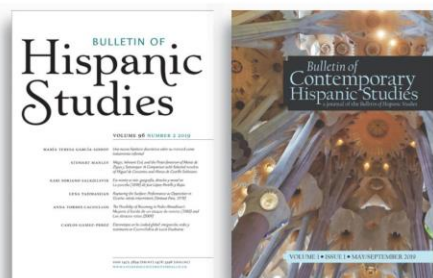


## Hispanic Studies Books and Journals

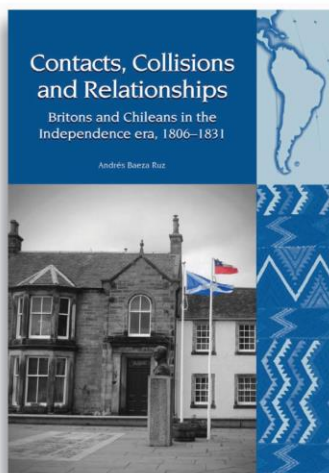


Liverpool University Press is one of the world's leading publishers in Hispanic Studies. As well as publishing numerous journals on the subject, LUP hosts Modern Languages Open, a peer-reviewed platform for the open access publication of research from across the modern languages to a global audience.



Liverpool University Press is proud to announce the launch of *Bulletin of Contemporary Hispanic Studies*, an exciting new development building on the long-standing success of *Bulletin of Hispanic Studies*. The first issue will be published in May 2019.

For more information on our modern language journals visit [online.liverpooluniversitypress.co.uk](http://online.liverpooluniversitypress.co.uk)



**Contacts, Collisions and Relationships**  
*Britons and Chileans in the Independence era, 1806-1831*  
Andrés Baeza Ruz

A study on the cultural encounters between Chileans and Britons during the Independence era.

MARCH 2019  
HB 9781786941725



**Writing and the Revolution**  
*Venezuelan Metafiction 2004-2012*  
Katie Brown

First study of new Venezuelan fiction relating to the Bolivarian Revolution and Venezuela's literary isolation.

MAY 2019  
HB 9781786942197

Browse the Liverpool Latin American Studies series online [www.liverpooluniversitypress.co.uk](http://www.liverpooluniversitypress.co.uk)

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## WELCOME TO SLAS 2019



*¿Quién fue?*

Courtesy of Graciela Sacco's estate

The School of Arts at the University of Leicester is delighted to welcome delegates and participants to the 55<sup>th</sup> annual conference of the Society for Latin American Studies conference. In line with previous conferences, SLAS 2019 will be an opportunity for explorations of any aspect of Latin American Studies, from any theoretical and disciplinary perspective, but we have also been extremely pleased to receive so many paper and panel proposals related to our optional conference theme: the Politics of Identity in Latin America.

This choice of topic was inspired by the vibrant waves of feminist activism that have been gaining ground across Latin America in recent years; movements which, by giving voice to women's concerns and demanding respect of their human rights, are also making important contributions to social acceptance of difference and diversity, to improving poverty, and facilitating peace – thus emphasising the interconnectedness of all aspects of identity politics. Our theme therefore makes space for discussions not only of gender, but of matters of sexuality, race and ethnicity, disability, ideological beliefs and political affiliations; of notions of marginalisation and belonging, participation and oppression, cultural diversity and social and political agency; of distinct articulations of the individual and the national, the local and the global. And in this current time of protest and pushes for sweeping social change, when the spirit of the long 1960s seems so clearly to be echoing throughout our own contemporary moment, our 2019 conference is a truly opportune moment for diverse intellectual engagement with all of those elements of lived experience to which the notion of 'identity politics' speaks in Latin America.

We are extremely pleased to welcome our keynote speaker, Dr María Pía López; an Argentine sociologist, writer and activist whose work with the *Ni una menos* movement makes her a truly fitting speaker for the conference theme.

We wish you an enjoyable, productive and inspiring conference experience, and thank you for joining us to celebrate and promote the important work being carried out in our field.

Clara & Emma

## **A note on the conference imagery and slogan**

### ***¿Quién fue?, Graciela Sacco (2017)***

The photos we have chosen to use for the conference artwork are pieces by the late Argentine artist Graciela Sacco (1956-2017). As described by art historian Diana Wechsler, all of Sacco's work sought to explore 'los tránsitos, las migraciones, los exilios y la conflictividad social' (2015). And in connection to this particular piece, the art critic Fernando Farina has written that '...¿Quién fue?, es el eslabón final de una manera de enunciar. Un proyecto pensado para el espacio público, pero que, a la vez, cuestiona el espacio íntimo. Un dedo que nos señala, nos intimida, nos acusa' (2018). Sacco's sudden death in 2017 shocked the Argentine art world and sparked the origin of the movement "Nosotras proponemos".

<http://nosotrasproponemos.org/nosotras/>

Sacco was a significant part of the inspiration for the conference theme chosen for SLAS 2019. We hope that her work will continue to inspire and to provoke the important questions that we need to ask of ourselves.

### ***El feminismo es una fuerza de la naturaleza***

The slogan we have included in the conference artwork is borrowed from the rallying cries of the Mexican #BrigadaFeminista – an all-female rescue group that sought to highlight government negligence, and class and gender discrimination during the clear-up operations that followed the September 2017 earthquake in Puebla. They halted the demolition of buildings in a bid to extend rescue efforts in the working class areas of the city, where many factories were raised to the ground – factories largely populated by poor female employees. They have received online abuse and death threats for their efforts, but continued regardless.

## **ACKNOWLEDGEMENTS**

The Conference Organising Committee would like to thank all of the members of the SLAS Committee for their guidance and support, as well as our colleagues and friends in the School of Arts, and our lovely student helpers!

Our gratitude also goes to the Foreign & Commonwealth Office, Santander UK, and the School of Arts at the University of Leicester for the financial contributions they have made in support of this event.

**SLAS 2019 Conference Committee**

Clara Garavelli  
Emma Staniland  
Karol Valderrama-Burgos

**Conference Support Team**

Vijay Correia Raythatha  
Ella Forster  
Ella McGee  
Marc Ripley  
Ria Sadrani

**IN MEMORIAM****Juliette Doman (1977-2019)**

Juliette Doman was a PhD student in Latin American Studies at the University of Liverpool, funded by the prestigious John Lennon Memorial Scholarship. Juliette's research examined transitional justice and gender in Guatemala, drawing on intersectionality theory and decolonial feminism to critique dominant assumptions within the field of transitional justice. Outside of her studies, Juliette had extensive experience living and working in rural Central America. Juliette volunteered in Nicaragua and as a human rights observer in rural Guatemala, accompanying witnesses seeking justice for the acts of genocide committed during the dictatorship of Rios Montt. Juliette worked for nearly 6 years in Guatemala as the international coordinator of a rural non-profit Spanish language school, which also runs educational projects for local communities. During her PhD at Liverpool, Juliette became actively involved in SLAS, receiving several SLAS grants for her fieldwork and conference presentations. In 2017-18, she was part of the PILAS Committee and co-organised the research workshops, the PILAS lunch at SLAS and the annual conference, held in Liverpool. Juliette dedicated her life to the struggle for justice and her passion and commitment are an inspiration to us all.

Juliette's family have asked that anyone who wishes may donate to *La Escuela de la Montaña's* projects which Juliette worked so hard to support:

<https://connect.clickandpledge.com/w/Form/dec1a041-574f-4d70-b360-1bb22ca37feb>

# SLAS 2019 CONFERENCE PROGRAMME CONTENTS



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## Programme Overview

Thursday April 4th							
All Day, WILLOW	<p><b>transtango</b> urban encounters</p> <p><b>Painting Exhibition</b> by artists Salaman-Butt and Viviana Devicki, to accompany the interdisciplinary <i>Transtango</i> Show that follows the SLAS 2019 Conference Dinner on Thursday night at the Athena, Leicester</p>						
All Day, POPLAR	<p><b>Photo Exhibition</b> <i>Pensando en Alternativas/Thinking About Alternatives</i></p> <p>These photos were originally displayed in Cajamarca city, Peru, on International Women’s Day, 8th March 2018. The project is funded by a Leverhulme Trust Fellowship, and acknowledges the support of LAMMP (Latin American Mining Monitoring Programme) and the generous collaboration of the three women’s organisations in Cajamarca – <i>La Asociación de Mujeres en Defensa de la Vida; Las Defensoras de la Vida y la Pachamama;</i> and <i>la Organización de Mujeres Defensoras de la Pachamama Celendín</i>. For more information, please contact Dr Katy Jenkins (<a href="mailto:katy.jenkins@northumbria.ac.uk">katy.jenkins@northumbria.ac.uk</a>) or visit the project website at <a href="http://www.womenmininganddevelopment.wordpress.com">www.womenmininganddevelopment.wordpress.com</a></p>						
	WALNUT	DOUGLAS FIR	MAPLE	ELM 1	ASH 3	OAK	ASH 1
<b>Session 1</b> <b>9.00-10.30</b>	P01 Women in Conflicts & Resolutions	P02 Locating Identity: Politics of indigeneity in Bolivia Part I	P03 Escritura de mujeres, feminismos y campos culturales en América Latina (Siglos XIX-XXI)	P04 The Sustainable Development Goals in Latin America: Justification for business as usual, or potential for change? Part I	P05 Cross-Language Dynamics	P06 Football and Identity in Latin America Part I	P07 LGBTQ+ Activism & Representation in Latin America

<b>10.30-11.00</b>	COFFEE BREAK						
	<b>WALNUT</b>	<b>DOUGLAS FIR</b>	<b>MAPLE</b>	<b>ELM 1</b>	<b>ASH 3</b>	<b>OAK</b>	<b>ASH 1</b>
<b>Session 2 11.00-12.30</b>	P08 Language & Identity	P09 Locating Identity: Politics of indigeneity in Bolivia Part II	P10 Surreal Friends: Female Artistic Alliances	P11 The Sustainable Development Goals in Latin America: Justification for business as usual, or potential for change? Part II	P12 Solidarity Networks in Historical Perspective: The Latin American Case Part I	P13 Football and Identity in Latin America Part II	P14 Documentary Cinema, Politics and the Feminine Condition
<b>12.30-13.30</b>	LUNCH BREAK						
<b>Session 3 13.30-15.00</b>	P15 Patagonia & Her Others	P16 Cinema Studies	P17 The House in Notions of Living Well in Bolivia & Ecuador	P18 Responses to State Terrorism: Disappearance, Exile, Memory, Testimony	P19 Solidarity Networks in Historical Perspective: The Latin American Case Part II	P20 <i>Transtango:</i> Meet the Artists	P21 Revisiting Indigenous Mobilisation in Latin America
<b>Session 4 15.00-16.30</b>	<b>Presidential Panel:</b> Working with European Partners in Latin American Studies after Brexit <b>Speakers:</b> Professor David Wood, President of SLAS, Professor Barbara Hogenboom, Professor Erich Fisbach, Professor Thomas Fischer, Professor Dante Liano						
<b>16.30-17.30</b>	<b>Keynote Address:</b> Dr María Pía López, <i>'Feminismos populares callejeros. Una experiencia.'</i>						
<b>18.45 arrival for 19.00 start:</b> Conference Dinner, Athena, Leicester City Centre							

## Programme Overview

Friday April 5th							
All Day, WILLOW	<p><b>transtango</b> urban encounters</p> <p><b>Painting Exhibition</b> by artists Salaman-Butt and Viviana Devicki, to accompany the interdisciplinary <i>Transtango</i> Show that follows the SLAS 2019 Conference Dinner on Thursday night at the Athena, Leicester</p>						
All Day, POPLAR	<p><b>Photo Exhibition</b> <i>Pensando en Alternativas/Thinking About Alternatives</i></p> <p>These photos were originally displayed in Cajamarca city, Peru, on International Women’s Day, 8th March 2018. The project is funded by a Leverhulme Trust Fellowship, and acknowledges the support of LAMMP (Latin American Mining Monitoring Programme) and the generous collaboration of the three women’s organisations in Cajamarca – <i>La Asociación de Mujeres en Defensa de la Vida; Las Defensoras de la Vida y la Pachamama; and la Organización de Mujeres Defensoras de la Pachamama Celendín</i>. For more information, please contact Dr Katy Jenkins (<a href="mailto:katy.jenkins@northumbria.ac.uk">katy.jenkins@northumbria.ac.uk</a>) or visit the project website at <a href="http://www.womenmininganddevelopment.wordpress.com">www.womenmininganddevelopment.wordpress.com</a></p>						
	WALNUT	DOUGLAS FIR	MAPLE	ELM 1	ASH 3	OAK	ASH 1
<b>Session 5</b> <b>9.00-10.30</b>	P22 Deconstruction of Identity in Latin American Culture	P23 Flora, Landscape, and Identity in Latin American Literature & Arts	P24 Feminist and Female-Focused Histories, Theories & Debates	P25 Economies & Trade in Latin America Part I	P26 Narratives of Brazilian Identity		P27 US-Latin American Relations throughout History
<b>10.30-11.30</b>	<b>COFFEE BREAK &amp; SLAS 2019 AGM, OAK</b>						



	<b>WALNUT</b>	<b>DOUGLAS FIR</b>	<b>MAPLE</b>	<b>ELM 1</b>	<b>ASH 3</b>	<b>OAK</b>	<b>ASH 1</b>
<b>Session 6</b> <b>11.30-13.00</b>	P28 Displacement and Refugee Protection in Latin America, 35 Years after the Cartagena Declaration	P29 Ethnicity, Indigeneity and Race in Latin America Part I	P30 Contemporary Brazilian Feminisms	P31 Economies & Trade in Latin America Part II	P32 Feminismo y literatura argentina en el siglo XXI	P33 Research on Latin America at UoL	
<b>13.00-14.00</b>	LUNCH BREAK						
<b>Session 7</b> <b>14.00-15.30</b>	P34 Identity in Argentine & Cuban Literature	P35 Expressive Forms of Identity: Reshaping Relations between Aesthetics, Literature & Anthropology Part I	P36 Challenges in Latin American Citizenship & Governance Part I	P37 Ecology & the Environment in Latin America	P38 Social Protest and Political Movements in Latin America	P39 PILAS Event	
<b>15.30-16.00</b>	COFFEE BREAK						
<b>Session 8</b> <b>16.00-17.30</b>	P40 Social Challenges in Post-Conflict Colombia	P41 Developing Resilience in Vulnerable Communities in Latin America: the Effects of Post-conflict, Peacebuilding Strategies and Risk Management	P42 Challenges in Latin American Citizenship & Governance Part II	P43 Feminist Activism and Human Rights in Latin America	P44 Ethnicity, Indigeneity and Race in Latin America Part II		P45 Expressive Forms of Identity: Reshaping Relations between Aesthetics, Literature & Anthropology Part II

## PRACTICAL INFORMATION

### Navigating the Programme

The conference is divided into 8 Sessions, plus the special events: Presidential Panel, Keynote Address, PILAS session, Research on Latin America at the University of Leicester session, and Art Exhibits. Each session has up to 7 parallel panels, some of which are double, and each panel includes 3 to 4 papers.

All panel titles, times and locations can be found in the Programme Overview document, and details of panel convenors, presenters and abstracts can be found in the final section of the programme.

### Presentation Guidelines

*All papers should be a maximum of 20 minutes in length.* Questions and discussion should be saved for after all presenters have spoken. Pre-constituted panels are to be chaired by the panel convenors. For panels constituted by the SLAS 2019 committee and where a chair has not been appointed, presentation guidelines can be found in the allocated room.

It is vital that all speakers stick to the 20 minute slots for their presentations, in order to keep the conference timetable running smoothly. We would also encourage panels to retain the running order listed in the conference programme, so as to facilitate panel-hopping!

Please bring any required visual support, such as PowerPoints, on USB sticks.

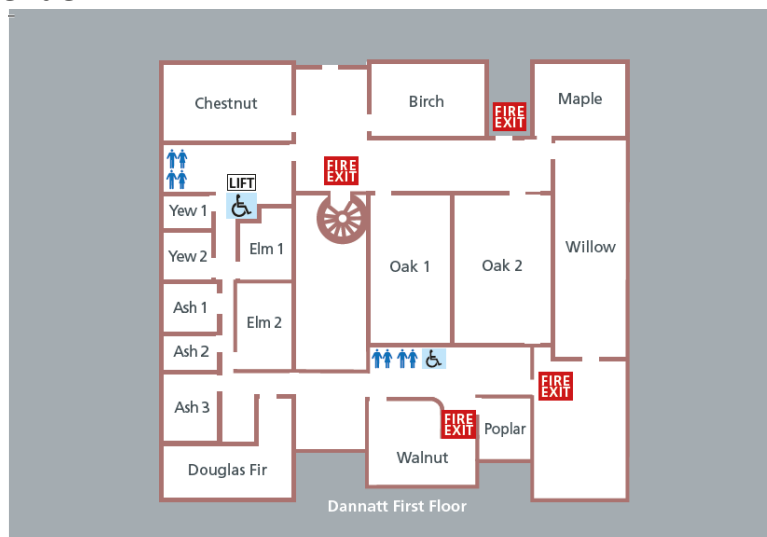
### Audiovisual Facilities

All rooms in College Court will have screens and laptops for the projection of audiovisual elements of paper presentations.

### Internet Access

Free WiFi is available at the conference venue, and no password is needed for this.

### Conference Venue



With the exception of the pre-conference film screening event (Attenborough Film Theatre, main campus) and the Thursday night conference dinner (Athena, Leicester city centre), all events will take place at the conference venue, College Court: <https://collegecourt.co.uk/> and <https://collegecourt.co.uk/files/college-court-travel-leaflet.pdf>

College Court is located at the end of Queens Road, which is a very pleasant part of the Clarendon Park area of the city of Leicester, with numerous individual cafes, bars and shops. This is 10-15 minutes' walk from College Court.

## Food & Drink

**Refreshments and lunch** throughout both days of the conference are included in the conference registration fee. The dietary requirements of which we have been informed will be catered for in the lunch menus. If you have any queries about whether a specific food is suitable for your needs, please speak with the staff in the eatery. Alcoholic and soft drinks can be purchased from the College Court bar.

The **conference dinner on Thursday night** (which is followed by the *Transtango* show) is also included in the conference registration fee, however you must have told us upon registering that you wish to attend, and have provided us with any specific dietary requirements at that point. **Dinner starts at 19.00**, so we recommend arrival at the venue by 18.45. The *Transtango* Show will take place from **21.00-22.20**.

## Certificates of Attendance

Please request these by email to [SLAS2019@le.ac.uk](mailto:SLAS2019@le.ac.uk), with 'Certificate of Attendance' as the email title. We will produce these for you and they will be available for collection from the registration desk.

## Maps & Transport

On-site parking is available for anyone who might require it: College Court has 130 complimentary, secure on-site parking spaces for guests. For satellite navigation systems please use postcode LE2 3TQ.

The number 44 bus can be taken from outside College Court to Leicester city centre, and it goes via the train station.

Local Taxi company Victoria Cabs (based on Queens Road) provide a reliable and reasonably-priced service – for example, a taxi to the station will be around £6. They can be reached on 0116 207 6655.

A map of the location of College Court and more extensive travel guidelines can be found here: <https://collegecourt.co.uk/files/college-court-travel-leaflet.pdf>

## Publishers' Stands

These will be located in the central coffee bar area.

## SPECIAL EVENTS

**Wednesday 3rd April**

**Pre-conference event – Documentary Film screening & Pub Social  
18.00-19.30, University Film Theatre, Attenborough Tower Building Basement  
(Main campus)**

***Return to the Andes (Peru/USA 2019, Mitch Teplitsky)***

The screening will be accompanied by a Q&A via Skype with both the director and protagonist of the documentary.

### **Synopsis**

After living in New York City for 20 years, Nelida Silva (from *Soy Andina*) returns again to her Peru birthplace — this time with a dream of helping rural women start businesses. That's a daunting challenge in the Andes, where many women are marginalized. But few things deter Nelida, and she succeeds in organizing cooperatives around skills like weaving and agricultural products like quinoa. Then the unexpected happens — she's invited to run for mayor by a new political party. Fed up with the region's decline and corruption, she accepts the challenge. Can she become the first woman to win, running on a platform of sustainable development and anti-corruption?

**More info, including trailer:** <http://www.mitchellteplitsky.com/return-to-the-andes.html>

**Director/Producer:** **Mitch Teplitsky** is a documentary filmmaker and communications consultant for non-profits and producers, specializing in cross-cultural storytelling. Mitch's first film, *Soy Andina* (2008), also featured Nelida. Before producing, Mitch was the marketing director of the Film Society of Lincoln Center. More recently, he was the PR Director for The Language Conservancy, a non-profit working to save endangered languages.

After the screening event, we would like to invite you all to join us at the **Marquis of Wellington Pub**, on **London Road**, from 20.00 – this is around 10 minutes' walk from our campus – for a pre-conference social. The pub also serves good food until 9pm.

**Thursday 4th April & Friday 5th April**

**transtango**  
urban encounters

**Painting Exhibition**  
**All Day, Willow Room**

This exhibition shows paintings by artists Kushna Salaman-Butt and Viviana Devicki, and is an integral part of the interdisciplinary *Transtango* Show that follows the conference dinner on Thursday night at Athena, in Leicester city centre.

Khushna's artwork addresses the dynamic exchange of power latent in gender, societal expectation and stereotype. She generates a tripartite link between herself, her subjects and the modern climate to exude a tension realised upon the conscious 'gaze'. Khushna uses the notion of the 'gaze' to emphasise issues of sexual and cultural differences, and seeks to place the viewer in positions of dominance or submission, executed through challenging depictions of individuals.

Vivi lives and works in Buenos Aires. She uses a wide range of techniques, encompassing textiles, photography and sculpture. Her work is drawn from, and inspired by subjects such as violence against women, gender stereotypes, and immigration. She interrogates the traditional roles that are projected onto women's domestic crafts, as well as the ways in which women's place in male-dominated society is expressed... that which has been relegated to the realm of the passive, regulated by norms and stereotypes, by the historical inequality of the asymmetrical power relations that are calling upon us to see them in our present moment.

**Thursday 4th April & Friday 5th April**

***Photo Exhibition Pensando en Alternativas/Thinking About Alternatives  
All Day, Poplar Room***

The photos in this exhibition are the result of a participatory photography project with a group of twelve women from three women's anti-mining activist organisations in the region of Cajamarca, Northern Peru. The project, led by Dr Katy Jenkins, aimed to capture the perspectives of women who are resisting large-scale resource extraction in the Peruvian Andes. These photos, and the words that accompany them, reflect the ideas, hopes and beliefs of this group of women in relation to the theme of 'Development' and what it means to them in the context of living with large-scale mining. For many of the women involved in this project, this was their first experience of using a camera.

The region of Cajamarca is home to South America's largest gold mine, Yanacocha, a vast opencast mine situated 22 miles from Cajamarca city. The mine has been in operation since the early 1990s, but has seen ongoing resistance to its operation and expansion. Mineral extraction makes a significant contribution to Peru's economy and exports, but is fraught with severe environmental and social problems, leading many to question its desirability and sustainability. The photos in this exhibition are one way in which these women have been able to show their resistance to the imposition of an extractive-led model of Development, and to present their proposals and ideas around more sustainable forms of Development for their region. The photos reveal the hopes of these women for the futures of their communities, and the emphasis they place on conserving, reinvigorating and valuing their community histories, practices and traditions. In these photos, the women activists have captured the ways of life, food and landscapes that they perceive as being threatened by current and future mining projects in their region.

The photos on show in this exhibition were originally displayed in Cajamarca city, Peru, on International Women's Day, 8th March 2018.

The project is funded by a Leverhulme Trust Fellowship, and acknowledges the support of LAMMP (Latin American Mining Monitoring Programme) and the generous collaboration of the three women's organisations in Cajamarca – *La Asociación de Mujeres en Defensa de la Vida*; *Las Defensoras de la Vida y la Pachamama*; and *la Organización de Mujeres Defensoras de la Pachamama Celendín*.

For more information, please contact Dr Katy Jenkins ([katy.jenkins@northumbria.ac.uk](mailto:katy.jenkins@northumbria.ac.uk)) or visit the project website at [www.womenmininganddevelopment.wordpress.com](http://www.womenmininganddevelopment.wordpress.com)

## Thursday 4th April

### ***Presidential Panel***

***15:00-16:30, Oak Room***

### **'Working with European Partners in Latin American Studies after Brexit'**

**Panel Discussant** Professor David Wood (University of Sheffield), President of SLAS

#### **Speakers**

Professor Barbara Hogenboom (University of Amsterdam; Director of CEDLA - Centro de Estudios y Documentación Latinoamericanos)

Professor Erich Fisbach (Université d'Angers; Past President, Société des hispanistes de l'Enseignement supérieur)

Professor Thomas Fischer (Katholische Universität Eichstätt-Ingolstadt; President, ADLAF - Asociación Alemana de Investigación sobre América Latina)

Professor Dante Liano (Università Cattolica del Sacro Cuore di Milano; President, AISI - Associazione Italiana di Studi Iberoamericani)

#### **Panel Overview**

At a time when political events are rendering collaboration between UK-based and European partners more challenging, in terms of research projects, funding and mobility, SLAS feels a collective responsibility to provide a space to explore the ways in which work with European partners (and non-European partners) can continue across borders. This panel of distinguished speakers will provide an assessment of the situation in their respective national institutional contexts and offer insights into the current challenges – and opportunities – for research collaboration and funding for joint research projects as we move into an uncertain future.

The brief presentations will be followed by a Q&A. As well as representing a forum in which matters of central importance to UK-based colleagues and post-graduate students can be discussed, the panel will offer opportunities for Latin American scholars to establish connections beyond the UK.

## Thursday 4th April

### **Keynote Address**

**16:30-17:30, Oak Room**

#### **Dr María Pia López, ‘Feminismos populares callejeros. Una experiencia.’**

Los movimientos feministas han crecido en distintas partes del mundo y en esa expansión dibujan un nuevo internacionalismo. En Argentina creció un movimiento de mujeres, lesbianas, travestis y trans con fuerte capacidad de ocupar las calles y producir intervenciones políticas. Propongo recorrer tres núcleos fundamentales de este movimiento, a partir de la construcción de tres acontecimientos, en un período que va de junio de 2015 (la primera marcha masiva, alrededor de la consigna Ni una menos, contra los femicidios y la violencia de género) hasta la ocupación de la calle por la legalización del aborto en 2018, pasando por la organización de los paros internacionales de mujeres.

Las ideas de vida, trabajo y autonomía que se elaboran en esos acontecimientos son fundamentales para dar cuenta de la especificidad de los conflictos en las sociedades contemporáneas. La afirmación de que todos los cuerpos valen o que no hay vidas desechables supone una confrontación con algunas lógicas del neoliberalismo: el trazo que divide vidas útiles y descartables, la seguridad y la punición como regulaciones sociales, el aplanamiento de la vida a la preservación biológica. Lo que aparece, en principio, como nociones comunes, compartidas y aceptadas, se revela, en el propio despliegue del movimiento, como objeto de discusión y reformulación. Sucede así con dos palabras centrales en las afirmaciones de identidad: vida y mujeres. Nos detendremos en algunas de las controversias y definiciones que se ponen en juego en un movimiento plural y diverso.

### **Keynote Biography**

Doctora María Pía López es socióloga y doctora en Ciencias Sociales. También es escritora de novelas y activista política. Fue editora de revistas de crítica cultural y política, como *El ojo mocho* y *La escena contemporánea*, dedicadas a público en general. Algunos de sus libros de ensayo están vinculados a la historia intelectual latinoamericana, tema sobre el que dicta sus seminarios. Entre ellos, *Hacia la vida intensa. Una historia de la sensibilidad vitalista* (2015). Su primer libro de ensayo fue *Mutantes. Trazos sobre el cuerpo* (1997).

Desde 2010 escribió una serie de novelas, centradas en la experimentación de lenguajes: *No tengo tiempo* (2010), *Habla Clara* (2013), *Teatro de operaciones* (2013) y *Miss Once* (2015). Dirigió el Museo del libro y de la lengua de la Biblioteca Nacional. Fue una de las fundadoras del grupo *Carta abierta*, colectivo de intelectuales para intervenir en la coyuntura política. En 2015 fue una de las iniciadoras de ‘Ni una menos’. Desde ese momento, su actividad militante

es la praxis feminista. Sus últimos libros surgen de esa praxis: *Apuntes para la militancia. Feminismos: promesas y combates* (2018), y *Ni una menos: duelo, desobediencia y deseo* (en prensa).

## Thursday 4th April

### **Conference Dinner & Transtango Show** **18.30-22.00, Athena, Queen St, Leicester LE1 1QD**

Join us for the SLAS 2019 Conference Dinner and a show at the beautiful Athena events venue in Leicester city centre!

**transtango**

The fantastic **urban encounters** Collective will be putting on a multimedia spectacle for us after dinner.

## Friday 5th April

### **PILAS Event** **14:00-16:30, Oak Room**

#### **Grant Proposal Workshop and Q&A for PG students**

Session lead by Professor Patience Schell (SLAS Vice President) and Dr Eamon McCarthy (SLAS Secretary). We will focus on techniques for writing a good grant proposal and will have time for more general Q&A on postgraduate study and academic career pathways.

#### **Developing International Networks: An informal opportunity to meet Latin American Scholars**

This is an informal session at which the recipients of the SLAS Latin American Scholars grants will introduce themselves and there will be an opportunity to chat about working in Latin America and building international partnerships with colleagues working in Latin America.

#### **Confirmed participants:**

Marianna Leite (Christian Aid, São Paulo)

Bruno Dalponte (FLACSO / Universidad Nacional de San Martín)

David Pretel (El Colegio de México)

Natalia Christofolletti Barrenha (University of Campinas)

Sebastian Barros (Universidad Nacional de la Patagonia San Juan Bosco)



**Friday 5th April**

***Research on Latin America at the University of Leicester***

***11.30-13.00, Oak Room***

This event is sponsored by the Research and Enterprise Division (RED) of the University of Leicester and is open to everyone.

The aim of the event is to promote knowledge exchange and increase opportunities for grant capture and future collaborations. Attendees will have an opportunity to get to know the work on Latin America done across the University of Leicester, expand their network contacts, and learn about grant opportunities available. It will start with a few minutes of introduction from those attending the session, in which we will introduce and outline our research interests. These informal presentations will be followed by a 10-minute presentation by the Research and Enterprise Division (RED) on various grant opportunities that might be of interest to us – specifically targeting our various areas of expertise and the topics outlined below. When this presentation is over, attendees will join one of the 5 tables we will set up with the 5 key areas we have identified as our possible common interests for informal network discussions:

- Creative industries
- Crime
- Environmental concerns
- Gender
- Mental Health

Confirmed attendees from the University of Leicester are:

**Chair** Clara Garavelli

**RED Office** Paula Gurteen, Sue Lewin, Jonathan Sheen

**Participants** Christian Morgner, Marion Krauthaker, Sheldon Penn, Marc Ripley, Paula Serafini, Emma Staniland, Zakia Shiraz, Matt Wilde, Lesley Wylie

## Panels and Paper Abstracts

Thursday 4th April

### SESSION 1

#### ***Panel 01: Women in Conflicts and Resolutions*** **09.00-10.30, Walnut**

**Shifting times, shifting identities: the literary representation of women and of female solidarity in Gioconda Belli's *El país de las mujeres* (2010).**

*Rosalee Ross (The University of Edinburgh, UK)*

Women were central players in the Nicaraguan revolution taking part in front line combat and making up around a third of guerrilla forces. Some women then went on to leadership positions in the new administration, however many were frustrated by a return to the domestic sphere and normative gender roles after the revolutionary period. When the Sandinista government stalled in delivering on promises of gender equality, a diverse and popular women's movement began to gain momentum in the 1980s to demand reform. This experience of political lobbying and collective organising equipped women with the skills to make them capable drivers of social change. Moreover, since democratic elections in 1990, the shift towards a neoliberal economic system and entry into the globalised marketplace have required women to adapt again as they face changing economic and political climates. The recent decades have therefore seen Nicaraguan women transition between, or hold in tension, identity positions of guerrilla fighter, government bureaucrat, women's rights activist and NGO consultants, whilst negotiating sometimes conflicting cultural expectations surrounding motherhood, sexuality and femininity. Undoubtedly influenced by the iconography of the revolution and the goals of the woman's movement, Nicaraguan author Gioconda Belli's 2010 utopian novel *El país de las mujeres* charts the rise to power of an all-female party in a fictional Central American state. The new government removes all men from civil service and sends them to work in communal kitchens, nurseries and the home. Women, often entering professional life for the first time, fill these vacancies. The novel dramatises how women come to inhabit these new roles, adapting them as they embody them. This presentation will explore the representation of women and of female solidarity in the novel through the lens of the varied identity positions available to women in Nicaragua's complex and shifting recent history.

