

# PILAS ANNUAL CONFERENCE 2018

## *“Contested Narratives Within and Beyond Latin America”*

### Conference abstracts

**Monday 4<sup>th</sup> June**    Rendall Building, University of Liverpool South Campus, L7 7EZ

**9.15-10.40 Panel session 1.**

**Panel 1A Conflict and Peacebuilding in Colombia**

Seminar Room 3      Chair: Juliette Doman

- **Bård Drange** (Norwegian Institute of International Affairs)  
*‘Ending protracted conflicts: lessons from Colombia’*

The protracted conflict in Colombia seemed unsolvable for decades. Despite several peace attempts, fighting always resumed. In this paper I explore the last of a total of four large peace attempts in the formerly protracted Government of Colombia-FARC conflict. Having undergone unsuccessful processes in the 1980s, early 1990s, and around the turn of the millennia, the Havana peace process—2010-2016—brought about four years of formal negotiations and culminated in an agreement which, per April 2018, seems to hold. What made this last attempt different?

In this paper, I draw on extensive empirical research to explain the military, political, economic, and social conditions that have shaped the prospects of a negotiated solution to the Colombian armed conflict. I start by outlining the four key processes, highlighting key differences and similarities between the three earlier ones and the latest one. The central part of this paper explains the onset of negotiations in 2012, and pin-points key reasons for which negotiations eventually culminated in an agreement. In this paper, I propose that military power relations and the Colombian presidents’ varying political willingness have played the key roles. To end protracted conflicts, both an effective counterinsurgency and pragmatic political action seems needed. Examining the armed Colombian actors’ own willingness or lack thereof to negotiate and settle is key to understanding the risk of a potential relapse to conflict, and to design effective policies for peacebuilding and reconciliation.

- **Laura Gutiérrez** (University of Cambridge)  
*‘Policing in Colombia—The gender inequalities continuum’*

A study of the police in Colombia is timely. Five decades of guerrilla warfare have greatly shaped the goals and *modus operandi* of the police (Ruiz 2013), whose main focus has been on building up a war-oriented institutional capacity. The peace treaty concluded with FARC, and ongoing peace talks with ELN, suggest the end of guerrilla warfare. As a civil body no longer involved in civil war, the police force has the opportunity to further define its professional—as opposed to military—profile and, in doing so, it is imperative that account is taken of the role of the woman officer and her place in the police. The aim of this talk is to explore the history of women in the police in Colombia: what role was envisioned for them in the institution, and how this conception is still affecting their identity as police officers. From the very limited role that was first allowed them to the wider range of roles that they now occupy, it seems at first glance that women have come a long way in the police service; however, some of the foundational assumptions about female officers still persist today and continue to prevent women’s participation in the police as capable,

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professional, full-fledged officers. I will seek to shed some light on contemporary gender inequalities in the Colombian police force and, while doing so, I will attempt to uncover the “practices and relationships reinscribing the structures of domination” (Calás and Smircich, 2014:627) that keep these inequalities alive.

- **Tatiana Suarez** (Institute of Latin American Studies, University of London)  
*‘Interdisciplinary approaches to reintegration after armed conflict: Where are the voices of the Colombian ex-combatants?’*

Since the late 1980s, many societies have embarked on the difficult task of postconflict reconstruction after peace negotiations such as the one signed in November 2016 by the Revolutionary Armed Forces of Colombia (FARC) and the national government. Worldwide, the study of disarmament, demobilisation and reintegration (DDR) of former combatants has become prominent, not only for policy making, but also for practitioners and scholarly research. Although originally conceived as a technical intervention to improve public security and to prevent the relapse into conflict, DDR practices have adopted a more holistic approach with greater emphasis on development. In tandem with this shift, the empirical study of DDR has expanded its disciplinary perspectives from the fields of international relations and security to other social sciences such as development studies, anthropology, sociology, human geography etc. However, both DDR practice and research continue to regard ex-combatants as mere beneficiaries of programmes designed by national governments, international agencies and donors. This paper argues that DDR in Colombia must look beyond the top-down approach to programme *effectiveness* and ex-combatants’ *satisfaction*, in order to enhance its impact for those of whom it speaks: the demobilised population. This paper aims to contextualise the Colombian case in the broader literature about reintegration, and to propose an alternative approach to the study of reintegration that contests narratives of ex-combatants as security threats or ‘unworthy’ aid recipients. Methodologically, it aims to explore the lived experiences of the demobilised FARC while recognising their agency and potential contributions to achieve a sustainable peace.

### **Panel 1B Religious Practices, Identities and Society in Latin America**

Seminar Room 4      Chair: Professor Lucia Sa

- **Graham McGeoch** (Faculdade Unida de Vitória, Brazil) \* **via Skype**  
*What is *Leitura Popular da Bíblia* and is it really ‘popular’?*

Inspired by Paulo’s Freire’s popular education for adults and liberation theology’s ‘option for the poor’, *leitura popular da Bíblia* (LPB) was pioneered amongst poor urban and rural communities throughout Latin America. It emphasised participatory methodologies, critical thinking and community solutions to problems interpreted as political (Soave, 2016). Importantly, in its early phase, it accompanied and was inserted inside revolutionary political and social movements.

This paper addresses the methodology of LPB and asks critical questions about the notion of ‘popular’ deployed by some ‘liberation theologies’. It problematises the community-based presentation of ‘popular’ in LPB and asks how LPB can transgress its traditional spaces – *favelas*, factories, student unions’ - into newly politicised territories that root emancipatory practices in gender, race and (inter)religious experiences.

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The paper will draw on insights from the work of Richard Schaul and the experiences of LPB currently used in ‘popular movements’ in Brazil and consider the wider implications for LPB in light of changing ‘popular’ experiences and changing revolutionary political and social movements.

- **Armandina Maldonado Deller** (University of Nottingham)  
*‘The push towards a new identity: Colonial and Post Colonial Religion in Cuba with a regional focus on the province of Granma and the practice of ‘espiritismo’.*

My research focuses on the identity of Granma through the medium of religion, specifically *espiritismo de cordón*, described as a type of Cuban Spiritism. It is believed to have arrived to the region in the mid-19th century, but is also debated to have originated and developed within the region into a popular spiritual practice that has survived over a century of religious uncertainty. This paper will present my work so far, or part of it, illustrating the religious process the province has undergone from Spanish Catholic colonialism, American Protestantism and the possible link between indigenous and African practices to the growth of *espiritismo* as a popular choice. My research includes a look at the limited academic studies conducted on *espiritismo* and religion in Oriente (eastern region of Cuba) compared to the western region surrounding Havana and the practice of Santería. This in part will involve noting the ‘backwater’ description given to the region whilst its historical events have also branded it as ‘the cradle of the nation’.

- **Naiana Rezende Souza Zaiden** (Universidade Federal de Goiás /Università di Pisa)  
*‘Is the Action of the Evangelical Parliamentary Front at the Brazilian National Congress an affront to State’s secularism or just an expression of the religious liberty?’*

Secularity is the institutional form that takes in the democratic societies the political relation between religion, citizens and State. In order to ensure freedom for all, secularity distinguishes and separates the public domain from the private domain. On the other hand, religious freedom is guaranteed at the section of Fundamental Rights in the Brazilian Constitution, based on three crucial points: freedom of belief, freedom of organization and freedom of worship. With the advancement of individual liberties after de military dictatorship, we have seen the growth of new religious leaders seeking their place at the political arena. When these frontrunners have powers and political influences, there needs to be wide discussion so that constitutional rights guaranteed are not threatened. In this sense, the objective of my PhD research is to understand if the work of Evangelical/Pentecostal congressmen, proposing bills of laws and constitutional amendments, can be considered a direct threat to the secularism or if is only the expression of religious freedom of this group. With the research in progress, few results have been obtained, despite that, some law proposals already analyzed severely contradicts rights protected by our Constitution or even by International Human Right treaties, such as women liberty and equality rights, homosexual marriage, freedom of speech, and others. Therefore, it is expected at the end of the study to have sufficient elements to understand if the performance of Pentecostal/Evangelical congressmen is discriminatory and anti-secular or whether if it is legitimate, legal and consistent with the Constitution.

- **Raúl Burgos Pinto** (University College London)  
*‘The Role of Catholicism in Chilean Education (1930s-1940s)’*

In October 1946, the conservative congressman Maximiano Errázuriz (1895-1950) interviewed by the Santiago’s newspaper El Diario Ilustrado commented his experience after participating in the

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second version of the Inter-American Congress of Catholic Education held in Buenos Aires, Argentina. He attended this meeting as a member of the delegation that represented the Archbishopric of the Catholic Church of Chile. In the Congress, he was elected vice-president of the event and gave the final discourse in the inaugural session, where also attended representatives of the Argentinean government. The main purpose of this meeting was to bring Catholics of different nations together to share their experiences, discuss different educational matters and prepare themselves as the foremost champions of Catholic education in their countries. The Congress served not only to make public the broader concern of the Catholic Church on education, including its religious and secular groups but also it allowed conservative circles to make clear their argument regarding the Chilean experience at the time. This paper will discuss Chilean conservative critiques of the increasing role of the state in education, as they championed Catholic ideas. This defence allowed these groups to propose a spiritual education against the perceived materialist teachings of the ‘Estado docente’ and to frame the “right to freedom in education” as a natural right that contributed to the shaping of the national culture. These two aspects sustained the conservative historical narrative of contributions not only to the improvement of education but also to the shaping of the Chilean nation.

### **Panel 1C Latin American Literature session 1 Contesting modern/colonial narratives: constructing alternative readings and understandings in the literary endeavour**

Lecture Theatre 3    Chair: Ana Reimao

- Giulia Champion (University of Warwick)  
*‘Contesting the Cannibal Narrative’*

In 2013, Valérie Loichot’s *The Tropic Bites Back* announces, in some forms, the death of literary cannibalism. According to her, such a literary technique is too problematic for the following reasons:

[it] (1) reinforces the projection of cannibalism and savagery onto Caribbean people; (2) it can be culturally inappropriate because it is based on concept mistranslation; and (3) it loses stable meaning because of its overuse and conceptual slipperiness. (xxx)

I believe that this understanding of literary cannibalism is quite reductionist. Loichot does not present an exhaustive study of the trope, which I believe can be seen to emerge and develop across the Caribbean and Latin America from Oswald de Andrade (Brazil 1928) to Maryse Condé (Guadeloupe 2000s). In my paper, I will show that this trope is more complex and powerful than it appears, especially as a decolonial metaphor. I will also argue that it offers a transnational link throughout Latin America to rewrite history as it has been used across cultures and subjects. Indeed, aside Andrade and Condé, the trope was also used in literature by Suzanne Césaire (Martinique), in theatre by Rodolfo Usigli (Mexico) and in translation by Haroldo de Campos (Brazil). Finally, I will conclude by mentioning that as an academic tool to investigate this geographical zone, it is fundamental since the nature of the trope itself is a reminder of my own consumption and “cannibalisation” of this zone’s cultural capital.

- **Nicolas Allen** (University of Buenos Aires)  
*‘Alfredo Varela and the “Novelist’s International”’*

Whereas capitalist modernity has posited Western metropolises such as Paris and New York as central to the ‘world republic of letters’, recent interest in alternative modernities has introduced

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the possibility of novel mappings of literary relations. The centenary of the Russian Revolution in particular has raised the issue of thinking of the Soviet experience and the Comintern in terms of such an alternative modernity: a global network of cultural and political vanguards connected vis-à-vis Moscow.

This paper proposes to explore the work of Argentine communist militant and writer Alfredo Varela, focusing on his *El río profundo* (1948) as an instance of a counter-memory that centers its narrative around a scene of primitive accumulation that belies the prevailing account of historical continuity in the country's transition to capitalist modernity. On the one hand, Varela's depiction of rural laborers in Argentina's yerba mate plantations is an anomaly within the overwhelmingly urban-centric Argentine literary canon; simultaneously, it is an aesthetic departure from earlier practices of 'committed literature' - likewise centered on the city- that trafficked heavily in naturalism and costumbrismo, whereas Varela's work embraces a variety of experimental narrative techniques.

