** ¿Cuáles son las imágenes identitarias del desarrollo del capitalismo contemporáneo en el sector agropecuario en el Uruguay? La expansión agroforestal extranjerizada en Uruguay se ha caracterizado por ser irreversible, rápida e intensiva (Piñeiro & Moraes, 2008). Desde este problema y pregunta, se busca generar nuevos aportes hacia dos espacios de reflexión y análisis. Por un lado, el estudio empírico sobre la relación entre el capital global ‘verde’ y sus expresiones locales en las sociedades agrarias, como, por ejemplo, sus vínculos con los procesos de restructuración agraria, de cambio tecnológico, de reconfiguraciones laborales, y de legitimación ‘verde’ a través de la compensación de carbono. En este sentido, se plantean dos preguntas que guían las reflexiones de este apartado: ¿cuáles son las dimensiones que expresan los procesos de transformación territorial? ¿cuáles son las señales identitarias de estos procesos? Por otro lado, desde una perspectiva teórica se busca identificar las diferentes relaciones e interacciones que se establecen entre el uso de la tierra y la sociedad, entre el modo de producción predominante en un territorio y la territorialidad construida. Es decir, desde el análisis revisamos la teoría preguntando ¿cuál es el problema agrario en los comienzos del siglo XXI en el campo uruguayo?

**Monika Streule** (London School of Economics, Latin America and Caribbean Centre)  
*Extractivismos urbanos. Conflictos sociales por megaproyectos de infraestructura en las periferias de la Ciudad de México*

**Abstract:** Actualmente, el concepto de extractivismo esta aplicado por activistas e investigadores principalmente en casos de la extracción de bienes naturales a gran escala, generalmente acompañada e impulsada por proyectos de infraestructura y con impactos sociales y ecológicos devastadores. Sin embargo, los nuevos regímenes de acumulación

característicos de los extractivismos también se aplican al contexto urbano, como muestran, por ejemplo, estudios utilizando esta lente para analizar el proceso que produce territorios urbanos exclusivos en barrios centrales de Buenos Aires. En esta contribución, sugiero profundizar en lo extractivismo urbano y ampliar el concepto para incluir las luchas de los pueblos originarios contra los megaproyectos de infraestructura en las periferias de la Ciudad de México. Finalmente, comprometerse con esta conceptualización de extractivismos urbanos empuja a los investigadores a reflexionar sobre el extractivismo del conocimiento y, de esta manera, apoya métodos de investigación más colaborativos en el campo de los estudios urbanos.

**Alejandro Porcel Arraut** (University of Cambridge)

*'I freaking love negotiating': Between Ethical Commitment and Political Enjoyment in a Technocratic Mexico City Transport Bureaucracy* 19

**Abstract:** In this paper I follow a group of young left-wing technocrats in their attempt to become sovereign agents of reform and regularize public taxi and bus transport in Mexico City. I attempt to show how 'the reformers' inhabit the space between the law and its implementation, which I call 'more than formal', whilst they struggle to define their engagement with their clientele. Reformist bureaucrats juggle between rules and goals, vacillating between their ethical commitment to lawful transparency and their joyful engagement in interpersonal exchanges to get their policies through powerful taxi and bus concessionaires. I argue that it is in between their technocratic motivations and their more than formal interactions with transport representatives, which involve interpersonal translation, reciprocal alliances, and boundary making, that the reformists partially achieve their modernisation goals. The paper challenges developmental notions of rational bureaucracies, and essentializing discourses of corruption and clientelism to describe how reformists engage affectively with their political projects. Beyond literature on informality that has concentrated on the function of "informal personal networks [...] in maintaining stability" (Haller and Shore 2005, 11, my emphasis); this ethnography sheds light on how the more than formal governance is productive in transformative ways.

### **SESSION 3 D – Film & Digital Culture – PFC/02/009**

**Niamh Thornton** (University of Liverpool)

*María Félix: Conspicuous Consumption, Taste, and the Curatorial Power of Stardom*

**Abstract:** María Félix (1914-2002) was a film star whose career took off during the Golden Age of Mexican film (1930s-50s) becoming the best paid actor (male or female) at the time. She liked to spend lavishly and conspicuously, for which she was criticised and judged for her bad taste. She also moved amongst the lively and prodigious artistic and creative circles of Twentieth century Mexico. She had close friendships and long-lasting romantic relationships with many artists, writers, and songwriters, some of whom wrote novels, dramas, songs or painted portraits of her in a variety of styles. These works give an insight into the complex intertwining of the performance, literary, and visual arts in Mexico and demonstrate how she acted as a benefactor to a range of artists including, Leonor Fini, Diego Rivera, Leonora Carrington, Stanislaw Lépi, Bridget Tichenor, Chavez Marion, and Antoine Tzapoff. Her life and works also proved inspiration for songwriters and novelists as varied as Agustín Lara, Frances Cabrel, Juan Gabriel, Carlos Fuentes, Luis Spota, Renato Leduc,

Octavio Paz, and Pita Amor. Drawing on a selection of these and her own reflections, this paper will explore how consumption, taste, and curatorial power collide in the figure of María Félix.

**Sebastian Bustamante-Brauning** (University of Bristol)

*Participatory cultures in Digital Memory Platforms from Latin America. Twittestories for identity and Memories of Exile*

**Abstract:** This paper explores memory and the digital turn in Latin America. I look at the uses of new media to engender participation and transmit memories through co-creation. In Latin America, memory work dealing with traumas of violent dictatorships is increasingly looking to online innovation following what has been termed the “connective turn” (Hoskins, 2016, 2011a, 2011b). Through content analysis, interview data, new media and participatory cultures theory, I examine digital memory platforms (DMPs) in the Southern Cone. This paper is a transnational examination of institutional digital memory platforms from Chile and activist approaches in Argentina. In the first case, I look at Chile’s primary state memory museum, El Museo de la memoria y de los derechos humanos- Human Rights and Memory Museum’s participatory platform Memories of Exile – a crowdsourced virtual archive of testimony of the Chilean refugee experience. I then look at Twitterstories for Identity, an initiative created by human rights group Abuelas de Plaza de Mayo (Grandmothers of the Plaza de Mayo) in Argentina. In this paper, I use a participatory cultures framework to assess the innovative ways new media is employed in the region to co-create, communicate and work through traumatic pasts.

**David M.J. Wood** (Universidad Nacional Autónoma de México)

*Preserve, edit, repurpose: Ximena Cuevas and the critical archives of Mexican cinema*

**Abstract:** As one of Mexico’s most prominent video and media artists, Ximena Cuevas’ transmedial audiovisual oeuvre has established her as a major critic of the patriarchal and heteronormative foundations of Mexican audiovisual media culture. She is also an accomplished film editor and independent moving-image archivist: two roles historically associated with female labour. Focusing on found footage works such as *seducción\_encuentro\_desencanto* (2012) and *México, un país llamado cine* (2019), this paper suggests that Cuevas’ experimental films, as well as jolting us out of the seductive gendered viewing-positions of classical cinema, can be read as significant interventions into long-established debates about “Mexican cinema”. Creative praxis for Cuevas, I argue, is a tool to rethink the ways in which “Mexican film history” has been invented, preserved, canonised, viewed, received and theorised. Furthermore, by placing her work into critical dialogue with that of other women who have preserved, edited and/or repurposed film, such as Elena Sánchez Valenzuela, Gloria Schoemann and Marcela Fernández Violante, the paper embraces Cuevas’ own criticisms of the figure of the individual artist, showing how her interdisciplinary praxis builds upon a long historical network of female and feminist interventions into the field of Mexican cinema.



### SESSION 3 E – Latin American Histories – PFC/02/008

**Andrea Morales Loucil** (University of Cambridge)

*"Abordo el Buque Mambí": Afro-Cuban and Afro-Puerto Rican Revolutionary Presses in the Pursuit of Liberation, 1850-1898*

**Abstract:** The Haitian Revolution sparked a series of abolitionist and self-determination movements in the Americas throughout the nineteenth-century. Transnational bonds of solidarity and resistance became crucial for Black freedom fighters in the fight against slavery and colonial rule. Maintaining and strengthening Afro-diasporic ties was crucial to nation-building processes as Cuba and Puerto Rico remained the Spanish Empire's last colonial holdings by the late nineteenth-century. Afro-diasporic writings and Black thought circulated throughout the circum-Caribbean and Atlantic while forging a transnational literary sphere espousing nationalist overtures in the fight for independence. Cubans and Puerto Ricans of African descent routinely published poetry, short stories, and other literary writings in anti-colonial presses as a call to arms. This paper examines how Black revolutionaries from Cuba and Puerto Rico utilized revolutionary periodicals, in the Caribbean and Europe, to build transnational bonds of solidarity while fighting for liberation and sovereignty. In turn, this paper argues that Afro-Cubans and Afro-Puerto Ricans formed part of a broader transnational literary sphere that captured the aura of revolution to build Afro-diasporic bonds of resistance and propel anti-colonial and anti-racist cultural narratives.

**Jenny Nelson** (Cardiff University)

*"A un criminal le permiten nombrar defensor, cuanto más a un inocente": Informants and Information Sharing at the End of the Cuban Slave Trade.*

**Abstract:** The illegal Cuban slave trade was still flourishing in the 1850s and early 1860s, but it would finally be successfully abolished just a few years later in 1866. Whilst British representatives in Cuba continued to be frustrated by the lack of Spanish commitment to ending the slave trade, a combination of factors started to build towards the final successful suppression of the trade and deepen a sense of its inevitability. This paper investigates a voyage that took place in 1859, right before the peak of the Cuban slave trade, how it was dealt with by Spanish authorities, and the lengths that complicit officials were prepared to go to profit from and protect the institution of slavery, including re-enslaving liberated Africans or emancipados freed from the ship. It gives further weight to arguments about the importance of the end of United States involvement in slave trading for suppression in Cuba. The paper will explore information gathering during this period of the slave trade and the variety of voices that called for the trade to end, including amongst them those that appealed for recognition of Africans as legitimate witnesses of their own history.

**Julie Gibbings** (University of Edinburgh)

*Cartographic Knowledge in Cold War Guatemala*

**Abstract:** This paper reveals the previously unknown role of U.S.-trained Guatemala geographers and new Cold War mapping technologies in both the country's mid-twentieth century large-scale economic development projects and its bloody civil war (1960-1996). Trained by the U.S. military through the Inter-American Geodetic Survey (IAGS) in the Panama Canal zone, geographers affiliated with Guatemala's National Geography Institute (Instituto Geográfico Nacional, IGN) used Cold War mapping technologies to support

economic modernization and the military's counter-insurgency. The geographers' new mapping technologies also helped to produce new ways of apprehending and interacting with the earth. As such, the IGN presents a case study in Cold War geography and shows the deep inter-connections between large-scale economic development, genocidal counter-insurgency, and geography. U.S.-trained Latin American geographers and the IAGS have been notably absent in the literature on Latin America's Cold War, including the literature on Guatemala's civil war (1960-1996). Yet, these geographers played crucial roles in the extension of state power into rural hinterlands, the promotion of economic modernization, and military counter-insurgency efforts. By exploring the role of geographers in the IGN, this project sheds light on the use of new Cold War mapping technologies and the new geographic epistemologies in Guatemala's turbulent mid-twentieth-century.

### **SESSION 3 F – Women's Narratives Of Everyday Resistances From Territories In The Context Of Colonialism And Extractivism – \*\*PFC/02/011\*\***

*Feminist researchers have advocated for a move away from understanding activism as public, high profile, spectacular acts of protest to an understanding of activism as rooted in everyday practices (Chatterton & Pickerill 2010; Jenkins 2017) "in place" (Barker & Pickerill 2020). The papers in this panel explore women's narratives of such everyday resistances in different Latin American contexts. Following decolonising approaches to knowledge production and representation, we aim to centre women's voices and experiences, bringing into conversation their narratives of everyday resistance in relation to colonial and extractivist contexts across the continent. Questions that will be explored in this panel are: What are women's accounts of their everyday resistances? What are the relationships between everyday resistances, place, and territories? How does a focus on everyday narratives of resistance sit with feminist and decolonial approaches to research? What is the role of hopes, aspirations and celebrations, on the one hand, and suffering, anxieties, and despair, on the other, in narrative accounts of everyday resistances? With this panel we hope to contribute to a deeper and critical understanding of women's everyday resistances, bringing into dialogue conceptualisations that emerge from different territories across Latin America.*

**Inge Boudewijn** (Northumbria University)

*Women's Everyday Resistance in the Aftermath of Socio-Environmental Conflict in Cajamarca, Peru*

**Abstract:** Increasingly, scholarship is devoted to recognizing socio-environmental struggles outside of mass-mobilization and public protests, at the local, household and everyday level, often performed over much longer timescales. In this paper, I draw on work done in Cajamarca, Peru, in 2016-2017. This region is home to the Yanacocha mine, one of the largest open-pit gold mines in Latin America, and saw mass mobilisations against the proposed Conga mine in 2011-2012; a project that has since been put on hold indefinitely. This paper addresses how women in Cajamarca mobilise gendered, place-based knowledge to continue opposing extractivism in the aftermath of this period of intense socio-environmental conflict. I will discuss how women's on-going everyday resistance to extractivism and extractivist expansion is sometimes habitual and individual, and sometimes communal and planned, but always thought-out, creative and based on what is available and possible. While place is central in women's accounts of on-going modes of resistance, it is also fluid, and becomes redefined in the context of the anti-mining struggles. As I will explore,

the everyday and the local thereby remain an active part of the political, both strategically and implicitly, in the aftermath of socio-environmental conflict.

**Sophia Valle-Cornibert** (Northumbria University)

*'Nobody asked if we wanted to be a territory in sacrifice': Women resistances for dignidad in context of large-scale mining in the Atacama Desert, Chile.*

**Abstract:** The northern region of Calama in Atacama-Chile has been declared as a territory in sacrifice due to a lack of environmental rights and social economic investment, in favor of development strategies based on large-scale mining (Castillo, 2016; Bolados et.al, 2021). In this setting, women from different class, ethnic and ideological positions, have organised for more than a decade manifesting transversal challenges to extractive dynamics based on a social and political horizon of dignidad. Here, female leaderships have been promoted among everyday resistances that align with their own territorial experiences and positionalities, not contesting the mine in itself, but the consequences of the extractive model (including the State), on the social reproduction of Calama. The intention of this paper is to (1) explore how women's-only mobilisations are shaped by the gendered impacts of extractivism in Calama; and (2) analyse how their everyday resistances are cultivating beyond negative impact narratives, focusing on their hopes and aspirations for Calama; to (3) argue how these articulated narratives enable us to re-conceptualise a territory in sacrifice as a territorio digno. This paper draws on feminist decolonial analysis of ethnographic research carried out in 2022 as part of an on-going PhD.

**Floor van der Hout** (Northumbria University)

*Between hope and despair: emotional and embodied dimensions of women's everyday anti-extractive resistance in Bolivia*

**Abstract:** In recent work, there has been more attention for the emotional and embodied dimensions in socio-environmental conflicts and how these dimensions are gendered and racialised (González-Hidalgo & Zografos, 2020). In this paper, I build upon this growing body of work, exploring the relational, spatial, embodied, and emotional dimensions of women's everyday resistances in Bolivia, where thirty-five territories have declared themselves "in resistance" following the threat of extractivist projects (CONTIOCAP, 2021). Based on life history interviews and participant observation that I carried out in 2019-2020 in two territorios en resistencia: TIPNIS and Tariquía, I explore the role of joy, rage, hope, despair, sadness, grief, care and love in women territory defenders' everyday resistance. I argue that these emotions enable the weaving of a fabric of resistance that emerges from the women's body-territories and the ways of being, seeing and knowing that are embedded in these spaces. However, embodied and emotional experiences can also result in the unravelling of this fabric in a context of political polarisation, power inequalities, and environmental degradation. I conclude by reflecting on the decolonial potential as well as limitations of a focus on emotions in narrative accounts of resistance, related to issues of representation, translation, and epistemology.

**Katy Jenkins** (Northumbria University), **Inge Boudewijn** (Northumbria University), **Sofia Zaragocin** (Universidad de San Francisco de Quito), **Juana Francis Bone** (Colectivo Mujeres de Asfalto)

*Exploring Afro-descendant women's narratives of resistance through collective memory from a territory under threat* 20

**Abstract:** Afro-descendant women in Esmeraldas, Ecuador, are among the most marginalised groups in the country, facing institutional and everyday racism in a region affected by environmental degradation from natural resource extraction and climate change, as well as violence relating to drug trafficking. In this paper, we draw on research undertaken with the Mujeres de Asfalto Collective as part of the RECLAMA project to explore Black and Afro-descendant women's everyday resistance for territory in Esmeraldas. The transmission and collection of collective memory is key in struggles over and claims to territory in Esmeraldas, highlighting territory as a site of social, spiritual, and cultural reproduction, and including wisdom and knowledge about sustainable relationships between people and nature (Walsh & Garcia 2015). Here, we critically explore the ways in which territory and collective memory intersect in Afro-Ecuadorian women's narratives of their life histories and cultural practices. We particularly highlight the crucial role of women in the intergenerational transmission of collective memory and knowledge about territory in Esmeraldas, and analyse how the intimate connections between collective memory, territory, and identity shape everyday gendered and racialised practices and resistances in a complex context of territory and people under threat.

## 14.30 – 16.00 Parallel panels: SESSION 4

### SESSION 4 A – Political Structures – PFC/03/011

**Bastián González-Bustamante** (University of Oxford)

*Resignation Calls, Reallocations and Individual Ministerial Terminations in Latin America*

**Abstract:** This paper analyses the effect of calls for the resignation of cabinet members on presidents' protection policy and dismissal rule in 12 Latin American countries between 1976 and 2021. The indicators of resignation calls are entirely unprecedented and were constructed by applying data mining and machine learning algorithms to press archives. By combining protection and dismissal, presidents can limit agency loss and incentivise political activism through reallocations and ministerial terminations. This is evaluated using a semiparametric approach of competing risks and propensity score matching to estimate the average treatment effect on the treated (ATT) for observational studies, that is, the effect on ministers who received calls. In addition, using moderation analyses, we tested the reliability of the dismissal rule under electoral, parliamentary and government performance conditions. Our findings show that the risk increases more than ninefold as from a second call and is moderated under opposition fragmentation.

**Santiago Vargas** (University of Cambridge)

*The Aesthetic Dismantling of a Hegemony: The Left's Rise to Power in Colombia*

**Abstract:** In 2022, for the first time in over 200 years of republican history, a left-wing political movement came into power in Colombia. The movement was led by Gustavo Petro, a former senate and mayor of Bogotá, who, in his youth, belonged to the guerrilla movement M-19. In the 20 years that preceded Mr Petro's election, the country was governed by a right-wing political movement, known as Uriismo, whose agenda centered around the military defeat of left-wing guerrilla movements, like the one Mr Petro belonged to. Uriismo received such a level of support that it reached an approval rating of 80%, crystalizing its political agenda as hegemonic. This led to the persecution of several political groups associated with the left. At the same time, as long as such a narrative remained dominant, it would have been impossible for the left—and even more so for a former member of a guerrilla group, like Mr Petro—to win an election. How, then, did he manage to win? In this paper, I pretend to answer this question by showing how Mr Petro's rise to power was only possible through a conscious, systematic and 'aesthetic' dismantling of the narrative that sustained Uriismo's hegemony.

### SESSION 4 B – Affect & Migration – PFC/03/007

**Catriona McAllister** (University of Reading)

*Archive and Affect in Nona Fernández's La dimensión desconocida*

**Abstract:** Nona Fernández's 2016 novel *La dimensión desconocida* offers a complex reflection on archival practice and affective responses to memory objects, documents and spaces. The novel layers multiple archival spaces and both personal and institutional curatorial practices, from the family photo album to electronic databases, documentaries, museums and other physical memory spaces. It also explores the imagination as an alternative archival space, allowing temporal fluidity and the processing of a deeply visceral

response to the past. The character's often disconcerting or unexpected response to these objects and spaces opens questions about how they are experienced and lived. This paper will explore the links between archive, affect and temporal fluidity in the text to illustrate its reflection on post-dictatorship memory practices in Chile.

**Catherine Leen** (Maynooth University)

*Migration Through the Empathy Machine: Filming the Border in Alejandro González-Iñárritu's Carne y arena (2017) and Alex Rivera's The Infiltrators (2019)*

**Abstract:** Alejandro González-Iñárritu's celebrated installation *Carne y arena: Virtually Present, Physically Invisible* (2017) examines the violence resulting from exclusionary narratives surrounding migrants. This tripartite work combines theatre, virtual reality and documentary film. While the piece has garnered a great deal of attention and even a special Academy Award because of its pioneering use of virtual reality, my focus in this paper is on its use of immersive theatrical and virtual-reality techniques to counter negative narratives about migrants. Alex Rivera's *The Infiltrators*, which he has defined as a docu-thriller, follows the true story of a group of young undocumented immigrants in the United States who deliberately get incarcerated in a detention center in order to disrupt the deportation of migrants. Although very different works, both deal with migration and both use innovative means to elicit empathy for Latinx people whose humanity has been overlooked in the din of negative media reports that surround them. By re-inscribing the migrant into border-crossing narratives, these pieces provide a much-needed space for alternative discourses of inclusion and empathy.

**Clara Garavelli** (University of Leicester)

*Audio-visual Explorations of Migrant Identities: Art Ubicua's Project*

**Abstract:** Debates about cultural difference and cross-cultural identity construction have been teaching us the complexities of living together in a growing interconnected world. Even though globalization and the rapid speed of digital communication technologies give a sense of spreading homogenization, the uneven power struggles that displaced migrants face in their everyday life show us the masked tensions generated by capitalism and neoliberalism. Art Ubicua, as a project comprising music, film, dance, performance and a series of art installations inspired by encounters between people in major cities, aims to explore these tensions; how our experiences and ideas mutate as we move as well as how we are transformed by the encounter with an Other. This paper will analyse the collective Art Ubicua's work with Latin American artists and communities in the UK. In doing so, it will explore the dynamics at play in cross-disciplinary encounters and whether they are becoming the ubiquitous form of expression of hybrid identities in flux.

## **SESSION 4 C – Translation & International Exchange - PFC/03/005**

**Georgina Fooks** (Trinity College, University of Oxford)

*No Mother Tongue? Translation and Alejandra Pizarnik's Translingual Poetics*

**Abstract:** Alejandra Pizarnik (1936-1972) is a cult figure of Argentine literature. Born in Buenos Aires to Jewish parents who had fled Eastern Europe in the 1930s, she is best known

for her minimalist poetry, lauded by the likes of Octavio Paz and Julio Cortázar. While her poetry was only published in Spanish in her lifetime, Pizarnik knew some Yiddish, English, German, and Portuguese, and notably engaged in French translingualism. During her time in Paris (1960-1964), Pizarnik composed a series of poems in French, edited by Patricio Ferrari for publication in Spanish translation and in English translation in 2018, as *Poemas franceses* and *The Galloping Hour* respectively. In this paper, I investigate the tensions between her unpublished French poetry and her published Spanish works and reveal how Pizarnik, in some cases, creatively translated her own French poetry into Spanish, editing it heavily for later publication. These changes are indicative of Pizarnik's poetics of self-censorship and self-erasure, as well as a consciousness of her literary reputation. I argue that this editing problematises her relationship with the Spanish language, challenging the idea of a mother tongue and shedding new light on the question she asks in her work: '¿Qué significa traducirse en palabras?'

**Xiang Li** (University of Oslo, University of Oxford)

*Four Influential Factors: Chinese Translation Strategies of Neruda and Guillén in the Journal 世界文学 (World Literature) between 1959 and 1962*

**Abstract:** In the context of the Cold War, literacy and the shaping of a new Chinese national identity, China's interest in Latin American works and the translation strategies it adopted at the beginning of its foundation reflect a unique episode in the history of human development. This paper will analyze the works of Guillén and Neruda published in the journal *World Literature* between 1959 and 1962 in order to understand what translation strategies of Latin American literature were adopted in China at that time and how were they influenced by the social background. After the analysis of the translation of 19 poems of Neruda and Guillén, it can be tentatively concluded that the translation strategies of Latin American writers at the beginning of the Cold War, in the case of Guillén and Neruda, were influenced by four main factors: Mao's literary theory, socialist realism, the demand for literacy and the shaping of a new Chinese national identity. Among them, Mao's literary theory occupies the leading position. Meanwhile, the translators also showed some flexibility in the specific translation strategies. This paper will incorporate specific examples to demonstrate how these four factors were reflected in the translated works of Neruda and Guillén.

