



**FUTURE ARCHIVES:
Forging the Next Generation
of Latin American Studies**

8 April 2026



UNIVERSITY OF LEEDS

PANELS WITH ABSTRACTS

11:00 - 12:30

PANEL 1: Resistance between film, literature and politics

Chair: Manuel del Callejo

Flavia Velásquez Cotini, (University of Cambridge)

Wandering Knowledge: Narrative Possibility and Epistemic Resistance in João Guimarães Rosa's "Grande Sertão: Veredas"

When the narrator in João Guimarães Rosa's canonical novel *Grande Sertão: Veredas* (1956) warns that '[v]iver é negócio muito perigoso' [Living is a dangerous business], it is not only living that he intuits as precarious, but knowing. This paper argues that *Grande Sertão* offers not a nostalgic repository of regional Brazilian culture but a blueprint for resisting the petrifying effect of dominant narratives through insurgent epistemologies animated by uncertainty, movement, and opacity.

Rosa reimagines the vast plains of the sertão beyond folkloric regionalism as an epistemically charged landscape traversed by the narrator in search for an understanding of his own lived experience. This dual journey of self-comprehension and self-expression anticipates vital debates in decolonial thought: in response to historic epistemic injustice, must subaltern knowledge be stabilised and made intelligible to intervene in dominant narratives, or can ambiguity and opacity themselves function as forms of resistance?

Placing Miranda Fricker's virtue-theoretical theory of epistemic justice as the restoration of mutual understanding in tension with José Medina's notion of epistemic resistance as non-cooperative and deliberately troublesome, the paper shows how Riobaldo's testimony dignifies ambiguity as a generative epistemic stance rather than a communicational deficit. Through its unstable testimonial voice, meandering narrative structure, and radical linguistic experimentation, *Grande Sertão* enacts productive friction rather than resolution, modelling pluriversal knowledge that refuse assimilation into dominant epistemic grids through continual motion and fluctuation.

In a moment when future archives ask us to reconsider what knowledge is preserved, by whom, and for what, Rosa's novel offers a powerful aesthetic proposition grounded in possibility rather than certainty: resisting epistemic domination requires not clarifying marginalised worlds but safeguarding their complexity and instability. *Grande Sertão* thus highlights literary narrative as a tool for world-(un)making, making space for imagining decolonial futures centred on knowledges-in-process rather than finality.

Malvika Nair, (University of Warwick, UK)

Making a Better World Possible? – Nancy Morejón's Literary Activism

An Afro-Cuban woman and a revolutionary feminist, Nancy Morejón (b. 1944) is noted for centring Afro-Cuban women's triple subjugation owing to their gender, race and class. Reading Morejón, and by extension contemporary conversations around racism and Blackness in Cuba, is further complicated when these debates are frequently positioned as the discursive 'shoulder' supporting a broader and more ideological critique, which questions the historical legacy of the Cuban Revolution. While the continued existence of racial discrimination in Cuba cannot be denied, Morejón can be read as mobilizing blackness to carry forward the revolutionary struggle within Cuba, rather than as being a detractor within the revolutionary political imagination, thus making her's a uniquely positioned voice who was writing at the time. These themes of politicizing Blackness, and placing it alongside the questions of transnational solidarity and anti-imperialism remain understudied aspects of her work.

This proposed paper reads select poems of Morejón, which evoke contemporaneous movements such as anticolonial struggles, Black power in the US, and the anti-apartheid struggle in South Africa, thus revealing her commitment towards transnational solidarity and anti-imperialist movements. Contributing to the strand on critical approaches to race and racism, and social justice of the present conference, this paper argues that Blackness in Morejón's works can be read as a progressive and anti-imperialist standpoint, rather than a phenotypical marker. When read alongside her other poems, the body of the afrocubana - the poetic persona in her poems - transforms into a metonym for oppressed peoples across the world, infusing a political potency and revolutionary urgency into the racial category of Blackness. Thus, this paper argues that this aspect of Morejón's poetry can be read as a form of literary activism, underpinned by an understanding of slavery, and by extension systemic racism, as an inherent component of capitalist globalisation and imperialism.