By taking up Varela's novel, this paper attempts to address several questions within the field of world literature that are highlighted by what Michael Denning has termed the 'Novelist's International': the peculiar cosmopolitanism of communist authors, situated in an interstitial space with respect to the nation as both 'sub-' and 'supra-national', and in an uneasy tension between 'rootless modernism' and the socially-inflected national canon; a possible communist genealogy of Latin American culture that maps the region onto an alternative global literary space; an approach to thinking of world literary space as constituted through the mutual translatability of "fundamentally equivalent" realities, i.e. the global working class (Gramsci 1995: 457).

- **Paul Hyland** (University of Cambridge)  
*'Borges, Unamuno and the Quijote'*

There are few narratives quite as contested as the Quijote. Few stories have been the subject of such a rich history of readings and revisions as Cervantes's masterpiece; from the author-centric Golden Age view of the text as a comedic aping of the chivalric form, to the 19th Century Romantic view of don Quijote as a kind of hapless tragic hero.

My PhD research is dedicated to investigating how two Cervantes scholars of the 20th Century: Miguel de Unamuno and Jorge Luis Borges, revisit and appropriate the Quijote in the service of their overarching approaches to reading as a practise. I also show how these two approaches to the Quijote can communicate with each other: Unamuno's view of quijotismo as a cultural and philosophical export plays into the same suspicion of authorship's authority as explored most prominently in "Pierre Menard, autor del Quijote".

Common to Unamuno and Borges is a method of reading that disregards the authorial intention as a source of literary meaning. In my research I position both authors in relation to each other, as well as to modern theories of intentionalism as an approach to reading literature. In doing so, I aim to achieve two key aims: to shed light on how their complementary yet contrasting views on intentionalism can help read new meanings into the 17th Century Spanish classic, and to explore what these new meanings might say about the process of reading in and of itself.

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- **Ella Martin** (Kings College London)  
*‘Jose María Arguedas’ Canto Kechwa: revealing the advantages of translating from an outsider’s position’*

José María Arguedas has long been recognised as an author and anthropologist, addressing the relationship between the dominating, dominated and ‘middle’ cultures and languages of the Peruvian Andes in the early twentieth century. The constant presence of translation within his corpus of work is, however, often overlooked. This important body of work acts as a binding agent, creating a point in common across Arguedas’ varied and interdisciplinary work. Further, when studied in its own right, it can reveal new facets of Arguedas’ voice and approach to writing.

This paper aims to use an analysis of the foreword to *Canto Kechwa* (1938), the first anthology of poems published by Arguedas in parallel text, to outline Arguedas’ approach to the translation task. It will reveal Arguedas as an outsider of the translating profession, with a lack of training and insight, but driven by an overpowering urgency to represent the Peruvian Andean reality he has lived. From his mestizo, bilingual voice – making him a translator by nature, not nurture – springs an urgent, confident and audience driven approach, opposing the often despairing and troubled view of Arguedas that has become standard. In his translation commentary, Arguedas defies notions of anxiety of authorship, whilst playing with the boundaries between confidence and ignorance, in a process that culminates in undeniably successful translation.

### **Panel 1D Narratives of reform, social change and corruption in Brazil**

Lecture Theatre 5      Chair: Dr Marieke Riethof

- **João Marcos Copertino Pereira** (Universidade Nova de Lisboa, and l’Université de Perpignan via domitia)

*‘Victimized Villains: the construction of Brazilian narrative on corruption by literary journalism (1999-2016)’*

The presentation consists in an analysis of literary journalism books on Brazil’s presidential corruption scandals. The ubiquitous presence of high-profile politician names inside corruption scandals in Brazil’s *New Republic* (1985-2016) has altered and complicated the form that Brazilians are constructing their belongingness narratives. Although corruption is not a new vocable in the Country’s history, the new democratic experience has changed the way that political wrongdoing is being punished. After decades of military regime, Brazilians have faced two impeached presidents, and a ex-president prison, all of them surrounded by corruption scandals. Great part of this narrative construction is derived from mass media, not only expressed by daily news, but also literary journalist books that quickly became *best-sellers* (Conti, 1999; Figueiredo, 2000; Dória, 2009; Neto, 2016; among others). These books’ narratives, regardless author’s political position, presented the same inner framework of what would be corruption, and how it should be controlled. It is always implied that the punishment of few high-profiles individuals would lead to the expiation of all nation, in model extremely related to René Girard’s concept of *Victime Emissaire* (2016). Hence, the nation itself would not be corrupt or guilty. This narrative conflicts to the sociological interpretations of Brazilian corruption (Pinto, 2011), in which the political wrongdoing is comprehend as a banalized phenomenon occasioned by the Country’s socio-economic disparities. Thus, the mass media narrative promotes a distorted perception of the corruption problem, and stimulate the quest of punishing high-profile political opponents instead of dealing with the wider social problem.

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- **Lenice Maurente Laflor** (Universidad de Buenos Aires)  
*‘Brasil 2010: la imagen de Dilma Rousseff en la prensa Argentina’*

Las elecciones presidenciales de 2010 en Brasil consagraron a Dilma Rousseff como la primera mujer presidente del país en 121 años de República. Además de la responsabilidad de reemplazar a Luis Inácio Lula da Silva, el presidente brasileño más popular desde la vuelta de la democracia, Dilma participaba por primera vez de una campaña electoral como candidata.

Específicamente en Argentina, era grande la expectativa del resultado final de la elección debido a las estrechas relaciones comerciales con Brasil. El país vecino es el principal destino de las exportaciones y el primer origen de las importaciones argentinas.

La investigación procura analizar de qué manera los diarios argentinos Clarín y La Nación construyeron una determinada imagen de la candidata. Para ello, el trabajo empírico toma conceptos centrales de la teoría de la Agenda Setting, poniendo el foco en su segundo nivel de análisis: la agenda de atributos.

- **Luis Vargas Faulbaum** (University of Oxford)  
*‘The political economy of pension reform in Brazil: the case study of 2003 Lula’s Reform’*

The Brazilian pension system is a mandatory pay-as-you-go system, with different regimes for private employees (Regime Geral de Previdência Social - RGPS) and civil servants (Regime Próprio de Previdência Social - RPPS). Also, it considers a voluntary private capitalisation (Regime de Previdência Complementar – 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 in the medium term the 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 involvement 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.

- **Romario Basilio** (FCSH-NOVA University of Lisbon, IPRI/NEMO)  
*‘Intellectuals and the building of the Brazilian nation-state: Joaquim Nabuco and Rio Branco in the demarcation of Brazilian borders in the twentieth century’*

In this paper I intend to discuss an important political process in South America in the last two hundred years: border demarcation and its problems between Brazil and the Guiana in the period after Brazilian independence. I analyze the books *Primeira Memória do Brasil* (1899) by Barão do Rio Branco (1845-1912) and *Direito do Brasil* (1903) by Joaquim Nabuco (1849-1910) within the

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perspective of Global History of Empires and Sociology of Biography; it is needless to say that Nabuco and Rio Branco were the most important politicians and intellectuals at the end of Brazil's second Empire. Firstly, I argue that those processes of border demarcation were related not only to a banal division of land and a political definition of borders, but also revealed a strong resolute model of imperial strategies; secondly, I argue that those processes were also related to a deep change in international law from a global perspective. Besides those two points, I highlight the fact that Germany and Italy also had an interest in the modification of the old legal systems. Furthermore, I analyze Nabuco and Rio Branco's central arguments characterized by high erudition and a detailed presentation of historical elements in defense of Brazil's sovereignty.

### 1.30-3.00 Panel session 2

#### **Panel 2A Memory, digital activism and identities session 1**

Seminar Room 3      Chair: Professor Peter Wade

- **Catalina Andrea Gaete Salgado** (University of Amsterdam)  
*'October 12 in the media: the mediatic commemoration of the "discovery" of America and its implications for national and transnational identities'*

October 12 is marked in red in the calendar of Spain and many American countries. Multiple historical and political events have converged to praise this date as a commemoration, celebrating the birth of a transnational identity uniting two continents across the Atlantic ocean. This international festivity is observing the arrival of the admiral Christopher Columbus to "the New World" in 1492, which changed European cartography, history, and economy, providing natural resources and workforce to build up modernity in the "Old World". Nevertheless, such Europeanized celebration is also encountering resistances, with alternative voices joining the public debate, increasing awareness about the legacies of colonialism in America.

With the aim of exploring the unassessed representation of colonialism in the press, this study addresses a comparative approach to analyse how media outlets from Spain, Argentina and the US differ in covering the commemoration of October 12, to then compare how this representation differs over a period of ten years. This paper embraces media and journalism as a platform for the negotiation of collective memory, where different stories and actors, such as indigenous communities and government officials, compete to win the interpretation of history.

In order to achieve such goal, deductive content analysis looking for issue-specific frames are deployed, to then analyse and compare these results statistically between the countries under study. The relevance of this research lies on the role that memories of colonialism might be playing in the construction of national/transnational identities, in the midst of anti-immigration attitudes shivering Western societies.

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- **Olgierd Iwanczewski** (European University Institute, Florence)  
*‘National and transnational dimensions of the cultural memory of the Falklands Malvinas War’*

The Falklands/Malvinas War, which confronted Argentina and the UK in 1982, has left markedly different mnemonic legacies in each of the two countries. In Argentina, the issue of sovereignty over the islands is still important and the memory of the war, vivid. In the UK, both have been swiped under the carpet and rarely resurface in the public debate. Some attempts have been made by various actors to broaden the mutual understanding of the two countries regarding the issue of the South Atlantic archipelago by the means of translation or setting up of bi-national cultural projects. My paper analyses some of these initiatives as case studies into transcultural memory. Hence, they are seen as part of the global spread of the human rights discourse and the Holocaust studies as universal matrices of remembrance. In addition to the influence of these global trends, I consider the role of nationalism as a powerful force shaping the production and reception of mnemonic artefacts. The questions are: as far as reception can be analysed, which of these transcultural memory projects elicit a positive reaction among the public? To what extent are the meanings of complex mnemonic artefacts simplified as they undergo the process of translation and are received in a foreign context? If simplification or change of meaning occur, what patterns do they follow, and what effects are thus produced? The initial hypothesis is that the transnational remembrance of the Falklands/Malvinas War can shed light on both the potential achievements and the shortcomings on the phenomenon of transcultural memory.

- **Mateusz Mazzini** (Polish Academy of Sciences)  
*‘Battling Revisionism the Chilean Way: How the World can learn from Latin America’s Memory Struggles’*

As rightly observed by scholars of memory, including Pierre Nora, Tony Judt, Steve Stern and Jan Kubik, our epoch ought to be referred to as „an explosion of memory practices”. Mnemonic strategies have increasingly become perennial features of partisan struggles in numerous countries worldwide. The employment of policy of the past *as* policy of the present, not instead of it, however, yields mixed results. It is best exemplified by the developments in among others, Poland and Hungary, where societies battle considerable revisionist efforts of their conservative governments. In this context, Chile is a country that particularly stands out as a successful example of a *pillarised memory regime* (Kubik and Bernhard, 2014), which progressively enlarged the scope of its accountability action. The Chilean judiciary and NGOs managed not to have their accountability initiative wrestled away by politicians”. As a result, the Chilean memory regime, based on a more pluralistic, homogenous landscape of actors and rigid rules established after the transition, provides an efficient defence against efforts of politically motivated historical revisionism. Thus, drawing on the taxonomy of memory regimes developed by Kubik and Bernhard (2014), Stern’s works on Chilean memory landscape and Collins’s writings on the concept of post-transitional justice, this paper advances a thesis that the Chilean memory regime can act as a point of reference on institutional instruments and systemic solutions that prevent historical revisionism. Evidence in support of this argument will come from ethnographic research and elite interviews conducted in Chile, Poland and Hungary in 2015-2018.