#### **The Gaze of the *Condenado*: Spectrality and Andean Cosmology in the Post-conflict Peruvian Novel**

*Karina Lickorish Quinn, (Queen Mary, University of London, UK)*

A spectre haunts Perú - the spectre of the internal armed conflict. It is a spectre whose gaze contemporary Peruvian novelists are striving to meet. Drawing on works by Eduardo González

Viaña, Óscar Colchado Lucio, Karina Pacheco Medrano and Miguel Ángel Torres Vitolas, this paper will argue that spectrality is the defining aesthetic of the contemporary Peruvian novel. The spectral metaphor not only evokes the unresolved fate of the disappeared, the unsatisfied call of the deceased for justice, and the experience of national trauma, but also interrogates the theoretical framework underpinning the memory-making project which the Peruvian nation faces as it crafts a narrative of the conflict for future generations. The gaze of the spectre, in particular that of the Andean *condenado* (the dead-undead of Andean folklore), penetrates Peru's justice and memory-making processes, challenging and deconstructing Hispanocentric ontological and epistemological assumptions and replacing them with Andean modes of thought. The spectral aesthetic resists reductionist binaries and instead invites the Peruvian to remember the conflict in all its ambivalence and complexity. The haunting presence of the *condenado* reminds that the conflict cannot and should not be understood in isolation but rather within the context of the nation's colonial and pre-colonial history.

### **Gender-based violence also concerns businesses: the role of German public-private partnerships in gender violence in the Southern Cone**

*Heike Pintor Pirzkall (Universidad Pontificia Comillas, Madrid, Spain)*

Gender-based violence is unfortunately widespread in South America. Especially in Bolivia, Ecuador, Peru and Paraguay. In recent years we have seen an effort from authorities to tackle this issue in conjunction with the support of the German Ministry of Economy and Development (BMZ), its technical agency (GIZ), local NGOs and the private sector. The aim of this communication is to analyze the impact of different strategies and specific programs like the ComVo Mujer II to fight gender-based violence in the Southern Cone and more specifically in Perú where it is estimated that seven out of ten women are attacked by their partners. The BMZ and the GIZ are supporting the Peruvian Government in an action plan that has been implemented in 2016 and even though a law was passed in the year 2015 for the prevention, punishment and elimination of violence against women and family members, the lack of exchange between government, civil society and private sector make the implementation difficult. We will also analyze other initiatives, evaluating the effects of these innovative projects and the key role of the private sector in its development.

### ***Panel 02: Locating Identity: Politics of Indigeneity in Bolivia, Part I***

***09.00-10.30, Douglas Fir***

***Continues Panel 09***

**Panel Convenors** Into Goudsmit (Institute of Latin American Studies/Goldsmiths, University London), Jonathan Alderman (Institute of Latin American Studies, University of London)

#### **Panel Overview**

Since Evo Morales was elected Bolivian President in 2005, declaring himself to be Bolivia's first 'indigenous' President, claiming indigeneity as an individual or collective label has been at the centre of political discourse. This panel will explore how communities, social

movements, the Bolivian state etc. have used indigeneity and related markers of identity to define membership and, ultimately, assert political rights. Bolivia's 2009 constitution recognised a new collective subject, the 'indigenous originary peasant,' unifying different social groups within a national, one-size-fits-all category that aimed to be inclusive of lowland and highland collective organisations, and organised rural labour such as coca-growers and peasant unions. However, a key problem with this approach is that it seeks to unite social actors who at local and national levels are often bound up in power struggles that emphasise their differences rather than commonalities. In addition, the political capital to be made by collectively declaring indigeneity can have exclusionary effects, as some groups claim indigeneity and reject the claims to indigeneity of their neighbours. The panel will look at local and national experiences of these identity politics and the conflicts they generate, appealing to or rejecting different practices of indigeneity.

## **Panel Papers**

### **'Evo is one of us': Experiences of Indigeneity in an Andean Valley**

*Into Goudsmit (Institute of Latin American Studies/Goldsmiths, University London, UK)*

In the indigenous communities of the Andean valley of Toracari, Bolivia, small-scale farmers are proud to be *campesinos*. Locally, this concept expresses a strong sense of community, place, working the land and proper social being. Importantly, indigenous farmers define this identity by differentiating themselves from local *patrones*, landlords, who have lived in the region at least since the 18th century. In ritual, Toracari *campesinos* associate the landlords with the most powerful gods, the *kumbres* or mountain gods. The forceful authority of both these gods and landlords makes them dangerous to interact with but also explains their importance for the reproduction of *campesino* life. Accordingly, landlords are not fully social but stand for an attitude and capacities that generate a certain type of wellbeing that is not *campesino* but to which indigenous farmers aspire nevertheless. This paper details this social and cultural incoherence, and explains how it effects local understandings of Bolivia's national discourses of indigeneity promoted by the self-proclaimed 'indigenous' government of Evo Morales and competing indigenous movements. While Toracari farmers have assimilated elements of the interrelated anti-neoliberal critique, their strong sense of being *campesino* undermines indigenist ambitions of a Bolivian society built on indigenous diversity as a prerequisite of equality. Allowing for the experiences of indigenous people such as the *campesinos* of Toracari, these findings should caution scholars against the study of Bolivian Andean society in terms of race.

### **The last Cacique: The move from hereditary to rotative leadership in a Bolivian *ayllu***

*Miranda Sheild Johansson (UCL, UK)*

Up until very recently *ayllu* Kirkiyawí, province of Bolívar was unique amongst Bolivian *ayllus* for retaining a hereditary leader, Cacique. While surrounding communities moved to make this top post a rotative one many decades, and even centuries ago, Kirkiyawí only made this change in the last few years. The last Cacique was, through marriage, related to a long line of leaders, many of whom had signed colonial documents that had since their creation, regularly

been mobilised in defence of land in Kirkiyawí. The decision to move to rotated, and to a degree elected, post invoked a different form of political legitimacy, one that was supported by the local mayor (MAS), and generally viewed as more in line with contemporary state ideology. The talk looks at the reasons for making this late shift and the discussions it prompted, examining how this connects to wider, competing discourses and of what it means to be indigenous in Evo Morales' Bolivia.

### **Whose autonomy is it anyway? Contestation of identity and power in the plurinational state**

*Jonathan Alderman (Institute of Latin American Studies, University of London, UK)*

At the centre of the project of the plurinational state in Bolivia are the *autonomías indígena originario campesinas* (AIOCs). My paper will examine ethnographically on the issue of contestation of power and identity within AIOCs with reference to the AIOC of Charazani, in highland Bolivia, home to the Kallawaya ethnic group, recognised in Bolivia's constitution as the Kallawaya nation. Although it voted for autonomy by 86% in a referendum in 2010 the process of attaining autonomy has still not been completed because of disputes between communities affiliated to the highland federation CONAMAQ and those belonging to the peasant federation, the CSUTCB. The former identify as originario and disparage the latter as campesinos, meanwhile communities belonging to both federations dispute the right to define the meaning of Kallawaya identity and authenticity at the expense of the other.

### **Panel 03: Escritura de mujeres, feminismos y campos culturales en América Latina (siglos XIX-XXI)**

**09.00-10.30 Maple**

**Panel Convenor** Claudia Montero (Instituto de Historia y Ciencias Sociales de la Universidad de Valparaíso)

#### **Panel Overview**

En sintonía con el tema que convoca el congreso, este panel tiene por objetivo ofrecer un panorama/ recorrido crítico sobre la escritura de mujeres latinoamericanas, centrándonos en un variado corpus de autoras que desarrollaron su producción desde finales del siglo XIX hasta la actualidad. Esta mirada extensa nos permitirá analizar, problematizar y discutir las continuidades, ajustes y/o rupturas que se presentan en la obra de estas escritoras y sus respectivos campos culturales (en este caso, México, Argentina, Uruguay y Chile), dando cuenta de las múltiples facetas en las que se ha desplegado la escritura de mujeres en Latinoamérica.

En particular, interesa ver las diferentes formas en que se expresará la preocupación por las temáticas relativas al género, así como la manifestación de los discursos feministas (con su amplio abanico de matices) en las autoras a tratar. Para ello, las y los expositora/es analizarán, desde diversas perspectivas teórico-críticas, una amplia gama de dispositivos que irán desde periódicos y revistas, pasando por diarios íntimos, autobiografías, novelas, ensayos, hasta

manuales de conductas, con el propósito de mostrar cómo el interés por las políticas del género y la identidad, lejos de constituir una materia de reflexión y de praxis femenina especialmente en alza durante los últimos tiempos, cuenta con una larga tradición, no obstante por décadas velada y vedada en “Nuestra América”. Esta se apreciaría de forma ejemplar en el pensamiento, la creación y gestión cultural de sus escritoras, quienes la mayoría de las veces a contrapelo, y debiendo echar mano a múltiples tretas, lucharon -con mayor o menor éxito- por abrirse (y en general, abrir a las mujeres) un espacio autorizado tanto en el espacio público, como en el androcéntrico campo de la producción simbólica.

## **Panel Papers**

### **Formación de las lectoras a través del tráfico de libros en las autobiografías de escritoras chilenas de la primera mitad del siglo XX**

*Damaris Landeros Tiznado (Pontificia Universidad Católica de Valparaíso, Chile)*

Existen diversas instancias para la formación de las escritoras las que van desde la escuela, la casa, los círculos de amistades, salones literarios, nexos matrimoniales, etc. Es así como la formación de la lectora no sólo responde a un espacio específico de instrucción, pues sobre todo en el caso de las mujeres que adolecían en su formación escolar de múltiples diferencias con su pares masculinos, la posibilidad de formarse en otros espacios será vital a la hora de poder lograr un nivel que la avalara como ‘mujer de letras’. Se han analizado otras instancias como la lectura en la escuela, pero otras instancias de formación, como aquellas que cimientan instancias de sororidad para-institucionales han sido retomadas escasamente. En este tipo de línea investigativa, rescato lo realizado en el ámbito nacional por Darío Oses (2012), en el que se registran y articulan espacios de sociabilidad lectora poco estudiados, pero fundamentales a la hora de formar a las futuras escritoras, como serán los salones, tertulias, ateneos y sociedades literarias. Pero, junto a estos espacios liminales entre lo público y privado, existen otras instancias que serán más íntimas como serán las conversaciones literarias. Es así que encontramos en muchos casos a biógrafas que registran en sus autobiografías a escenas en las que amigas, amigos o familiares les entregan un libro para su lectura; recomendaciones que pretenden estar alejadas de los ojos vigilantes y censores de madres, padres o esposos. Es en este sentido, que en la presente ponencia se buscará rescatar diversas escenas de ‘tráfico lector’ donde evadiendo el escrutinio de censores, las mujeres pudieron acceder a libros prohibidos o a los que no podían tener acceso por diversas razones. Así, libros políticos, esotéricos o perniciosos podían llegar a manos, y ojos, de estas futuras escritoras gracias al trueque o préstamo, logrando complementar con lo que tenían permitido aquello que se les había asignado como impropio.

### **Editoras y la difusión del feminismo en Chile en las primeras décadas del siglo XX**

*Claudia Montero (Instituto de Historia y Ciencias Sociales de la Universidad de Valparaíso, Chile)*

El problema que se presenta es analizar cómo mujeres editoras en las primeras décadas del siglo XX intervinieron en el espacio público a través de una práctica profesional (la edición) para instalar temas de la agenda feminista. Se considera una definición amplia de editora,

que entiende la acción de mujeres a cargo de publicaciones periódicas ya sea como directoras, dueñas, fundadoras y otras. En este sentido se consideran editoras no sólo de prensa de y para mujeres, sino de prensa general. De tal forma, se puede observar cómo desde el lugar de la edición, es decir de un lugar en el que se toman decisiones en una publicación, se tiene la capacidad de insertar temas en el espacio público. La inserción de las editoras pretende transformar el espacio público. Esto sería posible ya que una de las características del lugar de la editora es su plasticidad. Esto le permite cumplir por lo menos dos funciones: por una parte, en tanto intelectual, buscar la autorización como sujeto con voz en el espacio público; y por otra, lograr objetivos en tanto sujeto político parte de un colectivo con agenda. La flexibilidad de la editora plantearía repensar cómo se ha entendido la construcción de la cultura impresa, el campo cultural y el campo literario, en la medida que ilumina prácticas diversas dentro de una función que hasta el momento no se la ha considerado multidimensional. Algunas de estas editoras son: Eulogia Aravena, Esther Valdés, Carmela Jeria, Lucila Asagra, Inés Allende, Elvira Santa Cruz, Graciela Mandujano, María Monvel.

### **Las demandas sufragistas en el ensayo de escritoras chilenas de principios de siglo XX (1910-1920)**

*Joyce Contreras Villalobos (Universidad de Chile, Chile)*

La ponencia tratará sobre un grupo de escritoras chilenas que cultivaron el género del ensayo, y en particular, el denominado “ensayo de género” (Pratt). Entre estas autoras se considera a Martina Barros, Inés Echeverría, Amanda Labarca y Gabriela Mistral, entre otras. Todas ellas, además de ser figuras relevantes dentro del proceso de conformación del campo literario y cultural en Chile a inicios del siglo XX, tuvieron en común la amplia reflexión que desarrollaron en torno al estatus de la mujer y los movimientos/discursos feministas que por entonces emergían. La atención se centrará en un corpus de ensayos tempranos que estas autoras escribieron y publicaron tanto en prensa como en libros entre 1910-1920, dado que dichos discursos, propongo, van a contribuir de forma importante a impulsar, visibilizar y movilizar las demandas por los derechos de la mujer en Chile, principalmente dentro de los sectores letrados femeninos de las capas medias y altas. Específicamente, interesa examinar aquellos textos en que las autoras abogarán por el derecho al sufragio femenino, demanda que solo décadas más tarde se concretaría con la obtención del derecho a voto municipal en 1934, y universal, en 1949. De esta manera, se pretende analizar los diferentes matices que exhiben las posturas a las que adhieren estas escritoras: ¿qué significa para ellas la obtención de este derecho y cuáles son sus proyecciones? ¿Hacia qué tipo de movimientos sufragistas están mirando?, ¿de qué forma apoyan/se desmarcan/replantan el carácter de los movimientos sufragistas metropolitanos?, ¿a cuáles estrategias discursivas deben apelar para legitimar sus reivindicaciones en una sociedad aún fuertemente conservadora como lo era la chilena de principios de siglo XX? La idea es mostrar cómo desde el campo literario/cultural, este grupo de autoras, asumiendo un rol de intelectuales (Said), comienzan a acoger, discutir, problematizar y, al mismo tiempo, dinamizar la circulación de los entonces polémicos discursos sufragistas (por ej., a través de su publicación, participación en conferencias, sociedades intelectuales femeninas, etc.), los cuales alcanzarán su auge a fines de la primera mitad de siglo.

***Panel 04: The Sustainable Development Goals (SDGs) in Latin America: Justification for business as usual or potential for change? Part I***  
***09.00-10.30, Elm 1***  
***Continues Panel 11***

**Panel Convenor** Karen Siegel (University of Glasgow)

**Panels Overview**

Adopted by the UN General Assembly as part of the 2030 Agenda for Sustainable Development in 2015, the SDGs represent a novel governance mechanism. On the one hand, they emphasise participation and inclusive decision-making, but on the other hand they cover a wide range of issues and rely on voluntary targets and reporting rather than mandatory and binding mechanisms. This means that the SDGs can be prioritised, interpreted and implemented in many different ways and there is likely to be significant variation between countries and topics. The SDGs may therefore represent an opportunity for positive change, but this cannot be taken for granted. In Latin America, the question of how to promote development that meets social and economic objectives while being environmentally sustainable is a long-standing and contested challenge. While the region has seen remarkable progress in reducing some forms of inequality during the first decade of the new millennium, these achievements have often been dependent on increasingly intensive and extensive natural resource exploitation. As a result of this development strategy, often referred to as “neo-extractivism”, the high growth rates and progress on social issues that characterised the 2000s have gone hand in hand with an increase in socio-environmental conflicts and resistance. This has in part been sparked by the social and environmental impacts of resource exploitation, but also by the unequal distribution of benefits and burdens and decision-making processes that are often regarded as unfair and exclusive. The pledge of the 2030 Agenda that “no one will be left behind” is therefore particularly important and challenging for Latin America. In this context it is crucial to go beyond the technical implementation and examine the politics of the SDGs in Latin America. This panel therefore invites papers in three key areas; the interpretation of the concept of sustainable development; actors, interactions and struggles over the SDGs; and the opportunities and risks of the 2030 Agenda. Possible questions that the panel seeks to address include, but are not limited to:

- How do different actors interpret the concept of sustainable development?
- Which interpretations are reflected in the implementation of the SDGs and through which processes?
- How do different actors use the SDGs and for which purposes?
- To what extent do the SDGs provide an opportunity for promoting change?
- What are the risks of the 2030 Agenda for Latin America?

**Panel Papers**

**Indigenous Perspectives on the SDGs: Case Studies from Brazil and Colombia**

*Thea Pitman (University of Leeds, UK)*



This paper is based on research undertaken as part of an recent AHRC/GCRF-funded research network entitled ‘Sumak Kawsay and the Sustainable Development Agenda: Critical Debates and Creative Responses from a Latin American Indigenous Perspective’ (<https://skasd.net/>). The network is a collaboration between myself at the University of Leeds, academics at three other institutions (Prof Jorge Mauricio Escobar Sarria, Universidad Autónoma de Occidente, Cali; Prof Giuseppe Cocco, Universidade Federal do Rio de Janeiro; Prof Matthew Brown, University of Bristol) as well as the Brazilian NGO, Thydêwá and the Colombia-based communication-action initiative Pueblos en Camino. It was set up to explore the intersection between the discourse of sustainable development as seen in the Sustainable Development Goals (SDGs) and Latin American indigenous-origin discourses of ‘living well’. It aimed to be critical of both discourses and to work with indigenous communities in Northeast Brazil and Southwest Colombia to explore grassroots perspectives on these topics, as well as strategies for resistance in the particular contexts of present day Brazil and Colombia. The paper will present an overview of the views of indigenous community members derived from a concentrated period of in-community workshops and meetings conducted by our project partners over summer 2018, and from three major events held in Rio, Cali/Cauca and the UK in Autumn 2018. While it is too soon to anticipate here what conclusions we may derive from this, the paper will draw on the views expressed to tackle all of the key areas that are the focus of the panel.

### **‘Structuring’ the Sustainable Development Goals: Comparing Latin American approaches to Leave No One Behind and the Asia experience**

*Nadia Saracini, (Christian Aid) and Marianna Leite, (Christian Aid)*

Many development organizations in the development sector such as Christian Aid aim to tackle the underlying causes of inequality by fleshing out the structural issues related to addressing inequalities in progressing the Sustainable Development Goals (SDGs) and strengthening gender and intersectionality focus in the Leave No One Behind (LNOB) agenda. However, pinning down what is a truly radical LNOB agenda is extremely difficult as there is no clear hegemonic approach to LNOB. Challenges include the slow development and appropriateness of the indicators, the weakness of the High Level Political Forum (HLPF) as an accountability mechanism and lack of strong support for, or developing country voice within Financing for Development (FfD). Different stakeholders at the global level transit within a large spectrum that ranges from ‘business as usual’ to a more pro-active social/development justice approach. Beyond the global level, the challenges lie within the complexities of diverse contexts that require different approaches towards a more robust change. Here, we discuss and compare the different approaches used in Latin America and in Asia. In Asia, there has been a strong justice-oriented interpretation of the SDGs by civil society. On the other hand, in Latin America, civil society has focused on strengthening an intersectional interpretation to the SDGs. In this paper, we attempt to reconcile the two approaches while understanding the nuances and the historical underpinnings.

## **Enhancing the contribution of the private sector to the 2030 Agenda: CSR or human rights approach?**

*Evelyn Uribe (University of Glasgow, UK)*

The Economic Commission for Latin America and the Caribbean (ECLAC) hosted in April 2018 the 'Second meeting of the Forum of the Countries of Latin America and the Caribbean on Sustainable Development', where representatives of governments, international organisations, the private sector, academia and civil society reviewed the progress and challenges for implementing the 2030 Agenda in the region. The actors participating in the forum agreed that the private sector should play a leading role to achieve the Sustainable Development Goals (SDGs). In fact, the United Nations Global Compact representative called for companies to 'align' their business models and practices to this frame (2030 Agenda). The discussion missed a thorough exploration of a potential roadmap that companies could follow to advance SDG's and the 2030 Agenda. A large number of companies world-wide are already engaging with sustainability and Corporate Social Responsibility (CSR) impacts, reporting annually to the Global Reporting Initiative (GRI) or participating with investment specialist organisations like RobecoSam. These initiatives have improved companies' relationships with stakeholders and investors, strengthened marketing strategies and allowed benchmarking among competitors. Despite the value they bring to companies and their stakeholders, internal strategies on sustainability and CSR remain a voluntary approach, failing to significantly advance SDG's based on international human rights instruments, and limiting the overall accountability of the private sector. Addressing these shortcomings could be crucial to meet the 2030 Agenda. This paper discusses the potential contribution of the private sector to the 2030 Agenda through two lenses. The first lens explores SDGs as a frame that can be 'aligned' to a strategy of Corporate Social Responsibility which is mainly composed of voluntary actions that lead to a fragmented contribution to the Agenda. In contrast, a second lens explores SDGs from a human rights perspective, where companies must follow a coherent plan that aligns to the local priorities and international law, leading to a comprehensive and substantial contribution to SDG's and the 2030 Agenda.

### ***Panel 05: Cross-Language Dynamics: Translingual Communities between Latin America and the UK***

***09.00-10.30, Ash 3***

**Panel Convenor** Dr Naomi Wells (Institute of Modern Languages Research, School of Advanced Study, University of London)

#### **Panel Overview**

A primary strand of the AHRC project 'Cross-Language Dynamics: Reshaping Community' focuses on the UK's Latin American communities, particularly in London. As the eighth largest, and fastest growing, non-UK born population in the city, the Latin American community plays an important role in the social, cultural and political life of the city (McIlwaine et al. 2011; McIlwaine and Bunge 2016). While it is a community marked by significant internal diversity, the past two decades have seen important forms of cross-community solidarity emerge, most

notably with the consolidation of a number of civic society groups which cohere around specific issues such as migrants' and women's rights (Berg 2017). Important economic, social and cultural spaces marked as Latin American have also been consolidated across the city (McIlwaine 2011). As a community that has developed in conjunction with the rapid growth of digital technologies, these groups and spaces have also gained increasing visibility online, with the digital sphere providing new opportunities to create and sustain relations within and beyond the community (Madianou and Miller 2012). An important feature of these online and offline spaces and groups is the use of multiple languages, primarily English, Spanish and Portuguese, for everyday communications, for the delivery of community-focused services, and for maintaining both inter- and intracommunity networks and relations. The use of multiple languages is connected also to the diasporic connections these communities maintain to individuals and groups in their countries of origin and across the globe (Márquez-Reiter and Rojo 2015). Such connections are not, however, understood as indicating a lack of connection to their new local environments, as is common in simplistic and binary discourses of integration. Rather, it 'is the connection (elsewhere) that makes a difference (here)' (Clifford 1997: 269), as reflected in community-led efforts to ensure the collective interests and identities of Latin Americans are acknowledged by local institutions and services in the UK. This panel will explore these issues from a range of perspectives which encompass the social, cultural, linguistic and digital dimensions of the Latin American presence in London and the UK. Papers will address methodological and theoretical approaches, as well as more practice-based approaches and experiences connected to community engagement. By bridging these perspectives, the panel will provide an opportunity to reflect on UK-focused approaches to Latin American Studies and on the importance of meaningful forms of engagement and cooperation between academia, local institutions and wider communities.

## **Panel Papers**

### **Brazilian Food in the UK: Methodological and Theoretical Reflections on Translingual Communities and Social Media Research**

*Francielle Carpenedo (Institute of Modern Languages Research, School of Advanced Study, University of London, UK)*

This presentation will address methodological and theoretical considerations in relation to social media research on the translingual Brazilian food community in the UK. Taking into account how increasingly blurred and embedded the 'offline' and 'online' are in contemporary society, this research arises from an interest in the discourses of Brazilian food companies and their online audiences. In order to make sense of online spaces, the development of social media research entails a number of conscious choices and considerations. Given the fluid nature of the web as a source of data and its non-uniformity, decision making regarding the filtering, selection, organisation, and analysis of virtual research materials comes with its own specific challenges. This presentation will consider the nature of the web as a research space, its limitations and opportunities, and the potential of ethnographic insights to enable detailed attention to contextual aspects of online activity. The paper will reflect on how online interactions can be analysed to provide insight into the relationship between social media affordances and the construction of identities online. Despite the fact that the companies under research are physically located in the UK,

communication regularly occurs in and across English and Portuguese. Language choice thus becomes a departure point for understanding both audience targeting and identity construction within these online spaces. By analysing language use, with attention also to other multimodal resources such as images and emojis employed in computer-mediated communication (CMC), this paper highlights how online research can provide insight into how Brazilian companies and their audiences in the UK interact and represent themselves.

### **At the Cross-Roads: Research, Community Engagement and Latin Americans in London**

*María Soledad Montañez (Institute of Modern Languages Research, School of Advanced Study, University of London, UK)*

In 2017, as part of the ‘Cross-Language Dynamics: Reshaping Community’ project, Southwark Council in partnership with the Institute of Modern Languages Research secured funding to develop a community engagement project with local Latin American groups. The project aims to explore new tools, resources and opportunities for collaboration, participation and engagement between Latin American groups in Southwark and the wider community. The project is based on the understanding that cultural and linguistic dynamics shape identities and ideas of community. As a result, effective community engagement requires greater attention to these dynamics through the active participation of community groups and the mutual sharing of expertise and knowledge in collaboration with local authorities, researchers, and other relevant stakeholders. Our work is informed by previous consultations carried out by the Council, reports published by community organisations, and academic research (see for example Berg 2017; McIlwaine et al. 2011; McIlwaine and Bunge 2016), all of which have actively involved community groups and members. These reports find that key services such as education and health are poorly accessed by Latin American groups and individuals. This is partly due to linguistic barriers, as well as a reliance on existing Latin American community organisations and faith groups for support. Based on these reports’ main findings and recommendations, we have been working with the most established Latin American community groups in Southwark (Latin American Women’s Rights Services, Latin American Disabled People’s Project and Teléfono de la Esperanza) to implement their recommendations. The paper will discuss the project’s approach and aims, as well as addressing some of the challenges involved. It hopes to provide a case study to illustrate how working collaboratively can offer effective and culturally appropriate programs which can have a positive societal impact.

### **Digital Diasporas: Latin American Communities in the UK Web Archive**

*Naomi Wells (Institute of Modern Languages Research, School of Advanced Study, University of London, UK)*

The transnational, transcultural and translanguaging flows of individuals and groups between Latin America and the UK are a reminder that the study of Latin American cultures and identities expands beyond the territorial region of Latin America, and even the more widely studied US context of migration. Equally, attention to diasporic discourses and practices can disrupt static and homogenizing national narratives and representations of the UK as a territorially-bounded, monolingual space. This paper explores how a focus on the web

presence of London's Latin American communities can function as both an intervention into the authorised narratives of the UK's social, cultural and political life, and as a contribution to diasporic approaches to Latin American Studies. The analysis of past and current websites will provide insight into the translingual and transnational networks in which their authors are embedded, as well as the local forms of solidarity these websites help sustain. While not neglecting the continued importance of physical community spaces in sustaining collective forms of group consciousness and solidarity, these examples draw attention to the complex interweaving of online and offline worlds in relation to how groups and spaces are networked and represented. With the research contributing to a Special Collection of Latin American community websites which will be preserved and made accessible in the UK Web Archive, the paper will also address and reflect on my own role of selection and curation. While aiming to make more visible a multiplicity of voices and languages within the Archive, a critical and reflexive approach to archiving reveals how I am implicated as a researcher in the representation and (re)creation of the community.

***Panel 06: Football in Latin America, Part I***  
***09.00-10.30, Oak***  
***Continues Panel 13***

**Panels Convenor** Peter Watson (University of Sheffield)

**Panels Overview**

These two panels examine a range of questions and topics at the heart of football studies in Latin America. Looking at a range of countries, the issues explored include identity representations through football, the social, political and historical impact and use of discourse and image related to football, violences around football and, appropriately with the forthcoming women's World Cup, women's football. At various points of 20th and 21st century history, football has attempted to be appropriated by political leaders, aware of its power as an 'institución cero', an empty vessel that can be symbolically 'filled' or charged with political or social messages according to political needs. These panels examine focus on football's huge potential impact on Latin American politics and society, examining look both top-down and bottom-up processes of identity creation. The issues of women's football and collective emotions and identities in football in particular are ones that affect every nation on the continent. Questions that will be raised will include, who does football belong to? What imaginaries does it create? Can all those who play football or support it represent the nation and be represented by football? How does sport contribute to a nation's soft power? Papers relating to Colombia, Brazil, Argentina provide a basis for discussing processes and related issues across the continent.

**Panel Papers**

## **Talking a good game – President Santos building nation through football-related speeches and Twitter use'**

*Peter Watson (University of Sheffield, UK)*

President Juan Manuel Santos spoke about sport and football more than any other Colombian president has done. Through 'footballizing' political discourse and making the most out of unprecedented national sporting success during his two-term presidency, Santos found a propitious terrain to gain support for his political project and attempted to construct a greater sense of a national collective and national identity around the symbol of the national men's football team and the shirt. Unlike in other cases of sporting nationalism, which have been mainly restricted to making use of the occasion of a sporting mega event such as the FIFA World Cup or the Olympics, Santos' discourse strategy has been an ongoing one. This paper analyses the findings of quantitative and qualitative analysis of Santos' sport-related speeches and tweets to better understand the trends, strategies and effects of these discourse events and how Santos builds nation around sport. It will show how speech and tweet content can be categorised into 1) self and government legitimation; 2) justification and empowering of sport for the nation and 3) deploying sport towards 'solving' perceived national problems. In addition to an analysis of the texts, consideration will be given to how the 'aestheticization' of the discourse event creates a sense of patriotic ambient affiliation and community. Santos promotes an idea of the nation symbolized by the national team (Un Solo País, #UnaSolaHinchada) in which all are included, but in doing so, leads football and the national shirt to become a contested site for contrasting political messages.

## **Representing the nation? Women and football in Brazil and Argentina.**

*David Wood (University of Sheffield, UK)*

The profile of women's football is rising quickly, in Latin America as elsewhere, with the forthcoming Women's World Cup in France set to showcase the women's game to a global audience, with several Latin American teams set to feature. Brazil is the regional powerhouse in terms of national women's teams, while Argentina secured third place in the 2018 Copa América Femenina despite a lack of financial and institutional support. Against a backdrop of increased critical reflections on women in sport as an important site of feminist debates, discussion about inequal access to resources and a point of access to development initiatives, this paper will explore the ways in which women's football has been represented in two countries in which football has acquired particular cultural capital. Consideration will also be given to how women's football challenges the traditional alignment of sport, masculinity and nation-building.