Molakalapally Shiva Kumar, (Jawaharlal Nehru University)

Reimagining the Revolution: Futurity and Myth-Making in Mexico's Golden Age Cinema

This paper examines portrayals of the Mexican Revolution (1910-1920) in Golden Age cinema (1930s-1950s), analyzing how films construct narratives of national futurity amid post-revolutionary consolidation. Through close readings of Fernando de Fuentes' *¡Vamonos con Pancho Villa!* (1936), which depicts Villa's forces as tragic exploiters rather than heroes, *El compadre Mendoza* (1934), critiquing landowner betrayal and revolutionary opportunism, and Emilio Fernández's *María Candelaria* (1944), which intertwines rural folklore with social upheaval, the study reveals cinema's role in forging "future archives" of memory and resistance.

These films challenge official hagiography by blending epic tragedy, melodrama, and visual aesthetics—hallmarked by Gabriel Figueroa's cinematography—to envision alternative modernities, addressing PILAS themes of memory, justice, and decolonial knowledge-making. They reflect ongoing turmoil in shaping collective imaginaries, questioning how revolutionary violence informs intergenerational repair and indigenous epistemologies in a polarized present. Employing textual analysis and film semiotics, this work draws on Homi Bhabha's hybridity theory to reveal how these films negotiate mestizo national identities in a "third space" of cultural ambivalence, producing transcultural forms that contest pedagogical narratives of revolutionary purity and enable decolonial futures.

Thomas Lambert, (University of Oxford)

Populist Hermeneutics: Conspiracy, Decoding, and Popular Epistemology in Mid-Century Argentina

This paper interrogates the role of conspiracy theory as a vernacular form of philosophising during the rise of mid-century populist and anti-populist movements in Argentina. From the 1940s to the 1970s, conspiratorial rumours like the Sinarquía and cultural memes such as the mito del niño asado circulated through intellectual, journalistic, and psychoanalytic networks as tools - of varying effectiveness - for diagnosing national crises. Drawing on archival research (AHIRA) and the writings of the Sur circle and the "Generación Contorno," I argue that the "conspiratorial mode" became a shared semiotic resource that reshaped the interpretive habits of Argentine political subjects across the ideological spectrum.

Situating these practices within a broader genealogy of conspiratorial interpretation initiated by Borges and his contemporaries, the paper shows how decoding, textual suspicion, and the search for hidden structures became a dominant cultural form in mid-century Argentina. By the 1950s and 60s, "conspiratorial" interpretive techniques had migrated from literature into political analysis, influencing Peronist and anti-Peronist thinkers who framed conflict through metaphors of infiltration, plot, and corruption. At the same time, members of the Generación Contorno criticised Borges and his milieu for ignoring the strategic usefulness of conspiratorial

metaphors to the left – reassessing conspiracy theory not as pathology but as a revealing index of social tensions, in ways that prefigure later work by Laclau and Mouffe.

Engaging with conference themes of knowledge-making, political identities, and polarisation, the paper proposes that these historical forms of political decoding constitute a “future archive” alongside which future studies in Latin American literature and politics –not to mention literature and politics in other territories – ought to be considered. By treating conspiracy as a popular epistemology, we discover a new way of writing Latin American literary and cultural history “from below” – one in which elite avant-garde experimentation and everyday interpretive habits are mutually constitutive.

11:00 - 12:30

PANEL 2: Space, territory and transnational power

Chair: Ana Karen Reyes-Bailon

Alfonso Valdés Maldonado, (University of Edinburgh)

Spatial Narratives of Becoming: Mapping Hybrid Futures from North East Mexico

This research investigates how cultural identity in Northern Mexico can be re-imagined through practices of dynamic mapping that function not as archival records of the past, but as speculative tools for shaping future narratives. Rather than treating maps as static records of territory, the project positions them as dynamic narrative instruments capable of revealing how identity emerges through historical movement, colonisation, negotiation, and spatial imagination embedded in architecture and the built environment. By tracing the layered trajectories that have shaped the region, from Indigenous nomadic routes to colonial infrastructures and hybrid architectural forms, the study advances mapping as a methodology that both documents selected pasts and anticipates alternative futures from a design-led perspective.

Northern Mexico occupies a distinctive position within the national imaginary: an arid, semi-nomadic territory incorporated into New Spain decades after the fall of Tenochtitlan, through processes of extraction, religious mediation and intercultural alliances rather than direct conquest. These dynamics produced a cultural landscape markedly different from Mesoamerica yet later absorbed into homogenising nationalist narratives. By mapping the migrations, settlements, and architectural elements, the project [re]constructs a spatial archive and [re]imagines it not as a fixed repository of memory but as an evolving cartography in which ancestral routes, environmental adaptation, and architectural practice intersect. This forward-looking approach reframes the North not as an empty landscape awaiting civilization, a narrative sustained by colonial and nationalist imaginaries, but as a space shaped by resilience, ecological knowledge, and hybrid creativity.