**Vladimir Rouvinski** (Universidad Icesi)

*Russia and China in Latin America from a Comparative Perspective*

**Abstract:** Although China and Russia's presence in the region is widely perceived in and outside Latin America as one of the most critical challenges to the established regional order, there have been only a few attempts to examine Chinese and Russian strategies from a comparative perspective. Still, it is common to equate Russian and Chinese interests in this part of the world. Yet, research findings suggest that during the last two decades, China and Russia have acted here both like partners and rivals or including like strangers. In this context, a better understanding of contemporary Chinese and Russian relations with Latin America is pivotal since at stake are the contours of the geopolitical order and the involvement of the region in the processes of redesigning the future world architecture. Against the above background, this paper will first identify the areas of engagement with Latin America where Chinese and Russian interests overlap. Next, it will trace the evolution of Chinese, Russian,

and selected Latin American strategies of engagement to establish if the change of a strategy had to do with the existence of competing interests. Finally, this paper will outline further research agenda, considering the fundamental shifts in the international arena and Latin American foreign policy approaches.

#### **SESSION 4 D – Politics of Migration – PFC/02/009**

**Susanna Corona Maioli** (UCL Institute for Global Health)

*The triple role of family in migration of unaccompanied adolescents in Mexico*

**Abstract:** Mexico is a country of origin, transit and destination for national and international migrants. Regional political vision which criminalizes migration and the capitalization of this by organized crime have made this route deadly. Increasing violence in Central American countries contributes to an unprecedented increase in migration of underage migrants who travel without parents. During ethnographic fieldwork in Mexico in 2020-21, 18 unaccompanied adolescents (aged 14-19) were interviewed in two shelters in Mexico City and Guadalajara, using semi-structured interviews, drawing workshops and the photo-elicitation technique. 29 workers in services for or with unaccompanied youth were also interviewed. This paper expands on a theme identified during thematic analysis: family. Family is, at the same time, a source of maltreatment from which adolescents flee; and a heartfelt responsibility or goal. Both a cause of migration and strength to embrace the journey, family understood as a familiar group of close people is a human need. Family reunification must be a priority. However, a superficial view of family can justify deportations of children when reunification is not recommended. Instead, family can be an opportunity for integration. Foster families are key to a reception system that needs radical change of vision, funding and long-term objectives.

**Oluwatoyin Mbachu** (King's College London)

*Popo Aguda: Focusing on Africa as part of the Afro-Latin diaspora 21*

**Abstract:** Given that many discussions within Afro-Latin studies view 'Africa' as mainly a historical point of departure, this paper invites us to consider the members of the Afro-Latin, namely Afro-Brazilian diaspora in Africa. This paper uses my ethnographic investigation into the Aguda community in Lagos, Nigeria as a springboard, touches of the transnationalism of the diasporic group, and considers their unique relationship with Brazil reconsidering the traditional placement of Africa in many Black studies.



**SESSION 4 E – Thinking Digitally: Challenges and Opportunities \*\* PFC01/020\*\***  
**Patience Schell** (University of Aberdeen)

*This roundtable brings together scholars researching digitally-born artefacts and scholars using digital tools as part of their research process to discuss the challenges and opportunities of the digital environment, conceptually, methodologically and practically. This roundtable is organised by the SLAS Digital Humanities Working Group and invites those with experience and the digitally curious (as well as the digitally anxious!) to come along.*

**Roundtable Participants:**

Tori Holmes (Queen's University Belfast); Thea Pitman (University of Leeds); Patience Schell (University of Aberdeen); Niamh Thornton (University of Liverpool)

**SESSION 4 F – Women's Narratives Of Everyday Resistances From Territories In The Context Of Colonialism And Extractivism - \*\*PFC/02/011\*\***  
**Inge Boudewijn & Katy Jenkins** (Northumbria University)

*RECLAMA (Harnessing Afro-Ecuadorian Women's Heritage) is committed to documenting the heritage of Afro-descendant and Black women in Esmeraldas Province, Ecuador. The RECLAMA project team are very happy to be able to showcase one of the project's documentaries during SLAS 2023. This documentary focuses on food sovereignty and gastronomy as a key aspect of the collective heritage, knowledge, and memory of Afro-Ecuadorian women in Esmeraldas, Ecuador. The documentary is one of three documentaries created by the Mujeres de Asfalto Collective and participants in the research project RECLAMA.*

## 16.30 – 18.00 Parallel panels: SESSION 5

### SESSION 5 A – Music & Media – PFC/03/011

**Vera Wolkowicz** (École des Hautes Études en Sciences Sociales)

*Mobility and education: Latin American musicians' studies in Paris (1880-1930)*

**Abstract:** Throughout the nineteenth century, music education in Latin America evolved in direct relationship to the presence of European musicians touring or settling there. However, this education was typically insufficient to produce professional musicians, and towards the end of the century many aspiring musicians sought to supplement their formal music education abroad. Economic growth and nation-state consolidation of many Latin American countries around the 1880s enabled composers to self-finance or obtain governmental funding to pursue this education abroad. This financial aid came to an end around the beginning of World War I, but was reinstated after it, producing a new wave of migrations of Latin American musicians during the 1920s. The majority took the opportunity to learn in well-established music conservatories of the “Old World”. From the many cities they selected, most of them chose Paris due to its well-known cosmopolitanism. In this paper I will concentrate on the Latin American musicians who sought an education in Paris from the last decades of the nineteenth century until the 1930s, to explore the changing policies towards foreign students in French institutions, and to show how these policies together with their European experience fostered a sense of community among them.

**David Conlon** (Maynooth University)

*Soundtracking Silence: The Use of Sound Design and Music in Argentinian Post-Dictatorial Complicity Thrillers*

**Abstract:** The legacy of the human rights abuses committed by the 1976-83 military dictatorship continues to loom large in Argentinian society and culture. One of the questions that remains unresolved is the extent to which sectors of society at large were tacitly complicit in the crimes committed by the regime. In recent years, a significant number of films have taken this question of complicity as their core theme (e.g. *El Clan* [2015, directed by Pablo Trapero], *Rojo* [2019, directed by Benjamin Naishtat], *Azor* [2021, directed by Benjamín Naishtat], and others.) In this paper, I suggest that a common thread that runs through these otherwise stylistically varied films concerns their creative and unsettling use of sound design and music as a means of engaging with the topic of complicity. With the help of work by Claudia Gorbman, Michel Chion, and Danijela Kulezic-Wilson, I will argue that these films challenge the traditional primacy of visual perception in cinema, and that their exploration of complicity through music and sound bears out Lucrecia Martel's claim that ‘tener sonido como el primer sentido organizador de la percepción te permite observar otras cosas de la realidad.’

**Carolina Castellanos Gonella** (Dickinson College)

*La reina del Pacífico: la representación de Sandra Ávila Beltrán en periódicos mexicanos*

**Abstract:** Sandra Ávila Beltrán se hizo famosa cuando las autoridades mexicanas la acusaron de ser una de las principales narcotraficantes del cartel de Sinaloa. Arrestada en septiembre de 2007 en Ciudad de México, ella fue extraditada a los Estados Unidos en 2011, donde pasó dos años en prisión. Fue condenada por haber apoyado económicamente a su compañero sentimental a sabiendas de que estaba involucrado en el narcotráfico. Ningún otro cargo le fue imputado. De regreso en México, fue dejada en libertad en febrero de 2015 cuando fue declarada inocente de cargos por lavado de dinero. Mi ensayo discute la forma en cómo tres importantes periódicos mexicanos, El Universal, La Jornada y Reforma, representaron a Ávila Beltrán durante las dos primeras décadas del siglo XXI. Específicamente, analizo cómo los tres diarios usaron el alias por el cual Ávila Beltrán se hizo conocida en el mundo entero, “La reina del Pacífico”. Con base en teoría feminista sobre la objetificación, mi hipótesis preliminar propone que el uso excesivo del alias se vuelve más importante que la misma Ávila Beltrán. Su uso desproporcionado también deja en evidencia que la imagen de Ávila Beltrán fue manipulada desde el comienzo, especialmente por el gobierno.

## **SESSION 5 B – Bodies – PFC/03/007**

**Phoebe Martin** (University of York)

*The Body as a Methodology: Emotions, Embodiment and Feminist Performance Protest in the Digital Age*

**Abstract:** The new tide of contemporary feminist activism in Latin America is marked by a turn towards the body and the embodied. This “bodily turn” is both in terms of issues - reproductive rights, bodily autonomy - but also the use of the body as a tool in performance protest. These activist practices straddling the digital and the physical through the sharing of images, chants and choreography have been described by activists as the use of “the body as a methodology”.

Using examples from ethnographic fieldwork with the feminist movement in Peru, this paper explores the bodily turn in the context of the digital age and the ‘in-between’ spaces that exist across the online and the offline, and the local and transnational. The work of performance studies scholar Diana Taylor reminds us that ‘politics takes place in the space between, beside, and around us’ (2020, 52). By examining how an abortion rights performance in May 2019 used the body to span the online and offline this paper argues that analyzing the contemporary feminist movement in Peru from the perspective of that which crosses and blurs boundaries allows us to understand the centrality of the body in contemporary activism.

**Alvaro Gonzalez Montero** (University of Leeds)

*Reinaldo Arenas and Jaime Gil de Biedma: AIDS in life-writing across the Atlantic*

**Abstract:** This paper compares two approaches to the suffering of AIDS as expressed through life-writing in the late twentieth century: Reinaldo Arenas’ prologue to his autobiographical work *Antes que anochezca* and Jaime Gil de Biedma’s *Diario* de 1985. This paper posits that, despite their very different political and social backgrounds, Arenas and Gil

de Biedma share similar subjective positions against their suffering of HIV/AIDS, showing a common camp sensitivity.

Arenas' prologue analyses the specific effects of AIDS in the author's identity and society. Gil de Biedma's diary, which he did not intend to publish, presents detail about the medical aspects of the (unnamed in his case) illness, like medication, pain, as well as insight about his antagonistic, social and familial situation. The authors share a sense of the impossibility to grasp AIDS, leading to their use of autobiographical accounts to end their own subject, before the actual end arrives. Both works express the suffering of AIDS in a way that I term a queer, transatlantic sensitivity. This paper takes a psychoanalytic reading to propose that in the depths of sadness for the end of the subject, there is a camp sensitivity connecting both authors and challenging traditional conceptions of illness.

**Tara Plunkett** (University College Dublin)

*Made in Medellín: The Extreme Bodies of Débora Arango and Fernando Botero*

**Abstract:** Born in Medellín, twenty-five years apart, the artists Débora Arango (1907-2005) and Fernando Botero (1932-) are both lauded as key figures of twentieth-century Colombian art and both depict extreme, idiosyncratic, and yet, wildly opposed visions of the human body. Botero, known worldwide for his voluminous, corpulent figures, plays with the dimensionality of the body in works of social criticism whose juxtaposition of whimsy and horror challenge expectations. His renown as a sculptor, as well as a painter, highlights the haptic nature of the extreme proportions of his works; figurations which in sculptural form have tangibly shaped the landscape of contemporary Medellín. A stark contrast is provided by Arango's works of the 1940s-1950s, characterized by gaunt, skeletal female figures in various states of undress and distress. 'Débora', as she is now affectionately known, was once so reviled by conservative elements of the community that she was threatened with ex-communication due to the visceral nature of her works. Focusing on the markedly different uses of the extreme body as a locus for social commentary, this paper will consider how gender, politics, and the evolving nature of Colombian society are reflected in the artists' distinctive depictions of extreme human forms.

## **SESSION 5 C – Queer Studies – PFC/03/005**

**Penny Miles** (University of Bath)

*Sebastián Lelio's Una mujer fantástica: Intimate Citizenship, Trans Activism, and the Gender Identity Law in Chile*

**Abstract:** When Chilean film *Una mujer fantástica* reached the height of Oscar success in March 2018, the country's trans populations were fighting to secure legal recognition, and they were doing so at a time of political transition from a leftist to a rightist government. Chile finally followed other countries in passing its Gender Identity Law in December 2018. But what role did this film play in that process? The film's international success ensured that the gender identity bill remained on the table beyond the shift from Bachelet to Piñera governments. Here, I draw on the concepts of intimate citizenship (Plummer, 1995) and frame resonance (Snow and Benford, 1988) to analyze the social and political role of the film's trans representation, to show how they offer visual framing and visual resonance for Chilean trans activism. By exploring the interplay between the film's visual content and trans activist testimonies, I argue that these representations provided visual resonance to the gender identity law being debated at the time and reaffirmed the less widely accessible trans activist

stories. The interdisciplinary approach adopted here to combine film representation with ethnographic data on trans activism therefore allows for theory building around visual framing.

**Luan Carpes Barros Cassal** (University of Manchester)

*Blooming with Brazilian queer studies: academic experiences of a queer Early Career Researcher*

**Abstract:** Drawing on Judith Butler's (2005; 2010; 2015; 2020) discussions of frames, recognition, alliances, and non-violent responses, this paper addresses intellectual and professional support networks (or alliances) in Brazil for publishing. I focus on my experiences as a queer early career researcher in psychology and education reading, publishing with, and being mentored by other LGBTIQ+ scholars, building politics of alliance. The authority of academic publishing is considered a form of discursive order producing disciplinary and normative effects (Foucault, 1979, 1981, 1990). Therefore, power relations, contexts, and positionalities should also be recognised. On the one hand, there are specific sexual, gender, racial, disciplinary, and geographic hierarchies of privileges in Brazil to be considered (Pereira, 2015; Ranniery, 2019; Vergueiro Simawaka, 2015; Favero, 2020). Besides, the opportune expansion of Brazilian queer studies and LGBTIQ+ policies (Ranniery, 2017; Cassal, 2018) has been promoting collaborative networks and specialised publications. On the other hand, the Brazilian ultra-conservative extreme-right Federal government has been creating a hostile environment for queer scholars and studies in the past years (Passos & Vergueiro Simawaka, 2022; Chirardia & Cassal, 2019). Nevertheless, those experiences may show us possibilities to challenge colonial structures of knowledge also in the UK, inspiring peer-support collectives and network.

**Michael Protheroe** (University College London)

*Queer space, time and visibility in Una mujer fantástica: a queer phenomenological approach*

**Abstract:** In this paper, I examine how the Chilean film *Una mujer fantástica* (2017) expresses queer space and time and explores alternative relations to visibility and the imagination of reality as experienced by Marina, the main character, and the audience/spectator. I discuss how a "queer phenomenology" can be used to see how spaces allow for and "extend" certain bodies and do not allow this extension to other bodies. I equally consider how the (female) body phenomenologically "cannot", being inhibited both physically and mentally by a given situation. Following on from this, I explore what I see as the queerness of grief in *Una mujer fantástica* by thinking through the notion that some losses are not perceived as losses at all and how mourning is then seen as an abnormal or "queer" reaction to the situation. I further link this to the concept of "chromophobia", joining colour to queerness as something foreign and transgressive. Finally, I note that the transgressive nature of queerness in certain spaces acts out a kind of overflowing of space, which must be expressed and understood in alternative figurations of space, time and visibility.

## SESSION 5 D – Sexualities – PFC/02/009

**Raúl Pérez Monzón** (Department of History. University of Havana)

*Activism, political polarization and historical memory: the challenges of the debate for LGBTIQ+ rights in Cuba.*

**Abstract:** The 2019 Constitution and the entire subsequent legislative process have led to an intense debate on LGBTIQ+ rights in Cuba, and at the center of the controversy have been the Constitution itself and the Code of the Families, which opens the way to a group of rights such as equal marriage, home parental adoption, among others. The polarization of Cuban society and the increased connectivity of Cubans in recent years have contributed to social networks becoming the scene of intense debate among different sectors, including religious fundamentalists, government opponents, LGBTIQ+ activists, and state and independent journalists. The paper analyzes the dynamics and critical actors currently facing the debate for LGBTIQ+ rights in Cuban society. The study is based on analyzing the publication of 5 groups on the social network Facebook that have been generating content for and against LGBTIQ+ rights. The objective is to examine not only the topics of debate, the controversies but also the actors involved and their fundamental positions to explain the polarization regarding the topic and the factors influencing the collective imagination regarding the LGBTIQ+ community and its rights.

**Mariana Llano Valencia** (University of Cambridge)

*Shifting Agency: How sex workers' use of public spaces can inform urban planning*

**Abstract:** Sex workers are one of the most neglected groups in urban planning, even though within Latin America and the Caribbean region, sexual tourism is prevalent (Maurer 2021; Brennan and Brennan 1964- 2004; Cabezas 2004). Cartagena de Indias in Colombia, is now a well-known sexual tourism destination, most often depicted as a place for sexual exploitation of minors. The aim of this paper is to explore the occupation of public spaces by sex workers in Cartagena de Indias, Colombia and how their use of these places subverts the ideals and assumptions of coloniality—the continuity of colonial structures of power. By resisting the states' attempt to expel them from central areas, they challenge aspects of whiteness, patriarchy and gender which are inherent in Modern urban planning. However, this multidimensional research includes aspects of race and gendered segregation and perceived ideas of those “desirable” enough to use public space. By looking at the disconnect between public official's narratives on trafficking and how they inform urban policy and the policing of public spaces, contrasted with the narratives of sex workers' everyday lives, I will aim to bring attention to the agency sex workers have to combat structural forces and oppressions.

## SESSION 5 E – Brazil & Politics – PFC/02/008

**Daniel Henrique Alves** (King's College London)

*Partisanship, Cross-Party Coalitions, and Social Policy Making in Brazil*

**Abstract:** Brazil is among the few countries worldwide where income distribution has become fairer in recent decades. Gini coefficients fell significantly in the 2000s while the coalition led

by the left-wing Workers' Party approved key equity-enhancing reforms in Congress. By analyzing hundreds of news pieces, legislative documents, and secondary sources, I detail the strategies that incumbents from the left adopted to steer cooperation among ideologically diverse political parties and form coalitions that allowed structural changes to materialize. This research is the first systematic effort to describe and compare how three redistributive policies in the areas of conditional cash transfer programs, education, and minimum wages found their way through a highly fragmented legislature where the president's party was minoritarian. Findings reveal that approaches centered on the left's role in bringing down inequality require deeper complexification. In the Brazilian case, left-wing governments improved redistribution by convincing the right to cooperate.

**Elisa Mendes Vasconcelos** (The University of Manchester)  
*The gender gap in the Brazilian political appointment positions.*

**Abstract:** The paper explores the gender gap in political appointment positions of the Brazilian Senior Executive Service (SES). Government data shows a consistent gender imbalance in post allocation over time, with men more often encountered in the upper echelons of the SES than women. Little attention has been given to this gender gap in the specialised literature. Combining secondary and primary data, the paper excavates the brief formal recruitment rules and their interaction with informal rules. It argues that lower and upper politically appointment posts are essentially different regarding their role, and this difference shapes gendered recruitment patterns. On the one hand, lower echelons are bureaucratic roles that implement policy decisions, with the appointment being guided by competence. On the other hand, the upper echelons are both bureaucratic and political roles: they not only implement politicians' policy decisions, but they also formulate policies and influence the Executive's agenda. Their recruitment is based both on competence and trust, which, in turn, is gendered. Trust is built and maintained by gendered networks of power that despite not being intentionally gendered, have gendered consequences. Taken together, the findings reveal that the gender gap can be detrimental to women's input in the policy-making process.

**João Vicente Fernandez Pereira** (University of Amsterdam)  
*Beyond Bolsonaro: reading (political) authority from an Equestrian-center in Southeast Brazil*

**Abstract:** Brazil has been in the spotlight of studies on the rise of authoritarianism. Since 2018, social and political aspects in the country have been analyzed by a number of works, as illustrations of a crisis in liberal democracy and advancements of neoliberal/neoconservative forces. This paper builds on existing literature by exploring the ideas of authority that permeate these processes in Brazil, with a particular inspiration in the Latin American Territorial Turn. Drawing from ethnographic data collected over three months of fieldwork in an equestrian center, I show that discourses of legitimation of President Bolsonaro reflect practices and discourses of legitimation of authority that emerge in interactions with horses, as more-than-human bodies-of-nature. As masculinized ideals of control and justifications of force travel between these spheres, political support for a strong-hand Bolsonaro appears as continuity of daily practices at the field. This provides a new look on the social basis of Bolsonaro, related to longer-running workings of authority as gendered

control of nature, and challenges the usual framing of anomaly that permeates socio-political readings of the rise of authoritarianism. Further research on authoritarianism can focus on (gendered) ideals of authority and their relation to “nature”, both in the country and beyond.

## **SESSION 5 F – Argentine Cultural Studies – PFC/01/009**

**Brigid Lynch** (Centre for Latin American and Caribbean Studies, Institute of Languages, Cultures and Societies, University of London)

*Everyday Wonderlands: Theme Parks and Citizenship in Argentina*

**Abstract:** Characterised by the cultural aesthetics of kitsch, fantasy and hyperreality, the theme park offers visitors the opportunity to experience discrete individual worlds in an enclosed and secure environment. In contrast to paradigmatic North American theme parks such as Disneyland, in Argentina these leisure sites have historically been conceived and constructed under the auspices of the state: either as part of broader civic initiatives of celebration and commemoration, as in the case of anniversaries of national independence, or as spatial articulations of the focus and achievements of specific political administrations. This paper will explore the history of the largest state-funded theme park of the first Peronist era, the Children’s Republic in La Plata, alongside a comparative analysis of depictions of national belonging in immersive leisure spaces during the 2010 Bicentennial celebrations in Buenos Aires, organised by the Kirchner government. In doing so, it seeks to uncover the popular narratives of citizenship which have historically underpinned such themed leisure spaces in the Argentine context, and to consider how such spaces are central to the renovation of concepts of national identity and belonging.

**Mirna Vohnsen** (Technological University Dublin)

*Representation of Jewish women in the Argentine cinema of the 1980s*

**Abstract:** Jewish presence in Argentina in tandem with a well-established film industry has made this country the forerunner in the production of films portraying Jews in the region, but the focus of these films has been primarily on the Jewish male, relegating the Jewish female to secondary roles. After the 1980s, however, Argentine cinema has started to produce films that position the Jewish female at the centre of the stories. As a result, more nuanced and multifarious portrayals of the Jewish female emerged. This paper addresses the portrayal of Jewish women in the cinema of Argentina during the 1980s, attending to issues of victimization and integration. Informed by historiography, border and gender studies, the paper proposes that from their subordinate status as ‘other’, in terms of gender and religion, and their cinematic marginalization Jewish women have contested ‘natural’ gender roles by traversing linguistic, spatial, social, ethnic and religious borders. Aside from showing Jewish women’s willingness to contest limitations, this study links cinematic representations of Jewish femininity to the transformations undergone by Argentine society. Thus, studying the Jewish woman in Argentine film opens up an avenue for understanding elements of Argentine society and women’s transformative struggles within it.



## **SESSION 5 G – Engaged Communities Research: Synergising Latin America and Ireland – \*\* PFC/01/020\*\***

**Cara Levey** (University College Cork)

*This workshop reflects both on the synergies between the Latin American and Irish context, but also the methodological and practical considerations of community-based research. We invite participants to share their own practice and experience of working with communities across both regions.*

## **SESSION 5 H – Latin American Women and Indigenous Filmmaking PFC/01/005**

*This is a panel with 3 papers. Dr Itandehui Jansen (Edinburgh College of Art), filmmaker and academic, will present the paper, 'Exploring different forms of creative collaboration on Indigenous-language film projects' based on her experience of making a film in Mixtec, when her own knowledge of the language is limited and mostly passive. She will examine different approaches to co-creating a drama script in an Indigenous language. Prof. Deborah Shaw (University of Portsmouth) will present on the filmmaking of Itandehui Jansen with a focus on *Tiempo de Lluvia /In Times of Rain* (2018). Through a reading of Jansen's own practice and theory, she will consider her as an Accented filmmaker (Naficy 2001) and explore Mexican Indigenous filmmaking as local and transnational. Prof Sarah Barrow and Dr Karoline Pelikan (University of East Anglia) will present on their Women of Influence project (2021-2023) a collaboration between researchers at UEA and PUCP, and young Peruvian women. This presentation focuses on the methods developed in the project in the context of a global pandemic with a focus on how their Indigenous partners have helped to rethink issues of sustainability, resilience and alternative strategies to respond to gender dynamics, political ecologies and environmental challenges.*

**Deborah Shaw** (University of Portsmouth)

*Making Accented Indigenous Transnational Community Cinema: *Tiempo de Lluvia/In Times of Rain* by Itandehui Jansen*

**Abstract:** Through a discussion of the films of Itandehui Jansen with a focus on *Tiempo de Lluvia /In Times of Rain* (2018), this paper will consider the ways that Mexican Indigenous filmmaking is rooted in specific cultures but can also be transnational in terms of its creators' life experiences, funding streams, exhibition, and themes. This is a cinema that is local and community based, national and transnational. I frame my reading of *Tiempo de Lluvia* from Dr Jansen's own theory and practice articulated in her doctoral thesis, "Finding One's Own Voice as an Indigenous Filmmaker" (2015). In this way I aim to avoid a colonial approach to an Indigenous filmmaker and suggest a model for reading transnational Indigenous filmmaking.