## **El fútbol para el deportista, el espectador y el intelectual**

*Andrés Felipe Hernández Acosta (Universidad Nacional de Colombia, Colombia)*

El espectador ve fútbol, mira una vez el resultado y continúa. Es la expresión de la emoción de un gol: aquí la emoción del triunfo es anterior a cualquier pensamiento, pero también la emoción de un pensamiento la intentaremos develar aquí. Dos formas distintas de

aproximarse a la realidad del fútbol. No sólo es decir gol, también es su significación. En este artículo nos atrevemos a hacer una relación entre las emociones que produce el fútbol y las consideraciones sobre su significado. Un diálogo entre cuerpo y mente, entre deportistas, espectadores e intelectuales. No importa si existe el diálogo, lo importante es que se da, aquí lo intentaremos revisar, pero también verificar.

***Panel 07: LGBTQ+ Activism and Representation in Latin America***  
***09.00-10.30, Ash 1***

**Intersectionality in Trans\* Activism in Latin America: Exploring the Disjuncture between Framing and Frame Resonance**

*Penny Miles (University of Bath, UK)*

This paper explores intersectionality within the trans\* movement in relation to its recent expansion and diversification across the continent. Mobilisation has not only occurred around recent gender identity bills, such as in Argentina and Chile, but also around combatting the extreme violence that trans people face, especially trans women (Whittle, 2002; Berredo, 2018). Latin America is one of the most hostile places to live as a trans person. Between 2008 and 2016, even with the related data-collection limitations, 868 trans people are reported to have been murdered in Brazil, and 259 in Mexico, and many are trans female sex workers (Balzen/LaGata and Berredo 2016; Berredo, 2018). As such, mobilisation is guided by how the intersections of gender identity, class, ethnicity and age impact upon trans lives across the diverse South and Central American contexts. Trans activism has been largely under-theorised both in Latin America and further afield. This paper seeks to explore the convergent and divergent axes of such action through collective action frames and frame resonance (Snow and Benford, 1998). In relation to the former, the human rights discourse has been an important unifying element, despite activism revolving around divergent claims. However, frame resonance is where discrepancies are increasingly apparent. The receptivity of claims, it is argued, relates to the 'acceptability' not just of the claims, but also of the claimants. Where intersections among trans activists push them further to the periphery, as class, gender identity, and ethnicity intersect, the extent to which their claims resonate within society's cultural and political milieu decreases. Chilean trans voices were often replaced by gay male voices in the gender identity debates and trans female Central American activists report a distinct lack of resonance in political/cultural circles.

**Trans\*Legalities: Preliminary study of files on the recognition of trans\* identities in Peru**

*Carlos J. Zelada (Universidad del Pacífico, Peru)*

In Peru, the legal study of trans\* identities is still quite cautious. With the exception of a few authors, the local doctrine has limited itself to making sporadic comments on the rulings of the Constitutional Court in emblematic cases on the subject. The systematic analysis of trans\* identities in less visible judicial processes is thus a space still little explored academically. In clear dissonance with what is happening in the region, the Peruvian legal system does not have a law that allows for the recognition of trans\* identities by non-judicial

means. Our study focuses its analysis, precisely, in this context of shortcomings and explores the discourses made in thirteen cases corresponding to the period 2003–2016, in which ten trans\* people asked the State for the recognition of their identity. As we began reading these thirteen files, our initial objective was to identify the stereotypes behind the speeches made by plaintiffs and magistrates about non-normative sexualities and, specifically, about trans\* subjects. How are trans\* identities understood in the Law? Now that the term trans\* is not (so) alien to the law, have the discourses of the protagonists of each of these stories become trans\* legalized? How many? How? To carry out this analysis, we decided to break with tradition that usually only observes the closing decision that grants or rejects these applications. Convinced that looking at the final picture of the story was not enough, we decided to analyze each page of the file that preceded it. For this purpose, and using the NVIVO program, we created thirty-seven codes that allowed us to identify the most common patterns in the language of the plaintiffs and judges in these judicial proceedings. Our study concludes that, in Peru, the actors that have participated in judicial processes for the recognition of trans\* identities converse from rigid binary, pathologizing and genitalizing discourses, making very few references to the most recent contributions that the Law and Social Sciences have made in recent decades for a dynamic understanding of the principle that prohibits discrimination against people because of their gender identity.

### **Audiovisual repertoires and queer sensibilities in contemporary Brazilian cinema**

*Fábio Ramalho (UNILA, Brasil)*

Our goal in the proposal is to present and discuss a group of contemporary Brazilian films – *Batguano* (Tavinho Teixeira, 2014), *New Dubai* (Nova Dubai, Gustavo Vinagre, 2014) and *A study in red* (*Estudo em vermelho*, Chico Lacerda, 2013). The movies mentioned above use as strategy film and video fragments, as well as references and allusions to cinema, media and digital cultures, in order to constitute their sensibilities and diegetic worlds. The central axis in our analysis is that such strategies inscribe the films into a broader range of aesthetic procedures and practices in filmmaking associated with the history of LGBTQ communities and its cinephiliac/videophiliac engagements (Roger Hallas, Laura U. Marks, Lucas Hildebrand). We are also interested in discussing how characters respond to economic and political transformations, as well as the affective and subjective tensions in their experience, by relating to the contemporary mediascapes (Arjun Appadurai) in which they live in. In doing so, those films give rise to sensibilities that are deeply connected to queer experiences in contemporary Latin America. We propose the use of the category “repertoire”, along with the intersected notion of “archive” (Diana Taylor), in order to evoke a wide range of heterogeneous images, sounds and themes. This heterogeneity encompasses not just the different regimes of production and circulation of film, video, television and digital culture in its specific material textures, but also the reassessment of narrative tropes, cinematic quotations, structures of genre, coded gestures and body performances. Such elements have become available for filmmakers through the procedures of allusion, as well as through the dissemination of “digital reproducibility” (Daniel Link) as a pervasive practice in contemporary culture.



## SESSION 2

### **Panel 08: Language & Identity in Latin America**

**11.00-12.30, Walnut**

#### **Language Ideologies in the City of Oaxaca, Mexico. Between tradition and progress**

*Maria Del Carmen Ramirez (University of Southampton, UK)*

Two contested Language ideologies take place in the narratives of Oaxaca City's citizens in Mexico. On one hand, there is the "Embrace the challenge" ideology that encourage people to learn a new "modern and sophisticated language" being either Spanish or English. On the other hand, there is the ideology of "return to origins" which appeals to maintain the community traditions and practices between them the use of native languages. Being Oaxaca State the territory in which 16 natives languages are spoken, the result of both ideologies creates tension in people resulting in the creation of fluid identities and narratives that are adapted to the urban or rural context settings. Meanwhile the first ideology was developed by Mexican government from the middle of the nineteen century to the year of 2003, in which "The General Law for Linguistic Rights of the Indigenous Towns" was promulgated; it was accompanied by ideas of progress and modernization, spread by the school system, movies, and television. Nationalism is the name of this ideology that also depicted indigenous identities as problematic, subject of poverty and lack of culture. On the other hand, new media, through the internet and social media have spread the second ideology demonstrating the role of globalization in the construction of identities. Civil society and opinion leaders have supported this new ideology, which we can traced from the Zapatist uprising. Both ideologies remind us the idea of nationalism as an imagined community coined by Benedict Anderson in 1983.

#### **From the margins to the center: a study on the role of Lunfardo in the creation of a cultural identity in Argentina.**

*Marco Gottardo (Tamagawa University in Tokyo, Japan)*

This paper aims to trace the discourse on Lunfardo as it unraveled in Argentina since the late 19<sup>th</sup> century, and to introduce the role of this popular variant of Spanish in the establishment of an Argentine cultural identity. When Lunfardo was first described in Argentina, it was seen merely as the "jargon of criminals", a view that has proven hard to change ever since. This paper argues that Lunfardo was misrepresented by that initial definition, and that it should instead be understood as the linguistic product of the social "margins" of Buenos Aires. In fact, though Lunfardo was indeed partly also a creation of the criminal world, the main cradle in which it was formed and developed was the mass of European immigrants, the poor and marginalized sectors of society. As these were portrayed by the political and cultural elite as lowly, insignificant, and even immoral and dangerous, their language too was belittled and even publicly censored. However, these "marginals" found ways to express their realities and voice their problems through Lunfardo in popular cultural products like poetry and music (e.g. *tango canción*), theater (e.g. *sainetes criollos*), and journalism (in magazines like "Caras y Caretas"). As some of these "marginal" cultural creations (especially tango) came to represent

and identify Argentina on the international stage, Lunfardo itself became inextricably linked with the establishment of an Argentine cultural identity, despite continued opposition by the “elite”. This paper aims to present some of the dynamics between these two opposing processes, i.e. the oppression and marginalization of certain groups of *bonaerense* society by the “elite”, and the concurrent establishment of “marginal” cultural productions as representative of Argentine identity.

**Political past. Temporal and spatial dimensions of the grammar used in Latin American political discourse.**

*Carlos Soler Montes (University of Edinburgh, UK)*

There are many ways to do research on language. Language can be analysed from the inside, following linguistic theories, focusing on the internal typology of structures or the relations between words, sentences, paragraphs; but also, from the outside, interpreting the impact that language may have in the society, throughout the history, how it is used by specific individuals to communicate a message, etc. In this paper we intend to convey both perspectives thanks to an interdisciplinary team work where a political psychologist and a linguist will observe together stylistic and linguistic strategies that Latin American presidents use in their public addresses orally. In the Latin American context, the figure of the president has a gravitating role in policy decision-making processes mostly due to the distinctive features of the presidential regime characterised by the high concentration of power in the executive. The particularities of the presidential system in the region have stimulated major academic debates essentially focused on the characteristics and weaknesses of these types of regimes (see Huneeus, 2005; Linz, 1997; Pérez-Liñán, 2009; Valenzuela, 2004). “La Argentina ha votado y nos ha dado a todos los que participamos en esta elección un lugar”. Those were the first words of Cristina Fernández de Kirchner when she addressed the Argentinian people after knowing that she was the winner of the 2007 presidential election, a victory that marked a new path for the South American political context for a decade. One can imagine how carefully she must have chosen her words for such a special occasion. Interestingly enough she decided to express herself using the present perfect to talk about past actions that would be normally expressed with the simple past in *rioplatense* Spanish as well as in a more general Latin American Spanish variety of the language. In this project we have carried out a detailed analysis of some of the linguistic features of the use of the past verbal tenses in the oral speech of well-known Latin American leaders during different public declarations and discourses. The aim of this study is to describe the different uses of the Spanish past tenses, and more precisely the use of the present perfect, a temporal structure not very common in American varieties of Spanish, its causes and its meanings, taking into consideration grammatical variation, pragmatics and the intentions of the speaker.

***Panel 09: Locating Identity: Politics of Indigeneity in Bolivia, Part II***  
***11.00-12.30, Douglas Fir***  
***Continues from Panel 02***

**Panel Convenors** Into Goudsmit (Institute of Latin American Studies/Goldsmiths, University London), Jonathan Alderman (Institute of Latin American Studies, University of London)

### **Panel Papers**

#### **Ethno-territoriality and the Plurinational State: Reflections on the TIPNIS conflict in Bolivia**

*Cian Warfield (University College Cork, Ireland)*

One of the most complex political disputes to take place in Bolivia since Evo Morales was initially elected as the country's first self-styled indigenous president back in December 2005 is the TIPNIS conflict. At the centre of this dispute lies the question of development and whether a government-proposed highway should be constructed through the heart of a legally designated indigenous territorial reserve and ecological area in the central lowlands of Bolivia. While Morales and the MAS (Movimiento al Socialismo; Movement Towards Socialism) remain firm advocates for the construction of this roadway, the three separate lowland indigenous groups who inhabit this land oppose the terms of this development because, in their view, it will destroy local ecologies and ways of life in their region. However, the aim of this paper will argue that this conflict represents the challenges which face plurinational governance. To achieve these aims this paper will assess the TIPNIS conflict in relation to land, arguing that collective forms of landownership remain subordinated beneath a logic of individual landownership where Evo Morales, the *cocaleros* and the wider *campesino* tradition favour market-based agricultural activities as opposed to respecting the right of lowland communities to defend the integrity of their ancestral landscape. Despite the 2009 Plurinational Constitution which values both individual and collective forms of land-tenure, indigeneity still remains a discursive battleground. Throughout this territorial dispute Morales and his *cocaleros* have discredited lowland indigenous communities, claiming their objection to this roadway somehow impedes the successful development of a neo-extractivist economy. Drawing on a variety of sources, particularly journalistic material from Bolivia, I will conclude by indicating that, when viewed from a territorial perspective, the plurinational state appears to have adopted exclusionary characteristics which have led some to believe that "Evo Morales ha creado indígenas de primera y de segunda" (El Deber 23/04/2012).

#### **Political Spectacle and Stagings of Indigeneity in Bolivia**

*Martyn Wemyss (Goldsmiths, UK)*

This paper focuses on the production of political indigeneity in Bolivia through spectacle, and the crafting of indigenous political subjects through various 'stagings' which address, envision and encompass different publics through different aesthetics of performance. The paper addresses two distinct 'stagings': The first is the celebration which took place in La Paz's Plaza Murillo after the Constitution of 2009 was passed by plebiscite. I read this event against popular aesthetic representations of Evo Morales through cartoons. The second staging is that of a wrestling bout in El Alto, in which a transnational form of entertainment becomes an arena in which history is creatively (re)presented and a (female) gendered indigenous political subject emerges triumphant, inverting the hegemonic masculine image which is intrinsic to the form. The paper explores how (trans)national cultural forms provide arenas in

which different registers of truth-making can be used to address and fabricate indigenous political subjects through aestheticized performance, and how such performances form a locus for the practice of indigenous governmentality in Bolivia. Martyn Wemyss is a lecturer at Goldsmiths University. His research focuses on legal and normative orders on the Bolivian Altiplano. Specifically, how uneven affective and jurisdictional geographies are produced by the inconsistent reach and uncertain application of the official legal system, combined with the tensions between official law and the 'indigenous' laws of the villages. Between these lie liminal, interstitial legal spaces which produce their own legal aesthetics and normative forms. Martyn's PhD thesis was entitled 'Human Rights and Legal Subjectivity in Highland Bolivia', and he is currently working on turning it into a monograph. More generally, Martyn is interested in the relationship between law and time, aesthetics of justice and the material lives of norms, as well as indigeneity and the political imaginary

### **The 'emerging middle class'? Wealth, informality and vulnerability among the 'Chola Bourgeoisie' in La Paz, Bolivia.**

*Kate MacLean (Birkbeck, UK)*

A boom in the price of natural resources and shifts in global production and consumption have led to what the World Bank, OECD and others have termed an 'emerging middle class' across the Global South. This 'middle class' is defined in terms of income - in Latin America it is generally a daily income of over \$10US PPP. This measure explicitly shores away complexity in favour of a proxy which has proved effective in predicting the risk of falling back into poverty, changes in consumption behaviour and social attitudes. However, the 'emerging middle class' in the development context also poses political and cultural questions of inclusion, identity and belonging, which, I argue here, are necessary to understanding the multiple effects that economic growth can have on livelihoods, well-being and vulnerability. These broader questions require an understanding of class structures as social relations, including cultural identity and intersections with race, gender and rurality/urbanity. I explore this argument by looking at the 'chola bourgeoisie', the epithet given locally to informal traders of indigenous, rural background whose wealth has increased sharply since 2006. The macro-economic reasons for the growth of Bolivia's middle class are similar to those of other countries in the Global South. However, for various political and historical reasons, this wealth has accumulated in the peri-urban informal economies of Bolivian cities, dominated by indigenous people. The particular circumstances which have facilitated the rise of the *chola bourgeoisie*, and the controversies surrounding the consequent changes in Bolivian social and cultural fabric, demonstrate the political complexity behind the term 'middle class' and the multiple dimensions involved in 'vulnerability.'

### **Jallp'a: Territory and Identity in Highland Bolivia**

*Matthew Doyle (University of Sussex, UK)*

Among the Quechua-speaking highland indigenous communities of Bolivar province in the Cochabamba department of Bolivia there exist multiple overlapping forms of local political authority, including the municipal government, peasant union and the traditional authorities who claim to pre-date the Spanish conquest. Ironically, the national project of the governing

'Movement Towards Socialism' (MAS) party to re-found the Bolivian state so as to include the country's 'indigenous majority' has coincided with an intensification of conflict between them. This paper will examine how legal and institutional changes that purport to further the decolonisation of Bolivian society have served to further intra-community conflict among the inhabitants of this particular indigenous community. Moreover, in its present phase ideological differences are articulated through contested notions of what it means to be *originario*: a term roughly equivalent in contemporary Bolivia to indigenous that forms part of the discourse of the MAS party but which has multiple complex meanings and connotations. One particular instance of interaction between the local authorities in Bolivar province and the new Bolivian state concerns the creation of the Tribunal Agroambiental which will implement a new branch of law to adjudicate over agricultural and environmental matters. While this ostensibly represents the decentralisation of judicial power as part of the Bolivian 'process of change', it has provided a vehicle for dispute over the legal status of the land of the province, currently titled collectively as a Native Communal Land or TCO. This in turn reflects deeper differences among prominent local social leaders regarding how they conceive of belonging to their community, expressed in the contemporary political discourse of what it means to be *originario*.

**Panel 10: Surreal Friends: Female Artistic Alliances**  
**11.00-12.30, Maple**

**Panel Convenor** Alessia Zinnari (University of Glasgow)

**Panel Overview**

As a response to publications such as *Surreal Friends: Remedios Varo, Leonora Carrington and Kati Horna* and Chadwick's *The Militant Muse*, in which important female friendships within Surrealism are explored, this panel aims to recreate and celebrate women's friendships within the avant-garde circles in Latin America during the 1940s and 1950s. The works and relationships between these women - Leonora Carrington, Leonor Fini, Remedios Varo, Eva Sulzer, Frida Kahlo as well as Italian actor Anna Magnani and Italian photographer Tina Modotti - will be explored in order to provide an insight into their 'surreal' encounters. Latin America - and Mexico in particular - is the background for these stories, as this was where some of these women, like many European exiles, took refuge during WWII. The war years were essential to the creation of these powerful female artistic friendships, as Chadwick writes: 'Struggling towards personal and professional maturity, many would find support and new forms of partnership in their friendships with other women.' (2017, 11) Through their collaborations and mutual support, these artists managed to transform their life experiences into unique artistic creations, which challenged misogynistic preconceptions made by male Surrealists that women could only be their muses, rather than well-rounded artists. The move to Latin America and the desire for a new start after the horror of the war functioned as catalysts for a re-evaluation of the position of women within Surrealism, as Breton himself advocated in *Arcane 17*, writing: '[T]he time has come to value the ideas of women at the expense of those of men.' (1971, 58) Taking these historical changes as a point of reference, this panel will explore the feminist and political values of the powerful alliances between

Carrington, Fini, Magnani, Varo and Sulzer, as well as Kahlo and Modotti, with a focus on their development of a spiritual cult of the Goddess that would inform their artistic evolution.

### **Panel Papers**

#### **A Female Christ in Hell: Leonora Carrington's Spiritual Journey in *Down Below* and Her Feminist Legacy**

*Alessia Zinnari (University of Glasgow, UK)*

In 1939, the painter and writer Leonora Carrington was hospitalised, against her will, in a mental hospital in Santander, while Spain was under the Francoist dictatorship. Carrington suffered a mental breakdown as a response to the outbreak of WWII and the arrest and deportation of her partner, Max Ernst. The account of her 'voyage down into madness' (Warner 1989, 14) is presented in her memoir of illness *Down Below*, which Carrington wrote in Mexico three years after her traumatic experience in Santander. Although madness, and especially female madness (Warner 1989, 18), had always been a topic of interest amongst the Surrealists, in the memoir Carrington detaches herself from a romanticised vision of madness and presents instead an insightful account of how female empowerment helped her to survive the hospital. In this paper, I will focus especially on Carrington's feminist legacy. Starting with *Down Below* I will show how this text represents an important moment in the evolution of Carrington's artistic, political and spiritual life. The writing process guides her towards a mythical quest in search for the spirit of the Goddess – a spirit that resides in every woman: finding the Goddess will be the way to start her liberation. I will argue that, in *Down Below*, Carrington replaces patriarchal spirituality with a new feminine cult, and rebels taking the place of Jesus. As I will show, this revolutionary act of writing is essential to the interpretation of Carrington's later artistic collaborations in Mexico, including her close friendship with Spanish/Mexican artist Remedios Varo and her creation of a poster for the feminist movement 'Mujeres conciencia' in 1972.

#### **Embodiment of Being Female: Leonor Fini and Her Friendships with Anna Magnani and Leonora Carrington.**

*Valentina Vacca (Tuscia University, Italy)*

This paper aims to discuss Leonor Fini's relationships with both the Italian actor Anna Magnani (1908-1973) and the British artist Leonora Carrington (1917-2011). The comparison will begin with the analysis of two portraits made by Fini: the unfinished Leonora Carrington portrait (1938) and the Anna Magnani portrait (1950). In these portraits, the artist managed to convey her personal representation of the essence of femininity, marking at the same time a neat difference (both aesthetic and stylistic) between the two pieces, to the point that it is possible to talk about a multifaceted femininity. Indeed, as these paintings demonstrate, the Argentinian artist established a strong connection with both Magnani and Carrington. However, the considerable differences between the paintings might allow us to envision what kind of relationship was formed between these artists. Although it is possible to notice a more profound identification, on Fini's part, with the Carrington's portrait (probably because of the shared Surrealist experience and Carrington's experiences in Latin America), Fini's friendship

with Magnani seems to have been deeper and longer. Through the analysis of the copious correspondence between these three women – unpublished in the case of Fini-Magnani – this paper will seek to understand in which way the two relationships evolved and differed. I will be arguing that the common artistic interests between Fini and Carrington might have contributed to a subsequent detachment, while in the Fini-Magnani case the fact that the two belonged to different artistic currents contributed to a more fruitful collaboration, which reached its peak in the theatre world.

### **Blossoming through Art: Remedios Varo and Eva Sulzer in Mexico**

*Nadia Albaladejo García, (University of Cork, Ireland)*

During the early 1900s Latin America and in particular Mexico, saw its urban and social landscape changed by the arrival of a large number of European War refugees. Some of these incomers were artists/intellectuals that were forced to flee their homes to find a new motherland in which to produce their art and give free reign to their ideas as well as their imagination. What is more, this new group of Europeans, as tends to happen with expatriates, gathered together to construct a new place with somehow “familiar” faces, that way forming “private” groups of people with similar interests, and eventually made of Mexico and its people their new home. Within this group however, some relationships seemed to have grown deeper than others. This was the case with Spanish-Mexican artist Remedios Varo (1908-1963) and Swiss photographer and film-maker Eva Sulzer (1902-1990). My paper aims at exploring the way both of these artists’ work developed during the years they spent together and how if so their relationship and their new home – Mexico - can be seen to enter into dialogue, while also acknowledging their unique approach to art. What these artists have in common, rather than a shared space/time, is their struggle to position themselves as women artists in societies that neglected/disregarded their creative output and usually tried to bind them to a specific gender, race/nation or artistic movement. A struggle that was renegotiated through a clear intermedial approach to art: blending all artistic boundaries as a way to re-assert themselves in the universe.

### **The same and the different. Art, life and political passion as reflected by the friendship between Frida Kahlo and Tina Modotti**

*Teresa Lucia Ciccarella (Tuscia University, Italy)*

That one between the Mexican painter Frida Kahlo (1907-1954) and the Italian photographer and model Tina Modotti (1896-1942) was a friendship lasting just over a year, but full of exchanges and experiences of life and political commitment. It was 1928 when Tina Modotti, a photographer appreciated in the cultural circles of the Mexican capital, was painted by Diego Rivera together with Frida Kahlo on a large wall of the Ministry of Education in Mexico City. Tina and Frida, fighting comrades, stand out with their small but firm figures in the mural *Distribution of the Arms*, which is part of the broad cycle of the *Ballad of the Proletarian Revolution*. The claim of rights, the support for minorities, the promotion of a high but at the same time popular culture brought the two women closer together: Frida and Tina became a symbol of moral and artistic pride. This paper aims to explore the ways in which these artists’ art, as well as friendship, flourished through their commitment to social and political issues. Frida's art gave voice to strong inner suffering and ancient symbols of Mexican culture in the

certainty that the claim of one's roots and political struggle are the absolute purpose to devote her efforts. On the other hand, Tina's photography is similarly imbued with attention to reality and to the symbols of communist political thought. To showcase this, Frida and her works are portrayed by Tina in an exhibition at the National Library of Mexico City that was hailed as "the first revolutionary photographic exhibition in Mexico ". However, their relationship came to an end with the political divergence between Modotti and Rivera and the subsequent expulsion of the photographer from Mexico (1930).

***Panel 11: The Sustainable Development Goals (SDGs) in Latin America: Justification for business as usual or potential for change? Part II***  
***11.00-12.30, Elm 1***

**Panels Convenor** Karen Siegel, University of Glasgow

**Oil Palm, Land Use Change, and Southeast Asian Influence in the Amazon Rainforest: Governance Challenges of Balancing the SDGs**

*Helena Varkkey (University of Malaya, Malaysia) and Patrick O'Reilly (University of Leicester, UK)*

The fulfilment of the SDGs in Latin America (LA) requires the balancing of different policy goals, particularly in high ecological value areas such as the Amazon. While the conservation of such areas supports SDG15 (protecting terrestrial ecosystems), it also offers a land bank for development that supports SDG1 (elimination of poverty). This is particularly stark for oil palm cultivation. Oil palm is the most productive major oil crop in the region. Its suitability to tropical climates and high profitability supports claims that the crop can drive rural and national development. However, land use change for oil palm threatens the ecologically-valuable Amazon. The states sharing the largest areas of the Amazon, Brazil (60%), Peru (13%) and Colombia (10%), are among the top 20 palm oil producers worldwide. Colombia is the largest producer in the region, Peru has doubled its production between 2006 and 2012, while Brazil plans to increase its hectareage fivefold by 2022. Palm oil has been an important commodity in Southeast Asia (SEA) since the 1980s, before the advent of the MDGs and SDGs. The policy regimes that were established and maintained to support this industry generally favoured development over conservation. By contrast, national policy regimes in LA are less developed and more varied. These more recent regimes were formed against the backdrop of the MDGs and SDGs. However, SEA perspectives have a bearing on LA given the significant role of SEA companies in oil palm expansion there. For example, a subsidiary of Malaysia's FGV has significant presence in Peru, and Singaporean-owned Wilmar sources LA palm oil for its European refineries. This paper examines contrasting national arrangements on the development and implementation of land use policies for oil palm within both regions, while considering how they relate to the SDGs. In the process, it identifies lessons that the SEA experience offers the palm oil sector in LA.



## **Soy, Savannahs, and Sustainable Development Goals in Brazil: Interpretations, Discourses and Practices**

*Mairon G. Bastos Lima (Chalmers University of Technology, Sweden)*

Brazil in 2018 overtook the US as the world's number-one producer of soybeans. Strengthened by sustained Chinese and European demand for what has now become a near-essential commodity for feed and food industries, as well domestically by the poultry and pork sectors, soy production in Brazil has expanded at astonishing rates. Although it already occupies 35 million hectares of land (an area larger than the UK and Ireland combined), this is forecast to still increase by 23% by 2026. In this context, many voices have been raised to either extol the prowess of Brazilian agribusiness or to denounce its conversion of highly biodiverse savannahs into cropland. The Sustainable Development Goals (SDGs), therefore, fall upon a dynamic land use change context of aggressive agricultural expansion and strong inertia. Are they making a difference? This study assesses how the SDGs have been taken up by different actors --- in distinct interpretations, discourses and practices --- related to agriculture in Brazil. Its focus is particularly on the region known as MATOPIBA, the northern segments of the Cerrado biome dubbed as Brazil's "last agricultural frontier" and where most soy expansion is taking place. Based on literature review, policy reviews, as well as semi-structured interviews with key informants in the country, I analyze how actors have framed and utilized the SDGs in their advocacy and legitimation. The results reveal that although the SDGs may have limited the flexibility to use sustainability as a "floating signifier", this has not prevented them from serving various different --- and often contrasting --- legitimation strategies. Besides showing how that has taken place in the context of soy expansion in Brazil, the study also discusses the implications this may have for effectively meeting the 2030 agenda in Latin America.

## **Interpreting the concept of sustainable development: the case of agricultural land use in Uruguay and Paraguay**

*Karen Siegel (University of Glasgow, UK)*

This paper examines the various and partly conflicting interpretations of the concept in relation to agricultural land use in Uruguay and Paraguay. Since the turn of the century there have been major changes in agricultural land use in the Southern Cone region. During the 2000s high global prices and the introduction of new technological packages have led to an exponential increase in the production of genetically-modified soybean destined for export. The economic growth associated with this has underpinned successful social programmes, but the expansion of agribusiness has also led to the displacement of family farming. Moreover, the increased production has also led to concerns over impacts on human health due to the extensive use of chemicals as well as biodiversity loss, water pollution and desertification. Agricultural land use is therefore linked to a complex combination of economic, social and environmental considerations and not surprisingly priorities and approaches to these differ. Based on interviews and documents from Uruguay and Paraguay, two of the smaller Southern Cone countries which have received less attention, the paper juxtaposes two approaches; agroecology, an approach promoted by some civil society organisations; and sustainable intensification, an approach put forward by parts of the

government with support of the FAO. These two approaches entail different interpretations of all three dimensions of the concept of sustainable development and they can be regarded as two points of a spectrum. This framework helps to position the variety of different interpretations of sustainable development in agricultural land use and the various organisations promoting them. Making these different approaches explicit and examining to what extent they conflict is an important element for the legitimacy of both, agricultural land use policies and the concept of sustainable development.

***Panel 12: Solidarity Networks in Historical Perspective: the Latin American Case, Part I***

***11.00-12.30, Ash 3***

***Continues Panel 19***

**Panels Convenor** Rosie Doyle (University of Warwick) and Julia McClure (University of Glasgow)

**Panel Overview**

Latin American citizens are known for their capacity for community building and organizing networks of solidarity in the face of adversity. These may be networks that establish strategies for poverty alleviation and subsistence, or they may be networks that defend communities and individuals from violence and ensure their physical survival in the face of abuses from the state and criminal organisations. Networks and communities defending rights to cultural and linguistic self-determination have also historically been particularly strong in Latin America. Activists and communities have been adept at using the law, engaging with changing political discourses and harnessing new technologies to defend their interests and ensure that their voices are heard. Physical and virtual networks and communities have been developed at local, national, supranational and international levels. In many cases the capacity for community and network building is due to a long cultural memory in relation to communal life. This interdisciplinary panel aims to analyse studies of communal organising and network building from the Early Colonial Period to the present in order to address the following questions: What do different circumstances and examples of community organising and network formation teach us about the capacity for developing social and cultural capital? What is the relationship between regional and local community organising and state-level projects of development or state formation and notions of citizenship? What does the longevity of cultural memory or the lack of it tell us about the importance of historical knowledge for resistance of political and economic oppression? How can this inform current national, region and international discourses around development?

**Panel Papers**

## **Ambivalent Resistance: confraternities in the Spanish Empire**

*Julia McClure (University of Glasgow, UK)*

As the Spanish Empire expanded across the Atlantic and new power asymmetries were inscribed in the political and socio-economic landscapes across the Americas, many of the pre-conquest strategies of social assistance were eroded. Christianisation was part of the Spanish Empire's imperial toolkit and religious elites found of domination within the newly emerging colonial system. Subordinated groups, Amerindians and Africans, were subject to the cultural conquest of Christianisation. They also formed lay communities which offered spaces for adaptation and acculturation and opportunities for the collective bargaining for resources within the framework of the colonial society. Africans and Amerindians formed confraternities which provided the institutional infrastructure for micro-resistances at the local level and for some participation and representation within the macro structures and discourses of the empire. This paper explores the role of these confraternities as solidarity networks as they provided the institutional sites for subordinated groups to provide horizontal social assistance for members and provided the infrastructure for vertical negotiations within the Spanish Empire.