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- **Jessica Wax Edwards** (Royal Holloway University of London)  
*‘#YoSoy132 as a continuation of the 1968 Legacy’*

The electoral campaign for Mexico’s current president, Enrique Peña Nieto (2012-2018), was not without controversy. As the first priísta president since the end of the party’s consecutive 71-year rule in the year 2000, Peña Nieto represented a return to the political hegemony of the past. Moreover, prior to his campaign the former Governor of Estado de Mexico was known for his part in the violent repression of protestors from the town of Atenco on the 3rd and 4th of May 2006, a conflict resulting in numerous human rights violations. The memory of the attack persists in the public imaginary and recalls the authoritarian display of power witnessed in the 1968 Tlatelolco massacre. The government’s unsatisfactory resolution of the Atencan protest, and particularly the impunity of Peña Nieto’s pursuit of high office, ultimately led to the outburst of a vibrant student movement known as #YoSoy132.

This paper will explore the links between #YoSoy132 and the 1968 legacy with reference to the graphic art produced by members of both movements. The iconic imagery of the 1968 Olympics and the protest graphics that appropriated and parodied its motifs persist in Mexican visual cultural memory. This paper will situate the graphics produced by students during the 2012 presidential election campaign within this legacy and examine how the haunting of this violently subdued protest continues to influence and articulate the political art and protest of the present.

### **Panel 2B Feminist identities: diverse struggles, diverse lives**

Seminar Room 4      Chair: Juliette Doman

- **Sibylla Warrington** (University of Cambridge)  
*‘The gender-ethnic division of labour and social reproduction following the ‘process of change’: Guaraní and low-income women’s work in Santa Cruz, Bolivia’*

Existing scholarship on indigenous women’s work in urban Bolivia and the Andean region has tended to fall into two camps: one body of literature has examined the exploitation of (often rural migrant) women in domestic work, while other research has highlighted the importance of Andean women’s work in informal commerce and as market vendors. While this scholarship has drawn attention to the ways in which gender, ethnicity and class intersect to produce both disadvantage and opportunity for indigenous women in these roles, wider questions around the gender norms which structure Bolivia’s stratified economy and labour market have been given less attention, along with the relationship between ‘productive’ work and social reproduction. A focus on Aymara and Quechua women market vendors has also tended to invisibilise the working lives of lowland indigenous women, such as Guaraní women, who have a different history of insertion into Bolivia’s largely informal urban economy. Through a qualitative case study with peri-urban Guaraní and other low-income women in Santa Cruz de la Sierra, this paper will examine to what extent the ‘process of change’ and advances for women’s rights in Bolivia over the last decade have been able to challenge the gender-ethnic division of labour in the urban economy, and the implications for women’s economic citizenship in ‘post-neoliberal’ and ‘plurinational’ Bolivia.

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- **Sheneez Amara** (University of Liverpool)

*‘Am I feminist? What feminist Latin American Studies looks like for me’*

A feminist standpoint is by definition radical.

Latin American Studies stems from colonial academic traditions and constructs (Mignolo, 2005). Feminist thought and practice by default and with force resists the colonial tradition that persists within Latin American Studies, in the name of liberation for all. The colonial tradition that overshadows this subject area (and others) in UK higher education is oppressive in a number of ways. Racism, sexism, classism, homophobia (to name some) are expressed in words and felt by people. Oppression takes place within ivory towers and it continues to make life difficult for anyone who dreams of knowledge but does not embody the colonial academic archetype: white European, middle-class, heterosexual, able-bodied cis-male.

I ask the questions: Are we feminists being radical in Latin American Studies? Are we holding ourselves and others to account for essentialising objectifications of “research subjects”? Are we making sure our work is instilled with an integrity that centralises resistance against all forms of oppression? Are we breaking silences and listening to those who are violently silenced in order to transform Latin American Studies from a place of oppression into a place of freedom? I propose a presentation that promotes academic collaboration with our Latin American sisters through the radical act of listening, and that starts to develop a collective idea of what feminist research in Latin American Studies might look like.

- **Lourdes Paola Toledo Tapia** (University College London)

*‘Entrepreneurship development and women's economic empowerment in Jalisco, Mexico.’*

Economic empowerment has been used as a synonym for women’s empowerment in international development discourse as there is a presumed link between empowerment, gender equality and economic development (Chant and Sweetman, 2012). This focus on economic growth and its link to women’s empowerment is equally reflected in microentrepreneurship development programmes. Linda Mayoux (2010) qualifies programmes that focus on economic growth and stimulation of the market economy as part of the neoliberal market paradigm of micro entrepreneurship development. Programmes in this category have a claim that the benefits from women having a micro enterprise will trickle up through the economy as employment and wealth increases therefore benefiting the economy. Consequently, the success or failure of such programmes is frequently evaluated in terms of income, value added, employment levels and profits (Kantor, 2005). In this paper, I shall discuss economic empowerment and analyse the concept through three microentrepreneurship programmes from Guadalajara, Jalisco in Mexico. As a starting point, I offer a brief overview of the microentrepreneurship development arena for women in Mexico and more specifically in the state of Jalisco where the three programmes are based. I shall discuss the similarities and differences of the three programmes regarding their focus on economic growth. The paper shall focus on illustrating how and to what extent these microenterprise programmes have enabled women to achieve their economic goals and if this translates into women having more access and control over such economic resources.

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### **Panel 2C Social inclusion and exclusion in education**

Lecture Theatre 3      Chair: Marta Suarez

- **Andrea Lizama** (University of Manchester)  
*‘Subjective understandings of social exclusion/inclusion as the core of stories of social mobility: the case of Chilean teachers’*

This paper is based on qualitative data that I have collected for a study that explores how issues of broader socio-historical change, life-course change and social mobility feature on teachers’ trajectories, examining whether they make distinctions between these different kinds of understandings of transitions. This research proposes a biographical approach and life history was adopted as main research method. In order to construct the life stories, forty-one teachers were interviewed as part of this research. They were also asked to draw a timeline with the main changes in their trajectories as visual representation of their life stories.

This paper discusses different ways in which experiences of social exclusion and inclusion emerge as the ‘keywords’ on teachers’ narratives of social mobility, revealing a more complex understanding of social inequalities. The main argument here relies on the embeddedness between social mobility and process of exclusion/inclusion, which is particularly interesting in a society that has faced suddenly social transformations and increasingly rates of inequality in the last forty years. Nevertheless, teachers’ accounts provide evidence to suggest that those cannot be accounted as binary categories. Because of processes of social positioning are not clear-cut, people do not straightforwardly identify themselves as being ‘mobile’ or ‘immobile’, or as being socially ‘included’ or ‘excluded’. In the case of Chilean teachers, even when some of them perceive themselves as socially upwardly mobile, they struggle with permanent feelings of being socially excluded (but also included) across their whole lives.

- **Dr. Fabíola do Socorro Figueiredo dos Reis** (Federal University of Amapá)  
*‘Affirmative actions towards the development of literary reading in a public school on the French-Brazilian border’*

This paper presents the positive aspects promoted by the project Literary Reading in Nabuco, in Oiapoque (Oyapock, “House of the Galibi”, natives of the region), a small village on the French-Brazilian border in the North of Brazil. Said city stayed during many decades isolated and ignored by authorities, mainly during the military government (1960s and 1970s) and during the Golden Rush years (1987 until the beginning of this decade). With very few perspectives for education, the population of Oiapoque had to choose between not finishing the school to begining to work in garimpos (gold mines) or crossing the border and going to the school in the French Guyana, one of the departments of Republic of France. With this only 30% of the people in town could read something in Portuguese, and 60-64% only reading and signing the name. In 2013 the left government of the Worker’s Party tried to change this reality creating a University on the border, offering courses in the field of Humanities, Law and Biology. The course of Portuguese and French Studies manages five projects for the community, and one of them is the Literary Reading in Nabuco, one of the eight schools in the region. The object of this project is to adequate the level of reading through literary texts, as novels, tales, fairy tales, HQs, mangas, and rewriting. This research also presents a positive result with this intervention, and the prospect of future collaborations.

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- **J. Javier Castillo**

*‘Differential Status Evaluations and Racial Bias in the Chilean Segregated School System’*

Although there is growing interest in studying the long-ignored relationship between stratification and race in Chile, racial bias in person perception remains unknown. We hypothesize that the segregation of the Chilean school system generated a prestige order in which pupils are differentiated by status characteristics according to the type of school they attend and that these evaluations are based on racial traits. To test this hypothesis, we study whether facial appearance is sufficient to impute the type of school a pupil is attending and whether these categorizations evoke different status evaluations of wealth and morality based on race. Results confirm that participants’ perceptions of facial appearance allow them to situate pupils in the Chilean social structure. Faces categorized as studying at different types of schools varied in their perceived wealth. However, the relationship between moral traits and types of schools was weak. We also found evidence of racial bias in the participants’ perceptions of pupils’ faces: faces categorized as enrolled in municipal schools (low status) were judged with Amerindian or mestizo racial traits, while faces categorized as attending private fee paying schools (high status) were judged with white racial traits. We did not find a relationship between race and morality.

**Panel 2D Environment session 1: Ecology, sustainability and relationships with the natural world**  
Lecture Theatre 5      Chair: Ignacio Loor

- **Alexandra Falter** (University of Aberdeen)

*‘Medicinal plant research in Bolivia: balancing academic research structures and local expectations’*

This paper reflects on cooperation and collaboration emerging in the field and the challenges one may face as a Ph.D. student balancing between the academic curriculum, research permissions, and the expectations of people with whom we work. For this I will draw on my experiences in Muñecas province and La Paz city in the Andes of Bolivia during February 2016 and July 2017 where I conducted my research on medicinal plant knowledge dissemination and acquisition. I worked closely together with one rural (traditional) mestizo health practitioner over the period of ten month in a village where I worked also as a teacher at the local secondary school. During this time, I was able to conduct a rather classic anthropological fieldwork and experienced the significance of the relations we build on our field sites. Over the following eight month I created a medicinal plant exhibition in La Paz city as part of my national research permission for which I collaborated with the National Museum of Natural History, other institutions, local and/or traditional health practitioners, (ethno)botanists, artists and film makers. Bolivia is nowadays like other countries part of a transforming global community forcing the country on many fronts to balance long-established ‘traditional’ knowledge and other forms of knowledge in rural and urban settings. Much attention is being paid to health, education, and environment related topics from both politics and the public which increases general awareness about and expectations on researchers.

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- **João Francisco Canto Loguercio** (University of Aberdeen)

*‘History and phenomenology of the human-animal relations in herding and droving activities in the Scottish Highlands and Brazilian Pampa.’*

Considering the environmental imbalances resulting from a predominantly anthropocentric human attitude towards the planet, I believe that to invest in a more holistic understanding of the relationships that govern life is a way to contribute to their maintenance.

Consequently, assuming phenomenological premises and a wider history – considering non-humans also as protagonists – are aligned with the multi-relational orientation suggested, my guiding questions are:

- How phenomenology could contribute to the study of human-animal relationships?
- How this inclusive historical approach could be (1) equalized to the classic humanly centred history and (2) experienced phenomenologically?

Therefore, this work aims to investigate the past activities of droving cattle in the Scottish Highlands and Brazilian Rio Grande do Sul, and the present herding activities in the latter.

Thus, the article is structured as follows. The introduction presents the main topics considered and setting out the leading questions to be answered. The first section brings a brief droving and herding activities history of human-animal relations in the places under investigation. The second discusses the main phenomenological assumptions which converge on anthropological studies about human-animal relationships. The third seeks to present “intangible” concepts which help to understand what is going on in-between the research participants. The fourth is devoted to the material interfaces presented in the activities in question. The fifth concerns specific questions addressed to droving and herding activities, accomplished tasks during the research and employed methodology. Finally, the sixth includes the current situation of the research and a general conclusion about the process.