**Itandehui Jansen** (Edinburgh College of Art)

*Exploring different forms of creative collaboration on Indigenous-language film projects*

**Abstract:** In the past 20 years I have directed a variety of documentaries, and short films as well as co-written different feature dramas in Mixtec, an Indigenous language from Mexico. My mother is a native speaker of Mixtec, however my own knowledge of the language is limited and mostly passive. Making films in Mixtec requires extensive creative collaboration with Mixtec speakers in a process of co-creation. Some instances of collaboration have been relatively straight forward. For example, when the scriptwriter has written a script with

dialogues in Mixtec, providing a translation and I have directed the work. Or where I have written a complete draft of the script and the co-writer has translated the script to Mixtec. However, in other films, the roles are much more blurred, due to their nature involving improvisation or more intuitive filmmaking approaches. In this presentation I'll examine different approaches to co-creating a drama script in an Indigenous language.

**Sarah Barrow** (University of East Anglia) & **Karoline Pelikan** (University of East Anglia)  
*Indigeneity, Participatory Film-making and Knowledge Co-Creation 24*

**Abstract:** The Women of Influence project (2021-2023) is a collaboration between researchers at University of East Anglia and PUCP, and young women from the Junin area of Peru. Our women-led participatory project, uses film (production, screening, analysis) to highlight the potential and importance for active and organised participation by these young women in their communities in order to protect and nurture their natural resources. Working alongside Asháninka and Yanesha young women, activist members of the National Council of Indigenous Women of Peru (OMIAASEC), this work seeks to demonstrate the value of young female involvement in community decision-making, overcoming the cultural and societal inequalities that may disrupt their path to leadership and influence. This presentation focuses on the methods developed in the context of a global pandemic, outlining the value and challenges of online workshops, in-country fieldwork, participatory video production, community screenings and stakeholder dissemination. The co-designed activities have led us to reframe fieldwork as auto-ethnographic digital collaborations that have sought to disrupt power hierarchies and co-produce new knowledge. Through sharing the films produced, we reflect on how our Indigenous partners have helped us rethink issues of sustainability, resilience and alternative strategies to respond to gender dynamics, political ecologies and environmental challenges.

#### **SESSION 5 I – Democracia y revolución en América Latina, 1967-1990. La disputa conceptual e ideológica - PFC/01/024**

*La segunda mitad del siglo XX en América Latina fue un período prolífico en proyectos políticos, muchas veces contrapuestos, orientados a dar respuesta a los problemas principales de la región. En el marco de la Guerra Fría, las definiciones políticas fueron adquiriendo características absolutas y excluyentes dificultando la convivencia democrática. En este escenario, el presente panel busca problematizar en torno a los conceptos claves de Democracia y Revolución entendiéndolos como espacios de batalla centrales en la búsqueda por controlar el rumbo político del proyecto nacional. Desde la lucha por el control semántico de estos conceptos fundamentales, los diversos actores políticos construyeron sendas argumentaciones teóricas para respaldar su legitimidad sobre el concepto por sobre otros grupos.*

**Jose Manuel Castro** (University College London / Universidad San Sebastián)  
*Jaime Guzmán, el gremialismo y los orígenes ideológicos de la Constitución de 1980*

**Abstract:** Esta presentación busca comprender los orígenes ideológicos de la Constitución de 1980, examinando el papel que Jaime Guzmán y el gremialismo jugaron en la definición de aquellos conceptos centrales que caracterizaron al nuevo orden político autoritario. Tanto la definición de una nueva “democracia protegida” como el establecimiento de un “Estado Subsidiario” integraron la propuesta conceptual que el gremialismo guzmaniano había

formulado en su primera etapa, desde su fundación en 1967 hasta el golpe de Estado en 1973. Organizado en cuatro secciones, esta presentación explorará las definiciones ideológicas de ese “primer gremialismo”, revisará la posición de Guzmán respecto a la definición de una dictadura política con vocación transformadora, para finalmente profundizar en los conceptos de democracia y Estado propuestos por el gremialismo. Comprender al gremialismo en sus propios términos permite repensar tanto el carácter democrático –o antidemocrático– del proyecto político de Jaime Guzmán, así como la relación del Estado subsidiario con el neoliberalismo.

**Alejandro San Francisco** (Universidad San Sebastián)

*Nueva democracia y transición democrática en el Chile de Pinochet, 1973-1990*

**Abstract:** Después del 11 de septiembre de 1973, el régimen militar abandonó “la idea de restaurar la institucionalidad quebrantada” –anunciada por la Junta Militar el mismo día del golpe– y comenzó una nueva tarea: crear una nueva Constitución, que establecería una democracia moderna, eficiente y anticomunista, entre otras características que le llevarían a ser calificada como “democracia protegida”. Por otro lado, establecía una transición larga hacia la democracia, que evitara quiebres abruptos y que permitiera asentar nuevas instituciones políticas, pero también grandes transformaciones económicas del periodo. Ese periodo sería llamado de “transición”, de ocho años, durante los cuales gobernaría el propio general Pinochet, pero el país avanzaría estableciendo nuevas instituciones, culminando con una consulta popular para definir la continuidad del régimen o nuevas elecciones plenamente democráticas. El paper procura explicar la concepción de democracia que tenía el régimen militar y su órgano constituyente y contrastarlo con otras visiones presentes durante el régimen militar, entre 1973 -1990, especialmente de la izquierda y de la Democracia Cristiana. Finalmente, analiza el concepto de transición a la democracia fijada por la Constitución y las opciones alternativas presentadas por la oposición, desde una Asamblea Constituyente y llamado inmediato a elecciones hasta el derrocamiento armado del régimen.

**Gonzalo Arenas Hödar** (Universidad San Sebastián)

*Fundamentos ideológicos de la confrontación entre la vía institucional y la vía insurreccional por parte de la izquierda chilena durante el gobierno de la Unidad Popular (1970-1973)*

**Abstract:** Tradicionalmente se ha sostenido que las fuerzas políticas de izquierda de aquellos años estaban divididas en un sector que buscaba una revolución socialista dentro de la institucionalidad, conocida como la “vía chilena al socialismo”, representada principalmente por el Partido Comunista y el presidente Salvador Allende y otro sector que patrocinaba una vía insurreccional de implementación del socialismo, donde destacaban un sector mayoritario del partido Socialista y el MIR. A nuestro juicio, la realidad ideológica de la izquierda de aquellos años fue más compleja. La amplitud del programa impulsado por la Unidad Popular permitió que distintas corrientes se sintieran convocadas por dicho gobierno, debido a la unidad de objetivos, pero no así en cuanto a la estrategia política a seguir para alcanzarlos. La investigación pretende reconstruir las distintas influencias ideológicas de la izquierda que confluyeron en el gobierno de la Unidad Popular en Chile (1970-1973), tanto en sus referentes intelectuales como históricos y políticos. A partir de esa reconstrucción pretendemos contestar la interrogante sobre si el gobierno de la Unidad Popular impulsó no solo en el discurso sino también en la práctica, un programa revolucionario de tipo totalitario o por el contrario un reformismo profundo, pero siempre dentro de los márgenes de la institucionalidad vigente.

**Friday 31 March 2023**

**9.00 – 10.30 Parallel panels: SESSION 6**

**SESSION 6 A – Pedagogies & Linguistics – PFC/03/011**

**Silvia Espinal Meza** (University of Bristol)

*Teachers' voices of social justice from rural Peru in a context of neoliberalism*

**Abstract:** Over the previous three decades, social justice has become an increasingly salient theme in educational debates marked by the hegemony of neoliberal education. Although neoliberal governance has provided a model focused on investment and individual outcomes, this has only deepened inequalities, which persist in countries like Peru. The Peruvian case shows how injustices such as poverty, gender disparities and access to quality education affect rural population most severely. Within this scenario, a social justice approach through critical pedagogies emphasises the key role of education in fighting against these systems of oppression. In particular, teachers are relevant actors in addressing these challenges. However, in Peru their voices have been overshadowed by official channels and their deep-rooted marketisation. To make these voices heard, this paper is focused on the understandings and practices of social justice in education through critical pedagogies of eight schoolteachers in rural Peru. From their voices, the native language (Quechua) appears fundamental to reappraising the local culture. Furthermore, the teachers acknowledge the role of parents and the community in supporting their intercultural practices in schools. Finally, these narratives are emerging from rural teachers who are making their voices heard from a social justice approach.

**David García León** (Maynooth University) & **Javier García León** (University of North Carolina at Charlotte)

*Políticas lingüísticas colombianas. Hacia una clasificación de sus estudios y un análisis raciolingüístico.*

**Abstract:** Las políticas lingüísticas (PL) colombianas han sido analizadas desde diferentes enfoques. Sin embargo, ninguno de ellos explora la racialización de los grupos indígenas y afrocolombianos como elemento central para comprender dichas PL. En esta ponencia, proponemos un enfoque interseccional y raciolingüístico para comprender las PL y los discursos sobre bilingüismo en Colombia. Para ello, se presentan los hallazgos preliminares de un estudio sobre PL colombianas cuyas preguntas de investigación fueron: ¿Cómo se construyen los discursos sobre bilingüismo en Colombia en relación con los factores raciales y étnicos y ¿Qué estrategias discursivas emplean las PL y los medios colombianos para construir la relación entre bilingüismo y raza? Primero, se describen las PL colombianas recientes (2000-2020) y se caracterizan y se propone una clasificación de los estudios previos. Posteriormente, se propone un enfoque interseccional y raciolingüístico para comprender las PL y los discursos sobre bilingüismo en el país. Por último, combinando este enfoque con el Análisis Crítico del Discurso, se presentan algunos resultados preliminares de un estudio empírico de caso donde se analizan PL y noticias de prensa sobre bilingüismo en Colombia. Este trabajo contribuye a los actuales debates sobre bilingüismo desde miradas raciolingüísticas desde y para el Sur Global.

**Katarzyna Buzanska** (University of Cambridge)  
*The Difficulty of Breaking the Shackles of Coloniality at School*

**Abstract:** In 2010 the Bolivian government passed a new education law meant to 'revolutionise' and 'decolonise' the education system. My paper will address the challenges, hopes and contradictions of decolonising education within the broader system of standardised global schooling based on observations made during my doctoral fieldwork at a public school in an aspiring middle class neighbourhood in urban Cochabamba, Bolivia. My experience at the school points to the persistence of an imaginary of civilisation linked to the European with a simultaneous pride in and acknowledgement of the importance of 'the indigenous' amongst school teachers and youth. The teaching staff saw schooling as a means to develop rather than decolonize the country worrying about fostering student aspirations and study skills towards obtaining higher education and improving the 'ranking' of their country within the global nation-system rather than 'breaking the shackles' of coloniality. The celebration and instruction of indigenous folklore and history at the school helps raise cultural awareness and cultural pride amongst school youth of indigenous roots but remains within the scope of a neoliberal multiculturalist framework beyond which it is conceived as a threat to the country's development.

**SESSION 6 B – Southern Cone Exile: Between Geographies and Generations 1 – PFC/03/007**

*Exile and migration to, from, and between the Southern Cone countries have been commonplace throughout the history of the region. However, from the 1960s onwards forced displacement would become a 'ubiquitous phenomenon' (Roniger et al 2018, 32), with Europe a natural destination for an unprecedented exodus of individuals, as well as families, fleeing dictatorships from across the region, including Argentina (1976-83) and Uruguay (1973-85) (Graham-Yooll 1987). Four decades on, the legacy of violence beyond the geographical boundaries of the Southern Cone remains evident for the first generation of exiles – the so-called no retornados - the ones who did not return to their countries of origin. Meanwhile, for the second-generation, - those who were born and/or brought up in exile — there is no neat division between country of origin and country of exile; their lives reveal ebbs and flows, multiple journeys and 'returns', some permanent, others fleeting. Whilst there has been significant academic interest in the first generation of exiles — those who were adults when they left South America — there is notable absence of scholarship on the legacy of exile for second and subsequent generations. Furthermore, the work on the first generation has tended to focus on historical accounts, particularly their arrival and transnational activism during dictatorship. The proposed themed panels will explore the contemporary depiction, activism and creative engagement of/from first and second-generation exile across a range of Southern Cone and European country studies from literature, documentary, photography and human rights protest, analysing the synergies and affinities across generations and across geographies.*

**Alison Ribeiro de Menezes** (University of Warwick)  
*Physical theatre, sadness and affective engagement: developing and performing REWIND*

**Abstract:** This paper examines a creative approach to memories of exile and repression through a discussion of the development and performance of the physical theatre performance, REWIND. The play was created by Ephemeral Ensemble, an immigrant theatre group, in collaboration with Alison Ribeiro de Menezes. Ephemeral's methodology is to draw

on real-life stories in the development of performances which are visually striking, highly dynamic, and thought-provoking. The group does not lean on text to communicate with an audience, but combines the physicality of the performers, original music and playful interaction in their stagecraft, in order to create engaging narratives. REWIND takes as its point of departure Menezes's research on Chilean memories of exile and repression as well as elements from more recent protest movements in Latin America. The analysis draws on Thompson's emphasis on the importance of aesthetics in contexts of suffering as well as his embrace of affect as a means to awaken individuals to possibilities beyond themselves. Ephemeral's physical approach to theatre as well as their commitment to movement and affective interaction come to the fore in this respect. Bringing together extensive discussions with the members of Ephemeral Ensemble, focus group responses which informed the evolution of the play, and audience observation during performances, the paper will offer a collaborative reflection on the creative development of REWIND and the experience of performing it in the UK, Colombia and Chile in 2021-2022.

**Fira Chmiel** (Universidad de San Martín)

*"los hilos de contar": enredos entre infancia y objetos en las memorias de los niños y niñas del exilio de las últimas dictaduras en Argentina y Uruguay*

**Abstract:** En esta presentación procuro explorar las memorias de infancia de quienes experimentaron el exilio de las últimas dictaduras de Argentina (1976-1983) y Uruguay (1973-1985). Desde una perspectiva biográfica y entrevistas propias, indago en los modos en que se entrelazan objetos, afectos y política en las memorias de los niños y niñas de entonces. A partir del análisis de los objetos cotidianos disponibles para la comunicación (casetes, teléfono, cartas, entre otros) presentes en las narrativas biográficas, el siguiente trabajo intenta comprender los modos en que se entrelazan mutuamente sujetos y objetos, en la labor de sostener la comunicación y el vínculo afectivo con las familias desde la diáspora del exilio. Me detengo en las escenas rememoradas donde se presentan dichos objetos y los significados asociados a los esfuerzos familiares por mantener los lazos con los afectos. Me apoyo, para ello, en la perspectiva sobre el actor-red (Latour, 2008; Ingold, 2014) que reconceptualiza el vínculo entre los artefactos y las personas. Desde allí, exploro los modos en que niños y niñas de entonces ofrecen lecturas propias y prácticas políticas en sus entornos cotidianos. Así, los "hilos" recordados permiten profundizar en la relación entre la dimensión material y la memoria, revelando la espesura afectiva de la labor de sostener las pertenencias, en una experiencia singular como fue la del exilio.

**Valentina Montoya Martínez** (University of Warwick)

*Chacabuco concentration camp. El Andalién: The Journey. A narrative poem in décimas.*

**Abstract:** I am a first/second-generation Chilean exile. This means I am the daughter of a Chilean refugee from Chile who arrived as a child and grew up in the United Kingdom. My father, a political activist, was imprisoned at two detention centres and later transported to Chacabuco concentration camp on the Andalién cargo ship alongside a group of political prisoners. I aim to document and disseminate this experience of incarceration, transportation and life at Chacabuco by means of a long narrative poem in *décimas*. I will draw on the epic poetry genre and use the *décima* form addressing from the perspective of a poet, themes of dictatorship, illegal detainment and torture. The research involves two specific areas: the creation of a long bilingual narrative poem and an extended critical and methodological essay. The thesis's critical component will use the frameworks of history, memory studies and testimony, and will examine how and why the themes of military dictatorship, illegal

imprisonment, and torture can be expressed through poetry. It will also overview the epic as a universal literary/oral phenomenon, from Gilgamesh to Omeros and delineate the reasons I have used my chosen poetic form and genre. My objective is to raise awareness of this experience in a way that is easily accessible to a global audience, but which resonates with the people of Chile in an intuitive sense by drawing on the popular poetic form of the *décima* (or octosyllabic ten-line stanzas of poetry).

**Verónica Márquez Moreno** (University of Edinburgh) & **Yesenia Ramírez Fuentes** (Pontificia Universidad de Chile)

*Separated from Our Land but not from our Memory: A Discursive Analysis, from the Systemic Functional Linguistics perspective, of the Chilean Political Exiled Children's Narrations*

**Abstract:** This work explores the recent memory accounting for the social group of politically exiled children, due to the events that occurred during the civic-military dictatorship of Augusto Pinochet in Chile (1973-1990). These stories make up the discourses that circulate as part of the social practice of transmitting or intergenerationally co-constructing events in the historical memory about recent dictatorship and exile. Thus, we find ourselves in the light of where the analyzed subjects, which are victims of the forced exile of their parents, live complex experiences by being debated between the culture of their past and the one of their present. This leads us to ask ourselves: what is the link that the participants establish, in their discourse, with Chilean culture and history, and consequently, how are the evaluations made by the children of political exiles of their identity constructions described? Therefore, this investigation aims to characterize, in the exiled children discourse, which values are constructed from the aspect of identity about Chilean culture. Hence, considering the theoretical model proposed by Systemic Functional Linguistics, we intend to know the object through this system and in Appraisal (Martin & White, 2005; Oteíza, 2017; Oteíza & Pinuer, 2012, 2019). The results showed us how a negative evaluation was made of the military government of Augusto Pinochet, associated with unhappiness and dissatisfaction. However, this changed when talking about Chile having positive evaluations, but there is a memory gap in their discourse of dictatorship, and remembrances are built in the community and family space.

**Cara Levey** (University College Cork)  
*Discussant*

## **SESSION 6 C – The Politics of Reactivating Solidarity – PFC/03/005**

*With the 50th anniversary of the Chilean Coup d'Etat in 2023, the memory and legacy of solidarity movements with Chile in Western and Northern Europe come back into focus, as do related solidarity movements with countries like Brazil, Argentina, Nicaragua, and El Salvador, among others. On the one hand, solidarity is remembered and memorialised when moments of the past are revisited through texts, images, videos, material cultural production, and debates, as well as other symbolic gestures and representations. On the other hand, solidarity is called upon anew as structures, strategies, and symbols of the past are redeployed to meet new challenges and resist new forms of oppression. Understanding solidarity as both a political relation and an active process (Bayertz 1998; Featherstone 2012; Scholz 2008) this panel explores the challenges of igniting, sustaining, and reactivating solidarity with Latin America across time. In particular, we seek to contemplate and problematise the ways in which solidarity struggles of the past are reactivated in the present and how the meaning of those struggles is reformulated with each iteration.*

**Samira Marty** (University of Oslo)

*On withering and renovation: German transnational solidarity with Nicaragua*

**Abstract:** This paper looks at the German transnational solidarity movement with Nicaragua and the ideological rifts that emerged among activists seeking revolutionary change. Back in the 1980s, in the German Democratic Republic, solidarity with the Sandinistas relied on a top-down command. On the other side of the wall, solidarity with Nicaragua was a form of direct radical action from below. These ideological differences re-emerged when Nicaraguans took to the streets to protest the Sandinista regime in 2018, and former West Berlin solidarity brigades supported them from Berlin, while former GDR brigades remained silent. When a local citizens' initiative proposed to renovate the withered mural entitled "Nicaraguan village – Monimbó 1978", originally painted by Nicaraguan artist Garcia Moia in 1985, members of the re-emerged Nicaragua solidarity movement opposed this. Together with newly arrived Nicaraguan political exiles and Berlin's Nicaraguan diaspora, they demanded that the municipality re-evaluate the Sandinista symbols on the mural. explores what transnational solidarity can and cannot provide for in heterogeneous political movements. It illustrates how solidarity frails when confronted with divergent temporalities. In that vein, the Monimbó mural – once glorified, then withered, and eventually renovated under protest, serves as a symbol for Germany's solidarity movements with Nicaragua over time.

**Anna Grimaldi** (University of Leeds)

*Thinking Inside the Box: Performance as the Reactivation of Solidarity*

**Abstract:** This paper presents a reflection-in-action of Thinking Inside the Box, a student-led, co-curricular project that brings students into direct engagement with a range of archival collections under the theme of political resistance to authoritarianism and dictatorship in the context of Latin America in the 1960s-1980s. Inspired by Paulo Freire's Pedagogy of the Oppressed (Freire, 1967), the project encourages students to take leadership in and ownership of their educational and professional development by mobilising their positionalities and worldviews into the creation of new knowledge. In the same process, students are invited to reactivate solidarity struggles of the past by 'performing' the archive, a concept coined by Diane Taylor in the specific context of the Latin American archive (Taylor, 2003). As the archives are reopened, so too are the struggles for social justice that they contain. These are restaged as students collectively produce new meaning around their contents, awakening the dormant political subjects and visual symbols they provide to make sense of struggles in the present. At the time of SLAS 2023, Thinking Inside the Box will be well into its activities, offering a timely opportunity to showcase students' reactivations of solidarity struggles of the past and reflect on the process.

**Pablo Bradbury** (University of Liverpool)

*Changing the Picture': solidarity between Greenwich and El Salvador*

**Abstract:** This paper reflects on the work-in-progress restoration project of an El Salvador solidarity mural in Greenwich. Painted in 1985 and depicting the Salvadoran population's agency in overcoming civil war, 'Changing the Picture' faded heavily over time is almost unrecognisable today. However, it survives as reminder of past internationalist initiatives and a remnant of artistic activism and expression made possible by different social and political conditions in London.



Notable in the case of this mural is the absence of any connections between Greenwich and El Salvador that made the neighbourhood a natural home. However, its imagery subtly spoke to political cleavages recognisable to many on the left, including the destructive greed of big business and the Thatcher-Reagan axis seen as neoliberalism's political expression. The paper explores the symbolic bonds of solidarity expressed through the notion of a shared enemy and reflects on efforts to restore and rethink the artwork in interaction with local residents.

**Sebastian Garbe** (University of Applied Sciences Fulda)

*Conflicted Solidarity - How the Mapuche Reactivate and Decolonise International Solidarity with Chile*

**Abstract:** This contribution focuses on how transnational advocacy networks with the Mapuche reactivate and attempt to decolonise relations of solidarity between Europe and Chile. Following the Chilean coup d'état of 1973, Western Europe solidarity with the Chilean people became one of the strongest and most prominent expressions of internationalist solidarity of the 20th century. Yet, the diasporic experience of the Mapuche in this context has largely been forgotten. Despite colonial and racist oppression felt both during and after the Chilean coup, the Mapuche made an important contribution to the Chilean solidarity movement. Perceptions of Chile as a mostly homogeneous, white nation created a scenario of conflicted solidarity between (non-indigenous) Chileans and Mapuche in which a shared history of persecution, struggle, and international solidarization became divided by positionality. Against the backdrop of this unequally shared history, the transnational advocacy network of the Mapuche today seeks not only to reactive symbols of the dictatorship, but also to demonstrate against symbols and representations of post-democratic Chile to highlight the historic and continued violations of their human and indigenous rights on a transnational scale. Through this reactivation of transnational solidarity, the Mapuche articulate their own demands and contribute to the decolonisation of solidarity.

## **SESSION 6 D – Affect in movement (panel 1) - PFC/02/009**

*This panel considers the dynamic intertwinement of affect, displacement and politics in Latin American literature, film, visual art and performance. According to Brian Massumi (2002), affect refers to non-conscious intensities, as opposed to emotions, which correspond to their (discursive) capture and expression. Both terms have etymological roots in mobility. The word emotion derives from the Latin *emovere*, from *e-* 'out' + *movere* 'move', while the noun 'affect' comes from the Latin *affectus*, a past participle form of the verb *afficere*, meaning to 'act upon, work on, influence': its usage (one is 'affected' by people or things) also rests on the idea of movement. The centrality of dynamism in the conception of affect thus assures its political potential as a transindividual force that actively runs through and shapes social space (Thrift 2011). This panel, which understands affects and emotions as inextricably linked social and cultural practices situated on a continuum, addresses the encounter in Latin American culture between affect and movement, both in the sense of mobility and, in its political sense, as a form of mobilisation. For it is in that coalescence of mobility and mobilisation, Anna Tsing (2011) argues, that movement can be of use.*

**Liesbeth François** (University of Cambridge)

*Going with the flow: travel, formation and conformism in Álvaro Enrique's Decencia*

**Abstract:** Álvaro Enrique's *Decencia* (2011) explores the frequent connection between travel and formation narratives (Doub) in the political landscape of Mexico in the 1970s: it narrates how the erratic road trip undertaken by two young guerrilleros in the company of their mother and the magnate they kidnapped leads to an abandonment of their revolutionary ideals. In this paper, I analyse travel in *Decencia* as a process of formation that dramatizes the neutralization of enthusiasm by a landscape overdetermined by financial power. On the one hand, following Beasley-Murray, I will show how the journey explores the affective underpinnings of the young communists' dedication, which, however, cannot be kept 'in movement' by their stereotyped ideological views. On the other hand, I will argue that the journey ultimately turns movement itself, paradoxically enough, into a form of immobility as it becomes conformism and integration into the 'abstract space' (Lefebvre) of the flows of transnational capital: after having experienced the mobilizing effects of money, the two young men join a drug cartel. This outcome implies a triumph of the classical Bildungsroman's 'categorization principle' (Moretti) in its most cynical form, in which affective energy is expropriated in the process of subjectivation (Rolnik) and which points to a nascent 'neoliberal sensibility' (Emmelhainz 54-58).