## **Community-building and Solidarity in Cold War Mexico**

*Rosie Doyle (University of Warwick, UK)*

In 1970s Mexico, in a Cold War context that is increasingly recognized in historical research as Mexico's Dirty War (1968-1985), Liberation Theologians in line with their ideas about the 'preferential option for the poor' aimed to show solidarity with the poor and defend human dignity. They sought to understand their social context and to show solidarity with the poor at home through developing base communities and reforming practice. They also developed networks of solidarity with other Latin American countries. They did so oftentimes in the face of considerable resistance from the state, from some sectors of The Catholic Church, from the press and, in some cases, from local communities. This process coincided with the emergence of an indigenous rights movement inspired, in part, by the development of international instruments for the promotion of rights and autonomy. A renovation of communal practice known as '*usos y costumbres*' and the development of new ideas of *comunalidad* were features of the new movements and networks that emerged. This paper looks at the relationship between these groups and these new forms of solidarity. In particular it analyses the ways in which both of these groups drew on a historical memory and remembered practices of community organising in the way that they developed their networks.

## **Autodefensas and the construction of (non)state governance and local sovereignty in Mexico**

*Alexander Curry (Institute of Latin American Studies, School of Advanced Study, London, UK)*

The emergence of autodefensas (self-defence groups) in Michoacán, Mexico caused widespread consternation in Mexico and generated significant national and international

press coverage over the course of their uprising (2013-2015). Academic scrutiny of these groups quickly followed, mainly focusing on how they can be understood with reference to vigilantism, caciquismo, their internal structure and decision-making, and their place in the wider 'drug war' context. Yet comparatively little attention has been given to the long-term impact of these groups on the communities in which they were based, and how – in some cases – they were productive of, and institutionalised by, new socio-political contexts. Similarly there has been little analysis of how the experience of participating in such groups, and being subject to their governance, has impacted upon ideas of citizenship and state-society relations in the communities affected. Focusing on a municipality in the avocado-growing region of Michoacán, this study seeks to address these issues by drawing on interviews (with autodefensa members, local politicians, civil society organisations, and community members), attendance at key meetings and events, and participant observation. The argument advanced is that autodefensas, through the provision of a form of security and the enablement of civil society projects, can give rise to hyper-localised forms of citizenship and sovereignty. In doing so, they can complicate notions of state/non-state delineations and have a lasting impact on a community's local socio-political inter-subjectivities, and its members' conceptions of and relationship with the wider state.

### ***Panel 13: Football in Latin America, Part II***

***11.00-12.30, Oak***

***Continues from Panel 6***

**Panels Convenor** Peter Watson (University of Sheffield)

#### **Panel Papers**

#### **Football and identity at stake: interactions between organized fans and military police in the state of Goiás, Brazil**

*Fernando Segura Millan Trejo (Federal University of Goiás (UFG), Brazil)*

Football, violence and identities have been one of the most popular topics of research within the studies of sport in Latin American contexts. This proposal seeks to publicise an ongoing research project started in August 2017 in the city of Goiânia, capital of the state of Goiás, in Brazil. Ethnographic observations have been carried amongst groups of organized fans (*torcidas*) and the military police where the researcher could spend time with each bloc. Although native studies have stressed the differences and particularities of local problems in relation to European contexts, a comparative parallelism with the former phenomenon of hooliganism in the 1970 and the 1980 in the UK may produce sociological knowledge when analyzing specific case studies in Latin America. As a result, the aim of this presentation is to describe the state of tensions between organized fans towards peers of different groups and police. The observations have proved, so far, that each side insists on defending their (masculine and aggressive) identity. The role of the military police is also to be taken into account. Despite the fact that a number of high level policemen have engaged in a number of conversations with organized fans and have even supported this research, aggressive

behavior of troops against supporters still constitute a common feature. The similarities with the UK scenario of the 1980, i.e., heavy policing and threatening sections of football fans indicate constant strain between the actors involved. This research does not claim, in any way, that the British model engaged during the 1990s may be a solution to this local context. However, there is a clear need for mediation and changes in approaches in both sides in order to reduce the amount of aggression.

### **Picturing Latin American football: The Campeonato Mundial de Fútbol in Uruguay, 1930**

*Thomas Fischer (Katholische Universität Eichstätt-Ingolstadt, Germany)*

This paper is concerned with methodological implications of the use of pictures as sources in Latin American football history. Keeping in mind the iconic turn, pictures are not considered as illustrations for text-based interpretations, but as useful sources which bear many information. Philosophers like Paul Ricoeur and Aleida Assmann have taught us that human memory not only conserves text-based information, but also pictures. A new type of photographers developed particular techniques to catch decisive moments (snapshots) of football games from the beginning of the 20<sup>th</sup> century. Some of these photographs were published in mass media and in football histories. For the football fans who appropriated them they become vehicles and *lieux de mémoires* (Pierre Nora). The football experts' pictures were crucial in the making of the image of football and in the way of seeing this game. Some photographs became iconic testimonials of special moments of football history. This paper focuses on such instants through the lenses of the camera during the Campeonato Mundial de Fútbol en Uruguay.

### ***Panel 14: Documentary Cinema, Politics and the Feminine Condition*** **11.00-12.30, Ash 1**

**Panel Convenor** Sarah Barrow (University of East Anglia)

#### **Panel Overview**

As Deborah Shaw and Deborah Martin highlighted with the launch of their important edited collection on the poetics, politics and production contexts of filmmaking by Latin American women, recent years have witnessed an increase in the international popularity of films about the conditions of life for women in the region: 'notably political in their approach, figures such as Lucrecia Martel, Claudia Llosa and Bertha Navarro have produced innovative and often challenging films, enjoying global acclaim from critics and festival audiences alike.' (2017) Nevertheless, much work remains to be done, especially in the area of documentary cinema by and about women. Women have played a crucial role in the region's rich cinematic history, yet many female artists have yet to be included in the overarching narrative of Latin American cinema history despite the importance of their work in terms of shining a light on the contexts and circumstances of gender-based marginalisation. Moreover, their contribution to the politics, aesthetics and production of the region's filmic landscape contains many gaps and documentary films specifically about the female condition have been neglected in most of the studies to date. Indeed, the new critical methodologies required to examine these

contributions are still under construction. This panel seeks to address some of these concerns with papers that explore issues of race, class, violence and poverty for women with case studies from Uruguay, Peru and Colombia, themselves often marginalised as the so-called 'smaller cinemas' – in terms of quantity of production output – of Latin America. Many of these films are examples of the 'militant cinema' approach, that is to say they are infused with radical strategies that reveal their directors' commitment to participate in broader struggles of national and international socio-political transformation. Particular attention is paid to the role of female voice and body in giving visibility to overlooked events of a highly personal and political nature.

## **Panel Papers**

### **Film, testimonial and the feminine condition: Nora de Izcue**

*Sarah Barrow (University of East Anglia, UK)*

Nora de Izcue (b. 1934) was the first Peruvian woman to direct films in Peru, when, in 1973 amidst some quite challenging socio-political circumstances, she completed her first documentary as director. Only recently has her work been seriously acknowledged in Peru and highlighted via a series of special events. Non-conforming, fearless and marginal: de Izcue has been motivated throughout her career largely by the potential for cinema to serve as a vehicle for the expression of the subaltern condition – often but not exclusively feminine. As such she has produced works that provide an interrogation of the contexts and circumstances that marginalized communities and individuals have found themselves inhabiting as they struggle for survival in the more remote and isolated communities of Peru. This paper provides an overview of de Izcue's cinematic strategies and sets out some of the parameters for assessing the position of Nora de Izcue as pioneering female documentary filmmaker of Latin America, from the perspective of her films and of her work as a campaigner, teacher and advocate for a politically engaged Latin American cinema. As such it seeks to provide a starting point for a more comprehensive analysis of her position as a major contributor to an independent understanding of Peruvian cinema specifically and Latin American more broadly. It also provides some of the context for the more specific film analyses in the paper by Isabel Seguí which follows.

### **Mediation of Gender, Class and Race in Nora de Izcue's Documentary Work**

*Isabel Seguí (University of St Andrews, UK)*

In her long career as a documentary maker, Nora de Izcue has mediated the voices of Peruvian subjects belonging to very different social groups, from persons of Andean, Amazonian, and Afro-Peruvian background to urban upper-middle class individuals. This presentation compares the mediation carried out in two works from the 1990s, *Color de mujer* (1990) and *Elena Izcue: la armonía silenciosa* (1998), which have as protagonists two women, Cecilia Cartagena, a black peasant from El Guayabo and Elena Izcue, well-known pedagogue and cosmopolitan artist, relative of the filmmaker. When comparing these two works, we observe similarities in procedures, narrative style, and in the resources used for the mise-en-scène, but also notable differences in the mediation of the voice of the portrayed subjects that pose

questions about the positionality of organic intellectuals - like Nora de Izcue herself - when addressing subaltern narratives, and problematises the emancipatory scope of inter-class cinematic practices.

### **Love, Women and Flowers: The Construction of the Worker's Voice in Latin American**

*Lorena Cervera Ferrer (UCL, UK)*

In the late 1960s, Latin American militant cinema unfolded as a political approach to filmmaking that aimed at giving voice to people hitherto unheard. The struggles of the working class within the context of the neo-colonisation of Latin America became a recurrent theme in militant cinema. However, the lack of access to technologies that allowed recording synchronised sound meant that the worker's voice was still interpreted by an omnipresent voiceover. Therefore, for many early militant filmmakers, change could be more effectively achieved during screenings of films and through debates with the audiences. From the 1970s, an increasing number of Latin American women documentary filmmakers reformulated militant cinema by letting their subjects, often women, speak for themselves. For many of these emergent filmmakers, change started happening during the production of the film, and firstly manifested itself through the voice of the documentary subjects. I intend to explore how the woman's voice unfolded as a form of counter-patriarchal resistance in the documentary film *Love, Women, and Flowers* (1984-1989) by Colombians Marta Rodríguez and Jorge Silva. This documentary captures the struggles of a group of women who work under exploitative conditions in the flower industry near Bogota. Their voices narrate the process of realisation through which they become empowered to change their own reality. Rodríguez and Silva's distinctive filmmaking methodology combined participant observation with a critical engagement in the daily life of their subjects that, as I will argue, could be framed within a Freirean pedagogy.

## **SESSION 3**

### ***Panel 15: Patagonia and Her Others***

***13.30-15.00, Walnut***

**Panel Convenors** Sebastian Barros and Guillermo Williams (IESyPPat – CONICET, Universidad Nacional de la Patagonia)

**Panel Discussant** Lucy Taylor (Aberystwyth University)

#### **Panel Overview**

Otherness plays a crucial role regarding the constitution of identities. Discourses about Patagonia had presented the region, since the second half of the 19th century as the other of civilization, progress and development. At the same time, Patagonia has her own alterities. In this panel, we would like to discuss these alterities at both an empirical and theoretical levels. We call for papers from different disciplinary backgrounds in order to expand approaches to the subject. This panel continues with the line of work initiated at the 2017 Glasgow SLAS

conference, effectively introducing Patagonia and the constitution of its subjectivities as a line of work within this space of discussion.

## **Panel Papers**

### **Digital Memories and Trajectories in Southern Patagonia**

*Geraldine Lublin (Swansea University, UK)*

This paper will discuss some early results of an interdisciplinary project aimed at developing a mobile platform which will enable Tehuelche, Mapuche and Mapuche-Tehuelche indigenous peoples in Argentine Southern Patagonia to 'reclaim' and (digitally) repossess images of their ancestors. Heritage recovery is particularly important for these communities, as their lack of access to family memorabilia is only one aspect of their wider dispossession and dismemberment since the late 1870s. Co-designed with community representatives during a workshop held in Rio Gallegos, the proposed digital platform will allow selection of records to compile digital family albums on individuals' own devices, allowing them to restore a sense of ownership and map their ancestry. Whereas restitutions of ancestral remains may be more straightforward to resolve, reasserting indigenous rights to records currently in the public domain raises important research questions around the ownership of what is now digital community heritage.

### **Land property and citizenship in Patagonia**

*Sebastian Barros (IESyPPat – CONICET, Universidad Nacional de la Patagonia, Argentina)*

Social sciences, and political science in particular, have linked citizenship to legal agency. This means that any individual living under a liberal-democratic institutional arrangement is considered an agent and, thus, a citizen (O'Donnell 2010). This is particularly relevant in Patagonia since it was not until recently that Argentina's southern National Territories became provinces which fully recognize political rights to their inhabitants. This meant that until 1957 dominant discourses about people living in Patagonia considered them as individuals incapable of self-government. The corollary of this argument in mainstream social and political science is that once the proper institutional arrangements were in place, through the sanction of provincial constitutions, all adults living within provincial institutional limits were transformed into agents, ergo, into equal citizens. Taking evidence from the Constitutional Assembly of Chubut in 1957, I argue that the dominant political discourse in the Assembly portrayed certain parts of the population as equal in terms of political rights, but at the same time, those groups were assumed to be integrated by individuals incapable of governing the community. Drawing upon Foucault's reading of the Greek notion of *parrhesia*, I will analyze the way in which certain parts of the population were portrayed as groups that could not be taken as speaking the truth. Foucault claims that in a democratic arrangement everybody can talk but not everybody can speak the truth. This produces a tension in democratic discourses that is often forgotten in social and political theory. In this presentation I will analyze the discussion about land property in Chubut and its effects regarding indigenous people as full equal citizens.



## **The limits of official memory: Representing the Native Patagonians in Chubut's Welsh museums**

*Guillermo Williams (IESyPPat – CONICET, Universidad Nacional de la Patagonia, Argentina)*

Museums represent a powerful and central tool for the reproduction of historical "Official" memories. In the case of Chubut, where Welsh immigration is considered the cornerstone of the province's culture and history these spaces provide a mean of consolidating this hegemonic reading of the past. Taking into consideration Foucault's notion of *dispositif*, which the author roughly describes as an intellectual network assembling different thoughts together in a way making a certain understanding/action possible, the purpose of this paper is to analyze the role of such museums as dispositifs of memory, establishing the conditions of possibility for this memory to achieve discursive hegemony. Foucault also argues that every dispositive implies a limit or an obverse, which makes evident its impossibility of omnipresence, and manifests and heterogeneity. We consider that the presence of elements belonging to native Patagonians in such museums operate as the limit of this dispositifs, as they appear in every museum, but always as a section that disrupts the museums narrative, or operating as an antagonist alterity, aiming to highlight the "civilizing" role of the Welsh in Patagonia.

## **Replacing reality: narratives of harmony in Welsh-Patagonia**

*Lucy Trotter (London School of Economics, UK)*

This paper draws on 18 months of ethnographic fieldwork on music and subjectivity in the Welsh-Patagonian settlement in the Chubut Province of Argentina. It explores the ways in which narratives are used in a process of replacement, whereby a less favourable narrative concerning Welsh and indigenous relations in the settlement has been replaced by a focus - in song, popular discourse, literature and a large body of academic work - on the positive relations and harmony between the two groups. The dominant narrative of positive relations between the Welsh migrants and indigenous Tehuelches has replaced the historical reality which is that the Welsh migrants were implicitly involved in the Argentine quest for civilisation – Argentina opened its doors to 'civilised' European migrants and the Welsh settlers arrived in Patagonia only 5 years before the huge displacement of indigenous people from their land during the Conquest of the Desert in the 1870s. This paper explores the implications of this historical replacement for present day Welsh-Patagonia, especially focusing on its significance for tourism, the methodological challenges that come with attempting to study replaced narratives, and most significantly the way in which a focus on replacement allows us to focus on subaltern subjects from a different perspective.

**Panel 16: Cinema Studies**  
**13.30-15.00 Douglas Fir**

**Constructing AMLO – political documentary and public persona**

*Jessica Wax-Edwards (Royal Holloway, UK)*

Andrés Manuel López Obrador's victory in the 2018 Mexican presidential election marks a significant break from the past. While it is difficult to anticipate with any clarity where his political agenda will lead the country over the next six years, it is certain that his thirteen-year fight for the presidency (2005-2018) has rendered him a divisive character in Mexican politics. López Obrador is the most broadly supported left-wing presidential candidate that Mexico has known since Cuauhtémoc Cárdenas and his first presidential campaign in the year 2006 is one of the nation's most publicly contested elections, second only to that of Cárdenas himself in the year 1988. Having lost to the opposition candidate by a margin of only 0.56%, López Obrador declared himself the legitimate winner of the electoral race and, along with his many supporters, occupied the capital's main Zócalo for weeks. These tumultuous presidential elections of 2006 coincided with a resurgence of Mexican documentary filmmaking and it is perhaps for this reason that three documentary films were produced on the candidates and the events of the elections themselves: Luis Mandoki's docu-series *Quién es el Señor López Obrador* (2006) and his commercially popular film *Fraude: México 2006* (2007), as well as Lorenzo Hagerman's *0.56%: ¿Qué le pasó a México?* (2010). All of these films focus on the controversial political figure López Obrador, affectionately referred to as AMLO by the media, and his narrow and widely-disputed loss to PAN candidate Felipe Calderón. These documentaries all contribute to the careful manufacturing of the candidate's public image and profile. This paper will examine the rise in documentary film production alongside the developing public persona of López Obrador and assess the relationship between documentary representation and the onscreen construction of this divisive political figure, focusing on Hagerman's 2010 documentary.

**Amidst the debris: in search of ruins in contemporary Brazilian non-fiction films**

*Guilherme Carréra (University of Westminster, London, UK)*

Widely explored in European academic writings (considering, for instance, the legacy of Greek and Roman cultures and the impact of the First and Second World Wars), the topic of ruins in Latin America has been mainly associated with touristic sites – and here one could think of iconic Machu Picchu in Peru, Mayan pyramids in Mexico, and the decaying downtown of Havana in Cuba. In this paper, however, I want to shed light on a branch of contemporary Brazilian documentary production interested in exploring the “ruins of modernity” (Hell and Schönle, 2010) in the context of present-day Brazil. In this sense, I argue that Ana Vaz's *The Age of Stone* (2013), Adirley Queirós' *White Out, Black In* (2014), Luisa Marques' *Tropical Curse* (2017), and Pedro Urano and Joana Traub Cseko's *HU Enigma* (2011) suggest a visual elaboration on the failures of modernist architecture in order to address the failures of the country. In so doing, these documentary-makers resort to allegorical ruins as a means of addressing emblematic tropes, such as progress and (under)development.

## **Wandering figures and desiring bodies: women and dissident affectivities in the Argentine classic cinema**

*Agostina Invernizzi (UNIBO-Universidad de Buenos Aires, Argentina)*

This paper will address the modes of figuration of some affective imaginaries among women in the classic Argentine cinema. These figurations defy certain limits imposed by a heterosexual passion that operates, in most cases as a narrative engine of the works of the period and stresses the established gender roles, when the ideology that regulates the representations of women during the time. It is observed in these films that the main nucleus of the action goes through the different stages of the love conflict of a heterosexual couple, understood as a speech constituted by certain figures or *topos* (places) easily recognizable (Barthes, 2008). However, in the in the selected movies it is also possible to notice intermittences and opacities in the forms of affectivity among women. From a perspective that includes studies of gender and sexualities and the cultural history of Argentine cinema, the construction of imaginary and dissenting views captured in the films will be analyzed, paying special attention to multiple narrative devices and staging solutions. The filmic past will be investigated with the aim of revaluing productions that propose alternative sexual and cinematographic policies; however, since the cinematographic criticism they have been read under other lenses.

### **Entre brumas y baldíos. Figuras fantasmagóricas en *Una hermana* (Sofía Brockenshire y Verena Kuri, 2017)**

*Natalia Christofolletti Barrenha (Universidade Estadual de Campinas – UNICAMP, Brasil)*

En *Una hermana*, primer largometraje de la dupla Sofía Brockenshire (Canadá, 1988) y Verena Kuri (Alemania, 1979) – egresadas de la Universidad del Cine, en Buenos Aires –, Lupe es una joven mujer que desaparece sin dejar rastros. Mientras su madre permanece paralizada, y su bebé da los primeros pasos preguntando por ella, su hermana Alba emprende una busca solitaria, enfrentando a la burocracia y el desinterés de quienes la rodea. Introducida como una trama policial que busca resolver un crimen, la película se aleja de esa propuesta para acercarse a los códigos del horror. La presencia-ausencia de Lupe recorre los planos como un espectro que asombra a Alba (cuyo punto de vista frecuentemente compartimos), que es paulatinamente tomada por confusiones entre lo real y lo imaginario. Un aura fantasmático se desplegará en ese paraje impreciso de la provincia de Buenos Aires donde transcurre la trama, un paisaje rural alejado de cualquier rasgo bucólico: un matorral imantado por un misterio, donde pequeños eventos irrumpen sin explicaciones, y los espacios vacíos que la desaparición deja, así como sus silencios. En esta ponencia, pretendemos pensar cómo la película *Una hermana* dispone las ideas de desaparición, olvido y memoria a través de figuras fantasmagóricas. Para ello, pretendemos recuperar también el libro *Chicas muertas*, de Selva Almada (Argentina, 1973), en el cual la autora analiza y reconstruye tres casos de mujeres desaparecidas en distintos pueblos de la Argentina en los años 1980 y que hasta hoy no fueron resueltos. Tanto en la película como en el libro, en vez de concentrarse en los detalles de los crímenes, o de exacerbar el drama familiar, los espacios rurales, lo sensorial y lo enigmático de esos eventos ocupan un lugar protagónico que son el foco de interés de nuestro análisis.

**Panel 17: The House in Notions of Living Well in Bolivia & Ecuador**  
**13.30-15.00, Maple**

**Panel Convenors** Miranda Sheild Johansson (UCL) and Jonathan Alderman (Institute of Latin American Studies, University of London)

**Panel Discussant** Kate MacLean (Birkbeck)

**Panel Overview**

This panel will examine a commonplace in Latin American societies: the house. A house can be an extension of the person or the household, it can mediate relationships between its inhabitants and their neighbours, the state, the landscape. Changing house design, including materiality can indicate and produce shifts in such social relationships over time. The design and construction of a house can tell us much about the designers, and their way of perceiving the world. Carsten and Hugh-Jones have written that we design houses in our own image, the house acting as a second skin or layer of clothes, both hiding, revealing and protecting. Conversely, the house's inhabitants may also be designed in its image. In designing tools, such as houses, as Arturo Escobar has noted, we design the conditions of our existence, which then in turn design us. However, architectural design can be influenced by multiple historical influences, including immigration and emigration, state ideology, evangelization and a relationship with the market. Whilst house design may express how the makers interpret the cosmos (for example a division of the physical house into male and female analogous to the perceived world outside), such interpretations may be contested within and between communities and even households.

The house may also be the site of contestation between the designers and the inhabitants regarding how to live in the houses. The governments of Bolivia and Ecuador, since their refoundation as plurinational states in 2009 and 2008, respectively, have placed Living Well (Vivir Bien/Buen Vivir) at the heart of government discourse and policy. These governments have used income from extractive industries to fund social programmes, such as social housing. Through such programmes, divergent notions of the wellbeing may pass through the house and come into conflict with each other. The papers on this panel will engage ethnographically with the house as a mediator and indicator of changing social relations, ideas of personhood and living well in the world.

**Panel Papers**

**Reflecting on the significance of contemporary Neo-Andean architecture in plurinational Bolivia**

*Cian Warfield (University College Cork, UK)*

After more than a decade under the leadership of indigenous president Evo Morales and the *Movimiento al Socialismo* (MAS), Bolivia has transformed into a plurinational society where signs of indigenous social and economic agency have become more pronounced. Evidence of indigenous wealth creation and cultural visibility can be found in the city of El Alto. Here,

indigenous peoples are commissioning a new and emerging architectural style loosely referred to as Neo-Andean which aims to represent and reflect their new social status in Bolivian society. These buildings, designed by Aymara architect Freddy Mamani Silvestre, grew in response to the electoral success of the MAS where president Morales pursued an alternative political and economic agenda which centred on indigenous rights. In this paper I will showcase how Neo-Andean architecture may be considered ‘an-other’ way in which indigenous groups engage and mediate the relationship between land and identity in urban Bolivia. By studying the significance of the vibrant colour scheme together with the ancient iconography which adorns the façade, this paper will reveal how these buildings engage the use of Andean history and cosmology to reproduce alternative decolonial aesthetics which challenge Western architectural conventions. I will also identify the ways in which these buildings are used as alternative spaces where ethnic identity is performed through collective action such as the hosting of *fiestas* and other communal gatherings. While the aesthetic and social significance of these buildings points to the new and transformative ways in which urban indigenous groups engage the land and perform their identity, Neo-Andean architecture also reflects unevenness in economic development and indigenous cultural visibility in Bolivia, adding to concerns around the inequities which characterise decolonisation in the country today.

### **Making homes, making citizens: *viviendas sociales* in peri-urban Bolivia**

*Miranda Sheild-Johansson (UCL, UK)*

Perhaps the most obvious instant of how houses and notions of *vivir bien* come together in the Andes, is the Bolivian state’s social housing program – *viviendas sociales*. In the peri-urban areas of Cochabamba, thousands of *viviendas* are being built every year. Here, the population approaches the ‘free’ houses with suspicion; concerns over state expropriation of their privately held plots, and future eviction from their *viviendas*, mean many people avoid them altogether. Those who go ahead often find that their ideas of a ‘good home’, clashes with those of the state. According to the agency that deliver the *viviendas*, the houses should be modest, uniform, completed, and sit within a well-maintained plot. Most of the recipients, however, desire something different – they add extensions, plans for a second floor, and are not overly concerned with keeping their plots ordered. In addition to a neat house, the agency is also keen to inculcate certain behaviors and morals in the *beneficiarios*. This is done through obligatory workshops throughout the construction period. Here families are informed about ideal hygiene practices, the importance of education for young people, the degenerative effects of domestic violence and gender inequality, the local environment, and most importantly – how to live well in their new houses.

### **The house in the Bolivian Andes as a medium of identity and conceptions of living well**

*Jonathan Alderman (ILAS, UK)*

This paper will discuss the role of the house in Andean Bolivian communities as a mediator of identity and conceptions of living well. The paper will focus on the effects of a state housing donation programme for people in the Kallawayas communities of the North of the department of La Paz. Kallawayas, like most rural Andeans usually make their own houses out of adobe (mud and straw), which materially and spiritually links the inhabitants of the houses

to the mountain and local landscape deities. The construction of the house in work parties also creates kinship relations between neighbours of similarly constructed houses. The red-brick houses have been donated by the state since 2012 on the basis of enabling their beneficiaries to live well (Vivir Bien), following the central place given to Vivir Bien in Bolivia's 2009 constitution. Although the basis of the philosophical concept of Vivir Bien is a rather idyllic vision of reciprocity and non-exploitative relations between humans and nonhumans in the rural Andean community, the ayllu, the housing donations may actually disrupt such relationships. The changing materiality appears to make the house a conduit with the state rather than the landscape deities, and the reality that the houses are awarded to individual families rather than whole communities threatens to create envy (a perceived source of illness and misfortune) between neighbours. The paper will discuss, then, the consequences of Bolivia's social housing programme for rural conceptions of identity and living well.

***Panel 18: Responses to State Terrorism: Disappearance, Exile, Memory, Testimony***

***13.30-15.00, Elm 1***

**The theatre of the absence: the disappearance of the disappeared.**

*Mariana Lucia Villegas Monroy (University of Bath, UK)*

With over 37,000 of disappeared, Mexico is not (only) a land of the dead, but of suspension, of unknown, of paradox and impossibility. The problem of disappearances is one of multiple layers and moments of violence. Each of them has different aims and meanings. As a threat, as an event, and as concealment. Within each moment, there are acts that engage biopolitical power, as well as different forms of violence, from physical to symbolic. Disappearance is biopolitics and a method of terror. It deploys techniques over bodies based on power relations and it creates discourses around it. This means that disappearance is not only one act, but a "macabre theatre" where the absence of the bodies and the impossibility to make sense of this absence and to narrate it, is not a consequence, but an element of this form of terror. Disappearance, then, is not an end, but a mean, the beginning of a form of violence that creates discourses in the three moments of violence (threat, act and concealment). Those discourses are deformed in language and content due to a catastrophe of sense. This work aims to understand the narratives built around the different violent moments of disappearance. As a threat not of death but of suspension, of a negation of existence. As an act, as a form of violence that obliterates an individual acting upon a pre-established condition of (un)livability. And as concealment and obscurity, a negation of the facts where the individual stories and lives are forgotten and absorbed in a mass of unknown. The narration all in all generates a sense of terror, breaks the boundaries of the impossible and does not fill in the space left by a disappeared, but emphasizes it.

## **Argentine territorial nationalism during the 1976-1983 military dictatorship.**

*Magdalena Lisinska, (Jagiellonian University, Poland)*

The 1976-1983 military dictatorship in Argentina was one of the most brutal undemocratic regimes in 20<sup>th</sup> century Latin America. Apart from changing political system into a military-dominated state and introducing an organised violence on a massive scale, the characteristic feature of the dictatorship was a strong ideological identification. The generals who took power in 1976, like the entire Argentine ruling elite of the period, were people of unusually strong nationalist orientation, treating the nation as a reference point in all political activities. Strong nationalism of the military during the 1976-1983 dictatorship was reinforced by traditional phenomena and common beliefs regarding Argentina's place in regional order, both in terms of politics, geopolitics and culture. The one that marked itself particularly strongly during the discussed period was territorial nationalism, boiled down to perceiving the nation within historical or even ideological borders, critically going beyond the actual ones. The sense of historical injustice combined with faith in the missionary role of the armed forces intensified the military's notion about the necessity to reclaim the regions owed to Argentina, thus justifying their use of force. The paper discusses Argentine territorial nationalism during the last military dictatorship, seeking to present manifestations of this phenomenon in Argentine policy in the years 1976-1983. It also examines its consequences on both domestic and international level.

## **Solidarity or Advocacy? Understanding Opposition to Argentine State Terror in the UK**

*Pablo Bradbury (Institute of Latin American Studies, UK)*

This paper seeks to map out the UK spaces of resistance to the last military dictatorship in Argentina and to examine the tensions between different political cultures and identities among those within such spaces. While much attention has been paid to Chilean solidarity in Britain following General Pinochet's coup in 1973, little research has looked UK-based opposition to the Argentine junta. While this may partly be explained by the comparatively small number of Argentine exiles, a variety of local and national campaigns emerged: the Argentina Support Movement managed to persuade unions to pass a resolution at the September 1976 TUC conference, condemning interventions by the Argentinian military government into trade unions; the British Argentina Campaign held a national conference in Liverpool in December 1978, and local chapters were established in at least fifteen British cities along with a national women's group; local student-based groups also mounted significant solidarity and human rights activities, assuming and shaping transnational political practices. Additionally, pre-existing international organisations such as Amnesty International stepped up activities against human rights abuses. But what forms did this opposition take? Patrick William Kelly has observed (2013) that two models of activism in opposition to Pinochet's regime: human rights advocacy of the Amnesty model; and solidarity activism led by exiles from left-wing parties. This paper looks at the extent to which a similar difference existed within the opposition to the Argentine regime, and analyses the ways in which the Argentine situation – complicated by the ambivalent relationship between Peronism and the political left and by the Falklands/Malvinas dispute – was understood within such circles.

***Panel 19: Solidarity Networks in Historical Perspective: the Latin American Case, Part II***

***13.30-15.00, Ash 3***

***Continues from Panel 12***

**Panels Convenor** Rosie Doyle (University of Warwick) and Julia McClure (University of Glasgow)

**Panel Papers**

**Mobilizing human rights and social media for justice and change in contemporary Mexico**

*Rupert Knox (University of Sheffield, UK)*

Mexico has a long tradition of social mobilizations resisting local and national powerholders. In recent years, three social movements, the Movement for Peace and Justice with Dignity, YoSoy132 and Ayotzinapa 43 emerged to challenge the widespread violence, injustice and charade of Mexico's partial democratic transition. It can be argued that they contributed to the popular democratic rejection of the political establishment evident in the 2018 presidential elections. These plural movements drew on the traditions of national and international resistance and solidarity to enact non-institutional contention in the public sphere. They demanded justice and respect, raising the possibility of transformative change originating in collective civil society action rather than curtailed by the interests of political and economic elites. My interdisciplinary PhD considers how these three movements mobilized human rights discourses and digital and social media practices to enact and sustain contention. This paper explores the enabling and constraining dimensions of these practices for the movements and the diverse solidarity networks involved. It reflects on how human rights discourse is increasingly embedded in institutional language but also in civic and legal challenges to powerholders. This facilitates transnational networked mobilization and individual claims-making, but is less central to national mobilizing narratives or sufficient to enable enduring articulation of plural movement actors. The paper also examines how, as digital and social media have become embedded in social relations, the wider media environment has pluralized and social activists have increasingly adopted expressive and strategic digital practices. These have contributed significantly to the mobilization processes, but some have transient dynamics and are vulnerable to powerholder counter-attacks. As a result, to sustain collective contention in the public sphere, movements have continued to also rely on traditional or hybrid organizational practices rooted in Mexico's history of political and social activism.