- **Ignacio W Loor** (University of Manchester)

*‘Informal Green Infrastructure (IGI) and the Agency in the Everyday Life in Informal Settlements (Ecuador)’*

This research proposes a framework for informal green infrastructure (IGI) from the perspective of human agency. It investigates the supporting roles that green infrastructure (GI) play in the quotidian practices of residents of informal settlements in cities of the Andean Region. Ethnographic fieldwork was conducted in seven informal settlements of Quito (Ecuador), leading to cluster the rarely found GI in three: Footpaths over slopes and ravines that function as infrastructure for mobility, football pitches that support their pursuance for central government and municipal agendas toward improved livelihoods, and communal agriculture sites that support building of social capital to those involved in farming. These constitute forms of what I propose as IGI, considering that no institutionalised form of government regulate the space, they remain permeable despite the changes in the original forms, and they enable their users to perform activities that are crucial in their everyday life. This study concludes that IGI exists in a dimension that is different from the classic western views of GI. These are green spaces developed and maintained mostly spontaneously by their users, for which public budget allocation is not an imperative condition. IGI gains scale in the utility provided to their neighbours and the ability to connect to exchange networks of the formal city. And finally, there is no awareness about who are the actual stakeholders of IGI.

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For this study, actors of urban transportation, football leagues and food retailing in the city, constitute stakeholders of IGI that remain invisible in urban green space deliberations.

### 3.20-4.45 Panel session 3

#### Panel 3A Memory, digital activism and identities session 2

Seminar Room 3      Chair: Dr Niamh Thornton

- **Julia Lourenço** (Univesidae Federal de Sao Carlos, Brazil) *\*via Skype*  
*‘The mobilisation of discursive memory in the cyberfeminist movement: analysis of the hashtag #metoo’*

The issue of harassment has historically been part of the agenda of the feminist movement and has been claimed in social networks by the use of the hashtag #metoo (# eutambém), which called for the positioning of people, if they have already suffered some kind of harassment or sympathy with the cause. Such a book became virginal on the Internet after American actresses denounced major producers and film directors because of the harassment they experienced. In the meantime, the French actress Catherine Deneuve wrote a letter - along with other female personalities - entitled *We Defend the Freedom to Tease, Indispensable for Sexual Freedom*, which seeks, among other things, to demystify harassment. From the notions of memory, discursive memory and a-memory (PAVEAU, 2013; 2015) anchored, therefore, in the French Discourse Analysis, we intend to reflect upon the discursive functioning of the internet harassment issue. Through the operationalization of such notions, we intend to understand the processes engendered between the discursive memories and the establishment of the polemic as interincomprehension (MAINGUENEAU, 2008). Our goal is truly to reflect on the possibilities of discursive mobilization of the cyberfeminist movement, defined as network feminism (PLANT, 1992) and metonymized in this space, through the discursive analysis of this hashtag. The first approaches to the corpus demonstrate that the hashtag #metoo corroborates with the discursive memory historically involved in the feminist movement on the subject of harassment suffered by women; while the re-reading proposed by Deneuve - and others - tries to transgress this memory, making the previously stabilized discourses groan and forming as discursive memory. In the movement established between memory and discursive discordance the controversy erupts, which establishes itself as interincomprehension, generating a kind of dissent, manifested from several enunciative positions around the broader theme established.

- **Mary Delphine Freedman** (Queens University, Belfast)  
*‘Women, audiovisual production and the city: an ethnographic approach to the relationship between the real and imaginary in the socio-spatial dynamics of Rio de Janeiro, Brazil’*

Identifying and analyzing socio-spatial structures at multiple scales as they impact individual women’s daily negotiation of mobility in Rio de Janeiro presents a challenge that my research seeks to approach through the lens of audiovisual production. This challenge is compounded by the intersectional nature of social structures and their modulation through space. The qualities of filmic space used to construct narratives about women from distinct territories shed light on these dynamics and provide a historical record of changes over time. These narratives also powerfully con-

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tribute to the construction of urban imaginaries that, in their relation to space, act to reinforce or shift socio-spatial structures themselves.

Focusing on women from the urban periphery and their representation, I combine digital ethnography, and practice-based methods, drawing on feminist theory from spatial disciplines. In doing so, research participants become colleagues with whom there is an open exchange based on a dialogue of ideas and practical collaborations. In this paper, I focus on the cinema club *Facção Feminista*, and trace the rise in women led cinema clubs in Rio, the use of digital platforms to articulate action, and the importance of including daily audiovisual communication across social networks as an active element in shifting socio-spatial imaginaries of and about women. Finally, in discussing the shift in thematic of a *Facção Feminista* session following the brutal assassination of city councillor Marielle Franco, I explore how her death has increased the visibility of women's active construction in the city and dedicate this paper to her. “Marielle, presente!”

- **Linda Robins da Silva** (Birkbeck College)

*‘Focus on the Favela: photographic practices and the construction of the social imaginary of Brazil.’*

Abstract: The favela has become a trope of contemporary Brazil; symbolic of the country's poverty gap and social unrest. Photographs of favela life have become common currency in the news, on social media, in tourist literature and in galleries creating a prescriptive image of urban Brazil. Drawing on postcolonial theories of the periphery (Schwarz 1992) and debates surrounding *slumsploitation* (Gilligan 2006), this paper explores the visual politics involved in the contrasting approaches of photojournalism and art photography focusing on the favela. This paper examines photographs by those operating inside favela culture with community photography collectives alongside works by photojournalists such as Márcia Foletto. It also considers the photobook, *Sharkification* by artist Cristina De Middel who views the favela from a peripheral perspective. By investigating the extent to which these photographic practices contribute to or challenge the glamorisation of violence and poverty of marginalised communities, this paper contends that a socially informed photographic practice can be instrumental in the construction of a positive social imaginary of Brazil.

- **Eva Cabrejas** (University College, Cork)

*‘Encuentros Creativos: La mujer indígena en Chiapas y su compromiso con la cibercultura’*

Este proyecto está enfocado sobre la mujer indígena en Chiapas (México) y su relación con internet; se hablará sobre la revista digital *Desinformémonos*, como medio de protesta; y se describirán los avances y contenidos de mi investigación hasta la fecha. Como ya es sabido, la mujer indígena es un ejemplo de resistencia hacia la dominación colonial que data desde hace 500 años hasta enero del 1994, cuando la armada Maya (EZLN) tomó las cuatro ciudades más importantes del estado de Chiapas. Está claro que muchas mujeres indígenas se enrolaron en la armada, como un medio de escape ante su situación socio-política y cultural de marginalización dentro de sus comunidades. La presencia de las mujeres en la armada, las permite escapar de abusos y las proporciona un sentido de dignidad. A través de dicho apoyo pueden ser educadas, aprender nuevas profesiones, ganar auto confianza y principalmente, comer cada día. Desde el primer día de la sublevación, las mujeres han estado al frente del movimiento zapatista y han sido protagonistas de varias iniciativas como por ejemplo, la Ley Revolucionaria de Las Mujeres, elaborada por las insurgentes del ejército zapatista, reivindicando derechos importantes para el cambio de la situación

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subordinada de las mujeres, como es el derecho a decidir con quién casarse, el participar en condiciones de igualdad en los puestos de mando y en las decisiones.

Aunque en Chiapas existen diversos grupos indígenas, con diferencias culturales, quizá el elemento que más los identifica entre sí y los diferencia de la población mestiza es su condición social indígena, es decir la posición subalterna que como indígena ocupan dentro de la sociedad mexicana. La mujer indígena de Chiapas conlleva una carga de discriminación y sometimiento producto de las diferentes formas que han sido dominadas. Esta condición de subordinación está sujeta a una triple opresión: la de ser indias, la de ser pobres y la de ser mujeres (Mercedes Olivera) que ha marcado fuertemente sus identidades y ha determinado un estereotipo de mujer indígena que ha persistido en las relaciones sociales como parte de la historia e inscrita en sus cuerpos; la posición de subordinación es vivida como parte fundamental de su cultura.

Este proyecto parte de una meticulosa selección de recursos: una combinación de libros de referencia y artículos académicos, así como una variedad de estudios en el área de filosofía, filosofía feminista, derechos territoriales, y derechos humanos, así como documentales y programas del canal de internet de la radio y la televisión zapatista de Chiapas, [ezln.org](http://ezln.org), centrados en el mundo de la mujer en ese contexto, suscripción en organizaciones no gubernamentales, como, FRYBA, *Fray Bartolomé de las casas* y *Pueblos en Camino.com*. La mayor parte de los trabajos académicos en que me baso se centran en las áreas de antropología, ciencias sociales, sociología, derechos humanos y producción digital. Autores como Sandoval (2012), Belausteguigoitea (2000), Thea Pitman, Claire Taylor (2007), Castells (2001) o Nancy Fraser (1997) (entre otros), documentan diferentes aspectos, basados en la transformación social sobre la mujer indígena en Chiapas y su papel cultural dentro de este movimiento sociopolítico, así como el origen de la protesta colectiva por sus derechos de igualdad. En consecuencia, investigaré el contexto y el papel de las mujeres indígenas de Chiapas en su comunidad y la función que desempeña internet como medio de comunicación sociocultural y como vehículo de difusión de sus reivindicaciones sociales y de género, convirtiéndose así en una auténtica *comunidad virtual* de apoyo mutuo, lucha común e identidad indígena.

La mujer indígena en Chiapas y su relación con el uso de internet y de las redes sociales se han convertido en un ‘arma’ política alternativa que difunde ampliamente sus propuestas reivindicativas sociales frente a las versiones oficiales de los grandes medios de comunicación. Dentro del activismo cultural de estas mujeres, se incluye el teatro digital, arte, video y radio entre otras formas de comunicación. Siguiendo las tradiciones indígenas de cuenta-cuentos y otras prácticas artísticas, las mujeres indígenas de Chiapas (zapatistas y no zapatistas) se abren a internet, para buscar nuevas formas artístico - culturales de resistencia. Me centraré en un modelo de ciberresistencia, en la que la mujer indígena de Chiapas tiene acceso a reestructurar su relación social, reconstruir su identidad étnica y reivindicar sus derechos mediante la participación en la revista digital *Desinformémonos* como plataforma para compartir opiniones y experiencias, cuyo objetivo es reivindicar su derecho a la autodeterminación, fortalecer sus derechos como ser humano y mujer, y denunciar la lucha contra la injusta política contrainsurgente que les ha lanzado el estado.

#### **Panel 3B Creativity as a Tool: performances and debate (TBC)**

Lecture Theatre 6      Chairs: Paulo Emilio and Dori Negro

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**Paulo Emílio**, Ph.D. in Artistic Education at the Faculty of Fine Arts, (University of Porto)

**Dori Nigro**, Ph.D. student in Contemporary Art, by the College of Arts of the University of Coimbra.  
Collective creation in arts – Tuia de Artíficios.

3 or 4 performances, followed by a debate.

### **Panel 3C The politics of exploitation? Natural resources, sustainable energy and activism**

Lecture Theatre 3    Chair: Joanna Morley

- **Lourdes Alonso Serna** (University of Manchester)

*‘The politics of wind energy in the Isthmus of Tehuantepec, Mexico’*

Wind energy in Mexico is a new undertaking. The Isthmus of Tehuantepec, a region in the state of Oaxaca, is the first place in the country with a massive scale wind energy development. With 25 wind farms producing almost 3 000 megawatts. The deployment of wind energy has a political aspect. Wind energy deployment is dependent on a legal framework and incentives that the Mexican government has procured. At the local level, different sectors of the population have a position towards wind energy and the processes of deployment are fraught with conflict.

This paper will address the politics of wind energy using political ecology.