**María Paz Oliver** (Universidad Adolfo Ibáñez)

*Dimensiones de la (in)movilidad doméstica en Preguntas frecuentes de Nona Fernández y La vida inmueble de Federico Galende*

**Abstract:** Como extensión del paradigma de la movilidad, el concepto de inmovilidad refiere a la dimensión desacelerada de aquellos ámbitos de la vida diaria donde, frente a la velocidad de las rutinas, prima la quietud, el silencio y la espera. Así, la inmovilidad permite interpretar, en la esfera íntima de lo doméstico, los modos en que las prácticas mínimas de lo cotidiano construyen un paisaje afectivo. Enmarcadas en la experiencia de la pandemia en Chile, *Preguntas frecuentes* (2020), de Nona Fernández, y *La vida inmueble* (2022), de Federico Galende, entregan una perspectiva política e íntima sobre la enfermedad, el insomnio y la monotonía. Por un lado, en el caso de Fernández, se analizará cómo aquella temporalidad suspendida no solo refuerza la imaginación y la relación afectiva hacia los objetos cotidianos, sino también una dimensión política del paisaje de la pandemia. Por otro, en *La vida inmueble* (2022), de Federico Galende, se explorará la movilidad cotidiana durante la pandemia, a través de escenas relativas a paseos cotidianos, la experiencia de la espera y el viaje imaginario por la habitación (Stiegler 2010), como un cruce que pone en tensión la inmovilidad con las prácticas espaciales y afectivas en el ámbito doméstico y público.

**Nuala Finnegan** (University College Cork)

*Seesaws and Symbols: the Affective Politics of Ronald Rael's Teeter Totter Wall (2019)*

**Abstract:** In July 2019, architects Ronald Rael and Virginia San Fratello installed the Teeter-Totter Wall, three pink seesaws that extended both sides of the Mexico-US border wall at El Paso/Ciudad Juárez. Causing a sensation online through their Instagram posts showing smiling children swinging on the seesaws, they later won the prestigious Beazley Design of the Year award (2021). Part of a long tradition of political theatre at the Mexico-US border that embraces ludic, subversive reinvention, the Teeter Totter Wall provoked an outpouring of online love and support. The tantalising interplay between movement and stasis that the

project enacts might be read as an attempt at an ethics of relationality, following Theresa Brennan's work (2004). In this way the seesaw playfully demonstrates the literal way in which one person affects others through movement. What is more, the affective force signalled by the frenetic movement might be likened to Mike Featherstone's description of a different medium (2010: 198), as articulating a 'sense of energy, of a force, of a change of register—an intensity.' In the face of some criticism of the project as a cynical 'spectacle of sentimentality' (Pearl 2021), this paper examines the dynamic intertwinement of affect and political transformation to consider more broadly the role played by ephemeral, overwhelmingly emotional artistic interventions, in the activation of meaningful change.

**Olivia Vázquez Medina** (University of Oxford)

*Affective texture and environmental concerns in Fernanda Trías's Mugre rosa (2020)*

**Abstract:** *Mugre rosa*, by Uruguayan author Fernanda Trías, portrays a world devastated by an epidemic linked to environmental toxicity. It is also, I argue, a work of extraordinary vividness that evinces a concern about literary form and language, and about the agency of literature in the Anthropocene. Trías's style – her intricate use of description, formal and structural innovations, and figurative expression— possesses a vibrancy that works against the desolation enfolding through the diegesis. With the term 'vibrancy', I echo Jane Bennett's (2010) concern for the agency of the nonhuman. I also designate a tension with the stasis pervading through both diegetic time (as experienced by the characters) and narrative time (as conveyed to the reader through formal/structural means) in the novel. The recurring appearance – and the reformulation and expansion— of key motifs throughout the text give it a certain cadence: an ebb and flow of resonances that evoke the river central to the setting. I also discuss how small 'things' – a tiny fish, a scone, a can of tuna – are presented as unique and precious, briefly but potently on the page. In short, the presentation probes how affective texture and environmental concerns are articulated in Trías's writing.

## **SESSION 6 E – Political Participation and the City: New Directions and Challenges - PFC/02/008**

*Latin American cities are globally renowned as sites of innovation with political participation. Yet, the exemplary case of Porto Alegre, in which a policy mechanism opens up new channels between political institutions and civil society in a process of deepening democracy, is the exception rather than the norm. Most cities contain highly ambiguous processes of participation with regards processes of democratization. Moreover, the initial left turn that spurred innovations in the 1990s is a distant memory. The current conjuncture is open and uncertain, present both opportunities for renewed participation, e.g. through new waves of contentious mobilization or digital technologies, as well as challenges, e.g. the consolidation of the (far) right and rising inequalities. Our panel takes stock of where the region is at with regards urban participation, new directions and emerging challenges.*

**Stephanie McNulty** (Franklin and Marshall College) & **Jared Abbott** (Princeton University)  
*"In the room where it happens:" Exploring Social Inclusion and Participatory Institutions in Latin America*

**Abstract:** As participatory democratic institutions sweep the globe in response to representative democracy's backsliding, Latin America continues to be the best place to explore what is working and not working in these institutional efforts. One aspect of this trend that still not fully theorized is the extent to which participatory institutions promote social

inclusion. Many advocates of these experiences assume that they do, yet we lack data to back up these claims. This paper, which is one chapter of a larger book project, asks whether participatory democratic institutions truly include the diverse community members that they purport to engage or whether they simply serve as new channels of participation for community elites. The authors explore this question using an original database of 15 years of participatory budgeting participation data, an original survey, and qualitative data gathered through interviews conducted over almost twenty years in Peru. The project contributes to debates about the effectiveness and inclusiveness of participatory institutions in Latin America.

**Mariano Suárez** (Universidad de la República, Uruguay))

*La participación ciudadana online en los gobiernos locales. Un análisis de los Presupuestos Participativos de San Lorenzo y Vicente López y el instrumento Ideas del Montevideo Decide*

**Abstract:** La presente ponencia analiza tres instrumentos de participación ciudadana online, el componente Ideas del Montevideo Decide (Uruguay), y los Presupuestos Participativos de San Lorenzo y Vicente López (Argentina). Los casos se analizan en función de las siguientes variables: a) límites y posibilidades de la participación online; b) proceso de interacción; c) tipo de propuestas; y d) características del proceso de factibilidad de las propuestas. Se observa que los instrumentos apuestan por la lógica de las pequeñas inversiones inconexas entre sí y la deliberación ciudadana no aparece como un componente decisivo de los procesos. Montevideo Decide, sin embargo, muestra algunos contrapuntos ya que entre sus propuestas se observan ideas con alcance de ciudad y que en algunos casos escapan a las necesidades clásicas, al tiempo que el espacio de foro se producen intercambios puntuales entre participantes y también entre éstos y los técnicos del gobierno. El argumento es que si bien existe una incidencia del formato (online) en las variables analizadas, por ejemplo en la deliberación o el perfil de los participantes, también juega un papel decisivo el diseño institucional, promoviendo o anulando el intercambio, la creatividad o las propuestas de mayor alcance.

**Rocio Annunziata** (CONICENT, UNSAM) & **Sam Halvorsen** (QMUL/CONICET/Universidad Nacional de San Martín)

*Bringing democracy to the people, or the people to democracy? Proximity and participation in the City of Buenos Aires*

**Abstract:** The works that have focused on proximity in politics have tended either to identify proximity with the geographical scale, or to understand it as a strategy for legitimizing representatives. In this paper we seek to make the concept of proximity in politics more complex, asking ourselves who are the actors that bring democracy closer and how they do it through different forms of participation and political bonds. In this way, in the City of Buenos Aires, we find the actors of the city government who inscribe certain actions in what they call "closeness" and who seek proximity with neighbors through a particular type of participation. But we also identify the figure of the comuneros, who try to produce a proximity with popular demands or conflicts to build their political career while working in an arena with few formal powers (such as the communes). The legislators of the decentralization commission act in a similar way despite the different political scale of competition. A third figure is that of the neighbor who aspires to approach the spaces of power in which their demands can be resolved (the commune, the city government, the political parties or social movements with weight in their territory). This article is based on an investigation carried out in the City of Buenos Aires between 2019 and 2022, which included more than 100 interviews with

neighbors, activists, militants, representatives and officials, as well as non-participant observation of various instances of citizen intervention.

**Sebastian Mauro** (UBA, CONICET) & **Sam Halvorsen** (QMUL)

*Political parties and popular participation in the city: beyond autonomy and clientelism*

**Abstract:** Scholars have studied clientelism - the exchange of political support for material benefits - for decades. In Argentina, since the PJ has shifted from a labor to a territorial party (Levitsky, 2003) it has become an inescapable concept to analyze popular urban politics. While most of political scientists have maintained an instrumental approach to clientelism — as a party linkage strategy opposed to a programmatic one —, political sociologists and anthropologists have focused on the diverse ways in which party brokers fulfill part of the expected functions of parties or even the State —like helping to implement social policies, channeling social demands, delivering political mobilization, and so on. Understandings of popular politics, including in informal settlements, remains still trapped in this dichotomy between autonomy —i.e. contentious politics, participatory policies or programmatic linkages with parties— versus heteronomy and dominant —i.e. clientelistic linkages— ignoring that popular sectors, in their everyday political participation, recur alternative or simultaneously to different kinds of repertoires. This paper (re)theorises popular participation beyond the autonomy/clientelism via a reading of contemporary politics in the Autonomous City of Buenos Aires (CABA), a city that has previously been used to demonstrate both tendencies. Drawing on qualitative fieldwork from two popular neighborhoods in CABA the paper examines the role of political parties in mobilising and sustaining political participation and examines the political logics that underly it. In so doing it demonstrates the limitations of a clientelistic reading of party strategy while finding little evidence that autonomy is a political desire of residents. Instead, it argues that activists and local party leaders articulate a common objective of transforming urban space that serves both to improve living standards but also provides legitimacy to governmental strategies while validating individual careers.

**SESSION 6 F — Nomadic Women: Latin America Beyond Borders – \*\*PFC/01/020\*\***

**Liliana Chávez-Díaz & Karol Valderrama-Burgos** (University of St Andrews)

*This workshop explores migration stories and representations of identities that challenge stereotypes of Latin America. From an interdisciplinary and feminist perspective, and through a women-led and transnational dialogue, we explore 21st century questions of identity and mobility through writing and visual cultures. Going beyond conventional formats, we aim to discuss with the audience the public role of Latin American and Latin-Americanists scholars in the UK, and the relationship between academia and society at large.*

## 11.15 – 12.45 Parallel panels: SESSION 7

### SESSION 7 A – The Aesthetic Politics of Jacques Rancière in Latin America – PFC/03/011

*This panel looks at the relevance of the writings of the philosopher Jacques Rancière for understanding contemporary politics and cultural work in Latin America. It proposes to explore both how social and political movements have taken inspiration from Rancière's philosophy, and how Rancière has been or can be used to analyse Latin American politics or culture. Rancière views aesthetics as central to social order. He describes the social world as symbolically constituted through a "distribution of the sensible" which describes what is taken for granted as being acceptable to be said, seen and heard, as well as who is understood to have the right to speak, in contrast to "those that have no part". Rancière describes dissensus through aesthetics to be significant in political subjectivation, and the development of social movements as communities of sense. The panel uses Rancière to analyse moments in Latin American political and cultural history when a dissensus is created, and the voiceless make themselves heard, as well as discussing how Rancière's analysis of the significance of aesthetics in political movements has inspired forms of aesthetic politics in Latin America.*

**Peter Baker** (University of Stirling)

*The Aesthetics of Politics and the Cinemas of Abya Yala*

**Abstract:** This paper will look at a number of case studies to discuss the relevance of Rancière's philosophy to the politics and aesthetics of Indigenous film practices from Abya Yala (or Latin America). It will explore three separate dimensions of Rancière's writings on the connections between aesthetics and politics to explore how these insights help us to reflect on some of the stakes of transnational Indigenous film activism: firstly, the notion of politics as a "redistribution of the sensible"; secondly the idea of the politics of aesthetic form; and thirdly, that of the emancipated spectator. The paper will explore how examples from Indigenous filmmaking in Abya Yala enable an emerging, counter-public space of political contestation or "disagreement" over a variety of issues including claims to land and sovereignty and environmental issues. It will secondly explore how these examples challenge traditional notions of the aesthetic form of film in both commercial and vanguard cinemas. Finally, it will highlight how the reception of such films as community activism is embedded into the semiotic content and thus imply different forms of thinking about the role of spectatorship.

**Tamara Hernández A** (Utrecht)

*Political Horizons and Performative Arts held by Migrant Communities in Chile*

**Abstract:** This research is situated among the studies approaching migration, paying special attention to the political horizons lifted by migrant communities and their organizations in Chile. My aim is to explore the views on participation, citizenship and their place in the overall process of democratization that Chile is undergoing since the restoration of democracy in 1990. Rather than taking migrants' claims for granted I have set out to get to know what their political participation means for them, and how they are challenging, historicizing and/or reconceptualizing citizenship. Migrant organizations in Chile are diverse and have drawn different purposes for themselves. They are also differently perceived by their surroundings.

Among 'festive' organizations I found a strong regard for a performative experience of participation. The relevance to be seen, to act together, to use public space with their festivals and carnivals, to say that they are part of the urban landscape. It became clear to me how important it was for them to perform their repertoires, trying to distance themselves from the stereotypes and stigmatization that the host society had imprinted on them as migrants. This is where dancing and different forms of performing arts come in, but also some business and religious festivities were incorporated into this effort to create a new narrative for themselves. There are remarkable aspects that I would like to further explore that are connected with the use of indigenous imaginary to fulfil these new narratives. This contribution to the panel expects to reflect on the way Rancière's work on the significance of aesthetics can be used to analyse expressions of street art and performing festivities as a claim for recognition.

**Martyn Wemyss** (Goldsmiths, University of London)

*Aesthetics of Pluriversal Justice in the Plurinational State of Bolivia*

**Abstract:** Rancière argues that The equality of the law is first the equality of a mood. This paper argues that sensuous, carnal and bodily representations of legal and normative orders bridge the gap between different territorial conceptions of justice in contemporary Bolivia. Whether this is through a 'dramaturgy of rights', effigies of hanged men or the invocation of indigenous historical figures and contemporary multitudes, this paper argues that Pluriversal justice, as the counterpart of plurinational statehood, requires a compelling 'distribution of the sensible' which calls into being legal and political subjects through compelling their spectatorship. Through such interpellations of spectatorship are differently placed legal subjectivities made compelling and habitable.

**Jonathan Alderman** (Ludwig Maximilian University Munich)

*"Disagreement" over being Kallawayas in plurinational Bolivia*

**Abstract:** The transformation of Bolivia into a plurinational state created a collective subject, the Indigenous Originary Peasant (IOC), at the same time as recognising the existence and rights to self-government of thirty-IOC nations and peoples and their different ways of living, through the concept of Vivir Bien. The plurinational state had been the result of centuries of struggle by indigenous organisations for equality in Bolivia since, and before, it became a nation-state. Rancière posits that through political struggle for equality characterised by "disagreement", political subjects emerge. An achievement of the plurinational state was that this equality could be expressed through rights as indigenous subjects within Bolivia. Rancière defines disagreement as when interlocutors do not understand the same thing by particular speech acts, and occurs in situations where the less powerful assert the right to be heard (for example, ontological disagreements over mountains). However, using the example of the Kallawayas, an Andean 'nation' well-known for their healers, I examine the tensions within the IOC subject as disagreement over the term Kallawayas, as an IOC autonomy project becomes fraught with disagreement over identity combined with power struggles.

## **SESSION 7 B – Southern Cone Exile: Between Geographies and Generations 2 – PFC/03/007**

*Exile and migration to, from, and between the Southern Cone countries have been commonplace throughout the history of the region. However, from the 1960s onwards forced displacement would become a 'ubiquitous phenomenon' (Roniger et al 2018, 32), with Europe a natural destination for an unprecedented exodus of individuals, as well as families,*

*fleeing dictatorships from across the region, including Argentina (1976-83) and Uruguay (1973-85) (Graham-Yooll 1987). Four decades on, the legacy of violence beyond the geographical boundaries of the Southern Cone remains evident for the first generation of exiles – the so-called no retornados - the ones who did not return to their countries of origin. Meanwhile, for the second-generation, - those who were born and/or brought up in exile — there is no neat division between country of origin and country of exile; their lives reveal ebbs and flows, multiple journeys and ‘returns’, some permanent, others fleeting. Whilst there has been significant academic interest in the first generation of exiles — those who were adults when they left South America — there is notable absence of scholarship on the legacy of exile for second and subsequent generations. Furthermore, the work on the first generation has tended to focus on historical accounts, particularly their arrival and transnational activism during dictatorship. The proposed themed panels will explore the contemporary depiction, activism and creative engagement of/from first and second-generation exile across a range of Southern Cone and European country studies from literature, documentary, photography and human rights protest, analysing the synergies and affinities across generations and across geographies*

**Cara Levey** (University College Cork)

*Transnational Embodiments: The Trope of Transgenerational Transmission in the Theatre of Victoria Szpunberg and Sergio Blanco* (with Helena Buffery, UCC)

**Abstract:** The transgenerational transmission of trauma has become an increasingly prevalent trope in contemporary Hispanic theatre, including in diaspora, in dealing with themes of political violence, disappearance and exile, particularly in relation to contexts where there are competing or disputed cultural trauma narratives and/or where reparational justice has not been forthcoming. This article considers the ways in which transgenerational transmission has been explored by members of what can be broadly understood as the ‘second’ or ‘post’-dictatorship generation, those born shortly before or during the Southern Cone dictatorships of the 1970s. We compare the cases of two renowned contemporary dramatists living and working in Europe whose transnationally embedded work traverses diverse linguistic and cultural contexts: Argentine-born Victoria Szpunberg, whose acclaimed trilogy, *La fragilidad de la memoria*, in particular the work *la marca preferida de las hermanas Clausman* explores the (dis)embodied memories of the children of Argentine political exiles in Europe. We also consider her more recent work *Eva y la conmoción*, which explores the physical and psychological decline of the father figure; and Sergio Blanco, whose Franco-Uruguayan autofiction *Cartografía de una desaparición* is haunted by the spectre of transgenerational transmission and the disappeared body. Whilst the works of both playwrights discussed here are influenced by the shadows of dictatorship under which they grew up, engaging with the testimonial and autobiographical, in their more complicated staging of the weight of trauma on bodies, they critique and challenge the transgenerational trope more broadly.

**Carole Concha Bell** (Kings College London)

*Second-Generation Literary Approaches to Chilean Exile & Return*

**Abstract:** As the transition to democracy began to unfold after General Pinochet lost the plebiscite, hundreds of thousands of exiles attempted to return to Chile, the peak of the return or ‘retorno’ taking place during the 90’s. In addition to structural problems returnees faced, they were met with an onslaught of negative narratives about exile stemming from the concept of ‘the golden exile’. Despite exile being internationally recognized as a human rights



violation, the idea of exile as privilege prevailed across the political spectrum. This notion was solidified by unfavorable propaganda and the suppression of exile voices in popular culture and society in general. In addition, the experience of first- and second-generation exiles differed wildly, with one group returning to their homeland whilst the latter group found themselves ejected from theirs: *Tu retorno es mi destierro*. Chilean post-dictatorship mainstream narratives centered around oblivion, forgiveness and 'moving-on'. NGOs dedicated to reparations established a bureaucratic language creating a hierarchy of victimhood that excluded the experiences of exiles. In this context the study of the return to Chile and the effect it has had on families, is a newly emerging field. The novels, plays and poems written by those who experienced 'el retorno' are just beginning to occupy academic and literary spaces. This paper will focus on literary production from the perspective of second-generation exiles - exploring who the authors are, the themes they address within their literature and their contribution to both academic and literary realms. The aim of the paper is to understand how the literature of second-generation exiles such as authors Marcos Fajardo, *Mi Exilio Dorado* and Carmen Aguirre, *Something Fierce*, contribute to the study of exile and repatriation. Decodifying the experiences of returnees may help close the gap between exiles and their compatriots and aid in the healing of a country still reeling from the effects of a brutal and divisive dictatorship and a troubled transition toward democracy.

**Verónica Díaz** (University of Warwick)

*Emotion work and the children of the Chilean exile, 50 years on*

**Abstract:** Exiles still occupy a marginal status within the field of Transitional Justice and, among them, the voices of children who fled with their parents or were born/brought up in exile. Although the Pinochet arrest in London triggered a new interest in their experiences, much of the literature has focused on the role of second-generation exiles as political activists or drivers of justice (Orjuela, 2020, Roht-Arriaza, 2005, Sznajder and Roniger, 2007, Wiebelhaus-Brahm, 2016). This article aims to expand the meaning of agency used in these studies, traditionally understood as efforts to change or challenge oppressive environments. Drawing upon fieldwork conducted as part of the AHRC-funded project "Voices of Humanitarianism: British Responses to Refugees from Chile", this article explores how the children of Chilean political refugees, settled in the UK, exercise agency in the absence of transitional justice mechanisms. This research shows how different acts of care displayed towards traumatised parents, during childhood, and towards communities, during adulthood, are important manifestations of agency that have empowered second generation exiles to address emotional fractures. By doing so, it aims to illuminate how state initiatives can implement more effective ways to address the legacy of past human rights violations.

**Mariana Norandi** (Universidad del País Vasco)

*Retorno y no retorno del exilio uruguayo, dos caras de una misma moneda*

**Abstract:** El fin de la dictadura en Uruguay (1985) representó para el exilio el inicio del retorno. De hecho, unas de las primeras medidas aprobadas durante la transición democrática fue la creación de la Comisión Nacional de Repatriación (CNR) cuyo cometido era facilitar y apoyar el regreso al país de todos aquellos uruguayos y uruguayas que desearan hacerlo. Acabadas las labores de la Comisión en 1989, el retorno se dio por finalizado y con ello el exilio fue desapareciendo tanto del espacio social como de la memoria colectiva. Sin embargo, en los últimos años han ido surgiendo trabajos académicos, investigaciones y productos culturales que han puesto su mirada en el exilio haciendo de este un objeto de estudio. Pese a estos avances, más tímidos en Uruguay que en otros

países del Cono Sur, poco existe sobre el no retorno y es muy escaso el conocimiento que tenemos sobre los exiliados que no volvieron. Por lo que en esta ponencia, a partir del caso de los hijos exiliados uruguayos, me propongo reflexionar sobre el no retorno como experiencia exiliar y como espacio de identidad. Basándome en el pensamiento de Abdelmalek Sayad, parto de la idea de que retorno y no retorno son dos caras de una misma moneda que, lejos de estar desvinculadas, son complementarias. Dos realidades tan estrechas e interconectadas que pensar en una implica necesariamente pensar en la otra.

**Alison Ribeiro de Menezes** (University of Warwick)

*Discussant*

## **SESSION 7 C – Problematising Citizen Participation in Latin America 1 – PFC/03/005**

*Latin America has been at the forefront of developing trends in citizen participation, with vibrant civil societies mobilising to claim rights and influence the political sphere. While citizen participation is generally considered a positive feature of democratic processes, what participation means and entails is often unclear given the diverse forms of citizen participation across different issue areas and different national and sub-national contexts; while deep ambiguities exist relating to the true utility of participatory methodologies within larger political structures and dynamics. This panel will thus explore and problematise participation. For example, while participatory techniques are (almost) always progressive, the contents and outcomes of this participation can be sometimes regressive – a reminder that popular participation does not replace politics but is rather mustered by sociopolitical actors. A further risk of participatory processes is to raise social expectations that if not followed through can lead to frustration with the lack of substantive outcomes, or put under serious risk the safety and integrity of participants. In examining these ambiguities, the papers in this panel will examine the role of strategic litigation, intra- and inter-community networks, broad-based social mobilisation, and constitutional recognition of the rights to consultation at the grassroots, legislative, and judicial levels.*

**Dáire McGill** (Pembroke College, Oxford)

*Re-theorising the Participation-Security Nexus in War-to-Peace Transitions*

**Abstract:** War-to-peace transitions feature multiple insecurities not directly connected to armed conflict, seen clearly in violence associated with social and political participation by marginalised persons and communities. Understanding such violence requires re-theorisation of the relationship between citizen participation and security. Grounded theory research on sectoral and temporal patterns of violence in Colombia's Cesar Department suggests it is utilised by societal elites in response to grassroots participation. I analyse electoral participation, intra- and inter-community participation, and participation in dialogue with authorities at multiple levels, finding that empowered citizen participation is a key means to ensure citizen security. This includes participatory peacebuilding mechanisms during 2011-2016 peace negotiations with FARC-EP, involvement in ongoing peace accord implementation, and elaboration of local development plans. Re-theorising the participation-security nexus challenges "security first" analyses and calls on academics, practitioners, and policymakers to consider the motives, methods, and mechanisms through which violence is utilised to block empowered citizen participation.