**Networking in the Face of 'Stigma': SOGI Rights Litigation in 'Hostile' Environments**

*Penny Miles (University of Bath, UK)*

This paper explores the networks that emerge through public interest litigation strategies seeking to advance SOGI (sexual orientation and gender identity) rights issues. Though not all such cases are undertaken through strategic or public interest litigation, it has been a prominent strategy used to advanced said rights across Latin America, from Colombia to



Argentina and Chile. Similarly, in Africa and the Caribbean, recent court cases have sought to aid the decriminalisation of same-sex relations. Such networks comprise claimants and social movement and legal activists emanating from both domestic and international arenas. In relation to transgender petitions for identity recognition, these networks expand to comprise psychologists, endocrinologists, and more, dependent on the legal requisites of the system, or the claim. Within a framework of access to justice, the paper presents an actor-based model to understand the barriers and facilitative factors that relate to SOGI rights cases being undertaken, especially in more 'hostile' or 'restrictive' climates for LGBTI+ people. The model builds on Siri Gloppen's (2006) framework for using courts to advance social rights, but departs from it in two main ways: it focuses solely on the first stage set out in her work relating to claimants' ability to articulate their voice before the courts, and it is an actor-based framework. The four principal actors comprise: the claimant, the LGBTI+ movement (domestic and international), the legal representatives, and the last actor or perhaps factor, is the case itself. However, in recognition of the contextual and structural factors that impact such litigation, this piece examines how political and legal opportunities intersect when studying emergent legal action by LGBTI people and how these impact upon network-building. This framework builds on ethnographic fieldwork (Chile, 2004-2012), data collected at 5 international LGBTI human rights conferences (2009-2017), and a review of literature on LGBTI+ litigation and legal mobilization.

### **Women's Scientific Travels and Explorations: Mobility, Networks, and Alternate Visibilities**

*Michelle Medeiros (Marquette University, WI, USA)*

It is apparent that well into the twentieth century women still had to overcome several obstacles to compete in the field of sciences. As it was the case with their female predecessors of the nineteenth century, women scientists still had to refrain from the controversial issue of creating new knowledge and proposing original contributions. In this presentation, I analyze the unpublished travel narrative of the American herpetologist of the Smithsonian Institute, Doris Cochran (1898-1968) to discuss the strategies she employed to overcome the gender constraints that still prevailed in the American scientific community in the beginning of the twenty century. Her narrative demonstrates that her journey to Brazil in 1935 became a remarkable opportunity to transcend the limits of the laboratory walls, while at the same time allowing her to surpass the limits of her own gender constraints. Through a collaboration with the Brazilian scientist and feminist Bertha Lutz (1894-1976), Cochran took advantage of the strategic transcontinental and transatlantic networks both women created in order to have access to privileges that facilitated her scientific travels that later granted her a significant visibility at home. They formed strategic global networks to endorse their knowledge, verbalize their projects, and engage in intellectual debates. However, simply traveling was not enough to overcome the literal and metaphorical confinement imposed on women because of their gender; mobility also meant a constant negotiation of gender roles, many times, looking for alternate ways to establish their own authority. Capitalizing from their travel experiences and negotiating their prominence and expertise, Cochran and Lutz created alternate forms of visibility to participate in the intellectuals debates of their time. Leveraging their condition as women, they crafted a feminized scientific expertise and offered insights on matters not previously available to them.

## ***Panel 20: Transtango: Meet the Artists***

**13.30-15.00, Oak**

*Transtango* invites the public to celebrate the powerful cultural transformation that is possible through art forms, evoking the tango's continuing journey within the context of today's major cities. Today tango is recognised around the world for its distinctive dance and musical style. But for those who created it, it was more than that: it was a whole culture, a way for immigrant communities in Buenos Aires to create a new, common identity within the emerging city.

Tango is the inspiration for the project, as it is a classic example of how diverse influences from Africa, Europe and South America were blended together in the maelstrom of late 19th century Buenos Aires, to form a new hybrid musical form. It was raw music, full of energy and passion that came in from the outer margins of society and went on to capture the imagination of the world. Born out of diversity, tango crossed boundaries of all kinds; of ethnicity, politics and social class.

Based on artistic collaborations, the *Transtango* project offers artists the possibility of stepping outside the normal boundaries of their work to share this space with artists from other disciplines and other cultures. It is a unique music, film and dance performance inspired by urban encounters. The composers, leading musicians, visual artists, film makers and dancers include: Henry Singer, Sola Akingbola, Adam Finch, Patricia Bossio, Jorge Bosso, Marcelo Nisinman, Eduardo Vasallo, Ivana Zecca, Matias Gonzalez, John Turville, Mark Goodchild, Linda Pontoriero, and Kushna Salaman-Butt.

## ***Panel 21: Revisiting Indigenous Mobilisation in Latin America***

**13.30-15.00, Ash 1**

**Panel Convenor:** Anna Laing (University of Sussex)

### **Panel Overview**

During the so-called "Pink Tide", indigenous movements spearheaded anti-neoliberal and decolonial political agendas. Indigeneity was articulated and positioned in contradistinction to hegemonic ideologies of capitalism, development and nature and crucial for shifts towards post-neoliberalism and pluri-nationalism. In Bolivia, for example, new opportunities for power-sharing arose as indigenous organisations were brought into government, as new forms of indigenous autonomy were promised and as indigenous ontologies of nature and development were written into the 2009 Constitution.

However, despite significant advances for the rights, recognition and representation of indigenous peoples, activists and critical scholars have drawn our attention to emergent contradictions and sites of contestation. For instance, debates revolve around how to meaningfully implement and translate indigenous ontologies of development and nature (Laing, 2015; Radcliffe, 2012), who has the power to distinguish between competing indigenous identity claims (Canessa, 2014; Hope 2016), how to bridge the gap between de

jure and de facto indigenous rights (Radhuber, 2012) and how to negotiate the increasing criminalisation of contemporary contentious politics (Andreucci et al; Hope forthcoming). More broadly, continuing neo-extractivist practices raise questions about how indigeneity is being (or can be) aligned to global discourses of development, the environment and capitalism (and to what ends).

In this session, we will examine indigenous mobilisations now - ten years on from the new Constitutions of Bolivia and Ecuador. We will examine the multiple articulations of indigeneity within contemporary political campaigns; struggles to define, claim and benefit from new indigenous rights legislation and policies; how indigeneity is being positioned (and by whom) in new configurations of state power and capital; the relationships between global agendas, transnational civil society, non-governmental organisations and indigenous mobilisations; and questions of co-production.

## **Panel Papers**

### **Indigenous Movements and Decolonial Transitions: The TIPNIS Conflict, Bolivia**

*Anna F. Laing (University of Sussex, UK)*

Bolivian citizens have witnessed a number of progressive changes since the inauguration of the country's first indigenous President, Evo Morales, in 2006. Notably, the 2009 Constitution granted unprecedented indigenous rights through the newly re-constituted Plurinational State. For some, this shift constituted a decolonial transition (see Escobar, 2010). Tensions between the government's self-styled 'indigenous' state and indigenous movements remain, however, as state-led neo-extractivism has severely threatened indigenous autonomy and territorial self-determination (see Bebbington and Bury, 2013). The TIPNIS (Isiboro Sécure National Park and Indigenous Territory) conflict – when lowland indigenous peoples opposed plans for a government-backed highway – exemplified these challenges for the plurinational project. In this paper, I draw on ethnographic engagement with the lowland indigenous movement represented by CIDOB (Indigenous Confederation of the Bolivian East, Chaco and Amazon) to show that resistance to the road was also a call for a fuller decolonial transition. In this paper, I focus on the multiple and shifting tactics of indigenous mobilisation employed during the conflict. In particular, I discuss both the use of non-violent protest marches to assert indigenous peoples' rights to be represented in the public sphere and the use of a politics of indigeneity to authenticate demands for territorial sovereignty in the face of competing claims, particularly by peasant groups.

### **Indigenous Rights to the City: Ethnicity and Urban Planning in Bolivia and Ecuador**

*Philip Horn (University of Sheffield, UK)*

How is urban indigeneity addressed in national and local urban policies and planning practices? This paper answers this question through a critical examination of the practices of national and local government officials, policy makers, urban planners, and ordinary indigenous communities in La Paz and Santa Cruz, Bolivia and Quito, Ecuador. By comparing the practices of these different actors, the paper uncovers a set of conflicting realities of

indigeneity as (1) lived experience and as (2) policy and planning category. The following central points arise: First, in everyday life, urban residents who self-identify as indigenous express multiple and sometimes contradictory understandings of indigeneity, leading them to articulate different interests and rights-based claims. This makes it difficult for policy makers and planners to come up with one coherent political agenda on urban indigeneity. Second, the paper also exposes other reasons for why government officials, policy makers, and planners often fail to address urban indigeneity: these include conflicting political priorities of government staff as well as an ongoing view of the urban as historically non-indigenous, 'white' and modern place. Third, it is argued that, with varying local success, ordinary urban indigenous residents already lay the groundwork for such socio-political changes. They do this by employing a variety of political tactics, including self-help practices, political negotiation and contestation, and the establishment of co-productive partnerships for territorial planning and service provisioning. The paper concludes by establishing a set of theoretical, methodological and practical foundations for envisaging how inclusive urban indigenous planning in Latin America and elsewhere might be undertaken: as a collaborative and co-productive process involving different actors in urban governance and historically marginalised indigenous communities which embraces conflict, challenges existing power relations *within* these communities and *between* these communities and the state, and transforms and decolonises urban policy and planning practice.

## SESSION 4

### ***Presidential Panel: Working with European Partners in Latin American Studies after Brexit***

**15.00-16.30, Oak**

**Coffee will be available during this panel session**

**Panel Discussant** Professor David Wood (University of Sheffield), President of SLAS

#### **Panel Speakers**

Professor Barbara Hogenboom (University of Amsterdam; Director of CEDLA - Centro de Estudios y Documentación Latinoamericanos)

Professor Erich Fisbach (Université d'Angers; Past President, Société des hispanistes de l'Enseignement supérieur)

Professor Thomas Fischer (Katholische Universität Eichstätt-Ingolstadt; President, ADLAF - Asociación Alemana de Investigación sobre América Latina)

Professor Dante Liano (Università Cattolica del Sacro Cuore di Milano; President, AISI - Associazione Italiana di Studi Iberoamericani)

#### **Panel Overview**

At a time when political events are rendering collaboration between UK-based and European partners more challenging, in terms of research projects, funding and mobility, SLAS feels a

collective responsibility to provide a space to explore the ways in which work with European partners (and non-European partners) can continue across borders. This panel of distinguished speakers will provide an assessment of the situation in their respective national institutional contexts and offer insights into the current challenges – and opportunities – for research collaboration and funding for joint research projects as we move into an uncertain future. The brief presentations will be followed by a Q&A. As well as representing a forum in which matters of central importance to UK-based colleagues and post-graduate students can be discussed, the panel will offer opportunities for Latin American scholars to establish connections beyond the UK.

***Keynote Address by Dr María Pía López***  
***Feminismos populares callejeros. Una experiencia.***  
***16.30-17.30, Oak***

Los movimientos feministas han crecido en distintas partes del mundo y en esa expansión dibujan un nuevo internacionalismo. En Argentina creció un movimiento de mujeres, lesbianas, travestis y trans con fuerte capacidad de ocupar las calles y producir intervenciones políticas. Propongo recorrer tres núcleos fundamentales de este movimiento, a partir de la construcción de tres acontecimientos, en un período que va de junio de 2015 (la primera marcha masiva, alrededor de la consigna Ni una menos, contra los femicidios y la violencia de género) hasta la ocupación de la calle por la legalización del aborto en 2018, pasando por la organización de los paros internacionales de mujeres.

Las ideas de vida, trabajo y autonomía que se elaboran en esos acontecimientos son fundamentales para dar cuenta de la especificidad de los conflictos en las sociedades contemporáneas. La afirmación de que todos los cuerpos valen o que no hay vidas desechables supone una confrontación con algunas lógicas del neoliberalismo: el trazo que divide vidas útiles y descartables, la seguridad y la punición como regulaciones sociales, el aplanamiento de la vida a la preservación biológica. Lo que aparece, en principio, como nociones comunes, compartidas y aceptadas, se revela, en el propio despliegue del movimiento, como objeto de discusión y reformulación. Sucede así con dos palabras centrales en las afirmaciones de identidad: vida y mujeres. Nos detendremos en algunas de las controversias y definiciones que se ponen en juego en un movimiento plural y diverso.

## SESSION 5

### **Panel 22: Deconstruction of Identity in Latin American Culture**

**09.00-10.30, Walnut**

**Panel Convenor** Lucy Bollington (University College London)

#### **Panel Overview**

In 2001 Alberto Moreiras' influential study *The Exhaustion of Difference* provided reflections for the possible direction of Latin American Cultural Studies bearing in mind the need to think beyond practices based on 'outdated concepts of identity and difference'. Nevertheless in the fifteen years since the book was published identitarian perspectives seem to be as fashionable as ever amongst scholars, cultural producers, social actors, and the international publishing market. This panel is interested in examining theoretical and cultural mediations on post-identitarian perspectives/ontologies/epistemologies with an eye as to how these might impact the way in which we undertake scholarship in the field of Cultural/Area studies. Conversely we will also consider any arguments in defence of the on-going relevance of identitarian positions and locational frameworks within artistic or academic disciplines.

We are interested in how global philosophical and theoretical ideas circulate in Latin American literature, visual art, and scholarship on Latin America. We will instigate discussions on how Latin American cultural production engages with universal, rather than geographically specific, concerns: most notably, the existential desire for – and/or alternative visions of – community. We are also interested in the spatial expansion of Latin American cultural production through diasporic communities in the US and elsewhere, and how that has further destabilized structures of identification. We shall debate whether taking a post-identitarian approach to Latin American Studies would better reflect the circuits of intellectual and artistic exchange inherent in cultural production.

#### **Panel Papers**

##### **Queer/Cuir: Straddling the Local and the Transnational in Latin American Queer Literature**

*Natasha Tanna (University of Cambridge, UK)*

Some writers and activists in the Global South see the term "queer", and queer theory more broadly, as an imperialist concept applied by critics in Anglophone academic powerhouses in the Global North indiscriminately, without due attention to the specificities of other contexts. Others have experienced being LBGTQI+ as a feeling of foreignness in a national context and have *sought out* and *appropriated* transnational concepts and intertexts, sometimes altering them radically in the process. In this paper, I argue that affinities *beyond* the nation are vital to the queer identities represented in my corpus, but that they are often relocated within the nation. I focus on the Cuban author Ena Lucía Portela, who has drawn inspiration from unconventional figures of the Left Bank of Paris of the *Belle Époque* and beyond. In her novel *Djuna y Daniel* (2008), Portela turns to the US-born writer Djuna Barnes and her modernist classic and lesbian cult text *Nightwood* (1936). Portela describes the novel, which could be

read as a rewriting of *Nightwood*, as her first text written in Spanish rather than in “habanero”, reflecting her engagement with transnational intertexts. I also consider Portela’s transposition of the Left Bank of Paris to New York in the short story ‘Una extraña entre las piedras’ (1999), which centres on a Cuban Djuna and her Dominican ex-girlfriend. In Portela’s creations, plagiarism — etymologically linked with theft, seduction, and the notion of an extended territory — is invoked as a way of creating a transspatial and transtemporal dialogue between writers. I will explore how Portela’s works perform a queer act of reading as rewriting — through translation, transposition, citation, and plagiarism — , emphasising collaborative creation in a queer literary genealogy that shifts between Cuban, pan-Caribbean, and more broadly transnational imaginaries.

### **From Interregnum to *Comunalidad*: Post-Identity in Contemporary Mexican Culture**

*Lucy Bollington (University College London, UK)*

This paper considers the question of identity in relation to nationality, through a discussion of the post-identitarian visions of collectivity that have emerged in contemporary Mexican theoretical and artistic culture. The declining legitimacy of the nation-state in Mexico, which has been underway since at least the 1960s, reached its apex in the period spanning the neoliberal and democratic transitions and the subsequent drug war necropolitics. Critics have argued that the lost sense of a coherent national political future that characterised this period has been reflected in the nation’s cultural texts (Steinberg, 2011; Dove, 2016; Long; 2008). The politics of interregnum, they suggest, has an aesthetic corollary in the form of artistic texts that index the decline of the national-popular state and that linger in liminal states of ‘waiting’ rather than evoking any coherent political vision for the future (Steinberg, 2011). This paper takes a different approach. Drawing on the cultural theory of Cristina Rivera Garza (2013), and especially her concept of *comunalidad*, I shall suggest that contemporary Mexican cultural production has moved beyond interregnal poetics to forge new contingent and provisional understandings of collectivity that operate at a distance from the idea of national identity. A multi-layered process of ‘desapropiación’, which is characterised by the experience of dispossession on the levels of subjectivity, authority, voice and community, is critical to these post-identitarian visions of being-in-common. In addition to discussing the thought of Rivera Garza, this paper will present some examples of the ways in which her thought resonates with wider post-identitarian tendencies in literary and filmic culture, drawing on the works of acclaimed experimental author Mario Bellatin, for example, and the documentary work of director Betzabé García.

### **Orientalising Argentina: Japanese Aesthetics in the Work of César Aira**

*Emily Baker (University of Cambridge, UK)*

This paper examines the deconstruction of Argentine identity, and selfhood more broadly, in *Ema, la cautiva* and *El llanto* by César Aira. In doing so it engages in a critique of scholars of Aira who overemphasise—or fail to question—his belief in the nation as a construct still crucial to a person’s experience of reality. In both texts, I argue that it is specifically through an engagement with the Japanese aesthetic tradition that Aira undermines attempts to situate his work in relation to the Argentine national canon. Relevant to this is Aira’s

engagement with the orientalist tendencies of nineteenth-century Argentine texts, most evidently 'La Cautiva' by Esteban Echeverría. By orientalising the landscape in *Enma, la cautiva*, and comically reversing the civilization-barbary dichotomy Aira frustrates the potential for subjects to incorporate the 'pampa' and its indigenous inhabitants into their national imaginaries, and further exposes the logical fallacy of any attempt to construct an Argentine identity. In *El llanto* he takes this a step further by questioning the idea of there being any possible form of stable identity by doubling the protagonist with a Japanese man called Isso. One of the things at stake for Aira, in this process, is the very act of literary creation itself, which would be immeasurably impoverished if authors were confined to a unique nationally-defined aesthetic (as Borges had complained many years before in the essay 'El escritor argentino y la tradición').

**Panel 23: Flora, Landscape and Identity in Latin American Literature and Arts  
09.00-10.30, Douglas Fir**

**Ana Mendieta's plant-thinking**

*Lesley Wylie (University of Leicester, UK)*

This paper will consider human-plant hybrids in the work of the Cuban-American artist, Ana Mendieta (1948-1985). Mendieta's interest in plants spanned her career, from individual works such as her 1975 film *Flower Person* to the series *Árbol de la vida* for which Mendieta staged a number of photographs representing the dissolution of the boundaries between the human body and trees. For many of these works Mendieta displayed marked botanical knowledge and often selected plants or trees with a specific appearance or cultural resonance. Over the past two decades Mendieta's work has received increasing recognition, and has been the subject of a number of scholarly articles and books, whilst retrospectives of her work have been exhibited across the world. Nevertheless, interpretations of her artistic practice continue to revolve around questions of feminist aesthetics and cultural identity, with Mendieta's trajectory as an exile from Castro's Cuba held as central to what she called her 'earth-body' works, side-lining the important role of plants for the artist. My reflections on the botanical underpinnings of Mendieta's work will not only aim to establish the prominence of plants to her work, but to consider the ways in which her humanization of plants and the plantification of people resonate with tendencies in Latin American culture more generally.

**Photographing Resistance in the Ecuadorian Amazon – Land and Identity**

*Dominika Gasiorowski (Queen Mary, University of London, UK)*

Nicola Ókin Frioli is an Italian photographer based in Mexico City, whose most recent project entitled 'Piatsaw' documents the struggles of indigenous communities living in the Ecuadorian Amazon, close to the border with Peru. These groups, based in remote areas of the jungle, are under threat from their own government as well as international companies, who want to profit from Amazon's natural resources, particularly copper, gold and oil. This paper examines how Frioli's documentary photography portrays the physical, tangible



connections between Shuar, Achuar, Sáparas and Kichwas identities and their territories. Framing his series of images as a form of political activism, the artist links his contemporaneous visual record of daily life in the Amazon with twentieth century history of resource exploitation in Ecuador, much of which indebted the government and polluted vast areas of the provinces of Sucumbio and Orellana. Despite this contamination being one of the biggest environmental oil disasters, the companies involved sought to minimise it by claiming that the areas affected were uninhabited. I analyse Frioli's visual intervention as a form of resistance against the persistent erasure of indigenous people and their rights from official discourses. By examining the visual tools used to portray his subjects' connection to their land and to each other, I show that Frioli's stylised black and white photography is an important tool in giving remote communities an international visual presence. Relying on Ariella Azoulay's concept of a civil contract of photography, I examine how 'Piatsaw' provides a visual presence to communities disenfranchised and dispossessed by the neoliberal cooperation between governments and international companies.

### **Of Sterile gardens and Lost Cities: Immigration, Ecology and the Production of Urban Space in Contemporary Bolivian Literature**

*Dr. Zoya Khan (University of South Alabama, USA)*

Blanca Wiethuchter's *El jardín de Nora* (1999) and Rodrigo Hasbún's *Los afectos* (2015) follow the lives of German immigrants to Bolivia. In *El jardín*, Franz and Nora shore up their German identity by planting a garden filled with German plants in Laz Paz's arid soil. The fissures cracking their garden symbolize an urban space that cannot overcome the gulf between its indigenous working classes and the Europeanized bourgeoisie. Like Wiethuchter, Hasbún explores intersections between imagination and the materiality of urban existence through a family of German immigrants in La Paz. The novel's German explorer, Hans Ertl, grows distant from his family as he searches for Paititi, the lost Incan city. In both texts, the immigrants' affective baggage indents La Paz's ecology, society and political movements. My paper explores how these immigrants' imagined spaces impact La Paz's social geography. It will foreground immigration as a flow that keeps the Latin American urban space in constant tension between memory, fantasy and material specificities.

### **Panel 24: Feminist and Female-Focused Histories, Theories and Debates 09.00-10.30, Maple**

#### **'Tú no sabes nada, tú eres mujer': (re)imagining indigenous feminism through Zapatista Women's Revolutionary Law**

*Yael Gerson (Goldsmiths, University of London, UK)*

As the UN #HeForShe campaign illustrates, the word feminist is too often (mis)understood as a position against men, and against non-liberal, non-Western women. But what does it mean to be a non-western 'feminist'? Recent studies have looked at the ways in which indigenous 'cosmivision' has shaped the way that indigenous women understand 'feminism' (Olivera

2014; Belausteguigoitia Rius 2001; Hernández Castillo, 2001). Indigenous ways of thinking are often thought to be 'circular', or 'collective'; and this indigenous epistemology lies in contrast to the stark individualism promoted by globalized capitalism. Here, indigenous women reclaim the value of community by understanding this term as a condition of respect and equality; and in contrast to the superiority of the masculine over the feminine, they propose a duality or dualism in which the feminine and the masculine are two energy forces found in one. Based on ethnographic work carried out in several indigenous communities in Chiapas, this paper examines how men and women understand gender identities and gender relations since the Zapatista uprising; it critically examines how western feminist ideas meet indigenous ideologies in the practice of everyday life. How are such resistance imaginaries lived in practice by women whose everyday lives are shaped by neoliberal political and economic practices? This paper shows, through the experience of indigenous women in Chiapas, that disrupting prevailing ideas is a slow and difficult process, but one that continues to produce alternative imaginaries for different ways of living. Furthermore, the paper explores the challenges for de-colonial practices in Chiapas today.

### **The Alleged Gender Effects on Attitudes Towards Gender Equality. Evidence from Latin American Political Elites.**

*Asbel Bohigues (University of Salamanca, Spain)*

Is there a gender effect on attitudes toward gender equality among political elites? There is a general assumption that women have more progressive opinions than men, especially when it comes to gender equality, but no major empirical studies have been made to verify this theory among political elites. This paper aims at identifying the reasons why legislators hold sexist opinions, defend an active role of the State to reduce gender inequality, or have a realistic/pessimistic view of women in society. To do so we rely on surveys conducted in nine Latin American parliaments in recent years. Results prove that there is not a clear gender effect on these three dimensions: female legislators *per se* do not have distinct opinions from male legislators, only specific groups, such as female legislators in the opposition or in their first term; on the contrary, education of parents, religiosity and ideology are stronger predictors.

### **Reggaeton as Latino Identity? Differences between Discourse and Practice Concerning Gender Perspectives**

*Katia Chornik (Open University, UK)*

Reggaeton has been one of the most popular Latin American music genres across continents since its emergence in Puerto Rico in the 1990s. Among reggaeton's most salient characteristics are its overt machismo and violence towards women and non-heterosexuals – the subject of much academic criticism (del Toro 2011, and Rivera, Marshall and Pacini Hernandez 2009, among others). Yet reggaeton has also been featured in official social events of academic conferences, with the amusement of some and the dismay of others. This paper examines these incongruities and discusses the identification of reggaeton as musically representative of Latino identity within an academic framework, exploring how this association can be detached from the dominant academic interpretation of gender-biased

lyrics and videos debated in gender studies literature. It does so by drawing on the authors' personal memories and on literature in popular music studies, gender studies and critical discourse. In developing this analysis, we aim to explore a phenomenon that might be symptomatic of more general incongruities between discourse and practice in academia.

### **“Só a gente que vive é que sabe”: Testimonies of Domestic Work in Latin America**

*Rachel Randall (University of Bristol, UK)*

This presentation will examine literary testimonies (co-)authored by domestic workers that were published across Latin America during the 1980s and 1990s. The testimonies analysed include: *Ai de Vós!* (Francisca Souza de Silva, Brazil 1987), *Diário de Bitita* (Carolina Maria de Jesus, Brazil 1986), *La niña, el chocolate, el huevo duro* (Ramona Caraballo, Uruguay 1987), *Se necesita muchacha* (Ana Gutiérrez, Peru 1983) and *Só a gente que vive é que sabe* (Lenira Carvalho, Brazil 1982). All the testimonies are united by a focus on their subjects' traumatic entry into domestic service at a young age. The insights they afford show that many domestic workers' personal experiences of abandonment during their childhood are the source of various other difficulties they later face. Nonetheless, two of the *testimonios* discussed present themselves, in differing ways, as explicitly collective endeavours: Carvalho's *Só a gente que vive é que sabe* and Gutiérrez's *Se necesita muchacha*. These texts elucidate the extent to which the publication of testimonies of domestic work throughout the region was linked, not only to the vogue for testimonial literature in the 1980s and 1990s, but also to the emergence of nascent domestic workers' unions at that time. These unions had a critical role in enabling live-in maids to begin to develop a collective, and class-based, identity as workers. They also helped to win rights and protections for vulnerable domestic workers in a profession that had previously been largely unregulated. Lastly, the presentation will demonstrate how Carvalho's testimony, and those collected by Gutiérrez, can be used to elaborate a framework through which to analyse the unique challenges domestic workers face, and it will reflect on their importance for the continuing struggles surrounding maids' public and creative representations.

### **Panel 25: Economies and Trade in Latin America, Part I**

**09.00-10.30, Elm 1**

**Continues Panel 31, Elm 1**

#### **Gender Inclusion in Chilean Free Trade Agreements Negotiations**

*Javiera Cáceres B. (University of Chile, Chile)*

Chile is well-known for its aggressive open trade policy agenda. Starting in the early 1970's with unilateral trade reforms and active participation in multilateral GATT negotiations, this policy was reinforced since the return of democracy in the early 1990's with the negotiation of various preferential trade agreements. Chile has the world's largest free trade agreements network, covering 64 economies representing 87% of world's GDP. These agreements have evolved from purely merchandise trade preferences exchange to comprehensive

international instruments including trade in goods, trade in services, intellectual property, investment, environmental, labor, amongst other topics. Lately, the inclusion of gender topics into trade agendas have become an important discussion issue, including gender assessment of trade and trade agreements, the use of trade promotion policies to overcome gender gaps, and recently the inclusion of gender-related chapter into trade agreements. Chile has become a pioneer in this topic, by the inclusion of gender chapter into three free trade agreements: Chile-Canada, Chile-Uruguay, and Chile-Argentina FTAs. This paper analyzes the economic and political motivations behind the inclusion of these chapters and their expected relevance. A qualitative methodological approach is used, presenting the relevant literature regarding trade and gender, the inclusion of gender in the progressive agendas led by Michelle Bachelet in Chile, and how trade policy became an instrument to foster gender equality. As working hypothesis, the non-binding characteristics of the gender chapters (not subject to the FTAs dispute mechanism mechanisms) suggest that gender chapters in FTAs are a reflection of governments political will with no or little legal or economic relevance, but may become a stepping stone towards a gender-oriented trade policy.

### **The political economy of the 2003 pension reform in Brazil**

*Luis Vargas Faulbaum (University of Oxford, UK)*

The Brazilian pension system is a mandatory pay-as-you-go system, with different regimes for private employees (RGPS) and civil servants (RPPS). Also, it considers a voluntary private capitalisation (RPC) for workers who earn over £1,250 that entered in operation in 2012 for civil servants. In 2003 a pension reform was enacted which aimed to equalise the rules between public and private workers regimes, by introducing parameters modifications to the RPPS, such as the loss of the principles of integrity and parity of pension amounts. These results were achieved after a long-term agenda setting and policy making process, mainly pushed by the government, but based on the past reforms conducted by President Cardoso. Also, there was a growing concern about the fiscal issues that were affecting system performance and financial survival. Although civil servants were strong supporters of Lula's candidacy, this reform faced a fierce opposition from the trade unions of the public sector. In addition, there were important political incentives to oppose by potential electoral costs, due to short-term calculations and perceptions about political feasibility. This is sharpened by political parties' internal organisation and involvedness from organised groups. Nonetheless, the main aims of the reform were achieved, organised groups forced to negotiate a transition period that would affect to new cohorts of civil servants. This paper deepens Pribble's argument on the politics of social policies, by distinguish the incentives and constraints generated by the policy architecture, such as the policy legacy on setting issues and the influence from political parties and organised groups. By doing this, I establish political and agenda determinants of a reform which advanced towards the fulfilment of the equity dimensions of universalist outcomes. Therefore, the research question that guides this paper is: How did political and institutional actors shape the boundaries and scope of the 2003 Brazilian pension reform towards the partial achievement of universalist outcomes?