- **Gerardo A. Torres Contreras** (University of Sussex)

*‘Rearticulating Relationships with Wind Energy on the Aftermath of September Earthquakes in the Isthmus of Tehuantepec’*

Abstract: In September 7<sup>th</sup>, 2017, at 11:34 pm the strongest earthquake in the last 100 years struck southern Mexico concentrating most of its destructive force in the Isthmus of Tehuantepec – one of the key areas for wind energy development since the 90s. In three out of four municipalities that concentrate over 1500 windmills, more than 70% of dwellings and approximately 83,000 thousand people were affected by the seismic event. This paper seeks to argue that while the tremor was used by the government and wind energy companies as a tool to advance a territorial re-arrangement in the region and to win people’s sympathy; the earthquake was also an opportunity for some groups to reconfigure citizenship and to articulate collective processes to defend the territory against extractive projects. To this end, this paper will be divided into two sections. Firstly it will argue that stakeholders behind wind energy development have taken advantage of both the shock and people’s’ vulnerabilities creating new forms of exclusion and dispossession in order to prepare the next wave of wind energy farms coming to the region in 2022. Secondly, this paper will explore the process through which opposition groups to wind energy development have used the earthquake as an opportunity to articulate collective organisation in areas affected or yet to be affected by extractive projects. By analysing the reaction of different groups with regards to wind energy after the earthquake, this paper seeks to contribute to the literature on the politics of natural disasters.

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- **Rebeca Topping** (Edinburgh University)  
*‘Rethinking ‘natures’ around water and mining’ (Peru)*

Over 40 per cent of Peru’s peasant communities have been affected by mining activities, generating conflicts over water quality with serious implications on their livelihood, well-being and health. Even though there is hope that mining will bring significant economic growth, this has generated serious concerns over the high environmental costs and the long-term impact. The major problem is that environmental conflicts not only affect local livelihoods but also local government. To manage conflicts, the Peruvian government has implemented ‘prior consultation’, an international instrument for guaranteeing the rights of indigenous peoples. However, contrary to its conception to prevent conflicts, it is at the centre of social conflicts. I argue that this legislation will not fulfil its purpose because of flaws in the normative framework and lack of basic conditions that encourage democratic participation. On the contrary, despite several cultural and political barriers, I argue that the role of indigenous women’s organisations could provide a more effective contribution to conflict prevention and resolution by advancing ecofeminism as a new vision of development, encouraging grassroots participation and better strategies. I provide a reflection of how indigenous women’s organisations agency, interactions and social networks could contribute to better community participation to secure water rights. I conclude that conflicts run far too deep in Peru and that prior consultation law will not be able to resolve them while the water and environment of peasant communities continue to be threatened by the contamination caused by mines.

- **Julie Dayot** (University of Oxford)  
*‘Valuation struggles in the Ecuadorian Amazon: oil extraction, social compensation and change among the quichua people of the Lower Napo River’*

The main theories of oil conflicts, defined by Martinez-Alier (2002) and Escobar (2008) as ecological and cultural distribution conflicts, and influential in the study of Latin American indigenous movements (Schlosberg and Carruthers 2010), postulate that indigenous people, because of their ecological and cultural ‘difference’ (Escobar 2008) – a special attachment to the environment as a provider of livelihood or cultural identity – oppose oil extraction projects which threaten these environments.

In Ecuador, such frameworks were denounced as a ‘standard narrative’ (Reider and Wasserstrom 2013), essentializing the struggles of indigenous people, which embody not only ecological and cultural dimensions, but economic, social, political and ethic ones (Fontaine 2004). For the counter-narrative, the Ecuadorian oil conflict is better described as the search for a ‘middle ground’ (Sabin 1998), and the various agreements found historically between indigenous people and large companies operating in their territories legitimise such criticism. But what could a ‘middle ground’ possibly be if it involves an incommensurable loss related to the right to one’s ecological and cultural ‘difference’?

Through an analysis of the different claims of indigenous people who voted in favour of oil extraction projects in their territories in the ITT fields of the Ecuadorian Amazon, I argue in this paper that oil extraction coupled with ‘social compensation’ might not create conflicts but rather result in non-conflictive, yet problematic, situations. I propose to go beyond the mere responses of indigenous people to tackle the question of the different struggles and claims such decisions entail, especially in countries where, as in Ecuador, the right to prior consultation could legitimize the expansion of oil activities in indigenous territories.

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### **Panel 3D Bridging or building borders? Migration, identity and the politics of inclusion**

Lecture Theatre 5      Chair: Luke Grover

- **Daniel Féo Castro de Araújo** (Universidade Federal de Uberlândia UFU, Brazil)  
*Territorio e identidade cultural: estudo de caso de los migrantes del nordeste em el barrio Novo Tempo II, em Ituiutaba, MG*

Este trabajo tiene como objetivo reflexionar sobre la (re)territorialização de los migrantes nortescinos en el barrio Novo Tempo II, municipio de Ituiutaba, MG, teniendo como punto de partida el enraizamiento de nuevos trazos culturales en el área investigada. Más específicamente, se definió cómo objetivos específicos: la recolección de informaciones sobre los orígenes geográficos y culturales de los migrantes e identificar los indicadores que reflejan las relaciones mantenidas con su cultura de origen. Por último, se trató de entender las necesidades y deseos que la migración imprimió en las trayectorias de vida de estos sujetos sociales. La revisión de la literatura permitió a la comprensión de los conceptos de territorialización-desterritorialización-reterritorialización, que eran las definiciones rectores de las acciones emprendidas en el campo. También se utilizó el concepto de identidad cultural para complementar el análisis, que se produjo a partir de los supuestos de la Geografía Cultural. Durante el trabajo de campo, se llevó a cabo entrevistas con los habitantes del barrio y se hizo encuestas para recoger datos relativos a los orígenes de las familias, el perfil socio-culturales, rasgos culturales y la adaptación en Ituiutaba. A partir del material recogido, se puede concluir que, en Ituiutaba hay una nueva territorialidad que se expresa por el asentamiento de familias de diferentes Estados de la Región “Nordeste” de Brasil, con sus manifestaciones socio-culturales (tangibles e intangibles), materializando su identidad en el barrio.

- **Eve Hayes de Kalaf** (University of Aberdeen)  
*‘Making Foreign: Legal Identity, Social Policy and the Contours of Belonging in the Contemporary Dominican Republic’*

This empirical, multidisciplinary study offers a critical perspective into social policy architectures primarily in relation to questions of race, national identity and belonging in the Americas. It is the first to identify a connection between the role of international actors and the universal provision of legal identity in the Dominican Republic with arbitrary measures to restrict access to citizenship paperwork from populations of Haitian descent. The study highlights the current gap in global policy that largely overlooks the possible alienating effects of social inclusion measures, particularly in countries that discriminate against migrant-descended populations. It also supports concerns in scholarship regarding the dangers of identity management, noting that as administrative systems improve, new insecurities and uncertainties can develop (Seltzer and Anderson, 2001; Bigo, 2006; Lyon, 2009). The project therefore serves as a warning about the potential use of social policy architectures for authoritarian practices, offering a timely critique of global policy measures to document populations in the run-up to the 2030 UN Sustainable Development Goals (SDGs).

- **Sandra Trebunia** (University of Lincoln)  
*‘Rethinking refugees: social work and social movements in solidarity with refugee women in Sao Paulo, Brazil’*

The research seeks to enhance social work practice with forced migrants by considering the potential to support urban refugee women during the process of settlement. It is based on six months of

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fieldwork with refugee women and practitioners in Sao Paulo, Brazil, thus enhancing understanding of migration experiences and responses in the Global South. This presentation aims to present preliminary findings to engage with the question of how social work can develop gender-sensitive and culture-sensitive strategies to support refugee women in the settlement process.

A mixed-methods approach was utilised to explore the varied influences on refugee women's settlement and well-being. Qualitative interviews with refugee women (n=17) and social work practitioners working with refugees (n=16) explored various aspects of refugee settlement. Six photo-elicited interviews (using participatory photography methods) with refugee women provided visual data and personalised stories. Finally, observations were made at 13 workshops and events with and for refugee women in Sao Paulo.

Whilst data collection is complete, transcription and analysis are still ongoing. Initial findings indicate that women spend much time and effort trying to confront challenges, but their agency is constrained by high levels of vulnerability and often precarious living conditions. Some of the services were found to be inadequate and exploitative. To avoid 'obscuring' gendered experiences of women it is important to understand the intersection of gender with other axes of social inequalities, as well as, the impact of past and current experiences on their needs.

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**Tuesday 5<sup>th</sup> June**

Rendall Building, University of Liverpool South Campus, L7 7EZ

**9.15-10.45 Panel session 4**

**Panel 4A Latin American Literature session 2 Literary and ideological exchanges in Brazil: contesting political and scientific discourses and constructing national identities**

Seminar Room 3      Chair: Dr Lisa Shaw

- **Rodrigo Jorge Ribeiro Neves** (Universidade de São Paulo)

*‘Letras (in)tensas: edição da correspondência de Mário de Andrade e Carlos Lacerda’*

Carlos Lacerda (1914-1977) é geralmente associado ao político de intensa verve oratória e de implacável atuação em diversos momentos decisivos da história do Brasil. Ele tinha a ferocidade retórica do político engajado nas questões cruciais do país, mas também desenvolveu uma paciente e esmerada lucidez analítica devido à sua estreita relação com a literatura, seja como escritor, editor, dramaturgo, ensaísta ou leitor erudito. A polivalência intelectual de Lacerda aproximou-o de Mário de Andrade (1893-1945), sempre atento e receptivo aos jovens com potencial criativo. Mário, então, manifestou interesse pelo jovem escritor e político carioca, dando início a um sincero e irrequieto diálogo epistolar, que se estendeu até a morte do escritor paulista. Artigos encomendados, desavenças entre pares e discussões sobre a espinhosa interseção entre literatura e engajamento político são alguns dos temas percorridos nas cartas. Portanto, a edição da correspondência recíproca de Mário de Andrade e Carlos Lacerda, parte integrante do projeto Coleção Correspondência Mário de Andrade (IEB-USP), busca reconstituir não apenas a relação desses dois importantes personagens das culturas brasileira e latino-americana, mas também ampliar o conhecimento sobre seus papéis nas dimensões literária, cultural e política de nossa história, bem como perceber de que modo as tensões envolvidas no entrecruzamento dessas dimensões contribuem para a maturação das sensibilidades e mentalidades de nosso tempo.

- **Viviane Carvalho da Anunciação** (University of Cambridge)

*‘Quincas Borba and the Archeology of Madness’*

The aim of this paper is to analyse the aesthetic and thematic function of the psychoanalytic discourses in the novel *Quincas Borba* (Philosopher of Dog?) by the 19th. century Brazilian novelist of Machado de Assis. My hypothesis is that the writer uses madness and unreason as a literary motif to deconstruct the self-professed liberal and independent scientific discourse in Brazil in the nineteenth century. Based on this idea, I am going to first describe how madness is portrayed and (re-)created in Machado's *Quincas Borba* and second, examine how such a portrayal concomitantly mirrors and criticises the scientific thought and research in the recently liberated Empire of Brazil. Through the comparison and contrast of the novel and the popular psychiatric discourses of that time, I wish to demonstrate how the author creates a narrative oscillation between unconscious and conscious states, lower and higher classes, human and unhuman realms, which corresponds to an epistemological search of reality through an aesthetic scrutiny of Realism as a literary movement.

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- **Tito Eugênio Santos Souza** (Universidade de Coimbra, Portugal)\* [via skype](#)  
*‘Between literature and ideology: Brazilian criticism and the search for a national identity’*

This paper aims to reflect about the relations between literature and ideology, taking into account discourses of Brazilian literary criticism from late 19th and early 20th centuries. The concept of literature and (dis)continuities of its formation in Brazil were discussed from a historic perspective, emphasizing the ideological aspects found in literary criticism of the period. Thus, it was concluded that the search for a national identity has not been only a guiding aspect of the Brazilian literature history itself, but also a characteristic of the literary criticism developed in the country and in the above mentioned period.