**Felix E. Torres** (University of Birmingham, School of Law)  
*Repaired but Poor? Encountering Transitional Justice in Colombia*

**Abstract:** Despite that significant numbers of victims in Colombia have already been repaired in circumstances not far removed from international standards, they continue to be deeply affected by poverty and socioeconomic inequalities. This article offers a historical explanation of this disconnection by revisiting the transitional justice encounter in Colombia in the early 2000s, focusing on the academic production and advocacy strategies of civil society actors. The article argues that the threat of impunity that surrounded the demobilisation process of paramilitary groups, as well as a social and political atmosphere marked by sympathy for paramilitaries and state stigmatisation of voices critical of the demobilisation process, led members of civil society to adopt an anti-impunity and confrontational discourse based on two tenets: the advocacy of victims' rights and stigmatisation of perpetrators. In so doing, they endorsed a particular understanding of victimisation, state responsibility, and the relationship between reparations and economic and social rights, which ended up relegating pre-existing frameworks focused on distributive justice for victims. The article ends by critically discussing the idea of "transformative reparations" and advocating for a different understanding of state responsibility in these contexts, one that takes positive duties in the field of economic and social rights seriously.

**José A. Gutiérrez** (Université Libre de Bruxelles)  
*Que la participación no nos cueste la vida (Participation should not cost us our lives). Popular participation and peace processes in Colombia*

**Abstract:** Popular participation is generally assumed as a positive feature of peace processes, although seldom what participation means and entails is clear. Moreover, participation as such rarely comes free of risk. People who participate in peace processes can be exposed to a number of risks, whether they are community activists, social leaders, committed academics or local authorities. These risks may include threats to their bodily integrity and life, the risk of facing legal repercussions, damage to your good name, profiling by the intelligence services, getting unwanted attention from paramilitary groups, and other physical, psychological and moral hazards. Since the 1990s, popular participation has been a regular staple in the narrative of peace processes in Colombia. Leaving aside the quality and scope of this participation, high levels of political violence and ongoing armed strife, results in such participation being exceedingly costly. Based on in-depth interviews to participants in peace processes, and databases on political violence during and after peace negotiations in the period 1998-2018, this paper will explore the complexities of popular participation in peace processes. Although on principle, popular participation is a commendable objective, critical engagement is required as to the broader implications to the lives of those expected to participate.

## **SESSION 7 D – Affect in Movement 2 – PFC/02/009**

**Nadia Lie** (KU Leuven)  
*Disruptive Tourism and Digital Means of Communication in Contemporary Latin American Cinema*

**Abstract:** As a form of commodified mobility, tourism is generally linked to prospects of excitement or well-deserved rest. In contemporary fiction from Latin America, however, such prospects tend to be challenged by the opposite: boredom or unpleasant, unforeseen events.

This paper will examine the role of digital media in the strategies of disruption that Latin American films put into play when imagining everyday tourist experiences: smartphones reminding tourists of the place they wanted to leave, laptops revealing their private lives to their foreign hosts, google translate mediating between tourists and locals, and adventure tourists picturing their new destination as part of a computer game. Drawing upon a wide range of contemporary films from Latin America (e.g. *Sundown*, *Música campesina*, *Bacurau*, *Las cosas como son*), the paper examines up to which point this digital dimension of contemporary tourism has inspired new narratives of fictional mobility, impacting upon the affects traditionally associated with tourism as displacement.

**Roberto Cruz Arzabal** (Universidad Veracruzana)

*Medio, memoria y movimiento. Afectos migratorios en Autobiografía del algodón de Cristina Rivera Garza*

**Abstract:** Para esta presentación propongo estudiar *Autobiografía del algodón* (2019) de Cristina Rivera Garza (Matamoros, 1964). La obra forma parte de lo que la autora llama las "escrituras geológicas": la escritura que recurre a las escrituras de otros para tramalarlas en la propia y conjurar los espectros de la violencia histórica y presente. Al reunir géneros discursivos como el ensayo, la narración, la autoteoría y la crítica literaria se explora la historia familiar y la trayectoria de la violencia del estado capitalista durante el siglo XX y XXI. Analizaré la manera en la que los fenómenos migratorios históricos y presentes son formalizados mediante documentos determinados por su condición mediática (papeles, grabaciones, fotografías). El análisis de la condición mediática me permitirá también establecer las dimensiones afectivas que estos poseen y que atraviesan las narraciones más allá de su expresión discursiva. Además, me enfocaré en cómo las emociones son desplegadas por el movimiento mientras que son contenidas por los medios referidos. Así, en la tensión entre movimiento y medio, espero explicar que los afectos se descubren en el potencial político de la memoria individual y colectiva.

**Claire Lindsay** (University College London)

*Nostalgia in Valeria Luiselli's Papeles falsos (2010)*

**Abstract:** This paper proposes a new reading of nostalgia in Mexican writer Valeria Luiselli's 2010 collection of essays, *Papeles falsos*. Notwithstanding its sceptical, postmodernist title that might seem to suggest that nostalgia has no place in it, the volume, from the overdetermined homage to exiled Soviet poet Joseph Brodsky and its own enquiry into saudade, is replete with references to and articulations of that affect. This paper, considering nostalgia as a social and historical emotion that has had an equivocal relationship with travel and politics, enquires into its inconclusive and fragmentary form in this work. It illuminates its 'reflective' potential (Boym 2001) and acknowledges its 'secret hermeneutic affinity' (Hutcheon 1998) with irony. Ultimately, however, in the context of the volume's proximate, pedestrianist urban explorations, the paper proposes a reading of Luiselli's '[nostalgia] estrábica' that is conjugated in psychological rather than linear time as a 'felt encounter that engenders practices of nearness' (Kitson and McHugh 2015, my emphasis), the bedrock of which is a collective experience of trauma and loss. In doing so, the paper re-evaluates nostalgia as an expression of social deficit.

## SESSION 7 E – Aquatic Activism – PFC/02/008

**Paul Merchant** (University of Bristol)

*The Ocean to Come: Pacific Futures in Contemporary Peruvian Culture*

**Abstract:** Starting from an analysis of Luis Hernán Castañeda's 2019 novel *El imperio de las mareas*, which depicts a dystopian Lima half-submerged by the encroaching Pacific, this paper explores how environmental and social futures are imagined through the ocean in contemporary Peruvian culture. Other work to be explored includes Luz María Bedoya's multimedia art project *Todos los faros de la costa peruana* (2022), and the installations of Ana Teresa Barboza and Rafael Freyre. Following Melody Jue's theorisation of the ocean as a media environment that reconfigures modes of perception (2020), the paper argues that considering the future through the ocean might provide a basis for imagining forms of common purpose, even in a highly fragmented political and social context.

**Erika Teichert** (University College Dublin)

*Arte por el agua: Environmental Activism, Visual Culture and Rights in Latin America*

**Abstract:** Environmental activism in Latin America has been pushing for nature to be recognised as a subject of rights before the law. Ecuador and Bolivia wrote the Rights of Nature into their laws and constitutions in 2008 and 2009 respectively. The Rights of Nature is a rights framework inspired in indigenous worldviews, which understands the environment as a rights-bearing subject. Such recognition of nature is currently being fought for across Latin America. Recent examples include the Atrato River in Colombia, declared a legal entity in 2016, and the yagareté in Argentina, an autochthonous species of the jaguar, set to be recognised as a subject of the law. The implication is that nature deserves to be protected not because it is functional to human existence, but because it is life that in itself has the right to exist. Correspondingly, environmental activists have been mobilising visual culture – photography, street and graphic art – to consolidate and further this rights-based struggle. Specifically, I am interested in how activists are using visual culture to materialise water formations – glaciers, rivers – as subjects of rights. Rather than focusing on environmental collapse, I suggest that activists are performatively forwarding the natural environment as a fellow citizen.

## 13.30 – 15.00 Parallel panels: SESSION 8

### SESSION 8 A – State, Citizenship & Power – PFC/03/011

**Mariana da Gama Janot** (Universidade Estadual Paulista Julio de Mesquita Filho; Queen's University Belfast)

*Reframing military interventionism in Brazil: a matter of practice*

**Abstract:** This paper addresses the extensive domestic military action in Latin America, focusing on the recent Brazilian experience through the approaches of International Political Sociology and Critical Security Studies. It highlights that research on this topic benefits from extending the debate beyond questioning whether domestic military missions are effective and how they may comply with democratic rule and critically framing them as products of military practice. By analyzing military action in Brazil over the past two decades, the paper argues that the Armed Forces have designed a specific type of military interventionism that challenges classical intervention and domestic military missions' concepts. Its central purpose is to frame military interventionism as a set of (in)securitization practices to demonstrate how the military was able to build the expertise of engaging against populations for social control while also occupying civilian administration within public bureaucracy. The paper's primary sources draw mainly from an ongoing analysis of the doctrines and tactics available in military manuals and official papers regarding their preeminent forms of domestic engagement: civic actions, 'Law and Order Guarantee' operations, and large-scale interventions for logistical and managerial purposes.

**Lila Gaudêncio** (University of Cambridge)

*Redefining Value: Citizenship, Participation and Emancipatory Shifts in Brazilian Community Banks*

**Abstract:** Since the 1980's, community currencies have been part of a number of solidarity-based incentives aiming to promote financial inclusion for low-income territories through local collaboration networks. In Brazil specifically, these complementary currencies have been a public policy for local development, facilitating the creation of over 150 community banks and monies since 2003. As their objective is to encourage a more collective and just economic system for the neighbourhoods in which they operate, these banks also shift traditional ideas around money, capitalism and citizenship. More importantly, in their process of (re)creating money, they promote a sense of belonging by refocusing aspects originally deemed as "second-class" (e.g. poverty and race) to a positive notion of value and pride. As a case study, the proposal focuses on the Bem experience in the favela of Sao Benedito, in Vitoria, Brazil, where the Bem Bank has existed for 17 years. The intention is to reflect upon the sociality and social life of the bank, as well as subjective changes, while exploring the connections in new understandings that flourish on the matters of value and self-value, democracy, politics and economics. Through this, the paper also aims to analyse how participation is articulated differently, what it means for the ability to challenge hegemonic understandings of political and economic organisation and how more just and egalitarian perspectives potentially change everyday life.

**Miriam Bradley** (Institut Barcelona d'Estudis Internacionals)

*The Regulation and Governance of Large-Scale Criminal Violence in Latin America*

**Abstract:** Most lethal violence does not occur in war zones, and the levels of lethal violence in non-war settings are often higher than in war zones. In countries like Brazil and Mexico, for example, the number of violent deaths has often far exceeded that in counties like Afghanistan or Syria. Large-scale criminal violence is now firmly on the agenda of mainstream security studies and IR, with significant attention paid to similarities and differences between civil war and criminal violence, but little to the regulation of that violence. For their part, international lawyers debate whether or not violence in particular contexts reaches the international humanitarian law (IHL) thresholds for non-international armed conflict, and tend to assume that either IHL or international human rights law applies in full. By contrast, through analysis of the discourse and practice of domestic and international actors in response to organized violence in Latin America, this paper argues that large-scale criminal violence is treated by many as a legal grey area, regulated neither as war nor as peace. Specifically, we find that even in contexts where IHL is not deemed to apply, quasi-IHL thinking underpins popular and official attitudes towards who is a legitimate target of violence and who is deserving of protection from violence.

#### **SESSION 8 B – The Pliability of Mexicanidad and Otherness in Post-Revolutionary Mexico – PFC/03/007**

*This panel will explore the nature of Mexican identity in the post revolutionary period with specific reference to the identities created by class, military status, ideology, immigrant status and ethnicity. It will examine the ways that Spanish exiles, Yiddish communities, Marxists, indigenous groups and soldiers challenged, co-opted, resisted and ultimately shaped mexicanidad from the 1920s onwards. It will also consider the role of the other in the construction of mexicanidad and its relevance to these different groups.*

**William A. Booth** (University College London)

*Who was the Mexican worker? The left and identity in postrevolutionary Mexico*

**Abstract:** This paper examines the construction of identities on class, gender, ethnic and national lines among the various strands of the Mexican left, ranging broadly from Yucatán in the 1920s through the Communist Party's zenith in the 1930s and the various retreats of the 1940s and 1950s before asking whether the 'new left' of the 1960s and beyond emerged with a more capacious definition of the obrero. Using a variety of sources including speeches and pamphlets, newspapers, cartoons, and literature, the paper will suggest that while the orthodox view of Marxism struggling to accommodate multivalent identities in Mexico has some truth to it, there was nevertheless a countervailing tradition running throughout the twentieth century. While pro-Soviet communists often adhered to a rather anonymous and corporeal conception of 'the worker', some within the party - and many leftists outside it - envisaged a radical reconfiguration of Mexican identity encompassing women's rights, indigenous 'recuperation', a revolutionary peasantry, and, latterly, an engagement with religious lefts and informal economies.

**Nathaniel Morris** (University College London) *A Revolution in Indigenous Identity in the Gran Nayar?*

**Abstract:** The ambitious state-building programmes promoted by Mexico's post-revolutionary elites sought to make 'Mexicans' out of 'Indians' in ways that threatened the political autonomy, worldviews and even basic ethnic identities of many of the country's Indigenous people. In the Náayari, Wixárika, O'dam and Mexicanero communities of the Gran Nayar, such clashes between rival visions of the world, religion, and daily life produced severe defeats for the government's nationalist project; but, more locally, they also gave rise to radical new understandings of what it meant to be 'Indigenous' or 'mestizo,' 'Indian' or 'Mexican.' Political, social and economic convulsions encouraged the integration of new, 'Mexican' gods, saints and ceremonies into 'traditional' Indigenous politico-religious systems, while young men able to mediate between local and national political worlds became 'bicultural' caciques, to whom levels of power and wealth previously inaccessible in their gerontocratic and egalitarian societies now became available. But the centrality of ideas of creation and re-creation within local ontologies has meant that although these radical political, economic and cultural changes have spurred increasing local identification with national forms of 'Mexicanidad,' they have done little to challenge the fundamental ethnic identities of the Gran Nayar's people as Náayari, Wixárika, O'dam or Mexicanero.

**Thomas Rath** (University College London)  
*The role of the military in the construction of Mexican identity*

**Tamara Gleason Freidburg** (University College London)  
*The Yiddish Speaking Community in Mexico and its integration process to the country during the War Period*

**Abstract:** Throughout the Second World War the Jewish Community in Mexico received detailed information about the Nazi atrocities against Jews in occupied Europe. This news impacted their integration process into Mexico in two different ways. Firstly, the Jewish leaders changed their approach on how to portray themselves to the Mexican public by incorporating into their political strategy communal demonstrations of pain and sorrow that allowed them to express their connectedness to other Jewish communities as a particular group whilst soliciting empathy from the Mexican public as Mexican Jews. Up until that date the JCCM had discouraged public communal expressions of sorrow and had mainly focused on advertising how beneficial Jews were to the Mexican national project as good citizens and strong supporters of the post-revolutionary governments. Secondly, the news about the Holocaust shaped transnational and local Jewish narratives that connected the presence of Sephardi Jewish immigration during the colonial period in the Americas to the presence of Eastern European Jews in the XX century. Even though, many of the authors of these narratives recognized the persecution of anusim (crypto-Jews) under the Inquisition and the XX century closed-doors policies towards Jewish refugees established by most countries in the Americas, these authors portrayed the continent as a place of refuge for Jews. One of the main expositors of this narrative was Jacobo Glantz, a Yiddish writer in Mexico who re-signified his epic poem Columbus emphasizing the Americas as a refuge place for Jews despite Mexico's restrictive policies towards Jewish refugees.



## SESSION 8 C – Problematising citizen participation in Latin America 2 – PFC/03/005

**Valesca Lima** (Dublin City University)

*Enforcing Citizen Participation Through Litigation: Analysing the Outcomes of Anti-Dam Movements in Brazil and Chile*

**Abstract:** This panel focus on the outcomes of social movements in Brazil. Collectively, we analyze the dynamics and characteristics of Brazil's social movements and the processes of social movement activism in Brazil, in addition to its relations with political institutions across various types of governments and political regimes. The four articles in this panel bring to light both political opportunity structures of different historical periods, and the political and cultural consequences of mobilization stemming from the collective action of social movements. Showcasing various approaches, this panel encompasses a plurality of methodological perspectives including network analysis, collective memory, trajectories, and quantitative techniques of process analysis. Ultimately, the four authors present new empirical evidence about social movement outcomes in Brazil, including the mobilization for housing and human rights, the effects of anti-dictatorship movements on activists, transformations of political agendas and the diffusion of social protest.

**Raam Dutia** (University of Liverpool)

*Examining variations in diaspora mobilisation for justice in the Southern Cone*

**Abstract:** This paper critically examines research relating to diaspora mobilisation in transitional justice processes, considering the extent to which this work can be used to understand (a) the roles played by, and (b) differences in the influence of diasporas in transitional justice processes relating to Latin America's Southern Cone.

It outlines the primary ways in which diasporas have been involved in pushing for justice for violations committed by regimes in the 1970s and 1980s throughout the region, with a particular focus on the Chilean, Argentinian, and Uruguayan diasporas. These diasporas have been involved in various transitional justice institutions and arrangements. What is notable in these cases is the relative success of the Chilean and Argentinian diasporas in shaping their country's respective transitional programmes – particularly by way of legal strategies promoting criminal prosecutions and providing support for reparations claims in respect of exile – whereas the Uruguayan diaspora community has been less influential.

To make sense of these disparities, the paper tracks the emergence of justice mobilisation and focuses on how transitional justice has been employed by these diasporas as a strategy for change in the homeland. It notes various (changing) objectives and types of diaspora mobilisation for transitional justice over time.

## SESSION 8 D – Policy & Policing – PFC/02/009

**RJ McInnes** (Independent Scholar)

*Analysing the Implications of Decriminalisation and Legalisation in Drug Consumer States on Drug Related Violence in Latin America*

**Abstract:** This paper will identify the potential impacts of the drug legalisation policies of primarily consumer states on drug related violence in the drug production and trafficking states of Latin America. Recent examples of drug legalisation in consumer states are cited as a means of harm and violence reduction. However, the metrics used focus exclusively on harm and violence in these states, not looking at drug related violence along the entire drug

trade. This ignores the majority of drug related violence along the drug trade that occurs in production and trafficking states. These policies also do not identify the risk that they may increase violence in production and trafficking states, potentially counteracting any reduction in consumer states. This paper will identify multiple mechanisms of violence for the drug trade, not just those present in consumer states. It will use evidence based examples, including existing drug legalisation policies, and comparisons to other illicit markets, to identify both the potential impact and likelihood of changes in drug related violence in Latin American production and trafficking states, as a result of drug legalisation in consumer states.

**Fiona Macaulay** (University of Bradford)

*Police politicians in Brazil: policy influence and interest representation*

**Abstract:** In recent years police officers have been running for, and getting elected to, political office in Brazil, in ever-increasing numbers, spurred especially by the presidential campaigns of Jair Bolsonaro in 2018 and 2022. How to interpret the drivers and impacts of this migration of security professionals into the political field? This paper, based on research carried out with Frederico Almeida and Marco Antonio Fagenello of the University of Campinas, examines firstly the motives of individual police officers and of their unions and representative bodies, and how they navigate a highly fragmented party system in order to maximise their electoral chances. Analysis of their campaigning and legislative activities allows for a preliminary typology of sub-groups within the category of 'police politicians'. Finally, the paper looks at the impact that their presence in municipal, state and federal legislatures has had on law-and-order policy, and on the representation of police corporatist interests.

**Henrique Gomes** (University of Hong Kong)

*Viva o Povo Brasileiro (1984) and the pervasiveness of racially biased political prejudice in 2022 Brazil*

**Abstract:** The novel *Viva o Povo Brasileiro* (1984), by João Ubaldo Ribeiro, exposes a long-standing dispute of political narratives in Brazil in a time span of 330 years (1647-1977). On the one hand, Afro-indigenous individuals are portrayed as central to the historical resistance against the racialization of poverty. On the other hand, a "whiter" economic elite profits from income inequality and racial privilege for centuries. In this context, slave masters and their heirs seek to systematically delegitimize the political participation of indigenous and Afro-Brazilians. Deeply based on racial prejudice, recurring arguments include labelling these individuals as incapable of reasoning and making well-informed decisions. Similarly, the debate surrounding 2022 presidential elections in Brazil echoes centuries of political silencing of marginalized populations. This paper argues that the current scenario exposes the pervasiveness of the racialized hierarchies portrayed in *Viva o Povo Brasileiro*. In the first round of the elections, for instance, Afro-indigenous regions of the country largely opted for the progressive candidate. Conservative and far-right aligned groups, mostly from the "whiter" states of Brazil, pejoratively accuse these populations of uneducated voting and twisted moral values. These groups often focus their attacks at Northeast Brazil, a region stereotypically linked to Afro-indigeneity and poverty.

## **SESSION 8 E – Women and Peacebuilding in Colombia – Who and What is Being Left Out? – PFC/02/008**

*Despite challenges in its implementation, the Havana Accord of 2016 has been hailed globally as a giant leap forward for peacebuilding in Colombia, signalling the end of a decades' long conflict between the government and FARC-EP. The document itself is ground-breaking in many respects, including the emphasis it places on women and gendered aspects of peacebuilding, which is a transversal theme throughout the text of the agreement and reflects the active participation of women's movements at the negotiating table. Notwithstanding these achievements, it seems that the peace accord, the resulting Transitional Justice institutions, and everyday practices of peacebuilding suffer from several blind spots. For instance, ex-combatants who have suffered from sexual violence within illegal armed groups have encountered widespread rejection of their status as victims. While local organisations appear to engage with the global Women, Peace and Security agenda, the visual politics of this engagement – particularly the question of representation – needs further exploration. Finally, Afro-Colombian and Indigenous women suggest that the road to peace from an intercultural perspective must go beyond Transitional Justice approaches. This panel looks to explore how existing approaches to women and peacebuilding in Colombia fall short and ways in which these deficiencies could usefully be addressed.*

**Claire Wright** (Queen's University Belfast)

*Under the Shadow of Colonial Legacies and Structural Inequalities: Afro-Colombian Women's Experiences of Peacebuilding*

**Abstract:** The differentiated suffering and victimisation of both women and ethnic groups in the framework of Colombia's armed conflict have been widely noted and discussed, largely thanks to the involvement of both minorities in the Havana Peace Accord. Likewise, the two primary Transitional Justice (TJ) institutions which were born out of the agreement – the Special Jurisdiction for Peace (JEP) and the Truth Commission (CEV) - have adopted both a gender perspective and an intercultural perspective. Notwithstanding these important achievements, the question of intersectionality – that is to say, the experience of women who belong to an ethnic group - remains largely unexplored. This is important, given the situation of double discrimination (and victimisation) that it can lead to. Based on a series of in-depth interviews, this study seeks to analyse the relationship of Afro-Colombian women with peacebuilding in Colombia, including their engagement with the peace process, the JEP and CEV, and other grassroots initiatives. It also identifies alternative avenues – beyond the realm of Transitional Justice – which may tackle the historical structures of inequality, including colonial legacies, which continue to shape the lives of many women in Colombia in the present day.

**Daniela Suarez Vargas** (Queen's University Belfast)

*Sexual violence inside armed groups in Colombia: narratives of victimhood and criminalisation*

**Abstract:** Sexual violence within illegal armed groups is an open secret in Colombia. Cases of rape, forced abortion, and forced contraception have been reported within the ranks of these groups. However, recognising the victim status of fighters is politically and socially contested. Colombia's transitional justice treats victims and perpetrators as distinct binary categories. This denies victim status to female fighters who suffer sexual violence. Female fighters are considered “undeserving victims” because of their participation in violence, and

their soldiering is often associated with flaws in their femininity. As such, their victimisation is seen as a consequence they must bear for their agency in violence and for not submitting to gender norms. By engaging in the “false dichotomy” of agency and victimhood, the Colombian legal system has decontextualised their experiences of sexual violence. In turn, it strips them of their victim status and rights to truth, justice and reparation. Building on the literature of victim and gender hierarchies, this paper argues that the lack of inclusion of these women undermines the aspirations for transformative justice in Colombia and hinders recognising their dignity and rights as any other citizen.