## **Governing Useful Knowledge?: Institutional Arrangements and Silver Refining in Colonial Spanish America**

*David Pretel (El Colegio de México, Mexico)*

The economics and politics of silver production are among the major questions in the history of the Spanish Empire. However, the role of the various imperial institutions and colonial governing bodies on the creation and exchange of technological knowledge on silver refining is a central question that has yet to be studied in detail. This paper examines initially the institutional framework between the late sixteenth and early seventeenth century that monitored in detail technical events as they unfolded in the New World, sought expert consultants outside of Spain, and fostered the creation of local major advances in silver refining processes by private individuals, and its role in the evolution of industrial scale operations and infrastructure up to the late eighteenth century. The mechanisms by which this practical and reliable knowledge was transmitted, mobilised and institutionalised within and between competing refining centres in New Spain and Upper Peru can be reconstructed to a certain degree. However, the exact role of Viceroy, enlightened provincial authorities, local artisans, urban corporations, private enterprises, foreign skilled workers and Spain's imperial bodies remain to be identified. This paper shows how mining/refining centres, metropolitan institutions and colonial bodies devised different policies and practices to promote the development, codification and circulation of silver refining technologies. These deliberate institutional arrangements suffered transformations throughout the period under study as they faced ever increasing production levels. What is essential is how the model of governance adopted by Spain created and disseminated novel experiential knowledge, to the extent that silver refining in the New World would become a true creole technology that was virtually independent from European centres of knowledge, not only by design but also by an imposed geographical and geological necessity. The refining process using mercury was brought to perfection in the New World at a scale unknown in Europe, with novel milling equipment, chemical recipes, and mercury recycling equipment created locally, including cinnabar processing equipment that was later implemented in Almadén, Spain.

## **Panel 26: Narratives of Brazilian Identity**

**09.00-10.30, Ash 3**

### **The Accidental Excursion: The Prestes Column and the Imaginary of Brazil's Interior, 1924-1930**

*Jacob Blanc (University of Edinburgh, UK)*

This paper offers a new perspective on one of the most mythologized events in Brazilian history. From 1924 to 1927, a group of junior army officers led by Luiz Carlos Prestes marched nearly 25,000 kilometers across Brazil's vast interior regions. The Prestes Column did not succeed in bringing down the government, but it captivated national attention and galvanized momentum for what would soon become the Revolution of 1930. While the Prestes Column has inspired scores of popular and academic works, this paper proposes an entirely original framework. Rather than treat the Column's passage through the interior as a backdrop to the

rebellion, I focus on the interior regions themselves, exploring how the country's so-called 'backlands' served as both a place and a concept in the formation of modern Brazil. Because the rebels held up their experience in the interior as proof of their legitimacy to lead the country—"we spent two years amongst the people, we saw the real Brazil"—the Column leaders were able to use the *idea* of the interior to justify their claim to political power. Yet their initial goal had been to march on Rio de Janeiro to overthrow President Arthur Bernardes; though unintended, their wayward journey through Brazil's hinterlands turned their accidental excursion into a mythic historical event. This paper analyzes both the Column's prolonged experience in the interior and also how it was portrayed afterwards. Although they made the backlands a discursive core of their vision for Brazil, their time during and after the Column served to reinforce, rather than reverse, the interior's marginalized status. A history of the Prestes Column that looks from the interior outwards—rather than the other way around—allows us to reposition the backlands at the center of understandings over the formation and contradictions of modern Brazil.

**The narration of the nationhood in Brazilian *Cinema da Retomada*: The imagined community and territoriality in *Foreign Land (Terra Estrangeira, 1995)* and *How angels are born (Como nascem os anjos, 1996)***

*Eduardo Dias Fonseca (Universidade Federal da Integração Latino Americana, Brazil)*

This individual proposal is part of an ongoing research for the Arts Doctorate Program at UFMG (Universidade Federal de Minas Gerais – Brasil) and aims to discuss the processes of the nationhood narration present in two films of a very significant period in Brazilian cinema history called *Cinema da Retomada*. What kind of nation is narrated in the Brazilian Cinema during the 1990s? This Brazilian cinema period is characterized by a shift in the way the nation is portrayed. The relationship between the political and economic scenery and some of the films produced in the 1990s might be the key to the public, critics, and scholars' interest for the films produced and released in the period. Our proposal seeks to outline the way that the nation is narrated based on Homi Bhabha (1990). Understanding that the various ways of portraying the nation might be a possible key for building the imagined community (Benedict Anderson, 2006), the images and sounds produced in the 1990s are a singular way for us to analyze the nationhood. The becoming-world in the Brazilian cinema is once more present here, but in a completely different way from the Cinema Novo, for example. Through the analysis of the films *Foreign Land (Terra Estrangeira, 1995)*, directed by Walter Salles and Daniela Thomas, and *How Angels are Born (Como nascem os anjos, 1996)*, directed by Murillo Salles, we would like to highlight the filmic procedures that suggest a very particular reading of the nationhood in this period of the Brazilian cinema. In the debate around the local and the global, our goal is to find characteristics of the national presence in the face of the globalization.

**Vigilantismo, indiscernibilidad y sufrimiento: linchamientos en una metrópoli brasileña**

*Fabio M. Candotti (Universidade Federal do Amazonas, Brasil)*

La comunicación consiste en un esfuerzo de problematización de los linchamientos de

“atracaadores” que proliferaron en los últimos tres años en Manaus, capital del estado de Amazonas, en Brasil. Como en tantas otras grandes ciudades brasileñas y latinoamericanas, desde los años 1990, el cotidiano de esa metrópoli está poblado por discursos sobre "seguridad" que no se resumen a la expresión del miedo. Este es acompañado, por un lado, por la explicación de las pequeñas estrategias y tácticas de "seguridad" personal y local; y, por otro lado, por la expresión de odio frente al “atracaador”. A partir de etnografías y narrativas, presentamos un análisis sobre dispositivos de seguridad y justicia callejeras. En diálogo con estudios ingleses africanistas y también con estudios mexicanos, pondremos en discusión la existencia de un modo particular de vigilantismo. En este, la segmentación estadocentrada – que traza divisiones estables entre el estatal y el no estatal y entre lo legal y lo ilegal – se sumerge en una zona de indiscernibilidad, poblada por una heterogeneidad de agentes y por relaciones de poder y de cambio marcadas por desconfianzas. En virtud de la existencia de esa zona, cuestionamos la definición, muy común en Brasil, del linchamiento como "justicia popular". Este cuestionamiento posibilitó comprender que el linchamiento puede no estar necesariamente en oposición a los castigos físicos y afectivos ordinarios que son agenciados por la maquinaria de la justicia estatal. Por eso, al final, defendemos la hipótesis de que hay un *continuum* punitivo entre calles y prisiones donde la producción del sufrimiento es modulada a través de la duración de la humillación, del golpe, de la mutilación y, con ello, de la muerte.

### **Mapping transnational identities and aspirations**

*Marcos Estrada (University of Warwick, UK)*

Identities are fluid processes that change overtime, which deserve further attention in the field of transnationalism. Based on my analysis of the narrative of individuals upholding the Brasiguaiio [“Brazilian + Paraguayan”] identity, I advocate that understanding transnational identities requires scholars to focus their studies on the individuals’ aspirations when emigrating to another country rather than concentrate on the socio-cultural elements and processes by immigrants connecting them with their country of origin and settlement, which is a part of their identities. My arguments are grounded on the analysis of empirical data generated in 2018, in the course of my research in today’s town of Novo Horizonte do Sul, in the Brazilian state of Mato Grosso do Sul, where almost 1000 self-defined Brasiguaiio families of Brazilian origin were settled when they returned from Paraguay in 1985. My data gives evidence that at the core of those individuals’ Brasiguaiio identity lies the fulfilment of their aspirations when emigration from Brazil to Paraguay, and subsequent return to Brazil, which was to receive a piece of land through agrarian reform for agricultural production. The overall conclusion is that scholars should focus on the individuals’ achievements to further understand transnational identities in terms of their migration aspirations, based on the interests with which individuals identify.

**Panel 27: US-Latin American Relations throughout History**  
**09.00-10.30, Ash 1**

**U.S. Hegemony and Bolivian Resentment: The Deterioration of U.S.-Bolivian relations, 2005-2008**

*Quintijn Kat (Institute of the Americas, UCL, UK)*

When Evo Morales won the Bolivian presidency in December 2005, relations with the U.S. deteriorated rapidly, culminating in the expulsion of U.S. Ambassador Goldberg in September 2008. Despite attempts to improve relations, a new exchange of ambassadors up until now has not happened. Most existent literature seeks to explain the deterioration of relations either as a consequence of covert U.S. intervention in Bolivia aimed at destabilizing the MAS government, or as the result of baseless Bolivian scape-goating of the U.S. for political gain. This paper, however, proposes a more nuanced understanding of the case by looking at the decades-long influence of the U.S. in Bolivia since the Bolivian Revolution of 1952. Through process-tracing methodology it finds that extreme hegemonic overreach on behalf of the U.S. led to a crisis of representation in Bolivian democracy and general disenchantment of the Bolivian population with the Bolivian political elite. The rise of the MAS, the paper argues, was therefore a direct reaction of popular resentment towards U.S. interference in Bolivian society and politics, particularly relating to the War on Drugs and the conditionality of financial aid. Subsequently, the U.S. government underestimated the force behind this reaction and failed to change course, instead maintaining its pressure on the Bolivian government up until and even after Morales' election. This, in turn, led to Bolivian hostility towards the U.S. mission in Bolivia, which admittedly was often backed up by dubious claims of U.S. attempts to undermine Bolivian democracy. In short, the paper explains the deterioration of relations as a consequence of U.S. hegemonic overreach, an underestimation of the changing political climate in Bolivia in the years preceding Morales' election, and an exaggerated reaction from the MAS government. In so doing it offers a contribution to the literature on the declining U.S. influence in Latin America.

**A tale of two regions: A RSCT perspective on Colombia's decision to leave UNASUR**

*Bruno Dalponte (University of Birmingham, UK)*

On August 10, 2018, news outlets across South America made public the decision adopted by the newly instated Colombian government to denounce the treaty the Union of South American Nations (UNASUR). This was justified by President Duque's administration as a response to regional inaction in the face of alleged growing democratic concerns in Nicolas Maduro's administration, labelling the organization an "accomplice of the Venezuelan dictatorship". Not three months before that, on May 26, it had been announced that a Global Partnership agreement had been signed between the Colombian government and NATO, the first of its kind between a Latin American country and this collective security organization. One aspect that these two policy choices have in common is that they seem to be purposefully designed to drive Colombia apart from South American regional politics and security dynamics, and further under the wing of the US-dominated North American security complex. The argument that this paper seeks to advance is that a long-term, regional-level analysis of



these matters should provide key insights into the security dynamics at the limit between the two American security complexes. Such approach should help avoid idiosyncratic explanations and provide a better understanding of Colombia's standing in these security complexes. In order to do so, this paper resorts to the analytical framework of Regional Security Complex Theory (RSCT), looking into the defining security dynamics that characterize each security complex to understand Colombia's standing as a regional actor in each of them. The result of this analysis should provide relevant inputs to analyse current intra- and inter-regional dynamics, shedding light into whether the long-term ambition of Colombian political elites to be seen as privileged partners by US authorities has had a lasting effect on regional dynamics.

### **Constructions of Spanish North American Amerindian Revolt in J. B. Cabell's *The First Gentleman of America***

*Bob Coleman (University of South Alabama, USA)*

This conference paper examines the fictional construction of the historical Ajacan Amerindian, Don Luis de Velasco, in J. B. Cabell's 1942 novel, *The First Gentleman of America*. This Amerindian sailed to New Spain in the mid sixteenth century with admiral Pedro Menéndez de Avilés. In Madrid, he was honored with the title of a grandee of Spain by King Philip II. Returning to the New World (in what is today the state of Virginia), he led the 1571 massacre of Jesuits in his Ajacan homelands and escaped capture by Menéndez when the admiral returned to Ajacan in 1572. I contextualize my analysis of Don Luis by engaging with scholars such as Anna Brickhouse and her 2014 text *The Unsettling of America*, Jim Glanville and his 2004 text, "Conquistadors at Saltville in 1567?," and Peter Hulme and his 1986 text, *Colonial Encounters*. This cosmopolitan Other (the first gentleman of America in Cabell's phrase), and Amerindian patriot (to use Hulme's moniker), calls our attention not only to imbrications of colonial hybridity and revolt against cultural erasure but also to issues of twentieth- and twenty-first-century hemispheric hybridity. Indeed, our understanding of the impact of Spanish and Latin American history on United States literary production is typically quite impoverished while we are quite well-versed in the impact of a writer such as William Faulkner on Latin American literature (Cabell was a major influence on Faulkner). Studying Cabell's text that focus on Florida's Spanish history reveals a cultural legacy that has been hidden by the American exceptionalism paradigm. *The First Gentleman* and other texts by Cabell that examine Spanish Florida—*The St. Johns* (1943), *There Were Two Pirates* (1946) and *The Devil's Own Dear Son* (1949)—can help us rethink Spanish, Latin American, and United States histories, politics, and aesthetics.

**SLAS AGM  
10.30-11.30, Oak**

## SESSION 6

### ***Panel 28: Displacement and Refugee Protection in Latin America 35 Years after the Cartagena Declaration*** ***11.30-13.00, Walnut***

**Panel Convenor** Marcia Vera Espinoza (Queen Mary, University of London)

#### **Panel Overview**

Latin America has been praised as a region with a long-standing tradition of refugee protection. At the same time, the region has been, and still is, a witness to different crisis that have caused the displacement of millions of people, making of Latin America a region that produces and hosts many refugees. In the last couple of years, the region has experienced the ever-increasing displacement of people from Venezuela (Freier and Parent 2018). At the same time, countries of the region continue to host refugees from Colombia and people fleeing from Central America, as well as other extra regional refugees (see FMR 56 issue on Latin America). While many countries of the region have updated their refugee legislation and they host a large number of refugees, Latin America has also witnessed an increase of xenophobia and racism against refugees and migrants alike. In some cases, the latter has translated in a more securitised approach to refugee protection, while at the same time there has been an increase of complementary protection measures. These tensions and contradictions in light of current patterns of displacement, raise questions about the state of refugee protection in the region. This interdisciplinary panel explores different approaches to refugee protection as well as experiences of refugees themselves, to better understand what are the main challenges and best practices of refugee protection in Latin America, 35 years after countries of the region signed the Cartagena Declaration, the main regional instrument and base of refugee protection in the region.

The state of refugee protection in Latin America can and should be explored from different lenses. While some scholars have focused in the local and regional legislation (Jubilut 2018), others have explored the implementation of certain protection measures and programmes with an emphasis on refugees' experiences (Bijit 2012; Feldman-Bianco et al. 2011; Vera Espinoza 2018). In this session, we will discuss and explore the state of refugee protection after 35 years of the Cartagena Declaration from different perspectives, increasing our understanding of the practices, dynamics and experiences of forced displacement in Latin America.

#### **Panel Papers**

##### **Between perceptions of threat and closed doors: the securitisation of Colombian and Venezuelan migration in Ecuador**

*Gabriela Patricia García García (Aberdeen University, UK)*

In the current climate of closing doors, walls and exclusion, asylum seekers, refugees and migrants have increasingly gained predominance in academic debates from diverse

disciplines. Yet, these discussions are often confined to the receiving end in Europe and North America, from a South to North perspective. Therefore, looking at ongoing challenges and developments still unfolding in South America can offer an alternative panorama. Since 2015, between two and four million Venezuelans have fled their country to neighbouring Colombia, Brazil, Ecuador and Peru. The latter has prompted divergent and securitising responses in receiving states among which are harsher entry requirements, enhanced border controls, and deportations. While the priority of the region seems to be Venezuelan migration, previous experiences on Colombian forced migration can elucidate on how receiving states construct migrant and asylum seeking populations as a threat to their national security. In order to understand and assess this process of threat-construction, this paper takes Ecuador as case study given its salience as receiving country and its leading role in the region's open doors migration policy. Two crucial moments will be comparatively studied: the first arrivals of Colombian asylum seekers in 2002-2005 and Venezuelans in 2015-2018. This work draws upon securitisation theory as a framework to explain how the use of security language and extraordinary measures elevates migration from the realm of normalcy into exceptionality and exclusion, a matter of national security and existentiality. Through discourse analysis this paper assesses a wide set of securitising mechanisms contained in primary and secondary sources, including elite interviews. The study of elites' discourses and practices of security will contribute to the empirical application of securitisation theory in a non- Euro-American setting and inform broader ongoing debates on South America's migration governance.

### **Humanitarian access in the North of Central America**

*Suzanna Nelson-Pollard (Norwegian Refugee Council, Panamá)*

In 2017, 294'000 people from Honduras, El Salvador and Guatemala sought asylum (UNHCR 2018). Criminal violence has increasingly plagued the region, generating extensive internal displacement and forced migration. Constantly looking to expand their territories, gangs and organised criminal groups maintain control over communities, prescribing who can enter and move within neighbourhoods, and creating invisible borders between territories that cannot be crossed. Systematic human rights violations, including homicides, sexual violence, torture, kidnappings, and forced displacement occur at alarming rates in neighbourhoods controlled by gangs, and often go under reported due to impunity and a lack of trust in the authorities. Certain urban zones are so heavily controlled that governments are unable and/or unwilling to provide basic services, such as healthcare and education. As a result, humanitarian needs are widespread. Few studies have been made on humanitarian access in this region, yet similar to in situations of armed conflict, access is often severely affected by territorial control, invisible borders and sporadic fighting. Humanitarian actors have come up with a range of methods enabling them to enter communities and provide assistance and protection, yet operations are limited in both scope and content, and projects are often suspended or cancelled. Furthermore, despite trying to provide assistance for those most in need, certain communities are faced with such high levels of insecurity that humanitarian actors deem them too hard to reach. Based on research led with a wide range of humanitarian organizations present in the region, this paper looks at the operational challenges of working in 'other situations of violence'. It aims to explore the adherence to the humanitarian principles in such a context, which access strategies are working, and what more can be done

to ensure that the response to the displacement crisis in the North of Central America is reaching those the most in need.

### **Refugee Integration and 'durable solutions' in Latin America**

*Marcia Vera Espinoza (Queen Mary, University of London, UK)*

There has been an increase in academic and policy driven work on forced migration in Latin America, mainly in response to the growing number of refugees coming from within and outside the region (see, for example, the special issue of the *Revista Interdisciplinaria da Mobilidade Humana* December 2014 and *FMR* 2017). Yet, there is a lack of theorisation about refugee integration in the region. Instead, Latin America has contributed greatly to the conceptualisation of refugee integration praxis as a result of empirical studies that explore different dimensions of refugees' lived experience in the receiving countries. Currently, there is a growing interdisciplinary body of literature that reviews the implementation of refugee programmes in relation to local, regional and international legislation (see Jubilut 2018). In addition, some scholars have focused on empirical approaches to study refugee integration or particular aspects of how forced displacement unfolds in the region. However relevant, this literature reveals the need to provide insights about what the region understands about refugee integration, and how these understandings influence the design and implementation of durable solutions in Latin America, particularly when most of the current approaches are built around notions mostly developed in western English-speaking academia. This paper reviews the different approaches to refugee integration in Latin America by tracing the notion of 'integration' in a number of regional documents related to refugee protection. By doing so, the paper will explore how integration has been conceptualised and developed within humanitarian responses in the region, while at the same time will analyse how integration has been implemented in relation to specific durable solutions.

### **Panel 29: Ethnicity, Indigeneity and Race in Latin America, Part I**

**11.30-13.00, Douglas Fir**

**Continues Panel 44**

### **Narrative productions, cultural theses and fictions: the 'indio' and a history of the present of *Sumak Kawsay***

*Gioconda Coello-Ecuador (University of Wisconsin-Madison, USA)*

This work questions the (re)production of the *indio/indigena* as a building block for the narrative of a good life to be fostered and measured by the Ecuadorian government, particularly between 2007-2016. It asks, how did *sumak kawsay* (buen vivir or good-living) became something that can be thought and recognized in Ecuadorian society despite of the vagueness of its definitions and without practices or rituals for understanding its meaning? How did it become part of the 'common sense' of society? Here I argue that what made *sumak kawsay* possible of being thought is the articulation of ideas historically proposed by a particular approach to knowledge that produced the *indigena* or *indio* as a category. 'Expert

eyes', especially those of *indigenistas* and politicians, have fabricate ideas about who an *indígena* is and how do their lifestyle looks like which intertwine narratives that seem to continue alive within the governmental definition of *sumak kawsay*. I draw on Ian Hackings and Thomas Popkewitz work on the fabrication of 'human kinds' and cultural theses about modes of living to analyze the governmental discourses about *sumak kawsay* in the national curriculum and development plans as well as responses to these discourses seen in the writings of and interviews with Kichwa intellectuals. Through these theories identity can be seen as a fiction that speak of what exist in the ontic world though relying on knowledge and political projects that make of categories something commonsensical which defines the normal and the different.

### ***Warriache, Champurria or Awinkado? Approaching Notions of Identity Authenticity from within the Margins of Urban Ethnic Associations in Santiago de Chile.***

*Dana Brablec (University of Cambridge, UK)*

The paper discusses the different ways in which the Mapuche members of ethnic associations recurrently manifested their concerns about the meaning of being – or not being – a true Mapuche, and how identity classifications impact their collective (re)construction of ethnicity in the city. Although the academic mainstream tends to see identities as constructed, flexible and open to change, this does not necessarily correspond with the operationalisation of identity by individuals. Thus, different categories have been created by the Mapuche to classify each other in relation to the possession or fulfilment of features appreciated as central components of an authentic Mapuche ethnicity. The study reveals that this belief in an authentic identity leads individuals to behave as if there was a binary classification of people: a rural-indigenous identity protected from the influences of the external milieu, and an urban non-indigenous identity. Those Mapuche in Santiago, usually referred to as *warriache* (*warria*=city, *che*=people) are located, then, somewhere in-between these two poles, since their urban dwelling has allegedly impacted their inner indigenous self. As a way of differentiating themselves from dominant discourses that assume the Chilean population as eminently mestizo, those Mapuche individuals who allegedly have mestizo inheritance are conceived to be Mapuche *champurria*. That is, mestizo individuals in biological terms but who identify themselves as Mapuche. Both life in the city and the *champurria*-miscegenation condition has led Mapuche individuals to relate certain moral traits to those individuals conceived to have a less authentic Mapuche identification. As a result, the Mapuche become an *awinkado* when crossing the ethnic border from what is understood as the ideal Mapuche and approaches the way of being that is attributed to the non-Mapuche.

### **The High Price of Mobilization: Empowerment, Hegemony and Repression in Contemporary Jujuy, Argentina**

*Marcos Emilio Pérez (Washington and Lee University, VA, USA)*

Using the case of the Tupac Amaru Neighborhood Organization (OBTA) in San Salvador de Jujuy, Argentina, this paper studies the rising levels of political repression currently taking place in South America. Based on two periods of ethnographic fieldwork, one in 2014 and another in 2017, I compare the situation before and after the election in 2015 of right-wing

administrations at the national and provincial level. I use 28 in-depth interviews with activists, fieldnotes from participant observation, and conversations with local scholars to analyze the effectiveness of repression in Jujuy. Within a few months of his inauguration, a new governor was able to undermine one of the largest grassroots organizations in the country through a combination of physical violence, incarceration of national leaders like Milagro Sala, and quid pro quo distribution of social assistance. I explore the role of identity politics in the whole process. By mobilizing historically marginalized racial, ethnic, gender, and sexual minorities, the OBTA was able to gain political capital and achieve substantial success in the provision of social services. However, this strategy also made the organization vulnerable to changes in the political context because it entailed a direct assault on the image of Jujuy promoted by local and regional elites. In other words, I interpret the post-2015 wave of repression in Jujuy as part of a larger struggle surrounding hegemonic narratives about Argentinean society. Suppression of dissent through the policing of demonstrations and the criminalization of protest reflects not just a short-term reaction to conflicts generated by neoliberal austerity policies but also a long-term attempt at consolidating an official discourse that frames community organization and redistributive state interventions as corrupt “populist” practices. I conclude by drawing parallels between my case of study and similar developments in other parts of Argentina and Latin America.

### **Politics of Identity – Cuban Religion**

*Armandina Maldonado Deller (University of Nottingham, UK)*

My research focuses on the practice of *espiritismo de cordón*, described as a type of Cuban Spiritism. It is believed as well as debated to have originated and developed within the southwest region Oriente (eastern Cuba) into a popular spiritual practice that has survived over a century of religious uncertainty. I present the argument that the ritual ‘*cordón*’ performed during *espiritismo de cordón* sessions are directly related to the dances performed by the indigenous population of Taíno, known as Areitos. This paper will include a brief history of religion in Cuba’s post Columbian past that highlights a constant underlying struggle with Identity, which arguably stems from political and social interference. It will give attention to Catholic Colonialism, American Protestantism and the acceptance of Spiritism in-line with social discrimination of African practices. This will be followed by a look at the resurgence of indigenous heritage in the continued search for a definitive Cuban identity. To address the accepted disappearance of the indigenous population, otherwise known as ‘paper genocide’ my research, will include the historiography of the limited academic studies conducted in Oriente, on *espiritismo* and the indigenous population of Cuba. My fieldwork is based on the marginalized province of Granma due to its historical significance, known as ‘the cradle of the nation’, and the popularity of *espiritismo de cordón* in coincidence with possible indigenous survival within the region.

**Panel 30: Contemporary Brazilian Feminisms**  
**11.30-13.00, Maple**

**Panel Chair** Courtney J Campbell (University of Birmingham)

**Panel Papers**

**Rebellious Women and the Brazilian Nation**

*Courtney J Campbell (University of Birmingham, UK)*

This exploratory paper focuses on representations of Brazil's historical women in the nineteenth and twentieth centuries. Brazil's most famous historical icons—from the maroon warrior Dandara to President Dilma Rousseff—defied social expectations based on their gender, race, class, sexuality, and/or region. This paper contends that the constantly changing ways in which artists, screenwriters, journalists, and intellectuals present Brazil's most famous historical women reflect both tensions over the rights of women in contemporary society and the struggle to unite multiple narratives of Brazilian national identity in the nineteenth and twentieth centuries. This paper analyzes the ways in which key historical icons have been represented and re-invented in art, literature, film, and TV series. I connect these representations and re-inventions to the state of women's rights and movements toward equality in Brazil. Through this, we learn about how women's political participation and indicators of equality are connected to their representation across several media. As we witness what has been termed the 'death of democracy', we also see an upsurge in the amount of women's protests around the world. This exploratory paper asks the questions of how and why this group—in most cases the majority of the nation—is tied to the idea of nationhood (despite their oppression) and how their representation within media affects their role in society (or vice versa).

**Placating love, understanding discourse - an analysis of narratives of femicide in Brazil**

*Joana Perrone (University of Oxford, UK)*

This paper looks at the question of femicide in Brazil and how it has been framed by mainstream media discourses since the late 1970s. Engaging with ideas of "crimes of passion" and "true evil" as the main narratives to debate the framing of this specific form of gender violence, the paper dissects the ways in which those discourses construct subjectivity. It focuses especially on the victims, who are considered to be organised as 'deserving' and 'undeserving' subjects in the Brazilian case. In exposing the ways in which those narratives have shaped the understanding of femicide, the paper establishes a critique of the prevailing discourse on femicide in Brazil. Finally, by exploring concepts of 'vulnerability' and 'resistance', the paper touches upon how such narratives have been (and continue to be) fought by women activists.

## **Women and political force in Brazil: the movement #nothim in 2018 elections**

*Renata Perticarati-Tárrio (Pontifical Catholic University of São Paulo, Brazil)*

Brazil goes through a period of great political-economic instability and consequent popular dissatisfaction. The party polarity took on great proportions, which opened space for the strengthening of the extreme-right. Thus, the presidency candidate who ranks first in the polls is Jair Bolsonaro, a politician who openly defends the legalization of arms, torture and withdrawal of rights achieved by women and the LGBT community. In this context, a movement of women who would not vote in Jair Bolsonaro under any circumstances emerged in a Facebook group titled United Woman Against Bolsonaro, reaching more than 2 million women. This movement has expanded to other social networks with the hashtag #nothim. Meetings were also scheduled. In fact, almost half of the female electorate (which corresponds to 53% of the total Brazilian electorate) does not accept to vote for him. Given this context, this article investigates this movement that, although it is within the feminist guidelines, is not formed only by women adhering to feminism. Thus, I intend to understand: a) how this network of Brazilian women articulates politically and gains strength in the face of the current electoral framework; b) how this movement (dis)articulates to feminism; c) what are the greatest points of tension among women members of this community and; d) how the movement #nothim interferes in the electoral processes. To better understand this situation, a dialogue is proposed between Sarti (2004) and PINTO (2010) contextualizing feminism in Brazil; Brabo (2008) within the discussion of the gender and power relationship; Mello (2010) regarding the situation of women in the country front of the world; as well as academic articles and newspapers nationally and globally recognized as BBC, El País, Folha e Estadão.

## **#ELENÃO Notas para la comprensión de la "primavera feminista" y del activismo cristiano contra la "ideología de género" en Brasil**

*Flávia Melo (Universidad de São Paulo, Brasil)*

Al observar diferentes acontecimientos de la reciente historia brasileña, se nota cómo los embates sobre género y sexualidad extrapolaron el campo de disputas por los derechos sexuales y ocuparon un lugar crucial en la vida democrática del país. En este trabajo, analizo dos importantes procesos: la cruzada contra la "ideología de género" y la eclosión de la "primavera feminista". En 2014, la expresión "ideología de género" era movilizaba por grupos religiosos contrarios al género en el Plan Nacional de Educación. En 2016, la mayoría de los diputados pro impeachment de Dilma Rousseff se declaraba a favor de la familia y contra la "ideología de género". Creada en documentos católicos, esa expresión fue difundida por parlamentarios pentecostales - componentes de la mayor bancada del Congreso Brasileño - revelando una emblemática coalición cristiana dentro y fuera del parlamento. En la carrera presidencial de 2018, el género volvió al centro de los debates nacionales, sobre todo tras el crecimiento del apoyo popular al candidato del Partido Social Liberal que - en medio de declaraciones apologéticas a la violación, racismo, homofobia y tortura- reiteraba su abyección a la "ideología de género". Objetando a esta candidatura, el movimiento #ELENÃO reunió millones de seguidoras en las redes sociales y, el 29 de septiembre, protagonizó una de las mayores manifestaciones de la historia brasileña. No se trata, sin embargo, de



movimiento repentino. En 2015, la etiqueta #PRIMEIROASSEDIO congregó a millones de seguidoras que denunciaron, en las redes sociales, los abusos sufridos. En 2016, #33CONTRATODAS conectó cientos de manifestaciones contra la violación de mujeres. Un reciente estudio de análisis de contenido de las redes sociales mencionaba el feminismo y la "sexualización infantil" como los principales enemigos del candidato ultraderechista y sus seguidores. Esta confluencia deja ver como feminismos, LGBT y derechos sexuales están en la mira de esa ola conservadora e impulsa a comprender las formas de resistencia emergidas en ese contexto.

### ***Panel 31: Economies and Trade in Latin America, Part II***

***11.30-13.00, Elm 1***

***Continues from Panel 25***

***“Paraíso? Já era. Já foi.” The importance of discourses of paradise in the development of a Brazilian tourist town.***

*Harriet Cansino (Newcastle University, UK)*

Postcolonial studies of tourism development invite us to view the compelling tourist trope of the tropical ‘garden’ paradise as part of a discourse imbued with unequal power relations which serve to ‘fix’ the nature of such locations; it is as such a well-recognised image in the study of tourist destinations, many of which market themselves as a tropical paradise. However, there is little exploration of the productive power of these Edenic discourses in terms of the lives of residents in these towns. By placing the continued importance of Edenic visions of paradise at the centre of our analysis, we are able to question what such discourses enable or disable for the residents of a rapidly growing tourist destination. Drawing on a nine month period of ethnographic fieldwork in an area of Brazil’s northeastern coast referred to as paradisiacal since Portuguese colonisation, this paper is based on extensive observation and 30 in-depth semi-structured interviews with residents of Praia da Pipa, a beach town in Rio Grande do Norte. It will explore how residents relate to living in paradise, and what this relationship means for the dynamic process of place-making in the ‘contact zone’ of a tourist destination. It will argue that exploring residents’ relationships to ‘paradise’ gives us better understanding of how the teleological nature of dominant understandings of development works in a dynamic location with multiple subjectivities and temporalities. As this paper shows, colonial conceptions of a tropical paradise have provided a pervasive motif in Brazilian society, and their heightened relevance in tourist destinations leads residents to consider questions of mobility, infrastructure, and security in ways that challenge and deepen our understanding of development in paradise.