Esta comunicação tem como objetivo refletir sobre as relações existentes entre literatura e ideologia, considerando os discursos da crítica literária brasileira durante o século XIX e os anos iniciais do XX. A partir de uma perspectiva histórica, procurou-se problematizar o conceito de literatura e as (des)continuidades do seu processo de formação no Brasil, enfocando os aspectos ideológicos que permeiam o discurso da crítica ao longo desse período. Desse modo, percebeu-se que a busca de uma identidade nacional foi um aspecto norteador não apenas da própria história da literatura brasileira, como também do pensamento crítico que aqui se foi constituindo.

Este artículo tiene como objetivo reflexionar sobre la relación entre la literatura y la ideología, teniendo en cuenta los discursos de la crítica literaria brasileña durante el siglo XIX y primeros años del XX. Desde una perspectiva histórica, hemos tratado de discutir el concepto de la literatura y las (dis)continuidades de su proceso de formación en Brasil, centrándose en los aspectos ideológicos que permean el discurso de la crítica en ese período. Así, percibimos que la búsqueda de una identidad nacional fue un aspecto guía no sólo de la historia de la literatura brasileña, pero también del pensamiento crítico que aquí estaba a constituirse.

#### **Panel 4B Mind the gap! Exploring Chilean creative practices through academic research**

University of Edinburgh / York panel proposal

Seminar Room 4 Chair: Daniela Lara Espinoza Discussant: Magdelana Cattán Lavín

- **Daniela Lara Espinoza**  
*‘Hand embroidery and craft-related practices as a political tool in Chile and Latin America (1960-2018)’*

This paper aims to discuss hand embroidery and other craft-related practices in Chile and Latin America used with political purposes since the second half of the 20<sup>th</sup> century to the present day. Furthermore, it proposes to examine the relation of these practices to Contemporary Art and Gender Studies.

The history of Chilean craft-related practices took an unexpected turn when the country began to be ruled by an authoritarian regime (1973-1990). During that time, groups of women – mostly from shantytowns in the capital city of Santiago – found a distinctive form of political manifestation; they created a form of craft known as *arpilleras* to express resistance and report human rights violations.

*Arpilleras* are often associated with works of art or referred to as artistic expressions instead of craftworks. Considering the hierarchy between both forms of work, craft has been considered to

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have a lower status because of its utility and art a higher status due to its lack of purpose and relation to aesthetic pleasure, following Kant. This paper intends to discuss this dichotomy by offering examples of works created by Latin American contemporary artists who use craft-related practices at present as a political tool.

- **Magdalena Cattan Lavin**

*‘Towards a critical debate on Craft + Design partnerships within the Chilean context’*

The theme of the paper centres on elucidating structures underlying the relationship between artisanal communities with designers in Chile. These partnerships started in the 1990s, when designers and artists developed an interest in acquiring traditional knowledge - technologies and techniques - from craft communities aiming to differentiate their work aesthetically and commercially. Through time, these collaborations evolved towards design-support programs for craftspeople (centred on topics of innovation and commercialisation), and relocated within academia, state institutions and NGOs, holding a widespread positive recognition. However, partnerships have also been highly problematic; most artisans do not conceive the relationship with designers or artists, as a balanced and collaborative endeavour. On the contrary, they sensed to be considered mere suppliers of a workforce as they are not fully incorporated into the reflective dialogue generating a void in regards of sales rights (CNCA, 2017: 30). Within this scenario, the paper seeks to identify and critically analyse the often-overlooked implications of these partnerships; issues such as asymmetrical power relations, cultural appropriation and authorship rights (DeNicola, 2016). It also attempts to raise a critical debate concerning the ethical framework of these partnerships, addressing the notion of “values” for craft and design and how it echoes in the dichotomies knowing/making and innovation/tradition. The presentation will give a brief contextualisation on the problematic, followed by the analysis of one exemplary case study that emerged from recent fieldwork conducted in south-central Chile during the second half of 2017.

- **Sebastián González Itier**

*‘Mapping the field of film festivals in Chile’*

This paper seeks to explore how the circuit of film festivals in Chile is configured, along with the difficulties of studying them. Since the enactment of the Chilean Film Law, Chilean cinema has been conceived as a field of cultural production (Bourdieu 1993,1995). The number of films produced, and international awards received has reached the highest numbers in Chilean history; however, this does not necessarily imply a broader audience. In this sense, film festivals are fundamental spaces for the circulation and distribution of Chilean cinema. In Chile, there are 92 active film festivals in 2018; however, only two or three have real international relevance, and about 10 have importance for the Chilean film community. The limited academic literature available, together with the fact that the field of study is relatively new, makes it challenging to study film festivals in Chile. This paper presents preliminary results of the *festivalesdecine.cl* project, which creates for the first time, a database that brings together all Chilean film festivals and serves as a starting point for new research in an expanding field of study.

- **Tobías G. Palma** (Univ of York)

*Chilean television against new media audiences: a model failing to update*

During the last decade, Chilean television has faced a crisis involving consistent ratings decrease, advertisement bailing out, lowering budgets, less original productions and the inability to find so-

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lutions within a business model that was successful in the 90s and that the managements refuse to abandon. A common feature of the crisis is the channels’ passivity to embrace new broadcasting technologies, what we commonly call ‘New Media’, driven by the internet, consumption through devices other than the television and a more significant audience engagement. Technologically, the industry is preparing itself for the implementation of DTTV (Digital Terrestrial Television) in 2018 – as a reference, DTTV exists in the UK since 1999 – while a significant part of the audience – people younger than 50 with access to internet – are migrating to New Media and abandoning traditional Chilean contents that are not possible to find there. In this context, several streaming experiments and enterprises have been released in the last couple of years, offering a window for Chilean contents that don’t reach the channels and a chance to study the behaviour of Chilean audiences towards post-broadcasting technologies.

### **Panel 4C State violence and security session 1**

Lecture Theatre 3    Chair: Richard Smith

- **Charlotte Penel** (University of Liverpool)  
*‘Commercial Military Actors and Regional Security in Latin American Non-State Conflicts and Armed Conflicts’*

This paper is on commercial military actors (CMAs), in other words, mercenaries and private military companies that are paid to perform military services in armed conflicts and non-state conflicts in Latin America (henceforth referred to as conflicts).

Whilst there is a plethora of literature and media attention on CMAs involvement in the conflicts of Afghanistan and Iraq, there has been a paucity of literature on CMAs in Latin American conflicts.

This paper seeks to remedy this by examining the changes in regional security along with the use of CMAs from 1980 up until 2016 in Latin American conflicts. Several regional security changes can be traced through the transition from the war against communism and the U.S. national security policy that infiltrated the region, which has then shifted towards democratic states fighting a ‘war on drugs’ in countries such as Colombia and Mexico.

- **Alexander Curry** (Institute of Latin American Studies, University of London)  
*‘Autodefensas and the construction of (non)state governance in Mexico and Colombia’*

The article examines the way in which autodefensas (self-defence groups) can give rise to new forms of governance that have profound impacts on the nature of citizenship and the state-society relations. Focusing on a municipality in Michoacán, Mexico, the paper explores how the rise of autodefensas can generate new forms of local order incorporating citizen councils, the Church, and key actors in the agro-export economy. However, these newly empowered actors do not simply usurp the local state, but instead form complex relationships between institutional and extra-institutional mechanisms of order and justice. Such governance has influenced relationships between the municipality and State and Federal levels of government, as well as impacting upon peoples’ attitudes towards ‘the State’ and their ideas of citizenship and legitimacy. Comparison with examples from Colombia – a key source of Mexican security policies as well as civil society projects to ‘reconstruct social fabric’ – help illustrate the impact of transnational influences and analogies on the nature of state-formation in local contexts. The article argues that autodefensas can give rise to hyper-localised forms of citizenship which cannot be simply characterised as ‘mili-

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tarised/authoritarian’, and are simultaneously expressions of ‘perverse state-formation’ (Pearce 2010) and resistance against it. The orders in which autodefensas are implicated – in conjunction with the local government and other actors – can provide a sense of security which enables the growth of civil society participation. Nonetheless such orders are problematic because of extra-institutional channels and competing sources of legitimacy, which can limit citizen engagement and complicate notions of state/non-state delineations.

- **Juan José Carrillo Nieto** (Sorbonne University, France)  
*‘The different kinds “violences” in contemporary Mexico against indigenous peoples: between the structural reforms, the extractivism and the war.’*

2017 was the most violent year in the historical record of Mexico. On the tv and internet, we can see the kind of violence that Mexico is living: tortured people, missing people, mutilated bodies between others, and one of the most affected groups are the indigenous peoples. But is possible to find some explications about the level of violence in contemporary Mexico, cause isn’t a natural characteristic of mexican people. The objetif of this communication is show the three principal rasons of this violence and how this violence is especially hard against Mexican indigenous peoples.

In this sense, the communication ins organised in 3 parts: the firts talks about the neoliberal project and his consequences. The second, is about the results of extractivisme in the indigenous communities (displacement, dispossession of natural resources, increase of serious diseases), and finally, the third part is about the activities of the narcotrafique groups working in the rural communities and in the indigenas peoples forcing the peoples to work whit them.

#### **Panel 4D Visual art, photography and social imaginaries in Latin America**

Lecture Theatre 5      Chair: Professor Claire Taylor

- **Juany Murphy** (Otra Cosa Network)  
*‘Nuestra Voz photographic project in the La Libertad region of Peru’*

This paper reflects on a participatory photography project conducted with 09 young adolescent beneficiaries from photographic project in the La Libertad region of Peru. Over a two month period, the youth took photos capturing aspects of what Development means to them in the context of living with and contesting poverty and anti-poverty projects. In this paper, I critically analyse a selection of the youth activists' photos and accompanying narratives, exploring the ways in which ideas such as alternatives to social inclusion, sustainable development, and post-project opportunities are represented through the youth's images. The analysis emphasises the importance the youth placed on portraying positive alternatives to overcome poverty and moving beyond images of environmental degradation and violence, re-imagining their daily lives through a hopeful lens and an optimistic exploration of what might be possible.

- **Miguel Angel Gaete** (University of York)  
*‘Alexander von Humboldt as Romantic and his influence on the German traveller artists that arrived in Chile during the XIX century.’*

The nineteenth century was a time of vast explorations through the New World and other zones of the planet scarcely known. Germany had a particular prevalence in this matter as a set of out-

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standing men from that country arrived in Chile and Latin America developing their work throughout that period. The main of them, considering his magnitude and global acknowledgement, was Alexander von Humboldt, a scientist and intellectual who inspired by tales and narrations of other famous travellers, decided in to undertake a voyage of five years through the continent, between 1799 and 1804. After him, a set of German artists made the same decision. Theodor Ohlsen, Johann Moritz Rugendas, Otto Grashof, Ernst Kirchbach and Carl Alexander Simon, departed from Germany to the last part of the planet for depicting and classifying people, nature, hidden tribes and the most stunning landscapes in several drawings, engravings and canvas of notorious artistic value. Hence, this article firstly aims to determine the grade of involvement that Alexander von Humboldt had in the romantic ideas of his time, trying to understand how it was the basis of his journey. Secondly, this essay will ponder the scope of the impact that Humboldt, as a pioneer, had on these group of travellers, whose importance is essential in the visual history of Latin America and in the way the continent was seen by European eyes two hundred years ago.