**Marianna Espinos Blasco** (Ulster University)

*WPS agenda visual politics: the Colombian WPS imagery as case study*

**Abstract:** This paper explores how gender is visually constructed within the WPS agenda; tool aimed to address the gender-specific impacts of armed conflict. It takes as a case study the imagery used in WPS-related documents from/within Colombia. The WPS agenda was crafted under the United Nations Security Council (UNSC) in October 2000 as a ‘product of a sophisticated feminist agenda’ (Cohn, 2008). It’s composed by 10 UNSC resolutions, but it can be also seen like a ‘policy ecosystem’, comprised by ‘a field of activities, actors and artifacts’ moving in the name of the agenda (Kirby and Shepherd, 2021). In Colombia, women and LGBT organisations have used the WPS agenda, taking ownership of the tool and developing department plans in different regions. Methodologically, this paper focuses on the visual politics of the WPS agenda; as Achilleos-Sarll (2020) mentioned, ‘the visual is a vector of power in the (re)production of the agenda’; however, this has been underexplored. Visuality is conceived here as a tool to observe and challenge hierarchical practices of power – gendered, sexualised and racialised. The paper takes images of the WPS agenda related documents as data, understanding it as ‘visual/photographic’ landscapes that express concrete ideologies, and focuses on the Colombian imagery.

**Lina Malagon** (University of Wales Trinity Saint David)

*Discussant*

## **SESSION 8 F – State Formation And Models Of Expertise And Technology In Modern Latin America – PFC/01/009**

*This panel explores the connection between technology, expert knowledge, and the process of state formation in Latin America during the 19th and 20th centuries. We will discuss the potentialities and problems of using concepts such as diffusion, circulation, networks, transfer, adoption, or appropriation when writing the history of how Latin American states have chosen technologies or particular models of knowledge for their institutions, putting state formation and expertise in a global perspective. Especially significant for the debate are some technologies -the telegraph, hydraulic infrastructure, development plans- and types of knowledge -civil and military engineering, economics, sociology- that have been directly related to territorial control, communication, internal markets, the provision of public goods and, in general, with the art of governing in Latin American states.*

**Edisson Aguilar Torres** (King's College London)

*Making technical choices in contexts of scarcity: the adoption of chlorination in Colombia, 1900-1930*

**Abstract:** In 1920, Bogotá, the capital of Colombia, adopted chlorination as its leading technology for water treatment. The mayor's office and experts searched for alternatives since the early 20th century, only to find that most options were too expensive. However, when a group of Colombian doctors and engineers learned about the costs and results of chlorination in Lima - the first Latin American city to adopt it - and New York, they began a campaign to bring it to Bogotá. The campaign involved petitions to local and national health authorities, research trips to the United States, and the publication of newspaper columns, often resulting in heated controversies with opponents of chlorination. I argue that chlorination was adopted not because it was intrinsically better but due to its low cost. Colombian experts and officers were fully aware of that and acted accordingly. Through this case, I discuss 1) the importance of collective action and public activism in the adoption of new technologies, 2) the ingenious ways in which local actors face the limitations of public financing to make technical choices, 3) the conceptual problems related to explain technical decisions in developing states.

**Francisca Valenzuela Villaseca** (King's College London)

*Engineering knowledge and the making of a national telegraphic system in Chile, 1860-1891*

**Abstract:** This paper studies the role of engineers in building telegraphic landlines in Chile between 1860 and 1891. It argues that engineers (both civil and military) were key for the design of a communication system oriented towards administrative and military needs. This was a consequence of the institutionalisation of engineering within the state through the formation of specialised corps incorporated in the Ministry of Interior and War. By examining technical reports, ministerial correspondence, and ministers' reports to Congress, I show that engineers were central to shaping a system that prioritised long-distance communication. Both civil and military engineers understood the techniques and logistics of installing telegraphic lines at a lower cost and assessed the strategies of foreign private constructors and managers accordingly. Through this case, I assess the adequacy of concepts such as diffusion, circulation, and adoption of technology, generalisations on the hierarchies between foreign and local experts, and assumptions of the trajectories of expertise in the nineteenth century. In so doing, I highlight the need to inspect the state's development of expertise by exploring the specificity of both context and uses of technical knowledge.

**Aleksandra Kaye** (Max Planck Institute for History of Science)

*Scientific knowledge production, modernisation projects and socio-epistemic networks of Polish migrants in Latin America, 1830-1889*

**Abstract:** This paper will focus on a case study of the network of Polish professional migrants in Latin America, 1830-1889. In both the Latin American nations where the migrants settled, and in the partitioned territories of the Polish-Lithuanian Commonwealth that they left behind, scientific knowledge had strong political implications and was used in the application of modernisation programs. Polish migrants worked on many infrastructure, topographical and educational projects in Latin America, but any achievements they had relied on first securing trust of those in the local community. In this paper I will discuss how network analysis and the accompanying visualisations can be applied to historical contexts, and be used to shift the focus onto the connections so central to the formation and circulation of knowledge. I will

argue that network analysis can be useful when thinking about the asymmetries and hierarchies within knowledge production that stratify and exclude diverse historical actors and their knowledges and agendas.

## **SESSION 8 G – Queer Voices – PFC/01/023**

*This panel brings together a variety of approaches to 21st-Century Latin American queer cultural production. The three papers cover a selection of visual art, literature, film, and music from countries including Cuba, Puerto Rico, the Dominican Republic, Chile, and Argentina, representing a small sample of queer art from Latin America. As well as queerness, this panel will apply the lenses of gender, race, fat studies, and ecocriticism. In this way, we hope to open up a conversation that considers the intersecting nature of multiple systems of power, with the common thread of queerness binding together the four papers.*

**Sarah Simpson** (University of Nottingham)  
*Queer Family in the Work of Yolanda Arroyo Pizarro*

**Abstract:** Yolanda Arroyo Pizarro (Puerto Rico, 1970-) is a writer and activist who has published novels, short stories, poetry and essays. She has described herself as “una escritora afrolesbiana puertorriqueña”; much of the discourse around her work has focused on the identity markers of race, nationality, gender, and sexuality. Rather than focusing on identity per se, in this paper I will examine Arroyo Pizarro’s treatment of the theme of family, which nevertheless overlaps significantly with sexuality and gender. The author’s work features a wide array of characters of diverse sexual orientations and gender expressions whose relationship with the traditional heteropatriarchal family structure is rarely straightforward. Indeed, monogamous heterosexual marriages are generally construed as restrictive and oppressive in her work. Arroyo Pizarro explores a range of non-traditional family structures, in particular lesbian pregnancy and motherhood, non-monogamy, and non-biological parenthood. Although Arroyo Pizarro elaborates the emancipatory possibilities of such non-traditional arrangements, her work also explores the social and legal challenges of breaking out of the heteropatriarchal paradigm. In this paper, I will analyse the queer relationship dynamics in several works by Arroyo Pizarro, including the novels *Caparazones* (2010) and *Violeta* (2013), alongside a selection of short stories.

**Clare Geraghty** (University College Cork)  
*‘La gorda soy yo’: Queer feminist hip hop from Cuba and fat justice*

**Abstract:** This paper analyses the performance, ‘La Gorda’, by queer feminist hip hop duo from Cuba, Krudxs Cubensi (2008). I expose the potential of this performance to disrupt logics that perpetuate anti-fat bias, arguing that it negates contemporary critiques that Western intersectional feminisms deny the reality of the body. ‘La Gorda’ is a joyful reclaiming of fatness as a self-professed identity, one that means belonging to a collective. Lxs Krudxs are non-binary independent artists living in the US, who use their music to challenge hegemonic representations of gender, race, sexuality. Following fat studies scholars, I use the word fat as both ‘the preferred neutral adjective’ and a ‘political identity’. I expand existing scholarship by engaging with blackness and queerness as crucial factors in this representation in the Cuban context. To this end, I study this performance in all dimensions: lyrics, music, movement, symbolism. I engage with qualitative interview data gathered in Cuba in 2022 to ask to what extent ‘La Gorda’ continues to be representative of the experiences of marginalised people. I engage with current artistic responses to anti-fatness in Cuba,

considering the specificity of this context in terms of its equation of fat bodies with overconsumption and thus capitalism.

**Geoffrey Maguire** (University of Cambridge)

*Decolonial Oceanscapes: On Queer Sealives in Contemporary Latin American Culture*

**Abstract:** Jellyfish, anemones, octopuses, sea urchins: these creatures maintain a curious presence in a range of queer cultural texts from Latin America, encouraging us to question the intimacies between queerness and aquatic life. While the recent 'blue turn' in the humanities has paid close attention to the discursive possibilities of seas and oceans, turning to the creatures that dwell within them as proof of declining ecosystems, rising pollutants and the environmental urgencies of the Anthropocene more generally, relatively little focus has been given to their queer cultural and symbolic potential. This paper examines a range of contemporary queer texts – including Rita Indiana's *La mucama de Omicunlé* (2015) and Albertina Carri's *Las hijas del fuego* (2018) – to argue that the slippery unknowability of underwater creatures can open up deterritorialised, decolonial ways of thinking about sexuality and gender. I approach the oceanscape in this paper both as a form of landscape and as a counter-landscape, and I draw on Melody Jue's *Wild Blue Media*, in which she argues that the cinematic ocean 'amphibiously [and] self-reflexively' triggers a form of 'conceptual displacement' (2020: 7, 10). Ultimately, I argue that the sea creature's resistance to land-based ontologies of sex and gender exposes not only the arbitrary nature of such hegemonic categories but also the coloniality of their persistence in Latin American and Caribbean contexts.

**Andrea Aramburú Villavisencio** (University of Cambridge)

*Queer Be-longings: Drawing the intersex body in the work of Otto Etraud*

**Abstract:** This paper examines the zines and transmedial work of Chilean artist Otto Etraud/Toto Duarte. Duarte is a transmedial artist making zines, murals, ceramics, and textiles in Valparaíso. They also work as coordinator and graphic designer for Comunidad Intersex Pacífico Sur, 'a local organization making visible and investigating the rights of intersex people. Within this group and beyond, their comics illustrate the ordinary as a shared lived experience that calls for mutual aid and relationality, particularly focusing on minority communities and the lives of people who are intersexual and/or identify as queer, trans, and non-binary. In this paper, I think about Duarte's practice of drawing in the context of their activist work. I propose that the act of drawing across multiple platforms extrapolates conceptually to a practice of relational living but also becomes a crucial strategy for learning to live in a body that society has historically silenced, stigmatised, and erased, and for making that body visible. Duarte's aesthetic project can be read through Elizabeth Freeman's term of 'queer belonging', that which 'names more than the longing to be, and be connected, as in being "at hand"'. It also names the longing to "be long", to endure in corporeal form over time, beyond procreation' (2007, 4). *Queer belonging*, in the context of Duarte's creative practice, is one of queer reproduction in non-hegemonic, countercultural terms, for it inscribes queerness in the future by materialising them within, for example, the stapled zine, an object that will be gifted to friends, exchanged in independent fairs, circulated amongst queer peers, or the urban mural, an element of queer utopia within the landscapes of the neoliberal city.

**SESSION 8 H – BLAR Workshop for PILAS – PFC 02/011\*\***

## 15.00 – 16.30 Parallel panels: SESSION 9

### SESSION 9 A – Immersive Poetry Workshop – PFC/03/011

**Samira Marty** (University of Oslo)

**Anna Grimaldi** (University of Leeds)

**Martyn Wemyss** (Goldsmiths University of London)

**Panel abstract:** This workshop explores marginalization on the Latin American continent as a lived experience articulated through poetry. The definition of marginalization we employ is expansive; we consider every and all major categorical inequalities of citizenship based on gender, race, ethnicity, religion, class, as well as the so-called urban-rural divide. Through an immersive, collective, performative reading experience, participants of this workshop will explore the multilayered meanings of spoken words and sit with the potential of the “always possible menace of a space outside language” (Spivak 1993, 181). Through the performance of reading poetry out loud, we encourage participants to bring their own positionalities, worldviews, and life experiences into the interpretation of poems and re-create their meanings. We utilise and reflect on the potentialities of poetics as a mode of analysis and social intervention, intersubjectively producing meaning through collective performance. We will also invite poet-activists from Latin America to join the workshop virtually and share their own experiences of writing and performing as a radical act of representing marginalisation. The workshop is open to all interested parties with no previous knowledge of poetry or the Spanish language needed. Bilingual contributions welcome (English / Spanish).

### SESSION 9 B – Mediating Reproductive Labour in Latin America: Representations of Domestic Workers and Sex Workers in the Digital Age – PFC/03/007

*This panel explores a variety of recent representations of paid domestic workers and sex workers in Latin America, ranging from job advertisements and social media campaigns to creative outputs, including fiction and documentary film, and a testimonial transmedia project. By examining these materials, the panel interrogates how representations of these gendered forms of reproductive labour are being mediated in the digital age. We ask how a variety of actors – from workers and employers, to activists and NGOs – communicate strategically through these media and/or negotiate the complexities of advocating for these workers’ rights and raising awareness of the challenges they face. From an interdisciplinary perspective that draws on the fields of law, sociology and cultural studies, we examine the implications of these representations, through thematic lenses such as gender, class, race, inequality and mobility. Some of the tensions and ambiguities explored include: change/continuity, formality/informality, security/precarity, inclusion/exclusion, visibility/invisibility and embodiment/affect.*

**Rachel Randall** (University of Bristol)

*Affective and Embodied Labours: Sex Work in Contemporary Latin American Film*

**Abstract:** This paper examines the Brazilian documentary *Patrícia* (Alexandre Carlomagno, 2014) and the Argentine fiction film *Alanis* (Anahí Berneri, 2017), which explore the experiences of female sex workers in Latin America. They exemplify trends that characterise a recent spate of films produced in the region that trace links between different forms of gendered, reproductive labour. Either on a formal or a thematic level, *Patrícia* and *Alanis* frame sex work as a form of affective or immaterial labour, which is not only embodied, but



also includes the production of certain emotions, feelings or relationships as key outputs. Alanis signals the links between sex work and other gendered forms of reproductive labour, such as paid domestic work, which is also often characterised by precarity, informality and the production of affect. Patrícia, an interview-based documentary available online, constitutes a form of affective labour for the protagonist herself, whose engagement with the film is nonetheless designed to raise awareness of the ways in which sex workers can collaborate (e.g. via NGOs) to improve and safeguard their health and working conditions. Both films mobilise their explorations of the affective and immaterial dimensions of sex work as they advocate for sex work to be treated as work.

**Valentina Montoya Robledo** (Universidad de los Andes)

*Invisible commutes: haciendo visibles los recorridos infrahumanos de las trabajadoras domésticas latinoamericanas*

**Abstract:** Invisible Commutes nace como un proyecto transmedia que busca visibilizar los problemas de movilidad de las trabajadoras domésticas desde sus propias experiencias. Con base en investigación cualitativa y cuantitativa previa, el proyecto busca expandirse por toda América Latina. Hoy por hoy, el proyecto evidencia los recorridos excesivamente largos, costosos, la violencia de género, racista y común, y la inseguridad vial que experimentan millones de mujeres en la región. Todos estos problemas evidencian los límites en el disfrute del Derecho a la Ciudad para estas mujeres. Esta presentación pretende poner en el centro la segregación y la desigualdad urbana desde los ojos de las trabajadoras domésticas que atraviesan nuestras ciudades diariamente. Además, busca expandir fronteras sobre el rol de múltiples ayudas y difusión digital para conectar amplias audiencias con la academia, los derechos, y la justicia social.

**Erynn Masi de Casanova** (University of Cincinnati)

*In Search of the Ideal Worker: Representing Domestic Employment in Classified Advertisements in Ecuador*

**Abstract:** Who is the ideal domestic worker? I analyzed the content of more than 1,000 classified advertisements published in Ecuador in the second decade of the 2000s, and found that the ideal worker has a specific set of personal characteristics. Both employers and employment agencies place ads, whose content can tell us something about the jobs that are available and what employers say they want in a domestic worker. This research forms part of a broader study of paid domestic work in Ecuador. The three primary themes of the study are: social reproduction, informal employment arrangements, and social class. The content of the classified ads shows how these aspects of domestic work permeate the language around hiring and job descriptions. The ads presume that it is women who will do the work of social reproduction. The employment arrangements tend to be informal and exist outside of the requirements of labor laws. And the class relations that structure domestic work are often alluded to in the text of the classified advertisements. However, we also see changes in these ads over time, reflecting greater awareness of legal obligations and the rights of domestic workers.

**Louisa Acciari** (University College London)

*“Nada para nós sem nós”: domestic workers presenting and representing themselves*

**Abstract:** Since the pandemic crisis, domestic workers have paradoxically gained more visibility, becoming the centre of debates around the care crisis. This is not only a result of a

shift in the media focus or the political arena, but also testament of the mobilising strength of the movement on a global scale. Indeed, in the last years, organised domestic workers have insisted on being included in discussions about the sector, at the academic and policy levels, and developed strategies to present and represent themselves. These strategies were particularly successful during the period of crisis. While domestic workers have been one of the most affected groups by the Covid-19, they have also demonstrated an exceptional capacity to mobilise solidarity networks, lead national and international campaigns, and produce their own discourse about their living and working conditions. This paper will look at some initiatives in Latin America, which I have categorised into three main repertoires: self-organised webinars, writing and co-writing about the movement, and communication strategies on social media. I will explore these forms of representation and contrast them with more traditional academic and mediatic discourses, and suggest that through these strategies, domestic workers are affirming themselves as agents of change rather than passive victims of exploitation.

### **SESSION 9 C - Creative Cultures of Resistance to Repression and Imprisonment in Latin America – PFC/03/005**

*This panel brings together three papers that all deal with cultures of resistance to repression and imprisonment in Latin America. Spanning examples from El Salvador, Mexico, and Argentina from the 1960s to the present day, the papers look at questions of resistance, memory, human rights, and cultural and intellectual representation. In so doing, they tackle the fraught questions of who counts as a 'political' prisoner, who controls the representation of prisoners, and the role that cultural and academic production can play in resisting punitive regimes. Central to all three papers is an exploration of the specific potential and limitations of different media—including academic writing, film, and archives—in articulating resistance. In turn, they explore forms of dissent and struggle that allow us to question strict, hierarchical dichotomies between researchers and researched, public and private, filmmaker and filmed subject. In contexts marked by violence and inequality, this panel recognises the often incomplete, entangled, and contingent nature of resistance but dwells on the hopeful possibilities of principled action, cross-cultural dialogue, and solidarity.*

**Joey Whitfield** (Cardiff University)

*The Co-Production and Decolonisation of Knowledge? Examples from Prisons in Latin America*

**Abstract:** The 'turn to co-production' (Bell and Pahl 2017) shows no signs of abating and the term has become an almost obligatory especially in grant applications involving real-world participants. It has moved away from its original meaning and has, like 'decolonisation', come to imply an overcoming of the hierarchies that tend to relationships between researchers and researched (Jasanoff 2004), to produce research outcomes that are better able to result in 'empowerment and social transformation' (Tunhout et al 2019), and to avoid intellectual 'extractivism' (Latulippe and Klenk 2020). Yet as Tunhout et al put it, much of the literature on co-production is in fact merely 'aspirational and methodological in nature' (2019). In this paper I reflect on two examples of the co-production of knowledge: two recent research papers both of which had lead authors who were imprisoned or formerly imprisoned people in Argentina and Mexico, and co-authors who are Latin Americanists based in Europe (including myself). The paper explores the imperfect process of co-production of knowledge, outlining the problems and obstacles and but also the elements that worked well. I will

conclude by arguing that while ‘co-production’s utopian potential’ (Bell and Pahl 2017) is difficult to actualise, the effort is nevertheless worthwhile in terms of relationship building, richness of dialogue and bringing knowledge to new audiences.

**Oliver Wilson-Nunn** (Cambridge University)

*Resistance Through and Beyond Human Rights in Contemporary Argentine Prison Films*

**Abstract:** This paper explores how contemporary Argentine films creatively reimagine human rights claims in prisons. To do so, I bring *Leonera* (Trapero 2008), an award-winning film about motherhood in prison, into dialogue with *El sacrificio de Nehuén Puyelli* (Campusano 2016), a low-budget film about an imprisoned Mapuche shaman, and *Verdades ocultas* (Lucchetta 2017), a film produced by incarcerated men during a filmmaking workshop. Despite widespread support in Argentina for the defence of the human rights of political prisoners, there is a common belief that so-called ‘common’ prisoners do not deserve human rights. In turn, I draw on calls to ‘rescue’ dominant human rights discourse from capture by colonial (Santos 2015) and neoliberal (Rosenberg 2016) logics to argue that the films of my corpus mobilise but ultimately move beyond dominant understandings of rights in prison as reducible to bodily integrity. I show how, in these films, images of vulnerable and precarious bodies in atypically ‘benign’ prisons serve as catalysts for new alliances and forms of resistance that aim not only to secure bodily rights but to challenge economic, racial, and gendered inequalities both inside and outside prison.

**Emily Baker** (University College London)

*Mexico: a ‘novela sin ficción’? Jorge Volpi’s Una novela criminal*

**Abstract:** Jorge Volpi’s 2018 novel *Una novela criminal* tells the real-life story of Mexican Israel Vallarta and French citizen Florence Cassez detained in Mexico in 2005 and charged and convicted of being leaders of a criminal gang the “Banda del Zodiaco”, allegedly engaged in kidnapping for ransom. This paper examines the implications of Volpi telling a ‘true’ story and labelling it a ‘novela sin ficción’ or ‘novela documental’. It compares the gesture to other genres engaged in the fictionalisation of history such as ‘new historicism’ and ‘historiographic metafiction’ to argue that this intervention appears to reflect a new stage in the ‘post-political’ and ‘post-truth’ blurring of boundaries between fact and fiction precipitated by intensified media spectacularisation combined with the tendency of politicians and public figures to obfuscate or disregard the truth. It further compares the structure and plot of the novel to Aristotle’s definition of tragedy to show how Volpi intends to suggest that Israel’s particular story is emblematic of more universal truths within contemporary Mexican society.

**Paul Merchant** (University of Bristol)

*Discussant*

# ONLINE CONFERENCE

## Friday 31 March 2023, 12.00 – 18.00

### 12 – 1.30pm Parallel ONLINE panels: SESSION 1

#### SESSION 1 A – Latin American Environments – Sala Verde

(In person screening venue: PFC/01/009)

**Aprajita Kashyap** (Jawaharlal Nehru University)

*Brazil and the COP 27: From Bolsonaro to Lula*

**Abstract:** Even before taking over as President, Jair Bolsonaro had decided to back out of Brazil's offer to host the COP 25. On assumption of Presidential office, two departments of the Ministry of Environment that dealt with climate change and mitigation policies were nixed, the decision to end the environmental fine was firmed up and the selection of Cabinet members hostile to the fight against global warming was made. But then, after two years of downplaying the Amazon crisis and dismissing calls for action, the Bolsonaro administration changed the tone of its public statements in 2021 at the climate summit, where he pledged for the first time to curb deforestation and increase resources for environmental law enforcement. Lula, an ardent environmentalist, in his first and second stints had chosen to surround himself with a Cabinet made up of equally fervent Ministers- Dilma as the Minister of Energy and Marina Silva who is a staunch environmentalist, as the Minister of Environment. Despite these efforts, at the end of his term, Lula rode a great wave of popularity for his measured yet progressive approach towards development while he netted disappointment among the environmentalists for not making the preservation of nature his highest priority. Leaving aside the criticisms, Lula's success lay in declaring bold targets for the reduction of greenhouse gases and reducing the rates of deforestation in the Amazon. In the present context, the President-elect is participating as the head of his political party and not as the President since he takes over only in January, in the COP 27 at Sharm El-Sheikh in Egypt. The environmentalists have immense expectations from Lula as the major plank of his campaign were the promises to protect the Amazon rainforest and restore Brazilian leadership on climate change. Even though Lula's selection shows he evinces measurable popularity among Brazilians for his positions on environmental policies, the dilemma remains- should the priority be development or the environment?

**Susana Carmona Castillo** (University College Maastricht; Maastricht University)

*Framing the postmining future: CSR and governmentality of coal mining in La Guajira, Colombia*

**Abstract:** In La Guajira, Colombia, an open-pit coal mine has operated since the 1970s. As a typical case of an extractivist economy, the region's economy is highly dependent on the mine. However, amid increasing protests against the mine, environmental controversies, and a global call to transition from fossil fuels, the discussion about the future without the mine has entered the public debate in the region and the country. I discuss how the region's future is being imagined and framed by different actors. Understanding the functioning of corporate strategies is key to envisioning alternatives to extractivism in the Global South and transitioning toward sustainable economies. Therefore, I focus on corporate strategies such as Corporate Social Responsibility programs and the discourse of "Responsible Mining,"

which are central to how corporations frame their role in the transition. I argue that CSR is central to a governmentality that reproduces extractivism in the region. I draw attention to how CSR transmits logics and values that remain in the territories even after the mining activity ends. I focus on three implicit functions of CSR and their potential underlying effects: the depoliticisation of social problems, the reproduction of a conception of nature, and the formation of "neoliberal citizens".