## **The commodity boom and development strategies in Brazil and Argentina: structural change, inequality, inflation and the balance-of-payments**

*Pedro Mendes Loureiro (University of Cambridge, UK)*

This paper compares the role of the commodity boom in the development strategies of the 'Pink Tide' governments of Brazil and Argentina (2003-2015). It investigates whether the macroeconomic and social policy mixes of each country were capable of altering the structures and constraints of the economies, or whether they ultimately depended on the commodity boom. Specifically, the paper analyses the exchange-rate management, industrial policies, and the key income-supporting policies in place, i.e. minimum wage hikes, conditional cash transfers and public pension reforms. It proposes these policies were capable of delivering growth and income redistribution, but that this was only possible with high commodity prices. In both countries, the first enabling contribution of the commodity boom was to accumulate foreign reserves, displacing the balance-of-payments constraint to growth. Second, the boom deepened a regressive structural change, which increased the demand for low-skilled, low-productivity jobs, raising low wages and hence redistributing income—simultaneously, this negatively impacted medium-term foreign competitiveness. In Brazil, the third channel was to appreciate the exchange rate as an inflation- controlling mechanism, without balance-of-payments crises. In Argentina, conversely, the boom had a stronger direct contribution to growth and generated tax receipts that financed social policies. In spite of different policy mixes, neither country upgraded its export profile or reverted the regressive structural change. In this vein, both development strategies could not overcome their dependence on the commodity boom, notwithstanding differences in the precise causal links between the boom and the economies' constraints. In effect, the regressive structural change and wage hikes, part and parcel of the growth and redistribution episode, heightened inflation and deteriorated foreign competitiveness, making it impossible to square growth, redistribution, price stability, and foreign solvency without either i) more transformative economic and social policies, or ii) constantly rising terms of trade.

### ***Panel 32: Feminismo y literatura argentina en el siglo XXI***

***11.30-13.00, Ash 3***

**Panel Convenor** Ana Gallego Cuiñas (Universidad de Granada)

#### **Panel Overview**

En este panel de la Universidad de Granada (España) expondremos los resultados de una de las líneas de investigación que desarrollan estas profesoras en el marco del proyecto I+D LETRAL "Comienzos de la novísima literatura latinoamericana (2001-2015). El análisis que presentamos en cada una de nuestras ponencias parte de una lectura feminista (desde el posestructuralismo a los nuevos materialismos) de la producción literaria argentina del siglo XXI, sobre la base de sus modos de producción, circulación y recepción. En la elección de nuestro corpus ha primado la consideración de objetos -y géneros como el teatro- marginales que han sido editados por sellos independientes y cuyas propuestas estéticas contemplan un manejo subversivo – feminista – del lenguaje, de temas y problemas que apuntan a la

deconstrucción de categorías genéricas binarias, así como a la de los imaginarios heteronormativos *diseminados* por la ideología patriarcal en torno a instancias como la maternidad, la sexualidad o el amor romántico. Desde la Argentina, campo cultural que ha impulsado el movimiento feminista de alcance internacional *Ni una menos*, estudiaremos una serie de propuestas narrativas y teatrales del siglo XXI que evidencian nuevas *formas* de empoderamiento y articulación del valor de la literatura latinoamericana actual.

### **Las ruinas del patriarcado. El reciclaje del poder en *Plop* de Rafael Pinedo**

*Erika Martínez (Universidad de Granada, Spain)*

¿Cómo se disuelve la humanidad? Frente al barroquismo de una buena parte de la ciencia-ficción mundial, todo tiende a cero en *Plop* (2002), del novelista argentino Rafael Pinedo. El paisaje y la cultura adelgazan hasta quedar reducidos a su esqueleto; con ellos mengua la sintaxis. Lo espontáneo es la bisexualidad y las estructuras patriarcales ha sido sustituidas por otras formas de ejercicio violento del poder. El sexo no es, además, un tabú entre ellos. Solo permanece una excepción: la del sexo oral, vinculado al uso prohibido de la lengua. En esta novela, mantener la boca cerrada es un imperativo, arbitrario en la superficie pero históricamente significativo. *Plop* y su clan lo aceptan pero ignoran el origen del tabú porque viven aislados en el desierto de la no-historicidad, en un espacio que desconoce su pasado y que carece de perspectivas de cambio.

### **Dramaturgas-directoras desde la reciente escena de Buenos Aires: Lola Arias y Agustina Muñoz**

*Gracia Morales Ortiz (Universidad de Granada, Spain)*

En esta ponencia analizaremos el estado actual de la dramaturgia argentina a partir de dos de las voces dramáticas más significativas de esta nueva centuria: la de Lola Arias y la de Agustina Muñoz. Ambas dramaturgas conjugan una doble vertiente artística que ha de ser considerada en interrelación para la completa intelección de sus propuestas: la creación dramática y la puesta en escena, donde se llevan al límite técnicas teatrales y tratamientos literarios que pueden ser leídos desde una perspectiva feminista. Se trata entonces de poner a dialogar no solo a estas dos autoras, sino de estudiar sus poéticas literarias en comparación y contraste con sus cuerpos escénicos, bajo una perspectiva dramática y feminista.

### **Las otras. Feminismo materialista y narradoras argentinas “independientes”.**

*Ana Gallego Cuiñas (Universidad de Granada, Spain)*

Partimos de la hipótesis de lo que verdaderamente “nuevo” de la literatura latinoamericana del siglo XXI es el destacado lugar que ocupan las escrituras de mujeres, caracterizadas por la radicalidad de sus propuestas estéticas y por el tratamiento feminista de temas como la maternidad, el amor romántico o la sexualidad. Con este objetivo, hemos seleccionado a tres jóvenes autoras argentinas: Romina Paula, Inés Acevedo y Mariana Dimópulos, que han publicado su primera novela en el siglo XXI en editoriales independientes como Entropía, Mansalva y Adriana Hidalgo, cuyas políticas editoriales ponen en valor a escritoras noveles y

estéticas vanguardistas - feministas- que quedan marginadas por los grandes grupos editoriales. Estas pequeñas empresas locales funcionan no solo como “mediadores” de primer orden en el espacio literario actual sino como “dispositivos” que ponen en circulación transnacional narrativas resistentes y feministas.

***Panel 33: Research on Latin America at the University of Leicester***  
***11.30-13.00, Oak***

This event is sponsored by the Research and Enterprise Division (RED) of the University of Leicester and is open to everyone.

The aim of the event is to promote knowledge exchange and increase opportunities for grant capture and future collaborations. Attendees will have an opportunity to get to know the work on Latin America done across the University of Leicester, expand their network contacts, and learn about grant opportunities available. It will start with a few minutes of introduction from those attending the session, in which we will introduce and outline our research interests. These informal presentations will be followed by a 10-minute presentation by the Research and Enterprise Division (RED) on various grant opportunities that might be of interest to us – specifically targeting our various areas of expertise and the topics outlined below. When this presentation is over, attendees will join one of the 5 tables we will set up with the 5 key areas we have identified as our possible common interests for informal network discussions:

- Creative industries
- Crime
- Environmental concerns
- Gender
- Mental Health

Confirmed attendees from the University of Leicester are:

**Chair** Clara Garavelli

**RED Office** Paula Gurteen, Sue Lewin, Jonathan Sheen

**Participants** Christian Morgner, Marion Krauthaker, Sheldon Penn, Marc Ripley, Paula Serafini, Emma Staniland, Zakia Shiraz, Matt Wilde, Lesley Wylie

## SESSION 7

### **Panel 34: Identity in Argentine and Cuban Literature**

**14.00-15.30, Walnut**

#### **Bandidos rurales, héroes populares: Derecho y Literatura en la Argentina de la Belle Époque.**

*Gabriela Antonia Paladin (Universidad Nacional de La Plata, Argentina)*

En la actualidad Argentina se ha convertido en un lugar común hablar de ineficacia del sistema de justicia, que parece no dar respuestas satisfactorias a las demandas de los ciudadanos. Con el objetivo de abordar estas problemáticas, nos hemos propuesto analizar los orígenes históricos y el modo en que se ha construido el sistema de justicia que rige en la actualidad. Proponemos para ello un enfoque novedoso desde una perspectiva particular: a través de textos literarios que se fueron produciendo en el período estudiado (1852-1914). El motivo de la elección de esta mirada se basa en la suposición de que los textos literarios pueden ser tomados como fuentes históricas siempre que se utilice un método adecuado para su interpretación. Consideramos que esos textos – como toda obra literaria – pueden aportar informaciones sobre la época en que fueron escritos y sobre aquella de la que tratan.

Intentaremos probar que las menciones e historias de nuestra literatura, se fundan en la existencia de un sistema fragmentario de justicia, instituido de facto, que se vuelve funcional al poder político de turno, que dispone, instiga o permite un tratamiento diferenciado para cada uno de los distintos estratos de la población. Ello provoca que la ley se mantenga en el plano de las ideas, que el Derecho no sea una realidad tangible para el común de la población y que el nuevo orden jurídico colisione de lleno con los valores y códigos sociales preconstitucionales, generando muchos de los relatos más famosos de la literatura nacional, ejemplo de ellos son el “*Martín Fierro*” y el “*Juan Moreira*”. Entendemos que la propuesta de cruzar Derecho y Literatura enriquece el debate y permite analizar desde el pasado nuestra realidad actual.

#### **Argentina as Paradigm of the Desert Continent: Literal and Metaphorical Landscapes in the Work of Juan José Saer.**

*Lloyd Hughes Davies (Swansea University, UK)*

Alexander von Humbolt’s definition of Latin America as desert continent encapsulates an important strand in the construction of Latin American identity. In the 19<sup>th</sup> century, the desert (along with its inhabitants) was seen as the primary obstacle to the realization of Domingo Faustino Sarmiento’s conception of civilization, largely owing to its sheer physical extent and its implacable resistance to the cultural inscriptions of the human world: it is an eternally ‘smooth’ space, its sameness as Martínez Estrada noted, making the traveller go mad. The desert is, however, foundational, going back to earliest pre-linguistic origins. Amongst the Latin American countries, it is Argentina that is most profoundly affected by the desert landscape. Argentine writers, notably Juan José Saer (1937-2005), seen by many critics

and fellow writers such as Ricardo Piglia, as the leading contemporary Latin American writer, have explored the desert as metaphor for the human condition, emphasizing its delirium-inducing moral blankness and unrelenting sameness. It represents a profound 'otherness', qualitatively different from that associated with the city, as is clear from the writing of Roberto Arlt (1900-42) who has recourse to urban imagery in his attempt to make sense of the desert landscape. This paper will explore Saer's major texts, particularly *La ocasión* (1988) and *Las nubes* (1997), highlighting in each case the influence of the desert settings on the human psyche where traditional boundaries between reason and madness become increasingly blurred. We will note in conclusion how madness has insinuated itself into the Argentine national reality, at various levels, including history, politics and literature.

### ***Dos veces junio* by Martín Kohan: a historical-aesthetic analysis**

*Fernanda Clemilda Santos de Oliveira Dante (Centro Universitário, Brazil)*

The object of study of this paper is the novel *Dos veces Junio* by Martín Kohan, published almost two decades after the end of one of the most traumatic periods of the recent history of Argentina, in which a dictatorship from 1976 to 1983 prevailed. The narrator chosen by the author is a soldier recruited by a draw for compulsory military service, occupying a subordinate position in the Army hierarchy. The narrative presents some types of abuses committed by the military, such as clandestine prisons, rape of women, torture, kidnapping of children, in parallel with two FIFA world cups in June of 1978 and June of 1982, and the Falklands Islands War. In the course of the narrative, the military doctors seek their superior, Dr. Mesiano, to answer the question that opens the book: "¿A partir de qué edad se puede empear (sic) a torturar a un niño?" (KOHAN, 2002, p. 11). The objective of this work is to analyze the aesthetic characteristics from a Bakhtinian perspective of discursive genres and architectonics, in addition to contextualizing *Dos veces Junio* with the historical moment represented in the book and the Argentine literature in the post-dictatorial regime period.

### **Escribir para permanecer: voces de la diáspora cubana del siglo XX**

*Yoanky Cordero Gómez (Universidade Federal de Santa Catarina, Brazil)*

El presente trabajo pretende un acercamiento a las variaciones histórico-literarias que subyacen en la obra de algunos de los escritores más representativos de la diáspora cubana de las últimas tres décadas: Virgilio Piñera (Cuba, 1912-1979); Gastón Baquero (Cuba, 1914-España, 1997); (Cuba, 1937- Francia, 1993) y Reinaldo Arenas (Cuba, 1943- Estados Unidos, 1990), atravesando los campos teóricos de la historia, política, literatura, estudios transnacionales y de diáspora, para entender cómo la literatura producida por esos intelectuales interpela discursos hegemónicos relacionados al canon literario cubano y al crecimiento de nuevos imaginarios como resultado de la migración. En el intento de mapear las peculiaridades cubanas de este fenómeno, será necesario explorar las representaciones textuales de las identidades contemporáneas que los mencionados autores produjeron dentro de un contexto cosmopolita y multicultural. En ese sentido, serán movilizados textos teóricos con contribuciones moldeadas por el exilio, así como estudios de la cultura cubana serán situados dentro del debate contemporáneo sobre globalización, migración y

transnacionalismo. En un último análisis, resaltaremos cómo se construye poéticamente la condición del exiliado, como actividad de la diáspora.

***Panel 35: Expressive Forms of Identity: Reshaping Relations between Aesthetics, Literature and Anthropology, Part I***

***14.00-15.30, Douglas Fir***

***Continues Panel 45***

**Panel Convenors** Lucy Bell (University of Surrey) and Patrick O'Hare (University of Manchester)

**Panel Overview**

Latin American politics has been reconfigured in recent years by unexpected and expressive forms of activism, exemplified in part by movements like *Ni Una Menos*, *Bordando por La Paz* and the recent *#elenão* phenomenon. Such movements are articulated around human rights discourses and a recognition of intersectionality and as such make important theoretical contributions to notions of diversity, justice and what identity politics might constitute in and of itself. These movements resist traditional sociological analysis, for example, resource mobilisation (McCarthy & Zald 1973) or framing theories that make implicit and explicit connections between the effectiveness of movements with their unity and magnitude. Part of the difficulty in applying such readings is that these movements present unexpected and creative modalities of resistance and activism that many times take textual, performative, or otherwise aesthetic form.

For this panel, we invite contributions that stem from the interstice between literary studies, performance, the history of art and the social sciences to assess how new types of activism in Latin America prefigure and enact pathways of action, activism and resistance premised upon the indivisibility of aesthetic and social form. Although not exclusively, we seek to focus on the portability of artistic models of action, perhaps moving from single projects to complex networks of initiatives, and also propose an exploration of the different socio-material actions such models might entail. How might such forms of expressive identity repackage ideas of activism, autonomy and counter-culture for the 21st century? Can such initiatives be defined as a trend, a movement, a network, a model, a community, or a practice? What is the relationship between the aesthetic form of such mobilisations and the social forms embedded therein?

**Panel Papers**

**What can a book *do*: Re-Crafting Concepts of Literature, Knowledge and Theory**

*Lucy Bell (University of Surrey, UK)*

*Cartonera* publishing, which lies somewhere at the interstice between social movement, artistic intervention, and cultural trend, has spread widely across Latin America since 2003. Given that the movement is characterised, unified and driven by cardboard-bound texts, it is

surprising that critics have largely neglected the form and content of the literary/artistic objects themselves. In this paper, Lucy Bell examines the *cartonera* book as a composite of different forms – literary, political and artistic – which in turn generate new relations, communities, and meanings. In particular, she focuses on a collaborative work that characterise *cartonera* production: DULCINÉIA, a sculptural book produced collaboratively by the artist Thiago Honorio and the waste-pickers from the Dulcinéia collective. This processual artwork, by some of Latin America’s most marginalized and under-represented individuals in collaboration a well-established artist, is transformative insofar as it enables the *cartonera* actors to cut through some of the social segmentations that characterize both Mexico and Brazil. Unlike the waste-pickers themselves, who are restricted by the different social layers of their respective milieus, the books they create are able to enter into, and disrupt, the ‘closed’ forms of intellectual, artistic and educational institutions: ‘white cube’ art galleries, traditional school syllabuses and national libraries. By ‘reading’ the texts in relation to their open-ended itineraries, Lucy Bell demonstrates the centrality of the book-object to the process through which *cartoneras* negotiate, manipulate, and make use of, the relationship between the social and the aesthetic. Furthermore, she addresses key questions surrounding the politics of knowledge, responding to the oft-stated criticism that theory has been dominated by the Global North, and reconfiguring the forms and formats of so-called ‘research’.

### ***Cartonera* Workshops: Restitching the Social**

*Patrick O’ Hare (University of Manchester, UK)*

This paper focuses on the cardboard book-making workshops as a fundamental form that allows publishing collectives to reconfigure the social and cultural worlds that they inhabit. It traces the ways in which the material transformation of cardboard, and the artistic processes of sewing, decorating and repurposing enable *cartoneras* to create new communities of writers, publishers, artists, activists, and readers. My contention is that the specific spatio-temporality of the workshop – as an intimate space and an ephemeral encounter – enables *cartoneras* to construct new forms of togetherness based on craft, care, conversation, community, and creativity. Beginning with ethnography from Guadalajara, it follows the hands of *cartonera* publishers as they thread the connective tissues of literary works, and their legs as they tirelessly traverse cities and regions in search of spaces where workshops can be delivered, often for free, as a way of linking activists and vulnerable groups like waste-pickers, addicts and the mentally ill, who are offered mobile forms of self-expression and self-realization. In an era of increasing digital solipsism, physical co-presence is shown to be integral to *cartonera* practice, as diverse publics come together to craft books and discuss ideas throughout Latin America. Such communities, often seen by participants as utopic in a world of cut-throat commercial publishing, differ substantially from each other precisely because they are intensely responsive to the unique rhythms of their largely urban environments. By examining the connections and contrasts between *cartonera* workshops in different spaces, I explore the different possibilities they open up for crafting community through collective manual and intellectual labour in time-spaces that constitute forms of resistance to hegemonic modes of contemporary labour and sociality.



## **Performance action against extractivism: bodies, territories, institutions**

*Paula Serafini (CAMEo Research Institute for Cultural and Media Economies, University of Leicester, UK)*

Performance has become a key form of action and expression for groups in Argentina opposing the advancement of extractive activities such as open-pit mining, monocrop agriculture and fracking. Performance actions, which take place in major urban centres as well as in small towns, often borrow from the cannon of performance art and from agitprop, but also from a local history of social movements characterised by a tradition of taking to the streets, and by durational, ritualistic actions linked to human rights activism and the preservation of memory. The result is a broad repertoire of performances that varies from the humorous to the sombre, and from the stoic to the relational. In addition to formal and aesthetic appraisals, these performance actions must be read in terms of the narratives they mobilise and their strategic role within wider movements. Some, like the ‘women of silence’ in the town of Andalgalá, confront local government officials and mining companies and make manifest the long-standing, on-the-ground opposition to open-pit mining that still persists at a local level. Others, like those by FACC, target governmental departments and institutions, and relate the advancement of extractivism to a lack of democratic participation. In response to the multiple effects of extractive activities on the environment, on health, and on the social fabric of communities, these performances often convey complex narratives that include perspectives such as gender, territory, and human rights. This paper will analyse such performances as political-aesthetic acts, considering their expressive nature, their role in the reproduction of movement identities, and their strategic use as vehicles for communicating narratives about extractivism to others.

### ***Panel 36: Challenges in Latin American Citizenship and Governance, Part I 14.00-15.30, Maple Continues Panel 42***

#### **The broken mirror: Class and descriptive representation in the Chilean presidential elections**

*Noam Titelman (London School of Economics, UK)*

Chile has presented falling levels of support for its political representatives. At the same time, there is growing evidence of deficits in the descriptive representation of various social groups. In this research, electoral data and data from several surveys are used to study the way these two aspects are connected. First, data gathered by the United Nations’ Program for Development is used to characterise the perception of misrepresentation and analyse the levels of this perception in different social groups of the Chilean population. Second, the descriptive characteristics of all the candidates of the Chilean presidential elections, since the end of the dictatorship in 1989, are coded and this information is combined with the historical electoral results. Finally, five opinion polls implemented by the Chilean NGO, *Centro de Estudios Públicos*, are analysed. For the 2013 and 2017 presidential elections, an analysis is

made regarding the association between respondents and candidates sharing descriptive characteristics and the voting preferences and opinions the respondents hold on the candidates. The relevance of descriptive representation is further analysed by implementing a meta-analysis for these two elections and the 1993, 1999, and 2005 presidential elections, focusing on the association between sharing descriptive characteristics and the opinion held on candidates. Regarding descriptive class representation, evidence is found which is consistent with the descriptive representation theoretical framework. According to the findings, respondents from lower classes tend to have a stronger perception of misrepresentation by authorities. At the same time, under some forms of measuring class membership and model assumptions, class distance, between respondents and presidential candidates, is associated with a more negative opinion of candidates. The findings are not consistent with descriptive representation theory when observing other characteristics such as gender and geographical origins, or when observing electoral behaviour. Thus, the findings reinforce the importance of class representation when compared to more frequently studied descriptive aspects such as gender. Additionally, they suggest that there are potential benefits from policies aimed at correcting the paradox of class being associated with public opinion on candidates, but not with voting behaviour.

### ***Supra-madre: a New Model of Female Leadership for the Twenty First Century***

*Linda E. Moran*

In 1979, the University of Texas Press published a landmark work, *Supermadre: Women in Politics in Latin America*, by Elsa M. Chaney. Chaney's study provided scholars in Latin American Studies and related disciplines with a valuable scaffold for gender and leadership analyses for four decades. Over the course of that time span, evolving shifts in power configurations and the impact of globalization on Latin American communities have altered the conditions upon which the *supermadre* archetype rests. Consequently, alterations in the political landscape of the twenty first century indicate that a new model of female executive leadership has emerged in the region. A comparative study of all female leadership in the region would reveal common denominators. However, for purposes of containment, this paper offers a portrait of the new model as manifested by a single female leader: Michelle Bachelet. A CV that includes two high-level ministerial posts, an executive directorship of UN Women, two presidential terms, and the current position of UN human rights chief provides ample material for an investigation of this kind. My analysis of her profile considers some specific dynamics at work in changes that I believe indicate a diminishing relevance of the *supermadre* paradigm. I suggest that a new model I have coined as the *supra-madre* more closely aligns with the features of female executive power displayed in the Bachelet presidencies. The discussion is strategically situated within the present timeframe of unprecedented political developments that challenge many of the established political norms, both in Latin America and worldwide.

## **Resource access and Rafael Correa's Citizens Revolution. A game-changer for the indigenous movement in Ecuador**

*Alexandra Jima-González (Universidad de Salamanca, Spain) and Miguel Paradela-López (Universidad de Salamanca, Spain)*

The indigenous movement in Ecuador notoriously lost its political influence during Rafael Correa's government, which results counterintuitive as both actors –in theory– shared a similar political agenda. For explaining this phenomenon, the available academic literature has posed several hypotheses, mostly based on the study of Ecuador's political juncture. On an alternative and complementary fashion, and based on the theoretical tools provided by the Resource Mobilization Theory (RMT), the main aim of this article is to analyze how the exchange relationships between resource types and resource access mechanisms of the indigenous movement in Ecuador were affected under Rafael Correa's administration. The main finding of the study is that the exchange relationships of cooptation and appropriation employed by Correa's regime altered the indigenous movement's resource access during 2007-2017, resulting in the loss of influence and legitimacy of the movement within the Ecuadorian political arena. In addition, the article discusses the potential impact of resource access mechanisms on the empowerment and development of social movements, a relevant factor to understand their failure or success.

## **Facebook and the 2019 political campaign in Salvador**

*Alicja Fijałkowska (University of Warsaw, Poland)*

Over the past decade, the social media have become a permanent element of political campaigns around the world. This is not surprising, since they allow the politicians to inform about their activities, plans and thoughts, as well as to receive immediate feedback from the public. At the same time, the voters gained a tool through which they can establish direct contact with the candidates and present their opinions on current affairs. In Salvador over 50% of the society is online and most of them are Facebook users. Hence, this platform seems to be an ideal place to conduct the campaign before the presidential election in 2019. The paper presents a summary of the activity on Facebook pages of the Salvadorian candidates for the presidency. The data is being collected through Fanpage Karma - a social media real-time tracking tool. It includes the number of fans, type of posts, number and type of reactions, as well as the keywords used during the campaign. The aim of the study is to establish whether popularity on Facebook translates into the real support for the candidates, as well as to determine if the social media are treated as a primary or secondary source of information by the voters. In order to do so, two periods of the activity will be compared: before and after launching the campaign in traditional media. The methodology of the research is based on quantitative analysis, content analysis and comparative method.

## **Panel 37: Ecology and the Environment in Latin America**

**14.00-15.30, Elm 1**

**Crisis and reality of the riverside communities of Bañado Norte. A descriptive analysis of the people affected by the floods in the Tablada Nueva district of the City of Asunción, Paraguay.**

*Fabiola Leonor Benítez Cardozo (Universidad Nacional de Asunción, Paraguay)*

The *Tablada Nueva* district, part of the Paraguayan Capital of Asunción, is a traditional slaughter and industrial workers zone, it is also, a territory continuously flooded at irregular periods of time, by the Paraguay River, and one of the most impoverish areas of the city. Between the years 2014 and 2016, approximately 43,000 families (near 200,000 people) were displaced in all the country, of that, 3,500 families lived in *Tablada Nueva* in a zone called *Bañado Norte*. In this investigation, we use a quantitative approach to select and conduct surveys with families affected by the floods and qualitative interviews and public policy comparison to examine various social factors and indicators, selecting 200 families by simple random sampling (of a 806 families universe on the *Bañado Norte* zone), with a level 95% confidence, and a margin of error of 6%. The qualitative interviews were taken on a 7 months period of time on site, taken special attention to socioeconomic indicators such as family composition, time of residence, perceived problems, reasons of occupation of areas, among others. Our study led us to produce a profile of the families and their reality, which could mean a significant advance in order to reduce the social exclusions that displacement and poverty entails.

### **An unquiet ocean: Bolivian cultural identity and the War of the Pacific**

*Paul Merchant (University of Bristol, UK)*

The International Court of Justice is due to rule on 1<sup>st</sup> October 2018 on a dispute between Chile and Bolivia, in which Bolivia is demanding negotiations leading to sovereign access to the Pacific Ocean. The dispute has its roots in the War of the Pacific (1879-1883), during which Bolivia's Pacific coastline was annexed by Chile. Despite this conflict's long-lasting political effects, it has not traditionally been viewed as a significant presence in cultural expressions of Bolivian identity. This paper argues that the Bolivian government's recent push to encourage cultural production associated with the 'demanda marítima', for instance through the Premio Plurinacional Eduardo Abaroa, in fact draws on a long (if not always prominent) tradition of artistic engagement with the topic. Appealing to the ocean, an apparently boundless and untameable space, as a figure for territorial national identity might seem a contradictory endeavour. Indeed, cultural works that make this gesture, such as the 1952 radio play *Ausencia y retorno del mar* and the 1984 film *Amargo mar*, consequently transgress usual categories of form and genre. The paper critically engages with recent developments in 'oceanic studies' and in theories of postcolonial ecology. In doing so, it argues that the cultural productions analysed reveal, at times in spite of themselves, a network of relations between human actors, nonhuman environments and aesthetic forms that is irreducible to a singular political project. The paper ultimately suggests that it is precisely the *impossibility* of

satisfactorily converting the Pacific into a metaphorical vehicle of national identity that comes to be a defining element of modern Bolivian culture.

### **Controlled silence; oil company-community relations in Peru's Loreto Region**

*Adrián González (University of York, UK)*

This paper studies oil company-community relations, specifically the ability and willingness of local citizens to report environmental pollution incidents. The research was conducted through the political ecology of voice (PEV) theoretical framework which comprises investigation into economic, political, social and geographical factors over an explicit period and their impact on different actors' voices. The case-study was centred around Peru's Loreto Region, the state-run oil company Petroperu and the interview testimonies of two communities affected by Petroperu pollution incidents. This PEV paper finds that the community relationships are strictly controlled by Petroperu who, wherever possible, avoid citizen dialogue and engagement which raises significant difficulties for citizens wishing to report environmental contamination events. However, through deliberate threats to their provision of important community economic and development opportunities, Petroperu generated a climate of fear which sought to silence the willingness of citizens to report contamination events or the company's poor and abusive post-spill response. This suppression of voice was only overcome through the actions of strong, independent citizens, and the accessibility to exterior community-based organisations. However, the latter's involvement does not always outweigh the powerful influence which companies like Petroperu wield over citizens and their voice.

### **Political Agencies and Territory Conservation: the Kichwa women from Pastaza**

*Natalia Valdivieso (University of Manchester, UK)*

For the Kichwa women living in the Pastaza River Basin in the Ecuadorian Amazon, making pottery is considered as a traditional feminine activity and a key feature of their material culture. Contemporary currents of the Visual Anthropology urge to understand artistic objects, not only as a product, but as a process that responds to specific contexts. The process of "weaving ceramics", shows the particular relationships that women establish with nature among their territories. These are perceived as systems constituted by human and non-human beings, animals and plants linked by networks based on exchanges. The XI Oil Field Round launched by the government in 2012 aimed to tender several oil blocks that overlap with the territories of the indigenous nationalities inhabiting the Basin. As a response, several Kichwa women raised their voices and organised the March "Women for Life" to demand the preservation of their lands. This mobilization inspired other initiatives with the main purpose to expose and raise awareness among other women about the impacts of oil exploitation. In this sense, from the frameworks of Political Anthropology and Cultural Ecology, this paper seeks to explore the questions: how do Kichwa women relate to nature through the making of ceramics? What is the role of pottery in the social and political agency of the Kichwa women of Pastaza in terms of defending their territories against the exploitation of oil? And how is this agency built on their everyday life and spaces? It is argued that, for the Kichwa women, pottery has become a mean, not only in economic terms, that has allowed them to build

networks, exchange messages and mobilize their political agency in defense of their territories.

**Panel 38: Social Protest and Political Movements in Latin America**  
**14.00-15.30, Ash 3**

**Social mobilisation and political change after the financial crash in countries governed by the left: the cases of Argentina and Brazil**

*Juan Pablo Ferrero (University of Bath, UK)*

Whilst there is an observable link between the global financial crash and the crisis of the left turn in Argentina and Brazil, it is unclear why the crisis adopted an anti-regime character in Brazil and the form of an institutional alternation of power in Argentina. The aims of this paper is to analyse the new socio-political dynamics and their implications in the crisis of the left turn, especially the relationships between social mobilization and political change in the context of Argentina and Brazil, two of the largest economies in Latin America. The argument of this paper is that whilst the financial crisis affected the socio-political dynamic in both countries, the different type of left turn regime developed in both countries affected the nature and depth of the crisis of the left forces and this, in turn, has implications for the functioning of democracy. The paper is based on the results of a recently finalised research project that includes a comparative database of social protest between Argentina and Brazil.

**Post-materialist mobilisation in a changing media ecology: Contrasting the media practices of environmental and LGBTI+ movements in Chile**

*David Jofré (University of Glasgow, UK)*

Social movements have always been closely related to the media, both as objects of representation and producers of content. Today's media ecology is rapidly changing due to increasing technological innovation; this process is altering how movements use the media. Literature on this is however scarce. Scholars have coined the concept of 'hybrid media practices' to outline how and why social movements use and combine a wide-ranging pool of online, offline, mainstream and alternative media. This concept has been applied to anti-capitalist activist experiences in Europe and the US, but in contrast little is known about post-materialist movements in other latitudes such as South America. Existing studies on post-materialist movements have also made broad generalisations about them, without accounting for differences between movement identities. The above gaps prompt this paper to ask how a rapidly changing media ecology has influenced the media practices of Chilean environmental and LGBTI+ activists, and what differences exist between these two movements in this regard. The paper builds grounded theoretical insights from empirical data produced through semi-structured interviews with leaders and communication officers of 41 social movement organisations (SMOs) operating in Chile. The analysis was triangulated with documents, websites and social media accounts. Drawing on this analysis, the paper finds that the Chilean environmental movement has not adapted to a changing media ecology to the same extent than the LGBTI+ movement. In fact, the LGBTI+ movement plays an 'innovator' role in relation to the development and spread of hybrid media practices among

Chilean activists. Three identity factors —ideological beliefs, values and activist style— and three structural factors —geographical dispersion, networking and distribution of resources— are considered to compare both movements. The paper concludes that political radicalisation and resource inequality would explain why the environmental movement has engaged less with the use and combination of media practices.