- **Nadia Albaladejo García** (University College Cork)

*‘Buildings in Pain: the Body in Remedios Varo’s Commercial Paintings for Bayer in Mexico’*

Catalan/Mexican Artist Remedios Varo (1913-1963) is mostly known for her surrealist depictions of oneiric visions of surrealist imagery: isolated hybrid/moving figures within renaissance-like or forestry framings. But there is a part of her work that is usually neglected in the study of the artist: shortly after arriving in Mexico (1941), Varo was employed by Bayer to produce a series of commercial paintings. If already the architectural elements are a predominant feature of her works as a whole (Vives; Kaplan; Rivera), her commercial paintings are strikingly architectural as they seem to position the body as buildings ‘in pain’. Following my recent research on space/place and domesticity in Varo’s *La creación de las aves*, this paper continues within phenomenological theories on the body/gender/pain — namely those of Elizabeth Grosz, Johannes Pallasmaa, Elaine Scarry and Rosi Braidotti - to explore the relationship between the female body, buildings, and the architectural settings that contains them. If ‘the city is a reflection, projection, or product of our bodies’ (Grosz), so are the buildings within that city, as they define human spaces, our limits of existence and subjectivity. By analysing a selection of Varo’s commercial paintings during a key transitional time for the artist in Mexico, I aim to demonstrate how Varo’s buildings in pain, not only reassert and echo pain, but also construct a new cosmos, derived by the need to grant meaning to the experience of pain and indeed that of female experience. This paper will also include several references to other Mexican artists such as Frida Kahlo.

- **Antonio Luciano Morales Melo Filho** (Universidad de la Integración Internacional de la Lusofonía Afro-Brasileña – UNILAB)

*‘Acciones en arte y cultura en la UNILAB: experiencias en los campus de Ceará’*

Este trabajo tiene el objetivo de presentar las acciones desarrolladas por la Coordinación de Arte y Cultura, vinculada a la Pro-Rectoría de Extensión, Arte y Cultura de la Universidad de la Integración Internacional de la Lusofonía Afro-Brasileña - UNILAB, en la región del Macizo de Baturité / CE, que se realizó en el período de enero de 2013 a diciembre de 2017. La metodología utilizada fue realizada a través de investigación documental, levantamiento de datos, a través de comunicación interna, observaciones y vivencias, análisis de contenido recomendado por Bardin (2004). Después del tabulamiento de las informaciones, se puede verificar que en ese período se realizaron 413 actividades, alcanzando una atención de público total de 28.991 participantes. Las acciones de la Coordinación de Arte y Cultura buscan atender a los proyectos de la comunidad académica y co-

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munidad externa, población del Territorio del Macizo de Baturité, así como proponer acciones a través de planificación y curaduría previa. En esas actividades, todos son protagonistas de los procesos: discentes, docentes, técnicos administrativos, trabajadores tercerizados y comunidad externa. La universidad invierte en personal cualificado, equipamiento e infraestructura, así se busca asociación con entidades externas para realizar presentaciones y formaciones en las áreas culturales y estimular la integración de los alumnos de los diversos países de la cooperación. Según Gonçalves (2007), el arte puede alcanzar experimentaciones con medios de la cultura y de la sociedad, sea reflejando, reforzando o problematizando sus valores y sus creencias. Creando espacios para el fortalecimiento de las variadas culturas que existen en la Unilab y posibilitan otros canales de comunicación y divulgación científica entre la Universidad, los países de la cooperación y la comunidad del territorio.

Este trabalho tem o objetivo de apresentar as ações desenvolvidas pela Coordenação de Arte e Cultura, ligada a Pró-Reitoria de Extensão, Arte e Cultura da Universidade da Integração Internacional da Lusofonia Afro-Brasileira – UNILAB, na região do Maciço de Baturité/CE, realizadas no período de janeiro de 2013 a dezembro 2017. A metodologia utilizada foi realizada através de pesquisa documental, levantamento de dados, através de comunicação interna, observações e vivências, análise de conteúdo recomendada por Bardin (2004). Após o tabulamento das informações, pode-se verificar que nesse período foram realizadas 413 atividades, atingindo um atendimento de público total de 28.991 participantes. As ações da Coordenação de Arte e Cultura buscam atender aos projetos da comunidade acadêmica e comunidade externa, população do Território do Maciço de Baturité, bem como propor ações através de planejamento e curadoria prévia. Nessas atividades, todos são protagonistas dos processos: discentes, docentes, técnicos administrativos, terceirizados e comunidade externa. A instituição de ensino superior investe em pessoal qualificado, equipamento e infraestrutura, por essa estrutura busca-se parceria com entidades externas, de diversos segmentos, para realizar apresentações e formações nas áreas culturais e assim estimula a integração dos alunos dos diversos países da cooperação. Segundo Gonçalves (2007), a arte pode alcançar experimentações com meios da cultura e da sociedade, seja refletindo, reforçando ou problematizando os seus valores e suas crenças. Além disso, cria espaços para o fortalecimento das variadas culturas que existem na Unilab e possibilitam outros canais de comunicação e divulgação científica entre a Universidade, os países da cooperação e a comunidade do território.

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### 1.45-3.15pm Panel session 5

#### **Panel 5A Latin American artists in London: cultivating community, crafting home and problematising gazes through literature and the visual arts.**

Karina Lickorish Quinn, panel proposal Queen Mary, University of London  
Seminar Room 3      Chair: Karina Lickorish Quinn

- **Enrique Zattara**

*‘The challenges of gaining equal access to the cultural spaces that give artists the opportunity to disseminate their work.’*

Si la relación entre el artista y las dinámicas sociales ya es de por sí conflictiva, esta dificultad aumenta en la medida que el creador se desempeña en una sociedad o una cultura que no le son propias: sus formas de expresión no siempre comparten los códigos del campo artístico con el que convive, sobre todo si se trata del más fundante de los códigos culturales: la lengua. Los artistas latinoamericanos en Europa (y naturalmente en el Reino Unido) sufren a diario la dificultad, cuando no imposibilidad, de acceder en igualdad a los espacios de difusión y consagración, y por ende a los mercados consumidores de arte y literatura. Lo cual termina conformando ghettos intelectuales, o el abandono de sus códigos culturales en función de adaptarse a los del mundo al que se incorpora.

Como factor agravante, detectamos además una grieta profunda – que crece día a día – entre la práctica concreta de la creación artística y los circuitos académicos que se ocupan de ella; y esa desvinculación es una señal de identidad de la cultura universitaria europea actual.

Comprender las razones de esa ruptura y regenerar los espacios de encuentro entre la creación y la universidad, puede al mismo tiempo contribuir a la generación de nuevas formas no excluyentes que integren la producción artística de los artistas latinoamericanos (y no-europeos en general) y las de los creadores europeos. El proyecto cultural El Ojo de la Cultura Hispanoamericana es – en Londres - un intento de hacer de bisagra para fundamentar esa integración.

- **Pato Bosich**

*‘“Antiquity”, reinterpretations of the art collections at the British Museum.’*

‘Antiquity’, Bosich’s most recent body of work, is an ongoing dialogue with the art collection at the British Museum, undertaken in-situ and in the studio. As such, the project inhabits the intersection between the academy, the independent artist practitioner, and the public.

The artist will present drawings in pencil, ink, and wine, rooted in the search of the fragmentary. The works explore how antiquity discloses multiple primordial worlds, and the artist’s intention is to piece the past, present, and future into a coherent whole. Diverse and unpredictable voices intertwine within the alchemy of ink and wine, leaving the drawing to extend itself into mythological fragments. Symbols are appropriated to play and multiply with each other. New forms are re-configured as the artist navigates different époques to the present. Such journeying across time and globe is Bosich’s own experience: with a lineage rooted in Europe, his ancestral spirits beck-

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oned him to revisit their continent, drawing him to leave Chile aged nineteen and journey through Switzerland and Germany, settling finally in London.

Aided by a showing of images from the collection, the artist will consider their implications for both artist and viewer. For the artist himself, what does it mean for someone coming from the southernmost end of Latin America to start a dialogue with such an enormous universe of objects from all around the pre-Christian globe, assorted through the prism of Europe? For artist and viewer, what could be the artistic and cultural implications of ‘owning’ such imagery?

- **Gunter Silva Passuni**

*“Homesick” A Short Story from his collection Crónicas de Londres.’*

El autor presentará la lectura del cuento ‘Homesick’, que forma parte de la colección del libro *Crónicas de Londres*. En esta obra, se puede ver cómo la literatura es una experiencia de conocimiento migratorio, aunque no se trate únicamente de mostrar a la literatura como una vía de comprensión subjetiva que permite abordar los fenómenos sociales desde la complejidad de su singularidad, sí en cambio, intenta dar a conocer un pedazo de la obra de un escritor migrante y migrado, que absorbe desde su posición de desplazado una estética y una mirada a éste universo. Devela la problemática, los sueños, los deseos, y los miedos de éstos individuos que, como él autor, transitan las dos orillas. Los textos literarios de *Crónicas de Londres* cambian de nación y, sin embargo, estos relatos migratorios se encuentran a la vez entre las dos y en ninguna de las dos posibles nacionalidades.

#### **Panel 5B State violence and security session 2: experiences from Brazil**

Seminar Room 4      Chair: Sheneez Amara

- **Leonardo Possidonio (Escola Nacional de Sade Publica, FIOCRUZ, Brazil)**

*‘Permanent Armed Violence as a Social Determination of the Health of Children and Adolescents Living in the Slums of Rio de Janeiro.’*

This project will research the institutionalization of fundamental human rights after the end of the military capitalist dictatorship in Brazil. This historical period marks a radical change in the rights of children and adolescents with the adoption of the doctrine of integral protection and, at the same time, the insertion and / or growth of permanent armed violence in Rio de Janeiro territories that were originally formed by former slaves and their descendants. Places that did not have the presence or full functioning of the State in the form of social policies.

The objectives are to understand permanent armed violence as a social determination of the health of residents of slums, whether this daily exposure can intensify vulnerability and affect the life course of children and adolescents in development in the areas of cognition, language, school performance, development emotional partner and if there is a cause and effect relation with cardiovascular diseases, nutritional disorders, psychiatric disorders, etc.

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- **Saulo Ceccatto de Macedo** (University of Buenos Aires)  
*‘Rio’s Drug Trafficking War in the Brazilian Press’*

Rio drug traffickers shot down a police helicopter when trying to intervene in a gun battle between rival gangs on October 17, 2009. The incident came just two weeks after the city was awarded the 2016 Olympic Games, the first ever to be held in South America. This issue gained social relevance and repercussion in the local and international media due to the scenes of warlike confrontation and the demonstration of high caliber weapon used by traffickers. With the country's optimism in hosting the Olympics and security policy shaken, this event underscored security concerns and Rio's ability to control violence ahead of the games.

The overall objective of this analysis is to compare the media coverage of two Brazilian newspapers (*O Globo* y *Folha de S. Paulo*) about the so-called “Rio’s drug trafficking war” during the month before and the month after this event (from September 1<sup>st</sup> to November 31<sup>st</sup>), based on the Theory of Framing. Specifically, it attempts to: 1) describe the frequency of news during the period of study; 2) identify the most commonly used generic-frames (defined in previous research) in the presentation of news: the attribution of responsibility, the human interest, the conflict, the morality and the economic consequences frame; and 3) compare the framing of “Rio’s drug trafficking war” in both newspapers. The work concludes that it is not possible to replicate the previous created frames, thus it was necessary to redefine them for this research.

- **Gabriel Funari** (University of Cambridge)  
*‘“Killing the Present”: Federal Intervention in Rio de Janeiro and the Violent Reification of the Brazilian State’*

The federal intervention in Rio de Janeiro is an unprecedented event in democratized Brazil. By removing the policing prerogatives of a democratically elected state government, the Temer administration seeks to harness legitimacy during a key electoral year. I seek to understand the federal intervention in Rio by examining how violence and legality come together to reify the state in Brazil. By bringing together Walter Benjamin’s notion of the state of emergency as the rule and Carl Schmitt’s theory of sovereignty as exceptional intervention, I argue that state power in Brazil is reified through the incessant use of exceptional violence.