**Ge Gao** (Universidad Autónoma de Madrid)

*La cooperación agrícola entre China y América Latina y el Caribe en la era de la Iniciativa de la Franja y la Ruta*

**Abstract:** Desde el lanzamiento de la Iniciativa de la Franja y la Ruta, China se ha involucrado constantemente en el proceso de gobernanza agrícola mundial con el objetivo de garantizar su seguridad alimentaria, por lo que China ha dado una gran prioridad a la colaboración con los países de América Latina y el Caribe en diferentes áreas como el comercio, la inversión y la tecnología. A la luz de lo anterior, es esencial examinar el grado de cumplimiento en el proceso de cooperación agrícola sino-ALC en la era de la Iniciativa de la Franja y la Ruta, resumiendo las normas o paradigmas regidos por organizaciones y foros intergubernamentales con el fin de comprender el impacto de China en la gobernanza agrícola global. Los resultados indican que la postura de China se adhiere en general a las normas internacionales de cooperación agrícola, pero presenta diferentes resultados en el cumplimiento de las normas bajo los principios tridimensionales del comercio justo, la inversión responsable y la cooperación tecnológica en beneficio local. Además, la Iniciativa proporciona una plataforma en la que China espera fomentar un marco colectivo de cooperación agrícola "Sur-Sur". Este plan inicial, en la práctica, se ha visto frustrado haciendo que China adopte un enfoque flexible y laxo para favorecer los acuerdos bilaterales, que a su vez favorecen los propios intereses chinos.

## **SESSION 1 B – Democracy & The Past - Sala Azul**

(In person screening venue: PFC/01/023)

**Alicja Fijałkowska-Myszyńska** (University of Warsaw)

*Meeting halfway? Democracy and the rule of law in the US and Latin America in the 21st century*

**Abstract:** In the 1990s, Samuel Huntington divided the world into civilizations, taking into account a number of factors, including political ones. Latin America was then seen as a separate civilization, but close to the Western one, which included the US. This paper aims to determine whether there have been any changes in this matter since then, which could indicate the homogenization of the Americas in terms of political practice. For this reason, the methods of solving political crises in Latin America in recent decades are analyzed, paying attention to the growing use of constitutional methods, such as impeachment, with the simultaneous less and less use of coups. At the same time, attention is drawn to the fact that the US, a country perceived in the world as a leader in terms of democracy and the rule of law, has faced a serious crisis in recent years when Donald Trump challenged the election results, which led to the US Capitol attack. By analyzing the aforementioned regularities, this

paper attempts to establish whether in the 21st century the division of the Americas into Western civilization and Latin American one is still valid from the political point of view?

**Fernanda Abreu Silva** (Geneva Graduate Institute (IHEID))

*Lenses on the past: three perspectives in dispute*

**Abstract:** Following a long civil-military dictatorship and a controlled political transition, the Brazilian process of reckoning with its authoritarian past has been turbulent and disputed. Based on interviews produced by the Oral History methodology with policymakers, as well as with the people who were affected by the authoritarian regime, we identified three different perspectives on the treatment of this past: that of the conservatives, that of the groups affected, and that of the negotiators. Each one of them represents how political actors organized and articulated themselves during the redemocratization process to shape the political debate. Considering this, the central hypothesis of this research is that, under the justification of avoiding a new institutional rupture and "turning the page on history," the conservative perspective predominated in a deliberate process of silencing the memory of the affected people. This is, therefore, what we define as a culture of silencing.

**Sebastián Barros** (CONICET- UNPSJB), **Guillermina Oviedo** (UNPSJB), **Mauro Varela** (UNPSJB)

*Heterogeneidad y demos: reconfiguración de derechos en experiencias políticas argentinas*

**Abstract:** Tomando como punto de partida las elaboraciones de Rancière sobre una comunidad ética, caracterizada como la comunidad que tiene lugar cuando coinciden una forma de ser del sujeto, una forma de hacer y una forma particular de la comunidad, este trabajo analiza la manera en que una serie de memes representa los reclamos mapuches por la tierra en Chile y Argentina. El pueblo Mapuche demanda el derecho a ocupar tierras sagradas que tienen propietarios privados. Reclamando el derecho a la tierra se rompe con esa coincidencia y se presentan formas alternativas de ser, hacer y de comunidad, distintas a las formas de la sociedad occidental. En este trabajo apuntamos a analizar la manera en que estas alternativas son representadas en una selección de memes que circulan en Chile y Argentina.

## **SESSION 1 C – Community museums and the role of youth in Latin America and the Caribbean – Sala Turquesa**

(In person screening venue: PFC/01/005)

*This hybrid panel will discuss the role of community museums in Latin America and the Caribbean as sites of self-determination and community well-being. To this end, the speakers will share their experiences of transatlantic collaboration between Scotland, Costa Rica and Barbados with particular emphasis on youth exchanges taking place between community museums in remote locations. Outcomes will be shared from the University of St Andrews-led research projects EU-LAC Museums (2016-2021) (<http://www.eulacmuseums.net>; winner of the European Heritage Ilucidare Prize for Heritage and International Relations), Community Crafts and Cultures (2017-2021) (<https://communitycc.wp.st-andrews.ac.uk>), and Shared Island Stories (2022-2027). In each case, we will emphasise the essential role of intergenerational transmission of knowledge in sustaining communities, sharing traditional customs and concerns between young people, and the development of community and medicinal gardens. The panel will consist of: Professor Karen Brown (in-person Chair and discussant, University of St Andrews); Jamie Brown (in-person Speaker, Research Fellow,*

*University of St Andrews); Ronald Martínez (online Speaker, National Museum of Costa Rica); Kaye Hall (online Speaker, Barbados Museum and Historical Society); elected Community Museum representative (online speaker, name TBC). If a hybrid event is not possible, we can alternatively present a mixture of in-person talks and pre-recorded videos for discussion.*

**Jamie Allan Brown** (University of St Andrews)  
*Transatlantic youth exchange - learning from the field*

**Ronald Martínez** (National Museum of Costa Rica)  
*Community museums and self-determination of youth in Latin America*

**Kaye Hall** (Barbados Museum and Historical Society)  
*Communities of practice in Caribbean Museum education*

**Karen Brown** (University of St Andrews)  
*Discussant*

#### **SESSION 1 D – The Consequences of Social Movements in Brazil – Sala Rosa** (In person screening venue: PFC/01/024)

*This panel focus on the outcomes of social movements in Brazil. Collectively, we analyze the dynamics and characteristics of Brazil's social movements and the processes of social movement activism in Brazil, in addition to its relations with political institutions across various types of governments and political regimes. The four articles in this panel bring to light both political opportunity structures of different historical periods, and the political and cultural consequences of mobilization stemming from the collective action of social movements. Showcasing various approaches, this panel encompasses a plurality of methodological perspectives including network analysis, collective memory, trajectories, and quantitative techniques of process analysis. Ultimately, the four authors present new empirical evidence about social movement outcomes in Brazil, including the mobilization for housing and human rights, the effects of anti-dictatorship movements on activists, transformations of political agendas and the diffusion of social protest.*

**Valesca Lima** (Dublin City University)  
*The political outcomes of housing movements: The impact of activism on self-management programs*

**Abstract:** This paper explores the role of housing activism in promoting innovative forms of housing governance. While mass-housing policies in Brazil have been largely focused on government-led urban renewal, such as slum upgrading and the regeneration of informal settlements, community-based housing programs of self-management (autogestão) started being implemented from 2008 on, culminating in the national urban housing program for community associations, My House, My Life - Entities (Minha Casa, Minha Vida - Entidades or MCMV-E). In this paper, I focus on the factors and historical events that led to the inclusion of housing self-management as a federal housing policy and the central role played by housing advocates in the creation and execution of this policy. To this end, I use an in-depth within-case study method and process tracing analysis, in order to track the causal

mechanisms that produced changes in housing policy at the federal level. The question I explore is what causal mechanisms link causes and outcomes in housing policy. The findings in this paper contribute to the studies on the consequences of social movements and to recent literature on process-tracing-based research design.

**Rafalea N. Pannain** (Sorbonne Nouvelle University Paris 3)

*Authoritarianism and Social Movement Outcomes: From the guerrilla to the struggle for memory, truth, and justice*

**Abstract:** This paper examines the long-term consequences of the Araguaia guerrilla movement (1972-1974) and two subsequent movements in Brazil. How can a short-lived defeated movement bring about social and political change? This answer is partially explained by the continuous mobilization of former guerrillas and militants of the Communist Party of Brazil and their crucial role in connecting the movements. The unintended consequences of the communist rural guerrilla are therefore studied as a 'spillover effect'. The paper argues that movements' narratives on previous mobilizations are particularly important in countries with a history of authoritarian rule. The social memory of the Araguaia guerrilla war is understood as an outcome. Moreover, as the peasant and families' movements resulting from the Araguaia guerrilla war create memory networks, they help to define the outcomes of the guerrilla. The long-term political mobilization of these movements has also resulted in political outcomes in moments of relative autonomy of the judiciary branch, with the support of some federal policy decision, or the mobilization in the international arena. Additionally, this research indicates how the persistence of authoritarian features in a democratic regime can have an impact on social movement outcomes.

**Gabriela Pereira Martins** (Independent Scholar)

*The Post-abolition in Brazil: Changes in repertoire of Abolitionist Associations (1888-1889)*

**Abstract:** The abolitionist associations played a main role in the abolitionist movement, and actively fought to pass the law that abolished slavery in Brazil. Drawing on the political process perspective, this paper aims to analyze the period of immediate post-abolition, more specifically, between May 13, 1888 (the day the law that declared the extinction of slavery was passed) and November 15, 1889 (the day the Republic was officially proclaimed). The question is: what happens with social movements after their main demand is achieved? Do social movements remain active or are they demobilized? It is about consequences of social movements, more specifically, about consequences of social movement repertoires. This research indicates that the associations acted as an 'abeyance structure' in time, allowing the transfer of patterns of repertoires from one period to another. Moreover, this paper examines the associations' contentious interactions with the political institutions, with attention to institutional openness and closure. To argue that abolitionist associations had an 'abeyance structure', we compared a database of post-abolition political confrontation with a database of confrontational events of the abolitionist movement, before May 13, 1888. This research argues the existence of social movements in the nineteenth century, using the methodology of events-in-history, and drawing on the theoretical debate on consequences of repertoires of Social Movements.



**Euzeneia Carlos** (Universidade Federal do Espírito Santo)  
*Consequences of Social Movements on Human Rights Public Policy*

**Abstract:** This paper analyzes the political outcomes of a social movement in terms of public policy, specifically the consequences of the human rights movement on protection programs in the National Human Rights Policy. It is based on empirical research of two decades of the human rights movement (the 1990s and the 2000s) in Espírito Santo, Brazil, focusing on two national campaigns, using documentary research and interviews with activists in the Campaign Against Impunity and Corruption and the Campaign Against Violations in the Prison System. A correlational-processual approach is used to investigate social movements' public policy outcomes. The main argument is that the human rights movement produced consequences for the formulation and implementation of public policy which are structuring of the National Human Rights Policy. It also argues that these outcomes consist of a process of the institutionalization of rights which shape institutional fit and the domains of agency. In addition, it highlights the role of repertoires of contention as a condition which favors political results and the mechanisms which operate in mobilization.

## **1.30 – 3pm Parallel ONLINE panels: SESSION 2**

**SESSION 2 A – Art & Memory – Sala Verde**  
(In person screening venue: PFC/01/020)

**Valentina Infante Batiste** (University of Oxford)  
*The 'Other' Side of Memory: The Study of Pro-regime Memory and Memorialisation in Democratic Chile (1990 – 2022)*

**Abstract:** This paper explores the 'other' side of memory in democratic Chile (1990 – 2022). This 'other' side refers to the memory narratives and sites glorifying Pinochet or elements of his regime. Throughout democracy, Pinochetistas have built pro-regime statues, memorials, monuments, and plaques. The most notorious ones are the Almirante José Toribio Merino statue at the National Maritime Museum in Valparaíso (former Military Junta leader), eliminated in 2022, and the Augusto Pinochet Square and Monument in Linares (still standing). This 'other' side of memory has not received enough scholarly attention, which has rightfully focused on victims' memorialisation. However, in a current context of heightened far-right discourses, we should also strive to analyse this 'other' side. What has been the historical development of this pro-regime memory in Chile? Why and how are pro-regime memories and heritage/memory sites maintained in democracy? Or how are they eliminated? This paper aims to answer these questions to understand pro-regime memory in Chile and abroad better. It concludes that pro-regime memories and memory sites are maintained (or eliminated) in democracy in a process involving veto players and civil society's actions. Data was collected in Chile through interviews and fieldwork in 2020 and 2021.

**Patricia Amaral Bonchristiano** (Birkbeck, University of London)  
*Renovation and Resistance through Alternative Engagements with Museum Collections*

**Abstract:** This paper will examine how Indigenous artists located in Brazil have been questioning the role played by museums in safeguarding Indigenous memory and proposing new ways of engaging with collections, archives, and Indigenous cultural production. I first examine the works of Denilson Baniwa, a descendant from the Baniwa community in the Alto

Rio Negro region in the state of Amazonas, and how he has been using his art to provide information about Indigenous culture and way of life, including their deep connection and profound knowledge of the Amazon ecosystem (both human and non-human elements), and denouncing historical and stereotyped views of Indigenous groups in Brazil. In connection with other recent examples of engagements with museum collections, I explore the importance of materiality in Indigenous art as a way of introducing Indigenous beliefs to a non-Indigenous audience and raise awareness about environmental matters. The analysis will include aspects of Indigenous cosmovision and other relational theories that emphasise relationships and making as becoming, such as the one proposed by Tim Ingold who explores ideas of change and how things are always transforming into something else in a process that has multiple dimensions and reflects links between form, use and affection.

**Tatiane de Oliveira Elias** (Federal University of Santa Maria)  
*Arte e Transformação da ditadura no Brasil ao Bolsonarismo*

**Abstract:** Esta comunicação aborda artistas contemporâneos brasileiros que trabalham com Arte e questões políticas, sociais em pro da democracia e liberdade de expressão. Para tanto pretendo examinar as formas de respostas de artistas brasileiros à ditadura brasileira ao período bolsonarista. Artistas que viveram na ditadura e na contemporaneidade tiveram suas obras ou exposições censuradas, agredidos, ameaçados de morte ou foram presos e devido ao conteúdo das obras. Os artistas, através de performances, pinturas, usaram/usam a sua obra mesclando linguagens entre símbolos políticos, religiosos, críticas a ditadura, ou ao governo de Bolsonaro em suas obras. A censura nas artes latino-americanas mostra o perigo à democracia e o avanço de movimentos de direita com discurso ultraconservador. Apesar da censura, desde a ditadura militar no Brasil aos tempos atuais, artistas tiveram a coragem de se levantar para mostrar suas vozes contra para que haja uma sociedade livre lutam pela defesa da democracia.

**SESSION 2 B – Las derechas y las disputas memoriales en Latinoamérica 1 – Sala Azul**  
(In person screening venue: PFC/01/024)

*Desde el cambio de siglo, el avance de las fuerzas políticas de derecha plantea nuevos desafíos para las democracias en Latinoamérica. Cuestionando los procesos memoriales sobre el pasado reciente desarrollados desde las transiciones democráticas, o bien promoviendo políticas tendientes a justificar y/o reivindicar la violencia de Estado, estos proyectos políticos en ascenso disputan los consensos democráticos alcanzados en los últimos años en la región. En efecto, algunos de sus rasgos más sobresalientes no solo resultan de rechazar las políticas de memoria y las luchas por los derechos humanos de las agrupaciones de víctimas, sino también de impulsar discursos que erosionan la vida en democracia y el estado de derecho. El presente panel organizado en dos sesiones, hace foco en los discursos que las fuerzas de derecha ponen en acto en el espacio público de las memorias sociales. En particular, interesa identificar cómo las nuevas narrativas memoriales tensionan la convivencia política, agudizan la polarización, desvalorizan el paradigma de los derechos humanos y cuestionan la trayectoria de lucha de los actores sociales y políticos que los han promovido. A partir de abordajes transdisciplinarios y contextos específicos, se espera examinar diversos aspectos que emergen de este cruce entre las derechas y las narrativas de la memoria.*

**Valentina Salvi** (CONICET/IDES-UNTREF)  
*Chair & Discussant*

**Mercedes Barros** (Universidad Nacional de Río Negro)

*Nuevos escenarios de contienda en torno a los derechos humanos en Argentina. Un análisis de la retórica de Cambiemos durante sus cuatro años de gobierno*

**Abstract:** Durante su paso por el gobierno y luego como oposición, la alianza política de derecha Juntos por el Cambio ha contribuido a la configuración de un escenario de disputa sobre el pasado dictatorial argentino, en torno a las narrativas memoriales de aquellos trágicos sucesos, y en relación al papel desempeñado por los activistas de derechos humanos en la era democrática. En una actitud crítica hacia el aparente "abuso" de la reivindicación de los derechos humanos por parte de los anteriores gobiernos kirchneristas, distintas voces de la coalición han cuestionado las interpretaciones establecidas sobre el alcance y funcionamiento de la estructura represiva de la dictadura, y han expresado sus dudas no sólo sobre la veracidad de las denuncias de los organismos de derechos humanos, sino incluso sobre su legitimidad y capacidad moral para liderar una lucha concebida como universal. Mi presentación pretende dilucidar estas disputas, o lo que se ha llegado a entender como la difusión de "una política negacionista". Para ello, me propongo analizar el funcionamiento de la retórica de esta nueva fuerza de derecha y sus efectos sobre las luchas de los derechos humanos en el país

**Daniela Jara leiva** (Universidad de Valparaíso)

*A casi 50 años del golpe de estado en Chile: el resurgimiento del negacionismo*

**Abstract:** En 2023 se cumplen 50 años del golpe militar en Chile en 1973. Una de las relevancias de esta nueva conmemoración es que marca el paso de la memoria comunicativa a la memoria cultural: la memoria en primera persona comienza a ceder paso a formas de transmisión objetivada e incorporada en el entorno a través de diversas formas de registro, formalización e institucionalización. En esta ponencia me centraré en la construcción de una narrativa política en la derecha en estos últimos años respecto de la memoria histórica. A partir de un análisis de los discursos presidenciales desde 2013 a la fecha, de la transformación de la declaración de partidos de derecha respecto al pasado, los insertos comunicacionales que cada año se publican el 11 de septiembre y un trabajo de historización, sugeriré que en las narrativas públicas de la derecha podemos ver un resurgimiento del negacionismo. Si bien durante la última década algunos grupos y organizaciones de derecha tendieron a incorporar formalmente lecciones para la democracia, estos esfuerzos han sido debilitados por intervenciones individuales y de actores políticos de distintas generaciones que impiden que se consolide la memoria del golpe como trauma cultural, y que se han incrementado a partir del estallido social.

**Virginia Morales** (Universidad Nacional de Villa María.)

*Citaciones imprevistas e impensadas. El léxico político de los derechos humanos en las derechas argentinas del siglo XXI*

**Abstract:** Durante los últimos años, las derechas argentinas recuperan el lenguaje de los derechos humanos para definir su posicionamiento en la escena pública y articular sus críticas hacia proyectos políticos de raigambre nacional y popular. En este marco, establecen relaciones antagónicas con un amplio abanico de identificaciones populares que convergieron muy tempranamente con las organizaciones de derechos humanos en la lucha contra la impunidad de los crímenes de lesa humanidad y la persistencia en el Estado del

proyecto de represión, exclusión, desigualdad e injusticia social iniciado durante la última dictadura. A partir de ello, en esta presentación abordaremos el proceso de reapropiación y resignificación del léxico de los derechos humanos que llevan adelante las derechas en la Argentina del siglo XXI, atendiendo a su dimensión singular respecto de otros períodos de repliegue en políticas de memoria, verdad y justicia, y también respecto de las significaciones imprevistas e impensadas que propician. En este recorrido, será central el análisis del escenario de disputas, desplazamientos y desarticulaciones que configura el gobierno de la Alianza Cambiemos en torno a uno de los léxicos constitutivos del ethos democrático nacional.

## **SESSION 2 C – The Politics of Morality in Contemporary Brazil – Sala Turquesa**

(In person screening venue: PFC/01/005)

*Recently, Brazil's political scene witnessed a moralizing shift, which culminated in the electoral victory of the far-right wing and the strengthening of conservative groups. This process hampered the country's political agenda concerning racial and gender equality and sexual diversity. Strategies employed by such sectors in Brazilian politics to delegitimize and demonize indigenous, black and LGBTQ+ groups include the defence of traditional family, Christian values, and national homogeneity, alongside the emphasis on individual merit as the only means to achieve education and economic security. Such an agenda was predicated on a hostile position towards reproductive rights, racial quotas, sexual education, land demarcation, and LGBTQ+ rights, amongst other social measures. In this context, the papers in this panel seek to discuss this phenomenon from cultural, economic, and political angles to collectively reflect on the new and longstanding configurations of social inequality in the country.*

**Beatriz Santos Barreto** (University of Cambridge)

*Solidariedades transviadas: women's alliance in the Brazilian LGBTQ+ movement*

**Abstract:** My research analyses LGBTQ+ movements in Brazil, focusing on how intersectional identities and inequalities influence strategies, the goals they pursue and their limitations once achieved. Brazil provides an opportunity to study LGBTQ politics in a context where a set of rights that match international standards have been achieved but the potential of these rights have been questioned, as many queer people are subjected to sub-citizenship. At a time when progressive social movements are under attack by the national far-right and the global anti-'gender ideology' movement, it is paramount to discuss strategies and their ability to enact profound social change.

**Juliana Demartini Brito** (University of Cambridge)

*The Temporal Politics of Sexuality in Brazilian Cultural Production*

**Abstract:** My research intervenes in queer and Brazilian studies by reframing sexual narratives of Brazil's modern subject formation through contemporary queer cultural productions. I argue that the colonial employment of temporal terms such as origin, progress, and regress established longstanding narratives of Brazilian nationality, culture, and sexuality as backward. Through the *mestiço* symbol, early twentieth-century nationalist discourse fashioned a vision of the country's past and future based on European heterosexual intervention, which "docilized," therefore "developed," the country's regressive subject. To counter this perspective that remains popular in contemporary Brazil, I attend to writer Oswald de Andrade's founding text for Brazilian cultural practices, *Cannibalist Manifesto*

(1928). It argued for the Brazilian writer's critical "cannibalization" of dominant cultures to reevaluate the country's place in the modern world beyond the colonizer's temporal markers of origin, copy, and development. Combining the manifesto with queer theories of temporality, I argue that breaking apart the time of the colony through Andrade's cannibalism also requires dismantling the sexual assumptions of the modern Brazilian subject as a product of heterosexual mixed-race heterosexual reproduction. I show how film, experimental art, and activism have queerly troubled the modern Brazilian subject's scripted past, present, and future while remaining critical to Western queer literature.

**Rodrigo Barbosa Ribeiro** (Universidade Federal de São Paulo)

*Episodes of racism against indigenous peoples by public servants in Brazil*

**Abstract:** This paper focuses on reports of racism against indigenous people mentioned in the reports "Violence Against Indigenous Peoples", an annual publication assembling racist occurrences since 2003. In the past 19 years 324 cases were reported. After reading, analysing, and categorising these data, I found that 59.3% of those incidents originated from activities related to public services, affecting 52 different people. In that, 133 of them were caused by the direct action of a public servant and 59 refer to the refusal of public services based on ethnicity. The cases happened in the three spheres of power (Executive, Legislative, and Judiciary) and all levels of government. Public servants in elected positions were responsible for 30.45% of those acts. Further, almost 40% of these cases of racism consisted of incitement of hate against indigenous people, happening in very different circumstances. In short, this scenario indicates how difficult it is to face and solve racism. The Indigenous Movement has assured several forms of legal protection in the 1988 Brazilian Constitution, however, there is much to be done to implement human rights for native people in Brazil.

**Santiane Arias** (Universidade Federal de Alfenas)

*The women's movement and the dispute around the notion of gender in the Brazilian political crisis*

**Abstract:** My research analysis the position of the Brazilian women's movement between 2016 and 2022, seeking to understand: i) how the notion of gender was mobilized in the political crisis (i.e., its use in the defence and criticism of governments that came after Dilma Rousseff's impeachment), and ii) what are the challenges faced by feminist organizations in a context of conservative advance (e.g., dialogue with the general public, relationship with the government). Specifically, this study analysis the performance of two networks (Marcha Mundial de Mulheres and Articulação de Mulheres Brasileiras), whose conjuncture notes and actions help building a map of the main agents and conflicts around gender equality. Based on this map and the literature on the subject, two hypotheses are tested: i) the recent politicization around the gender agenda is not reduced to a simple electoral strategy; ii) the dispute over gender in the Brazilian political crisis repeats a pattern of approximation between neoliberal right and conservative movements.