### **The Zapatista Configuration of a Public Political Space**

*Martha Avalos-Pelaez (University of Sheffield, UK)*

Oppressed and marginalised groups are deprived from a wide range of things: from public services, goods to the full exercise of their rights. Such deprivation reflected in the group or communities' underdevelopment but also, the state failure to effectively recognise them affects the construction of their political character. This is the case of most of the indigenous communities in Mexico, as their location in rural areas causes the limited or no access to basic services as well as limited or lack of political participation. For this reason, some communities opted for autonomous forms of political organisation that are compatible with their identity, culture and customs. The case of the Zapatistas illustrates this situation. As the Mexican government condemned them to a state of underdevelopment failing to effectively recognise indigenous culture, customs and habits, it had also oppressed the Zapatista's efforts for autonomy. Despite this, the Zapatistas have managed to organise and configure a space through which their political character is constructed, practiced and reinforced. This paper explores the way the Zapatistas' acts of citizenship are beyond and traverse the state, which allowed them to configure a political space where they exercise their autonomy and construct their political subjectivity.

### **The New Permitted Indian: Evo Morales, Indigeneity and Development Projects**

*Angus McNelly (Queen Mary University of London, UK)*

Two decades after Charles Hale proposed the concept of the *indio permitido* (permitted Indian) to address the neoliberal multicultural approach to indigenous demands and rights in Latin America, indigeneity is central to the government of Evo Morales in Bolivia. In this presentation we explore the relation between indigeneity and the state focusing on the Bolivian experience under the Movimiento al Socialismo (Movement towards Socialism – MAS). Over the past fifteen years, Morales's governments have been heralded for his support of indigenous struggle for liberation and, as the first indigenous president of Bolivia, Morales himself has been seen as a sign of a seismic shift in the country. Albeit acknowledging transformations in the everyday practices and state discourses, we argue that Morales's governments have devised a new form of *indio permitido*, this time shaped after the president and his trajectory. This new *indio permitido* can be traced institutionally from the emergence of the MAS from a peasant union to the electoral arena, imprinted with idealised conceptions of Aymara-Quechua worldviews. Problematically, however, this new *indio permitido* is used to endorse state projects of development sponsored by transnational capital that advance over the demands of other indigenous groups and social movements, whose opposition to the government is used to delegitimise their claim to indigeneity vis-à-vis the state. The result is a state more present in the average Bolivian's life, more "indigenous" but still exclusionary,

as some indigenous groups who do not fit into this state-sponsored indigeneity, especially those fighting the presence of capital in national parks, are addressed as problematic and undesirable actors.

**Panel 39: PILAS Event**  
**14.00-15.30, Oak**

**Grant Proposal Workshop and Q&A for Postgraduate Students**

Session lead by Professor Patience Schell (SLAS Vice President) and Dr Eamon McCarthy (SLAS Secretary). We will focus on techniques for writing a good grant proposal and will have time for more general Q&A on postgraduate study and academic career pathways.

**Developing International Networks: an informal opportunity to meet Latin American Scholars**

This is an informal session at which the recipients of the SLAS Latin American Scholars grants will introduce themselves and there will be an opportunity to chat about working in Latin America and building international partnerships with colleagues working in Latin America.

**Confirmed participants:**

Marianna Leite (Christian Aid, São Paulo)

Bruno Dalponte (FLACSO / Universidad Nacional de San Martín)

David Pretel (El Colegio de México)

Natalia Christofolletti Barrenha (University of Campinas)

Sebastian Barros (Universidad Nacional de la Patagonia San Juan Bosco)

**SESSION 8**

**Panel 40: Social Challenges in Post-Conflict Colombia**  
**16.00-17.30, Walnut**

**Exploring experiences of political reintegration in 'post-conflict' Colombia.**

*Henry Staples (University of Sheffield, UK)*

Nearly two years have passed since the peace accord between the Colombian government and the Revolutionary Armed Forces of Colombia (*Fuerzas Armadas Revolucionarias de Colombia*, FARC) was ratified. Since that time, over 7,000 former guerrilla fighters have begun the complex process of disarmament, demobilization and reintegration (DDR). Researchers and peace practitioners have adopted a variety of methods to attempt to understand and operationalize the political dimension of reintegration. These attempts often incorporate



some measure of an individual's willingness to participate in non-violent forms of political activity. In exploring this, it is vital to consider that FARC ex-combatants are now living in diverse socio-spatial contexts, with just 45% residing in the transit zones where they underwent demobilization (Valenzuela 2018). Although the relationship between spatiality and the dynamics of political participation has been explored in prior research (McAdam 1986; Klandermans *et al.* 2008), the mechanisms involved have not always been well-specified. Specifically, studies often do not fully account for *how* a demobilized individual becomes embedded in a particular socio-spatial structure, what kinds of (daily) practices are relevant for becoming embedded, and how this process serves to shape political attitudes. Drawing on recent fieldwork in the Caqueta and Valle de Cauca regions of Colombia, my work address some of these key questions through contrasting experiences in different socio-spatial contexts: the urban, and the rural 'transition zone'.

***Tejiendo vida y paz: Indigenous women violence and struggles in the Colombian transitional justice (2005-2017).***

*Monica Acosta Garcia (Basque Country University, Spain)*

Women and men experience armed conflict differently because of gender roles and social norms. In most cases, violence against women in wartime is related to 'peacetime' attacks, that is, the *continuum* of daily life discrimination and subordination. Women usually remain within their roles built before, during and after the conflict. Colombia is not an exception. Since 2005, it has established an extensive and "off-the-shelf" measures to address human rights abuses and to end the armed conflict, including a gender perspective. "Women laid the groundwork for inclusion in advance of the peace talks in Havana, yielding significant gains for women in the final accords". However, in this scenario, the indigenous women participation and inclusion are scarce. They are even more affected by the armed conflict. Therefore, taking into account the complexity of this TJ process, the main purpose is to discuss how violence against indigenous women is constructed within the TJ framework since 2005. It will be argued that because of indigenous women cosmovision, culture, traditional knowledge-transfer, also their land-body-territory relationship and their roles as 'life-giving'. Their violence are not just 'sexual' and 'public'. There are also private, economic, territorial and spiritual violence. Not only suffer as individual, the whole People is affected. It is not just a battle between men that is waged in women bodies. Thus, Colombian TJ need to account for these differences and how indigenous women could shape it. The analysis based on a "multisite ethnography", will take as reference the field work with the Colombian educational program Escuela Intercultural de Diplomacia Indigena (EIDI) and, the participant and non-participant observation in some scenarios.

***Insurgent Identities: Reimagining M-19 guerrilleros in new narratives on el holocausto del palacio de justicia.***

*Rosanna Hunt (King's College, University of Cambridge, UK)*

On the 6th November 1985, in the midst of a drug trafficking crisis and the rise of the first modern paramilitary in Colombia, the guerrilla group, *Movimiento 19 de Abril* (M-19) stormed the Palace of Justice in the Plaza de Bolívar, Bogotá. Their aim was to place the then president

of Colombia, Belisario Betancur, on trial for his alleged betrayal of the peace treaty signed between the Colombian state and M-19 earlier that year. The result was a two-day siege which saw thirty-five M-19 members and eleven justices killed, amongst the estimated 98-total dead. At least eleven more employees at the palace and a *guerrillera* were forcibly disappeared. This paper examines some of the ways in which the guerrilla group initially held solely responsible for the massacre at the Palace of Justice have been represented and reimagined in semi-fictional retellings of events since the truth commission in 2005-2006. In reflecting on shifting identities of the insurgent at this cataclysmic point in Bogotá and Colombia's history, I will be engaging ideas of just use of force and friend-enemy dichotomies in the formation of imaginaries of the guerrilla, whilst considering the ramifications of the truth commission's conclusion that the responsibility for the massacre lay with the army and not with guerrilla. This paper will place particular focus on Marta Orrantia's 2016 novel, *Mañana no te presentes* and Óscar Godoy Barbosa's 2017 *Once días de noviembre*, which present *el holocausto* from the perspective of a retired justice and a *guerrillera* respectively.

***Panel 41: Workshop – Developing Resilience in Vulnerable Communities in Latin America: The Effects of Post-Conflict, Peacebuilding Strategies, and Risks Management***  
**16.00-17.30, Douglas Fir**

*Pamela Rodríguez Padilla (Researcher in the Institute of Legal Research (IIJ) of the National Autonomous University of Mexico) and Wilmar Castro (Researcher in Escuela del Habitat, Universidad Nacional de Colombia, Sede Medellin)*

This workshop will

- provide an opportunity for knowledge exchange around the intersection of conflict and hazards on informality and population displacement;
- for the development of an inter-disciplinary research group aimed to continue collaboration for research and capacity building;
- and for identification of potential research agendas, including questions and programmes which could be made available to postgraduate student communities as well as staff with an interest on this area,
- and should be the starting point for long-term collaboration.

**Panel 42: Challenges in Latin American Citizenship and Governance, Part II**  
**16.00-17.30, Maple**  
**Continues from Panel 36**

**The making of health systems: negotiating between 'lo ideal' and 'lo real' in Colombia, 1961-1978**

*Erica Nelson (London School of Hygiene and Tropical Medicine and Institute of Development Studies, UK)*

This presentation will share a historical case study on the politics of health planning and health systems development as negotiated between transnational, national and sub-national actors in Colombia, beginning in the early 1960s through to the late 1970s. The paper will focus on the outcomes of two health research interventions that came out of the formulation of the first statement on Pan-American regional public health objectives – the Charter of Punta del Este in 1961. Specifically, the paper will detail the inner workings of the COLINPLAS project, carried out in Calí, Colombia as a coordinated effort between systems researchers, public health professionals and development economists affiliated with the World Health Organization, the University del Valle, and U.S.-based schools of public health. It will also look at parallel efforts centred at the University of Antioquía that sought to mobilise the first Latin American-specific health planning method, known as PAHO/CENDES, to identify and address the serious gaps in public health service provision at that time. This presentation interrogates how these particular forms of 'rational decision-making' were designed, applied, translated and transformed as they moved across distinct cultural, political, social and spatial contexts. Through a combination of archival research and oral historical research, this paper asks: what assumptions about the nature and process of change underlay the development and testing of new health planning methods in Colombia beginning in the early 1960s, at international, national, and sub-national level, and how were these differences in understanding negotiated between actors?

**James Cañón's *Tales from the Town of Widows* (2007) – A Contemporary Feminist Utopia based on the Discovery of Self-Determined Identity.**

*Claudia Hachenberger (FAU Erlangen-Nürnberg, Germany)*

Ever since Charlotte Perkins Gilman's publication of *Herland* in 1915, fictional utopias have tried to explore the possibility of an equal and single-sex society or community, in this case an all-female community. Almost one hundred years later, the Colombian-American author James Cañón published his novel *Tales from the Town of Widows* (2007). Following the thematic scheme of single-sex utopias in which one sex is eliminated through natural diseases or war, the author chooses a similar starting point for his novel. One day, the peaceful and male-dominated village of Mariquita is invaded by communist guerrilla forces. As the guerrillas take all male inhabitants with them (all except a priest, a transvestite and a homosexual), the self-appointed "widows" get the chance to step out of the patriarchal shadows and to develop self-determined identities. After overcoming the grief and shock of having been deprived of their husbands, sons, or lovers, the women slowly start to leave behind the roles which had been assigned to them in the patriarchal society. In contrast to

common language use, where the term “utopia” is generally negatively connotated, a literary utopia introduces hopes, aspirations, and desires to be within human reach and thus suggests the possibility of a better world to come. This paper aims to show how the women’s identity transformation towards a self-determined identity and an independent life proceeds and how the women respond to the sudden return of some of the male inhabitants of Mariquita who try to rebuild the patriarchal *status quo*. I will illustrate how the women, not labelled as “wife of” or “daughter of” any longer, find inventive ways to survive, to gradually transform the town, and to finally build a new society. I will argue that they, as part of this process, learn to rely on themselves and on what I define as the power of matriarchal solidarity.

### **A volunteer’s view of South America (Brazil and Argentina); their role in divided societies where corruption fills the headlines**

*Tina Lawlor Mottram (Royal Engineers Museum, Kent, UK)*

There is an increasingly large international body of research proving the benefits of arts education for underprivileged students, showing that both their academic outputs and career aspirations greatly improve. Funding for the charitable sector in the UK has been badly affected by funding cuts since 2008, alongside many scandals about the management of charities internationally. At a time of such political upheaval in Argentina and Brazil, as evidenced by massive public demonstrations against corruption and demands for pay rises, the Cristina Kirchner scandal, the stabbing of a presidential candidate, this abstract aims to examine the Us and Them scenario visualised in every newspaper and online resource regarding these two countries and indeed the UK and Europe as well. In Argentina a voluntary arts residency in a Buenos Aires province working in *Zona Imaginaria* ([www.zonaimaginario.com](http://www.zonaimaginario.com)) provided interviews with artists, carers and children, in addition to examining the voluntary firefighters in Tigre, in Buenos Aires province. Founded as a response to a local tragedy, these volunteers now contribute to what in the UK is an essential service. In Brazil, volunteer management of museums and institutions is common and environmental volunteers in both countries fight destruction of habitats for financial gain and contribute to protecting local environments. In Brazil, a trip to Sorocaba, São Paulo province, and also in interior Brazil in Minas Gerais province, provided a wealth of photographs and exchanges. As an Irish citizen, aware of the bankers in prison there, I undertook this volunteer project with a view to combining my management experience of funding in the UK with the actual experience on the ground in Latin America. This abstract poses the question why Latin American belief is that corruption is inevitable and unstoppable in the powerful, while continuing to work for nothing to contribute to a better world in their immediate environments.

### **National history for the next generation: *Zamba* in political perspective**

*Catriona McAllister (University of Reading, UK)*

*La asombrosa excursión de Zamba* was initially conceived as a four-part cartoon series to support the celebration of Argentina’s 2010 bicentenary of the May revolution. It has since become a hugely popular programme for young children and has also been used directly in the classroom as a resource to help engage pupils with the national past. This paper will

explore the historical narrative of the first episodes in the series and situate *Zamba* in relation to contemporary politicised historiographical debates. It will also consider how *Zamba* interacts with existing ideas of patriotic education and examine its particular ludic aesthetic, which plays on conventions ranging from superhero narratives to videogames and fairy tales.

***Panel 43: Feminist Activism and Human Rights in Latin America***  
***16.00-17.30, Elm 1***

**Politicising the collective: Artistic responses in Chilean reproductive justice campaigns**

*Céire Broderick (University College Cork, Ireland)*

The global focus on reproductive rights in recent years has generated widespread debate across countries, generations, classes and ideologies. 2018 saw the spotlight fall on Ireland and Argentina, in particular, with widespread coverage of the relevant debates and campaigning undertaken in both countries. Although reported on to a lesser extent, 2018 also spelled a surge of protests in Chile regarding this issue. Nearing the end of her rule in September 2017, Michelle Bachelet's administration legalised abortion in the cases of fatal foetal abnormality, risk to the life of the mother, and where the pregnancy is a result of rape. In 2018, Sebastián Piñera's administration changed the protocol for implementing the law, hampering its effects. Centres can now choose not to provide this service of care—even in the aforementioned situations—on the grounds of conscience. Campaigns to change this reality have had strong artistic backing in Chile. A decolonial feminist analysis of the approaches adopted by the artists highlights particular patterns developing in their campaigns. María Lugones (2008) and Yuderkys Espinosa Miñosa (2016) attest the need for a decolonial feminist approach, which incorporates Aníbal Quijano's notion of the coloniality of power, supporting the intersectional investigation of discrimination based on gender. During their campaigning, many artist activists partnered with other artists across Latin America, highlighting the collective struggle and the desire to work together to overcome these challenges. This paper will apply a decolonial feminist reading of these campaigns, particularly analysing the involvement of Chilean faction of the Argentine-led #NiUnaMenos and the appropriation and adaptation of the Italian song "Bella Ciao" to call for a woman's right to choose.

**The role of identity in Argentina's *Encuentros Nacionales de Mujeres***

*Dagmara Szczepańska (University of Warsaw, Poland)*

The aim of this paper is to present the results of field research carried out in October 2018 during the 34<sup>th</sup> National Women's Encounter in Argentina and explain how identity politics was incorporated into the event's agenda. The focus of this year's Encounter was on plurinationalism, indigenous communities and transgender people, and a heated debate arose in relation to all three points. Therefore, I would like to explain how the Encounters function in practice, in comparison to their assumed theoretical goal. Women's Encounters are annual events held in different cities across Argentina. The first ever Encounter took place in 1986 in Buenos Aires and was attended by approximately one thousand women. Its

founders claim that they got inspired by the discussions they took part in while attending the Third World Conference on Women in Nairobi, which aimed at evaluating the progress made during the so called Decade for Women, announced ten years earlier in Mexico City. It marked an important change in the trajectory of the debate about women's rights in Argentina; invited to participate in the Encounters was everyone who expressed a desire to do so, not only feminist activists. As a result, they gained enormous popularity and gathered women representing different professional, social and geographical backgrounds. The number of participants peaked in 2016, when approximately seventy thousand women attended the event held in Rosario. Today the hallmark of the Encounters is their unique cooperative character described in the following manner: they are autonomous, self-summoned, democratic, pluralist, self-financed, federal and horizontal. Their aim is to establish strategies and tools necessary to empower women, discuss diversity, exchange knowledge, share values and many others, all with the final objective of achieving a deeper social transformation in mind.

### **Artistic Activisms and the City: Documenting hemispheric femicide in Latin America**

*Irina Popescu (Bowdoin College, USA)*

This paper combines history, law and performance studies in order to investigate how female performance activism the Americas develops a documentation of hemispheric femicide and violence against women. In exploring the visibility of both at the female activist movements in Argentina, Chile and Mexico, this paper demonstrates how these movements use and manipulate human rights discourse in order to actively (through the physical female body which subsequently takes over city-spaces) historicize of centuries of anti-female sentiments throughout the hemisphere. I use art, literature and media as a means of investigating this process of documentation within the human rights context. I explore the work of Mexican artist, Lorena Wolffer and Argentine artist Diana Schufer to showcase how the transformation of city-space through art and female bodies serves to document both femicide while also making space for the necessary the process of healing among women. Furthermore, my investigation of Selva Almada's novel, *Chicas Muertas* grounds the novel-testimony within the context of both the truth commission and the national reconciliation tribunals. I end my paper by turning to social media, particularly the *#niunamenos* as well as the recent release of a 'sexual education' video release freely by the Chilean collective MIAU. While an overarching analysis of the performative aspects of the feminist strikes throughout Latin American grounds my research, I hope to use these particular artistic, literary and media case studies to uncover how these Latin American women activists, artists and writers are constructing a visible and public truth commission which documents the violence against women throughout Latin America as a human rights abuse.

## **Panel 44: Ethnicity, Indigeneity and Race in Latin America, Part II**

**16.00-17.30, Ash 3**

**Continues from Panel 29**

### **Racial-colonial urbanism and the “multicultural” city: Afro-Colombians and the negotiation of occupational identity in Bogotá**

*Giulia Torino (University of Cambridge, UK)*

The Constitution of 1991 and the Law 70 of 1993 (“Ley de Negritudes”) introduced fundamental changes in the Colombian society, whilst promoting a new vision of multicultural state and of multi-ethnic country that emerged from over a century of regional narratives about *mestizaje* (Quijano, 2010: 184). Drawing on such narratives, Colombian multiculturalism emerged from the same duality between the cultural diversity of the universalizing project of a modern and liberal Western state, and the recurrent disqualification of manifestations of ethno-racial and cultural diversity within its society (Wade, 2010). This ambivalence is also visible —yet much less analysed— at the urban scale, and especially in the Colombian capital city, which has historically been not only the major centre of political power in the country but also its most emblematic role-model of “civilised”, “modern”, and “progressive” culture (Mosquera, 2010). Here, Afro-Colombians have been negotiating their occupational identities and socio-spatial practices for almost a century, alongside the creation of a “black sense of place” (McKittrick, 2011) in the predominantly white-*mestizo* Colombian capital city. Through a three-pronged ethnography in Bogotá’s urban peripheries, this paper will analyse how and by whom such identities and practices are operated in the urban space of the city, as well as which limits they encounter when faced with Bogotá’s allegedly “multicultural” urban policies. The paper will conclude by arguing that, whilst urban multicultural policies in Bogotá are timidly facilitating the visibility of certain ethnically and racially discriminatory social behaviours and practices, they most often remain confined within the limits of the normative domain, whilst serving to further invisibilize the systematic and structural ethnocide of the Afro-Colombians that inhabit the capital city.

### **Race, Sex and Class in 21<sup>st</sup> Century Cartagena de Indias: Óscar Collazos’ *Rencor* (2006)**

*Aled Rees (Swansea University, UK)*

To speak of race and racial relations in Colombia is to enter into a complex history of discrimination, marginalisation and invisibility. Indigenous and Afro-Hispanic populations represent an important proportion of Colombian citizens; however, since the colonial era, both of these ethnic minority groups have been subjected to varying degrees of inequality, prejudice and exclusion on institutional and socio-economic levels. Constitutional reform in 1991 formally declared Colombia *multicultural* and *pluriétnica*, thus ‘making visible’ those who have been persistently neglected by the ruling powers on account of their ‘difference’. These modifications aimed both to protect the racial, ethnic and cultural makeup of the nation, and to ameliorate the situation of marginality suffered by these citizens. Published fifteen years after these legal amendments, and composed utilising the information gathered

during his journalistic investigations into the lives of the inhabitants of Cartagena's shanty-towns, Óscar Collazos' fictional narrative *Rencor* gives a voice to Keyla, an adolescent *mulata*, who lives in the poverty-stricken Nelson Mandela *barrio*. Through Keyla and her family, Collazos explores the theme of 'blackness' in contemporary Cartagena, a city profoundly associated with a legacy of multiculturalism and multiracialism, to expose vividly a backdrop of racism, classism, sexism, violence and exploitation. This paper analyses the manners in which the concepts of race, sex and class intertwine to marginalise further the already marginalised Afro-Colombian population of Cartagena. The association of black women with domesticity, vulnerability and exploitation – both sexually and within the workplace – will be addressed. Additionally, Collazos' rather contradictory representation of the *mulata* body will be explored in order to underscore the manners in which the writer both denounces the treatment of *mulata* women as sexual commodities, but also suggests that this blend of 'race' and 'sexuality' enables these women to achieve a sense of identity and a degree of agency in the marginal spaces which they occupy.

### **Anti-racist feminism and Latin American Studies**

*Sheneez Amara (University of Liverpool, UK)*

As a non-white woman inside the academy, drawing on various types of non-white feminisms from around the world, as well as other forms of anti-racist theory and my own experiences of racism/sexism, has opened my eyes up to the fact that academic knowledge and academic knowledge production are colonised – and in need of “decolonisation”. I have also come to understand that, and experience how, academia is not a safe or free space for those of us who occupy oppressed/colonised positions. Rather, it is a space of violence (Kilomba, 2010:28). As someone who has only ever studied Latin American Studies at university, I have become acutely aware of the ways knowledge production about Latin America from white European/North American perspectives are colonised and colonial. That is, the critical eye I have gained through my anti-racist feminist epistemological standpoint has enabled me to see the ways research methods, methodologies and practices common among researchers in Latin American Studies (as well as other areas of study/disciplines) function to further oppress “othered” individuals/groups and their ways of knowing as opposed to contributing to the well-intentioned, innocent “act of knowing” in the name of “positive social change”. I have become aware of having been trained in, and guilty of, this oppressive type of practice and thinking. I present a paper that explores how I confront and resist the coloniality of the academic experience through my PhD research in Latin American Studies. I outline colonial tendencies common in research practices and share ways in which I try to change my own practice in light of this. I share how I bring my anti-racist feminism to my Latin American Studies with the hope of opening up discussions on how we, an academic community, can further resist the violence and coloniality of academia as we know it today.

### ***Panel 45: Expressive Forms of Identity: Reshaping Relations between Aesthetics, Literature and Anthropology, Part II***

***16.00-17.30, Ash 1***

***Continues from P35***



**Panel Convenors** Lucy Bell (University of Surrey) and Patrick O'Hare (University of Manchester)

**With and Against Anthropology: Matanzas's Ediciones Vigía and Holguin's Ediciones Cuadernos Papiro**

*Dr. Gordon-Burroughs (University of Edinburgh, UK)*

Matanzas's Ediciones Vigía and Holguin's Ediciones Cuadernos Papiro construct an arc from the revolutionary 1960s and its investment in collective and communal goods to the increasingly privatized 1990s and 2000s through their materials and procedures, as well as through their engagement with the figure of the archive. I contend that the books printed by Ediciones Vigía and Ediciones Cuadernos Papiro are both artists' books – that is, books that are art unto themselves – and books as 'archives'. Here, I understand the 'book' as 'archive' in a similar fashion as art historian Hal Foster interprets 'archival art': that is, art, in this case book art, that 'draws on informal archives but produces them as well' (2004, 5) in an effort 'to make historical information, often lost or displaced, physically present' (2004, 4). This intervention will use Ediciones Vigía and Ediciones Cuadernos Papiro as springboards to consider the intersections between literature and broader aesthetic categories. It will furthermore explore the usefulness of classic anthropological frameworks for the study of books (and books as art objects), but also the limits that these frameworks have historically placed upon the field. How can book history think *with* and *against* anthropology?

**Diaspora, Tránsitos, and Poiesis: Performing the Mapuche City**

*Olivia Casagrande (Manchester University, UK, and Pontificia Universidad Católica, Chile)*

Within many cities in Latin America, indigenous groups are compelled to find new ways of relating with urban space, negotiating collective belonging and identity as well as personal life-projects. Emergent indigenous urban practices trigger new political engagements, knowledge production, and artistic experimentation, defying both invisibilization and intercultural appropriation. During the last few years, urban indigenous Mapuche have been the protagonist of a growing artistic production in Santiago (Chile), ranging from audio-visual arts to theatre to performance and music. Especially the younger generations (second or third after the migration from rural communities) are engaged in critical thinking and creative work that propose unexpected and challenging ways of relate with both the *urbe* and the *mapu* (land). As the concept of 'mapurbe' - a term recently coined by the Mapuche poet David Aníñir – emphasizes, these artistic practices stand in a sort of in-betweenness: questioning yet at the same time coming to terms with the urban landscape as a fundamental place of enunciation, the proposed aesthetics convey multiple belongings, hybridization and *mestizaje*. Claiming for different socio-material actions and modalities of activism, these innovative representations and actions situate the public debate on issues of autonomy, decolonization, and 'tradition', thus contributing to the emergence of new political subjectivities. Moving from intensive fieldwork in 2017 and 2018, the proposed paper focuses on the final exhibition and performance of a collaborative and practiced-based research project with young Mapuche artists and intellectuals. At the intersection of Santiago's urban space materiality and the immaterial practices, interpretations and lived experiences of the

participants, the projects explores site specific performance, urban interventions, subversive aesthetics and critical cartography as ways of producing meaning, engaging with the artistic and political practice of 'performing the Mapuche city'.

## SLAS 2019 List of Attendees

Acosta, Mónica  
Albadalejo, Nadia  
Alderman, Jonathan  
Amara, Sheneez  
Avalos, Martha  
Baker, Emily  
Barros, Sebastián  
Barrow, Sarah  
Bastos Lima, Mairon  
Bell, Lucy  
Benítez, Fabiola  
Blanc, Jacob  
Bohigues García, Asbel  
Bollington, Lucy  
Bowskill, Sarah  
Brablec, Dana  
Bradbury, Pablo  
Bradley, Christine  
Broderick, Ceire  
Cáceres, Javiera  
Campbell, Courteney J.  
Candotti, Fabio  
Cansino, Harriet  
Carpenedo, Francielle  
Carréra, Guilherme  
Casagrande, Olivia  
Castro, Wilmar  
Cervera, Lorena  
Chornik, Katia  
Christofolletti Barrenha, Natalia  
Cicciarella, Teresa Lucía  
Coello, Gioconda  
Coleman, Bob  
Contreras Villalobos, Joyce  
Cordero Gómez, Yoanky  
Coxshall, Wendy  
Curry, Alexander  
Curryova, Emily  
Dalponte, Bruno  
Dante, Fernanda  
Davies, Catherine  
Davies, Lloyd  
Deller, Armandina  
Dias Fonseca, Eduardo  
Díaz Cerda, Verónica  
Doyle, Matthew  
Doyle, Rosie  
Estrada, Marcos  
Ferrero, Juan Pablo  
Fijalkowska, Alicja  
Fisbach, Erich  
Fischer, Thomas  
Fisher, John  
Gallego Cuiñas, Ana  
Garavelli, Clara  
García García, Gabriela  
Gasiorowski, Dominika  
Gerson, Yael  
Gideon, Jasmine  
González, Adrián  
Goodwin, Geoff  
Gordon-Burroughs, Jessica  
Gottardo, Marco  
Goudsmit, Into  
Grimaldi, Anna  
Hachenberger, Claudia  
Hernández, Andrés  
Hobbs, Jeremy  
Hogenboom, Barbara  
Horn, Philipp  
Hunt, Rosanna  
Invernizzi, Agostina  
Jenkins, Katy  
Jima-González, Alexandra  
Jobling, Andrew  
Jofre, David  
Kat, Quintijn  
Khan, Zoya  
Knox, Rupert  
Laing, Anna  
Landeros, Damaris  
Lawlor Mottram, Tina  
Leite, Marianna  
Liano, Dante  
Lickorish Quinn, Karina  
Lisinska, Magdalena  
Lublin, Geraldine  
Martínez, Erika  
McAllister, Catriona  
McCann, Ashleigh  
McCarthy, Eamon  
McClellan, Kate

McClure, Julia  
McNelly, Angus  
Medeiros, Michelle  
Melo da Cunha, Flávia  
Mendes Loureiro, Pedro  
Merchant, Paul  
Miles, Penny  
Miño Puga, María Fernanda  
Montañez, María Soledad  
Montero, Claudia  
Morales, Gracia  
Moran, Linda  
Nelson, Erica  
Nelson-Pollard, Suzanna  
Newson, Linda  
O'Hare, Patrick  
O'Reilly, Patrick  
Paladin, Gabriela  
Paradela, Miguel  
Pérez, Marcos  
Pérez, Carolina  
Perrone, Joana  
Perticarati Tárrio, Renata  
Pintor Pirzkall, Heike Clara  
Pitman, Thea  
Popescu, Irina  
Pretel, David  
Ramalho, Fabio  
Ramírez, María del Carmen  
Randall, Rachel  
Rees, Aled  
Rodríguez Padilla, Pamela  
Ross, Rosalee  
Saracini, Nadia  
Schell, Patience  
Seguí, Isabel  
Segura Millán, Fernando  
Serafini, Paula  
Shield Johansson, Miranda  
Siegel, Karen  
Soler Montes, Carlos  
Staniland, Emma  
Staples, Henry  
Szczepanska, Dagmara  
Tanna, Natasha  
Taylor, Lucy  
Titelman, Noam  
Torino, Giulia  
Trotter, Lucy  
Uribe, Evelyn  
Vacca, Valentina  
Valdivieso, Natalia  
Vargas Faulbaum, Luis  
Varkkey, Helena  
Vera Espinoza, Marcia  
Villegas Monroy, Mariana Lucía  
Warfield, Cian  
Watson, Peter  
Wax-Edwards, Jessica  
Wells, Naomi  
Wemyss, Martyn  
Williams, Guillermo  
Wood, David  
Wylie, Leslie  
Zelada, Carlos J.  
Zinnari, Alessia