With tanks on the streets and combat units swarming the Rio periphery, the armed forces are now acting as an expeditionary force and as policing agents. Rio is currently the site of sovereignty disputes between the state, organized crime groups and para-police militias. Through the intervention, the state engages in acts of exceptional force that seek to redeem its sovereign status.

Thus, the federal intervention makes state power visible and reinforces the constant potentiality for state violence in Brazilian quotidian life. Consequentially, violence is the principal lens through which to understand political life in Brazil. In permeating the daily lived experiences of all Brazilians, particularly the black residents of the urban peripheries, state violence magnifies the intrusive forms in which sovereign power makes itself felt in Brazil. Violence, integral in its capacity to consolidate power and capricious in its ability to breed disorder, is intricately bound to the functioning of the Brazilian state.

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**Panel 5C State, civil society and business in Latin America: disentangling interests and influences**

Lecture Theatre 3      Chair: Dr Marieke Riethof

- **Peiyuan Xu** (Tsinghua University, Economics)  
*‘Chinese Direct Investment in Latin America and the Caribbean: Characteristics and Risks’*

In this paper, we scrutinize the micro-level data of China’s investment in Latin America and the Caribbean and analyze their investment pattern, industry distribution and country distribution, which makes up for the deficiency of official data and existing literature. About the facts and trend, we find that, China's investment in Latin America has experienced rapid growth in absolute value after the financial crisis, but its relative importance has declined in the past two years. Before 2009, Chinese investors preferred greenfield investment and had a higher concentration in mineral, oil and gas resources compared to its investment portfolio worldwide. After the crisis, M&A has experienced significant growth and showed more interest in non-resource industries including utilities, manufacturing and information etc. which is a good sign for risk diversification. From the perspective of country level industry distribution, China's investment prefers countries with large population and high economic magnitude, showing a certain degree of market-seeking motivation. We also conduct a risk analysis to country-industry level and find that mineral of Brazil and Chile; oil and gas industry of Argentina; Transportation industry of Mexico are of high risk. Agriculture, chemical and finance industry of Brazil and Chile; oil and gas industry of Chile, Colombia, Ecuador, Mexico and Peru; logistic industry of Brazil and Mexico; utility industry of Argentina and Peru are of low risk.

- **Lucas Rezende** (Federal University of Santa Catarina and German Institute of Global and Area Studies)  
*‘A realist theory pro South America’s defence Cooperation’*

Defence cooperation has been traditionally marked by the classical alliance pattern against common state threats. However, post-Cold War dynamics tend to an alignment pattern, experiencing new ways of cooperation in pacific times. Our theory suggests that under unipolar systems, second-class states can do little or nothing to balance the system. The way these states can maximise their power, an offensive realist premise, is through defence cooperation, which must provide not only the individual state capacity improvement but also distributive elements that do not trigger arms races on the regional aspects nor offshore balancing from the global unipole. The case study of South America shows that on the first decade and a half of this century, South America responded to incentives to cooperate on defence, especially because of Brazilian leadership and collective action provider as the region’s unipole. After 2014/2015’s political and economic crisis, Brazilian self-image changed within its region, prompting a change on how the region perceived its balance of power, causing immediate damage to regional defence cooperation and quick obsolescence of the UNASUR and its Defence Council. We conclude this retrenchment is an irrational behaviour on Brazil’s part, given there are global and regional systemic incentives for defence cooperation and for the Brazilian regional hegemony / unipolar status within its region.

- **Alexandre Pereira** (King’s College London)  
*‘Lobbying Regulations in Latin America’*

Lobbying, the participation of interest groups in government decisions, is an essential feature of the liberal democratic system, offering a significant contribution to its development. Decision-

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makers need information from society to improve their policies. However, major concerns arise around the lack of transparency, and the disproportionate power and access that benefit special interest groups regarding government decisions, while excluding others, and distorting the legitimacy of the democratic process. Public policies define the allocation of resources in society; however, the privileged access that some elite groups have on government decisions helps Latin American countries to lead the ranking of inequalities worldwide.

Lobbying is still largely unregulated in Latin America. Only Mexico and Chile have policies, enacted quite recently, regulating the transparency of the public-private relationship in decision-making. At this moment, another bill is under scrutiny in the Brazilian Lower House, after more than ten years of congressional proceedings. This paper aims to compare this bill with the other two enacted policies and evaluate their potential to improve the transparency of politics in these countries and other future policies in the region.

The debate on lobbying regulation spreads to all policy areas, since several policy sectors involving the welfare of the population, particularly the delivery of essential public services, deserve public scrutiny. Due to little debate around this topic, the academia has crucial role investigating this political processes, bringing together the international experiences around these decisions to provide information for decision-makers, businesspeople, pressure groups, the media and society.

- **Daniel Diaz Vera** (University of Manchester)

*‘Chilean NGOs in context: tensions on accountability in a neoliberal hegemonic context’*

This research explores Governance practices on Chilean Nongovernmental Organisations (NGOs), particularly regarding its focus on accountability. The presentation has four focuses. First, describes the relevance of this research, based on the figures associated with the size and scope of the third sector in Chile. In 2016 were reported 234.502 civil society organisations in Chile, representing 2.1% of the GDP, employing an equivalent in hours of 310.119 people. Regarding the social perception, social organisations that provide services for people in need are the best perceived within the civil society. Second, Governance is explained and is discussed its relevance as an organisational practice intended to provide guidance through decisions oriented to fulfil a purpose through a particular set of activities. Is introduced a discussion on the relevance of the purpose as a pivot to analyse and assess NGOs activities. NGOs enjoys an excellent public image, but as long as their governance practices remain opaque, might be discussed its role in the benefit of the most. Third, is discussed the approach that NGOs might be having towards accountability based on a list of tensions that expand through the organisational operations in their strategic, dynamic and operational levels. Fourth, are presented some implications of these tensions in the non-profit sector, particularly regarding the social expectations that are associated with NGOs as Social Change drivers.

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### **Panel 5D Ways of Being in the World: Indigeneity and Citizenship in Latin America**

Lecture Theatre 5    Chair: Jeremy Gunson

- **Denisse Sepúlveda Sánchez** (University of Manchester)

*There is not a straightforward way to be Mapuche and middle-class: experiences of social mobility of Mapuche indigenous people in Chile’*

The goal of this paper is to examine the experience of upward social mobility of the Mapuche people in Chile and how they negotiate their class and indigenous identities during university period and later at work, who are the first generation attending university. I use a Bourdieusian framework to analyse the process of social mobility transition, as it is this framework which has the most developed approach to understanding the dislocations experienced by the socially mobile. The methodological perspective is qualitative. I conducted 40 life histories. The sample were women and men that identify as Mapuche people between 21 and 57 years old.

Mapuche population is characterized as a disadvantaged group, because since the period of the Spanish conquest, indigenous groups in Chile have faced economic, territorial, cultural inequalities, positioning unequal to the rest of the population. Moreover, the proportion of indigenous people who complete their higher education is less than a third of the proportion of non-indigenous people in the same situation (INE, 2002). However, an emergent group of Mapuche population have experienced social mobility, thanks to integration policies for indigenous population from the 1990s until now.

The data suggest that people deployed several strategies in order to negotiate mobility transitions and to ‘fit in’ to their new social location. In some cases, their mobility meant renegotiating and emphasizing their class identity, in other cases re-emphasizing or renegotiating their Mapuche identity. So, to fully analyse these strategies, social position, social identity and social mobility must all be understood in terms of both class and ethnicity.

- **Melisa Miranda** (University of Edinburgh)

*‘Intercultural practices for indigenous territories, the experience of the Atacama people in Chile’*

There is an increasing discussion about policies that consider Intercultural practices and how the concept of ‘Decolonization’, could become a new approach to developing new policies. In Chile, despite that exists an Indigenous Law, communities still maintain a state of conflict with the authorities especially in those topics related to heritage and territories. This situation creates a distance between the communities and the effectiveness of the different policies in place, also due to the interaction with private companies and corporative interests. This study will present the experience of a fieldwork and will reveal the moments where those conflicts arise and how cultural practices are required to solve or at least decrease the distance between the policies and the Indigenous communities. This presentation will analyse the perspective from two sides, one Indigenous community in Caspana, and the local authorities who are in direct contact with them. This reflection about the absence of intercultural practices is part of a growing body of research that intends to contribute to policy changes in Chile, aimed to improve regulation and protection of Indigenous communities and their heritage, which is currently endangered.

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- **Natasha Bailey** (University of Leicester)

*‘“In Octli Veritas?”: Looking at Nahua Responses to Early Spanish Colonialism through Pulque Production and Consumption (Mexico)’*

The alcoholic drink pulque, produced by fermenting the sap of the maguey plant, has proved to be one of the most resilient cultural traditions of central Mexico. Amid the turmoil of the early years following the 1521 Spanish conquest of Mexico, a period which saw almost the entire body of pre-Hispanic written knowledge destroyed and a great number of indigenous people put on trial for idolatry, pulque producers and drinkers showed a particular knack for adaptation. Despite its connections with pre-Hispanic religion, adaptation of practices surrounding pulque allowed indigenous Nahua communities to continue consuming pulque, as well as producing the drink for significant profits.

This paper examines how the study of the production and consumption of pulque can contribute to questioning historiographical narratives on sixteenth-century indigenous responses to Spanish colonialism that emphasise either collapse and assimilation or continuity with pre-Hispanic life. The paper outlines the usefulness of pulque history in emphasising the agency of indigenous actors, particularly Nahua women, and as a methodological tool to uncover the voices of non-literate historical agents. Pulque history remains of interest to indigenous groups and pulque organisations of central Mexico, both as cultural heritage and as a narrative which emphasises indigenous adaptability and resilience in the face of change. Opportunities therefore exist for productive interaction between pulque historians and the groups with whose history they engage.

- **Falk Parra-Witte** (University of Cambridge, Anthropology)

*‘Being is knowing, and knowing is caring: the existential order behind Kogi ecology’*

The Sierra Nevada de Santa Marta in northern Colombia possesses all main climatic zones, has a very high level of (endemic) biodiversity, and constitutes a sort of ecological microcosm. Given its many natural resources and strategic location moreover, this ‘biogeographical island’ (Giraldo 2010) not only attracts conservationist and scientific activities, but also multiple economic, political, and ideological interests. This in turn intersects with the Sierra’s complex ethno-historical and archaeological background, as well as the demographic legacy of conquest and colonisation around the area. Administratively, the mountain range is even split between three Colombian states, which in turn overlap with three Indigenous Reservations and a National Park. In contrast to this heterogeneous and often messy node of overlapping interactions, spaces, conflicts, and discourses that is the Sierra Nevada, its indigenous Kogi people add an elaborate but very defined cosmological layer. They perceive and relate to the mountain as a highly structured yet multifaceted creational and spiritual unity, organised by a network of very important sacred sites. Based on this understanding, Kogi leaders have recently addressed various environmentally destructive activities threatening the Sierra Nevada through a particular form of local, national, and international eco-political activism. Despite their efforts, the Kogi have had great difficulties in articulating their professed knowledge in Spanish, in having it taken seriously or even heard, and in making it conceptually comprehensible. This is primarily because of the profound ontological divergences at play between the Kogi and the wider public. These difficulties in communication invite an elucidation and conceptual translation of Kogi statements and practices to improve understanding of their environmental cause, and thus contextualise it within Kogi society and life on the Sierra as an ecological way of being and knowing. Instead of principally questioning Kogi mobilisation as a his-

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torically emerged, strategically motivated construction or representation of essentialist and romantic notions of people and place, this paper argues for the need to recognise and understand the driving socio-historical, ecological, and even ontological consistencies and values that underlie the Kogi cause. This would require a corresponding shift in epistemological rationale, and a potentially ethical consideration of Kogi metaphysics as environmentally relevant knowledge.

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