### 3 – 4.30pm Parallel ONLINE panels: SESSION 3

#### SESSION 3 A – Speculative Utopias – Sala Verde

(In person screening venue: PFC/02/009)

**Francesco Di Bernardo** (Benemérita Universidad Autónoma de Puebla)

*Giro rural, ucronía y distopía en la Colombia post-acuerdo de paz: Liborina de Luis Echavarría Uribe*

**Abstract:** La ponencia discute la novela gráfica *Liborina* (2020) de Luís Echavarría Uribe y afirma que esta utiliza los tropos de la literatura especulativa para proponer una crítica de los intentos de encubrimiento, en el debate público post-acuerdo de paz en Colombia, de las persistentes dinámicas del conflicto armado en las zonas rurales del país. Enmarcado el análisis de la novela en el reciente "rural turn" en la cultura colombiana, se emplea la teorización de utopía, distopía y anti-utopía de Frédéric Jameson (2005) y se sostiene que la novela emplea y subvierte el tropo orwelliano de la distopía como resultado de un proyecto utópico. Asimismo, empleando el concepto de distopía crítica de Tom Moylan, se afirma que la novela propone una perspectiva crítica sobre el ocultamiento de las discusiones alrededor de las causas sociales del conflicto que tiene como objetivo la expansión de las inversiones capitalistas y de las fronteras de extracción en los territorios rurales. De igual manera, se sostiene que la novela expande el enfoque del cómic especulativo, normalmente focalizado en la ciudad, al situar la historia en un contexto rural.

**Karen Sztajnberg** (University of Amsterdam)

*Who's Afraid of Neon Bull? The Speculative Cinema of Gabriel Mascaro*

**Abstract:** In Gabriel Mascaro's Venice Jury Prize winner (2015) *Boi Neon* [Neon Bull] (2015), which takes place in the rural backlands of Northern Brazil, a cattle worker aspires to being a fashion designer, a go-go dancer drives a truck, and a conspicuously pregnant woman seduces a client. None of these breaks with gendered stereotypes of that region is met with any resistance. While some writers question Mascaro's gender utopia as a facile way to endear himself to an Anglocentric festival and art-house circuit that applauds such a progressive agenda for Latin America, I sustain that this Brazilian filmmaker's articulation of a gendered utopia does not gloss over a far harsher reality, it engages with the conservative fears that progressive policies and attitudes will unravel society. It is precisely the non-eventfulness of these dramatic plights that invites the question: what if abolishing gender stereotypes was of no consequence whatsoever? I will root Mascaro's thought experiment first to Mark Fisher's writings in *Capitalist Realism*, on how our capacity to dream up new utopias has become sadly atrophied. Then secondly, to how this film signals a shift in Brazilian politics between the outcome of the progressive Lula years and the Evangelical church pervasive spread, supported Bolsonaro governance. Unspoken anxieties around gender—at a pivotal moment, when not just Brazil, but the world at large saw a swing towards the right, strongly heralded by populist leaders—are rendered visible by Mascaro's film, backhandedly beckoning the fertility of speculation as a way to spring us forward into a roomier future. My paper will engage with critical writing around *Boi Neon* by Fabio Andrade, Francis Vogner dos Reis, and Dana Khromov, to scrutinize Mascaro's oeuvre as a continuum of work that engages with transnational filmmaking problematics, dares to dream up a more progressive Brazil at a momentous transition, and seems richly preoccupied with futurity within families' structures and care practices, at a world moment when precarity is the norm.

**Pablo Salvador Boido** (Universidad de Buenos Aires)

*Un fantasma recorre las imágenes del pasado: el cine revolucionario latinoamericano revisitado*

**Abstract:** En este trabajo me propongo analizar como en los documentales dirigidos por Albertina Carri: Cuatros (2015) y Restos (2010) se retoman films revolucionarios tercermundistas que en su momento sirvieron como herramientas de agitación y propaganda política. Uno de los documentales aludidos por la cineasta es Ya es tiempo de violencia (1969) dirigido por el cineasta detenido-desaparecido Enrique Juárez, trabajo realizado clandestinamente que tuvo el ánimo de reflexionar sobre la movilización popular y la fuerza transformadora de la clase trabajadora, haciendo mención al contexto de fuerte levantamiento a lo largo de todo el continente de fines de los 60. Así, propongo retomar los documentales mencionados y ponerlos en serie con la historia del cine latinoamericano para repensar dos generaciones de cineastas. Propongo un diálogo entre los viejos y nuevos documentales mencionados, allí se hace patente un presente que se debate entre el duelo colectivo abierto por la represión de las dictaduras del Cono Sur (García), las políticas de la memoria (Jelin) y el espectro de las imágenes de luchas sociales del pasado que aún cuestionan la sociedad actual. En ese dilema parece jugarse hoy los modos de representación en el documental que aborda la historia social y política del continente.

### **SESSION 3 B – Las derechas y las disputas memoriales en Latinoamérica 2 – Sala Azul**

(In person screening venue: PFC/02/008)

**Mercedes Barros** (Universidad Nacional de Río Negro)

*Chair & Discussant*

**Valentina Salvi** (CIS-CONICET/IDES-UNTREF)

*Tres direcciones en las políticas de derechos humanos y memoria del gobierno de Mauricio Macri (2015-2019)*

**Abstract:** La asunción de la Alianza Cambiemos en 2015 significó un viraje en la política de derechos humanos y abrió un nuevo panorama favorable a la reconfiguración del espacio de disputas memoriales sobre el pasado dictatorial. El nuevo gobierno propició elementos simbólicos y materiales para viabilizar nuevas lecturas del pasado reciente afín a su voluntad de diferenciación respecto del gobierno kirchnerista y concretar ese “cambio” de rumbo. El presente trabajo se propone analizar tres direcciones que adquirieron las políticas públicas en el área de la derechos humanos y memoria entre 2015 y 2019. Para ello se analizará, primero, el descentramiento del Estado respecto de las demandas del activismo y su recentramiento en los requerimientos del sistema internacional; segundo, la ampliación del campo de interlocución hacia otros actores hasta el momento marginales y reaccionarios en el escenario de la memoria; y por último, la mixtura entre la lentificación de políticas de memoria inauguradas por el gobierno anterior con la aceleración de líneas de acción que buscaban fortalecer su imagen en el exterior. También se hará foco en las marchas y contramarchas de estas iniciativas en función del devenir del escenario político, del aumento de la conflictividad que generaron y el balance de costos y réditos que el gobierno llevó a cabo.

**Gabriel Alonso Moreno Montoya** (Universidad Nacional San Antonio de Abad del Cusco)  
*Pandemia, responsabilidad y culpa: aproximaciones al neoliberalismo y el COVID-19 en el Perú*

**Abstract:** En esta ponencia me gustaría analizar y problematizar las maneras en las cuales se configuraron las subjetividades políticas en el primer año de la pandemia en el Perú. Esto supone explorar las formas en que fue gestionado el acontecimiento de la pandemia por el neoliberalismo desde su producción de narrativas. Estas se desplegaron desde tres puntos importantes: Los discursos del entonces presidente Martín Vizcarra (marzo-setiembre 2020), la cobertura de algunos medios televisivos (principalmente noticieros), así como la campaña realizada desde la Presidencia de Consejo de Ministros “El covid no mata solo no seamos cómplices” (1 de setiembre 2020). En estas narrativas podemos encontrar algunas claves para comprender los modos en que se configuraron las subjetividades políticas desde el neoliberalismo. Estos modos tienen como dinámicas actos de nombrar a los otros y a sí mismo (siendo uno de los ejes centrales la dicotomía responsabilidad-irresponsabilidad). Otro elemento importante es la circulación afectiva, principalmente la culpa. Lo problemático de estas narrativas de responsabilidad y culpa es su tendencia a despolitizar a los sectores populares (intentar inhabilitar su respuesta política y social). De esta forma la complejidad de los problemas sociales quedaría reducida a una sobre-responsabilización individual.

### **SESSION 3 C – Measuring Gender Violence In Mexico And The Role Of Organised Crime – Sala Turquesa**

(In person screening venue: PFC/01/009)

*Violence has substantially increased in Mexico over the last two decades as a result of the War on Drugs. In parallel to the rise of homicides of men, violence against women has also increased dramatically. This panel will present a novel index of gender violence in Mexico that documents the rise of violence and how it affects differently women and men. The index identifies four types of risks. First, the risk of being murdered. Second, the risk of women and men being reported as missing. Third, the risk of experiencing sexual violence. Fourth, the risk of experiencing non-lethal violence and other types of crimes, whether reported to the authorities or not. The panel will continue by showing the factors that have increased the risk of violence and crime victimization for women and for men. The presentation will also show forecasting modelling that predicts risk of gender violence and how policymakers can target policies according to these risks. The panel will conclude with the case study of Ciudad Juarez, sharing reflections about how women and feminist movements have used their agency and developed mechanisms to attempt to mitigate gender violence in the aftermath of the crisis of security.*

**Roxana Gutiérrez-Romero** (Queen Mary University of London)  
*Forecasting risk of gender violence in Mexico*

**Abstract:** This presentation will show the factors that increase the risk of victimization for women, for men and for different types of crime. The presentation will also show the capabilities of forecasting algorithms that can predict risk of gender violence and how policymakers can target policies according to these risks.



**Nayely Iturbe** (Queen Mary University of London)

*Measuring gender violence in Mexico and the role of organised crime*

**Abstract:** This presentation will show a novel index of gender violence available at a small-area level in Mexico on annual basis during 2016-2020. The index identifies four types of risks. First, the risk of dying from femicides, suicides, and homicides. Second, the risk of being reported missing. Third, the risk of experiencing sexual violence such as sexual harassment and rape. Fourth, the risk of experiencing non-lethal violence such as intimidation and kidnapping. Detailed interactive maps of risks at the small-area level will be presented, as well as where criminal organizations play a greater role.

**Yael Anahí López** (York University)

*The other war: Voices of women in civil action against violence in Mexico*

**Abstract:** This presentation will centre on the role that women and feminist movements have played in containing violence in the face of Mexico's federal strategy against organised crime (2006-2012). The presentation consists of findings from the analysis of micro-level evidence acquired through interviews and open sources taken from Ciudad Juárez, Mexico. This presentation shares reflections about how women and feminist movements have used their agency and developed mechanisms to attempt to mitigate violence against women during and after the crisis of security in that city in 2010.

## 4.30 – 6pm Parallel ONLINE panels: SESSION 4

### Session 4 A – Popular Culture – Sala Verde

(In person screening venue: PFC/01/005)

**Ange La Furcia** (Centre of Latin American Studies, University of Cambridge)

*Denouncement, Politics and Beauty in San Andres Island: a Caribbean Telenovela about La Mariquera Regia*

**Abstract:** This paper analyzes a scandal provoked in 2017 by Norman Alford Pusey Pomare, a Raizal beauty queen trainer and candidate for the Departmental Assembly of the Archipelago of San Andrés, Providencia, and Santa Catalina in 2019, as a prelude to the dismantling, a year later, of a corruption scheme that resulted in the capture and prosecution of two governors of the island and other persons associated with the fraudulent contracting network. Following the Colombian regional elections of October 27, 2019, a reflection of the political situation is proposed through a diachronic study of corruption inspired by the sociology of Latin American individuation, political sociology in the Caribbean, and feminist theories. The research is a result of an on-site ethnography and a documentary analysis of judicial, governmental, and local and national press archives conducted between June 2017 and September 2019, plus a second sojourn throughout 2022. The games of opportunism, cunning, clientelistic networks, and family dynasties are reconfigured alongside demands for equal treatment and challenges to abuses of power. The scandal highlights the foundation of the insular social bond on new bases.

**Paul Julian Smith** (City University of New York Graduate Center)

*Proximity and Cosmopolitanism in the Remake of Los ricos también lloran ("The Rich Also Cry," TelevisaUnivision, 2022)*

**Abstract:** *Los ricos también lloran* ("The Rich Also Cry") is the quintessential Mexican telenovela. First shown in 1979-80 and globally exported, it was rebooted in 2022 by Televisa as a new style short 'seriela', the first project to be aired in the US after the Mexican network merged with its North American partner Univision. This paper covers the industrial context of production; journalistic accounts; scholarly approaches to the series' broader context; and its reception, both in print and on social media. Following Joseph D. Straubhaar et al., it identifies a tension between the telenovela's proximity to the Mexican viewer, including the local star system, a traditional virtue of broadcast television, and the increasing cosmopolitanism of TV drama and its newly omnivorous consumer. The paper also offers a close reading of the last episode of the remake, examining both its text and its live Twitter footprint, and a comparison with the finale of the original telenovela.

**Gerardo Ruz** (Independent scholar)

*La estética camp y la postmodernidad en Ya no estás a mi lado, corazón de Enrique Plata*

**Abstract:** Esta novela, escrita por el venezolano Enrique Plata, aborda el erotismo desde una perspectiva masculina. El autor no solo se vale del bolero, sino que se apropia de la música ranchera, de los vallenatos, la salsa, el son, el tango, etc., y del cine para demostrar la connotación erótica de la música y las películas con el deseo sexual del hombre. Esta novela busca elaborar una cartografía del sujeto que habita la periferia. Precisamente todos estos aspectos de la cultura popular dan cuenta de los rastros de la estética camp en la

novela. La presencia de la cultura popular y el rápido auge de los medios de comunicación han saturado la identidad de los sujetos periféricos. En lo que ha sido catalogado como “cultura de masas”, la presencia del sujeto hedonista prevalece alimentándose de la música y lo fílmico. Esta ponencia analiza el proceder del personaje principal y cómo se alimenta del contexto que le rodea. Para mostrar esa hibridez cultural de los sujetos periféricos se usan los postulados teóricos de Susana Sontag sobre lo camp y los apartados de la posmodernidad propuestos por Domic Strinati.

#### **Session 4 B – Living Geographies – Sala Azul**

(In person screening venue: PFC/01/009)

**Vicente Yanez Garrido** (The University of Manchester)

*Building neighbourhoods in vertical condominiums. The case of the Venezuelan population in Santiago de Chile*

**Abstract:** Within the current context of South-South migration flows to Chile, a diversity of migrant settlement patterns can be observed throughout various cities and neighborhoods across the country. In Santiago, some ethno-national groups demonstrate a noticeable tendency to concentrate in certain areas according to their nationality, especially the Venezuelan population, which has settled in high-rise buildings in the central district of the Chilean capital. In this background, as part of an ongoing ethnographic doctoral project on the configuration of a daily habitability within vertical condominiums with a high degree of ethnic-national diversity, in this paper I seek to analyze the neighborhood experiences of the Venezuelan population in high-rise towers, seeking to reveal how the spatial characteristics of these condominiums, in addition to the residential practices of their inhabitants, impact on the configuration of their ways of living and coexisting on a daily basis. Based on more than 60 in-depth interviews with residents and participant observation in the interior spaces of different buildings in the Santa Isabel neighborhood, I will focus on examining the ways of constructing neighborhood relationships in vertical condominiums, paying attention to the continuities, disruptions, challenges and negotiations, from which the migrant inhabitants may or may not generate a sense of place.

**Diego Vásquez Monterroso** (University of Edinburgh)

*Complementary Hills: An Outline Of The Territorial Expansion And Sacred Landscapes In The K'iche' Communities Around The Santa María Volcano, Guatemala (16th-19th Centuries)*

**Abstract:** Control of complementary ecological floors has been a strategy of the Maya peoples of Guatemala for more than two thousand years. Their communities have sought to have guaranteed access to various ecosystems, and the territorial expansions of their political entities can be explained in this way. In addition, these dynamics have been mediated by ritual relations of reciprocity that involve nature as beings with agency that are related in various ways with human societies. These logics of reciprocity have allowed these Maya communities to refine their knowledge of the landscapes they inhabit. This paper focuses on presenting how the K'iche', a Maya ethnolinguistic group from Guatemala, continued their process of territorial expansion in the colonial centuries and, furthermore, they did so

following their cultural and ritual patterns that understood the human-nature relationship as complementary, although it was not a perfect system. The emphasis is on the K'iche' of Momostenango and their expansion to the "hot land" south of the Santa María volcano, and how this enclave became a ritual landscape with the volcano, where its colossal presence as a giver of wealth and dangers was the key geographic marker of the region, even in the present.

**Edurne Sosa El Fakih** (University of Cambridge)

*Slow Tourism: A Possible Solution to Indigenous Communities' Invisibility in San Cristóbal de las Casas*

**Abstract:** Tourism is Mexico's second largest service industry, and makes up a significant amount of the country's revenue. Scholars have considered and described the impact of Indigenous exploitation on the tourism industry; however, researchers have generally limited their investigation to the social conflict between Indigenous communities, mestizos, and tourists, instead of providing sustainable solutions to an issue that has worsened with time. Parallely, even though recent studies have suggested Slow Tourism as a development tool to the economy, their proposal does not consider Indigenous communities as active agents. This paper reports the results of descriptive research design, considered from a transactionalist framework, from which it draws potential steps towards a sustainable and fair industry; this methodology allows accurate description of the Fast Tourism phenomenon. Through field work in non-participant observation and field notes gathered in the span of four weeks, the observation process develops in a three-stage funnel system, manifested in the appendix. This study aims to shift the current international and capitalist touristic models to fit Indigenous communities' necessities and values through the implementation of Slow Tourism practices.

**Layla Zaglul Ruiz** (London School of Economics and Political Science)

*Adding value to coffee and cacao in Latin America* 36

**Abstract:** This paper provides an anthropological study of the recent trend in Latin American export crops towards small-scale, high quality production, using the examples of coffee micro-lots in Costa Rica and fine cacao production in Peru. The paper argues such practices are disrupting traditional ties of dependency, presenting new opportunities for direct trade that circumvents multinational corporations while adding new forms of value to crops not previously recognised for their artisanal worth. In the case of coffee micro-lots, growing numbers of producers in Costa Rica are focusing on single-origin, small-scale production, allowing beans to be marketed as higher quality and sold directly to roasters eager for personalised stories. Current data suggests this may be a vital way of maintaining Costa Rican coffee production, long considered more environmentally sustainable than other national exports such as pineapple and palm oil. Fine cacao, meanwhile, is proving a similarly appealing option in Peru, replacing older, more precarious crop production such as coca leaves, and tapping into a rapidly expanding consumer market for finer flavour chocolate. The paper will present detailed ethnographic studies carried out among farming communities in

these countries, drawing out the wider consequences for Latin America's position within global commodity chains.

#### **Session 4 C – Mexican Migration – Sala Turquesa**

(In person screening venue: PFC/01/023)

**Roxana Gutiérrez-Romero** (Queen Mary University of London)

*Mexican violence displaces people, discourages international migration and shrinks highway network connections*

**Abstract:** This paper estimates the impact of violence on migration in Mexico during 2005-2015 using census data, the network backbone noise corrected algorithm and instrumental variables. We argue that violence was more likely to emerge in certain areas, depending on criminal organization economic incentives, whether these organizations were responding to psychological factors, or where they were more likely to avoid punishment. Thus, as exogenous instruments, we use interactions between changes in gasoline prices, distance to oil pipelines used for oil theft, average maximum temperatures, and whether municipalities were ruled by the same political party as their respective state just before the war on drugs began. We show that municipalities that experienced rises in homicides continued to attract immigrants within the country, but they experienced a larger rise in domestic emigration. The violence also discouraged return migration of Mexicans from the USA, non-transitory international emigration and reduced vehicle trips in municipalities' highways.

**Laura Abril Rios Rivera** (University of Oxford)

*Women's empowerment in the context of international migration: the case of Mexico*

**Abstract:** Migration brings with it new opportunities and constraints that can accelerate or stifle processes of women's empowerment. Changes in geographical, sociocultural, economic, and political contexts affect migrants, communities of origin, transit, and settlement in multiple ways. Women on the move, transiting spaces and systems of oppression, face inequalities, but they also resist and negotiate based on compounding factors at multiple levels. While I acknowledge that men, gender non-conforming people and sexual minorities experience particular situations and face specific forms of inequality, this research focuses on people who perceive themselves as women. I explore how intersecting factors at the individual, interpersonal and institutional level reinforce or weaken marginalisation, influencing women's capacity to expand their ability to make strategic life choices for themselves, their families, and communities. I look at these dynamics by exploring the case of women documented refugees and asylum seekers, compared to other survival migrants in two Mexican border cities: Tapachula and Tijuana, and in the capital. I photovoice, in-depth interviews and quantitative methods to immerse myself in the exploration of empowerment and decision making among migrants and refugees. My presentation at the conference will introduce preliminary findings of photovoice workshops held in Tapachula, Chiapas and in Mexico City.

**Micaela Moreira** (University of London)

*Los marcos de la política en movimiento. Un estudio comparado del movimiento de desocupados y el feminismo en Argentina durante el período crítico 2001-2005*

**Abstract:** Entre las formas que adquirió la acción colectiva durante el ciclo de movilización de 2001 se destacaron por su presencia en el espacio público y capacidad de influir la agenda de gobierno diversos movimientos sociales, en particular el movimiento de desocupados, las asambleas barriales, las fábricas recuperadas, y las agrupaciones de ahorristas. Fueron experiencias heterogéneas en sus demandas, duración y composición pero que ensayaron formas alternativas de, u operaron cambios en los órdenes de la política y lo político respecto de la década anterior. El movimiento feminista recibió menos atención de los académicos a pesar de haber atravesado cambios sustantivos en su base social y transformado sus vínculos con las organizaciones de mujeres de base territorial a durante la crisis de 2001. Esta presentación tiene como objetivo comparar cómo la crisis política de 2001 influyó las formas de movilización social de los movimientos feminista y de desocupados en Argentina y qué sentidos de la política y lo político consolidaron en el curso de su acción entre 2001 y 2005. El estudio se realizó en base al análisis de marcos interpretativos de ambos movimientos durante el período de crisis y un análisis de las estructura de oportunidades políticas del mismo período.

#### **SESSION 4 D – Latin American Ecologies – Sala Rosa**

(In person screening venue: PFC/01/024)

**Ana Llurba** (University of Texas at El Paso)

*For an Ecology Without Nature. About Maricela Guerrero's "The Dream of Every Cell"*

**Abstract:** The current global ecological crisis demonstrates that capitalism is not only a mode of production and a form of organization of the social-economic on a global scale, but also a specific regime of organization of nature, in accordance with the paradigm established by European modernity through the Cartesian duality nature/society. The drastic effect of the privileged hierarchical position of the human in this ecology-world (Jason Moore, 2015) is a challenge assumed in a singular way in some contemporary Latin American authors, with a postcolonial and transculturative gaze. To that end, I propose to draw on concepts such as the symbiotic real (Morton, 2017) and meaningful otherness (Haraway, 2003) as well as the paradox of the witness and de-subjection in Giorgio Agamben (2005) as key tools to analyze Mexican poet Maricela Guerrero's "The Dream of Every Cell" .

**Henry Tarco Carrera** (Simpson College)

*La poesía kichwa ecuatoriana: Descolonización cultural y el Sumak Kawsay*

**Abstract:** La poesía ecuatoriana en el siglo XXI se ha destacado por el humor corrosivo, la brevedad, la ironía, la visión urbana, entre otros temas. No obstante, los temas de la poesía de los escritores kichwas es distinta, la voz poética exalta la cultura de los pueblos kichwas y procura establecer puentes entre el universo indígenas y el mundo occidental. De ahí que la poesía kichwa se caracteriza por su proceso decolonial y su búsqueda del Sumak Kawsay.

**Gustavo Souza Marques** (University College Cork)

*Postcolonial Encountering in Global Hip-Hop: From Tyler, The Creator (U.S.) to Djonga (Brazil) and Beyond*

**Abstract:** Rap music have been of one the most expressive productions of Afro-Diaspora in the contemporary globalized world. However, the commercialization of rap music is far from being unproblematic. Its success is surrounded by the exploitation of racial stereotypes that have led dissident figures in hip-hop culture to question and oppose against such stigmatization mainly related to machismo and black masculinity. One of them is Tyler, The Creator; Grammy awarded rapper, producer and entrepreneur from Los Angeles, California. Tyler went from writing abrasive lyrics targeting women and homosexuals in early career to rapping about homosexuality in his albums *Flower Boy* (2017) and *IGOR* (2019). Tyler's maturation as a rapper have been heavily influential overseas and prominent rappers in Brazil such as Djonga have been inspired by Tyler's avant-garde disposition. In this paper, I analyze not only Tyler's influence in relevant Brazilian rappers but also how their musical work dialogues between each other in terms of resisting racial, economic, and social oppression.