By situating architectural elements within broader patterns of mobility and cultural exchange, the research opens pathways for reimagining coexistence, adaptation, and regional belonging. It contributes to emerging debates on decolonial methodologies, Indigenous epistemologies, and the politics of memory, proposing mapping as a speculative, imaginative, and reparative tool for envisioning the futures of regions shaped by layered identities.

Irene Mamani Velazco, (University of East Anglia)

Researching and Denouncing Transnational Powers Beyond Home

More than ever, in the 21st century, countries in the Global South are becoming the dumping ground for industrialized countries such as those in Europe that seek to expand their

economies. Bolivia is one of the world's top 10 soybean producing countries. Every year, the soybean agribusiness deforests the Amazon rainforest and appropriates indigenous territories. It is an economic power, invisible in many ways, based on a complex dynamic that transcends national borders. Germany is one of the parties responsible.

Research on the implications of soybean agribusiness in local territories has advanced considerably, but expanding the debate beyond the affected country or region remains an arduous, if not impossible, task. Research findings do not cross national borders, whether due to language barriers or lack of access to European networks and actors. In this context, development studies from and about the Global South that address this issue in the United Kingdom have a dual responsibility. Their duty is not only to conduct exhaustive research, but also to report firsthand on what is happening in Latin America. Otherwise, environmental injustices will continue in the coming years.

In this context, based on my humble experience of almost 10 years working in rural Bolivia, I will present a brief note on the revitalization of the role of Latin American studies in England in line with new socio-environmental challenges. Specifically, I would like to share my institutional experience in seeking socio-environmental accountability from the German company Bayer/Monsanto in the agro-industrial sector in Latin America. Through my testimony, I would like to contribute three aspects to the debate: i) researchers and practitioners as bearers of a unique opportunity to show first-hand what happens at home when European economic actors violate human rights; ii) research without action is almost ephemeral, so researchers and practitioners must intentionally seek paths that lead to social transformation. This involves forging interregional alliances and networks; iii) finally, researchers and practitioners should position themselves as epistemic bridges between European and Latin American societies, breaking down not only geographical barriers, but also and above all linguistic barriers.

Greta Lydia Bustamante Hernandez, (University of Leeds)
Citizen Participation in Local Government Programs

Democracy in Mexico has historically been weak and has undergone significant transformations over the past 25 years. Previous to this period, Mexico was governed by a single political party at the federal level for over seven decades. The year 2000 marked a historic political shift, as a different party won the federal elections for the first time—an event widely recognized as the beginning of Mexico's democratic transition. Since then, the political landscape has diversified, with the emergence of new political parties and the decline or displacement of some traditional ones.

These changes in Mexico are not isolated—they resonate with broader global trends in democratic governance. Around the world, many countries have experienced similar transitions, where long-standing political structures have been challenged by demands for greater transparency, accountability, and citizen participation. Several scholars interpret these changes as part of a broader crisis of democracy—especially of representative institutions.

My research examines citizen participation in Tlajomulco de Zúñiga, a municipality within the Guadalajara Metropolitan Area, through the lens of social councils, community-based organizations composed of neighbourhood representatives. Using a political ethnographic approach, I analyse the implementation of these participatory mechanisms across three neighbourhoods with distinct social class backgrounds and contexts. Political ethnography enables a multi-sited perspective and provides insights into how ordinary citizens experience and interpret politics.

Fieldwork findings reveal that women constitute the majority of participants in social councils. However, their involvement often blurs the boundaries between public and private spheres and between formal and informal practices. This complexity raises critical questions about whether

participatory institutions genuinely empower participants, in this case women, or reproduce existing inequalities. By examining these intersections, the study contributes to debates on democratic theory, and the effectiveness of participatory governance in contemporary Mexico.

Sabrina Almeida Steuer, (University of Cambridge)

The Feira Livre - Negotiating Space and Commerce in Rio de Janeiro

This paper considers the role of street markets in the urban landscape of the Latin American city. Straddling the line between the informality of the street vendor and the formality of the storefront, the street market, while atemporal, adopts a physical presence that creates space in a unique way. The street market also adopts a conflicting space in the public imaginary, as both a gentrifying force in neighborhoods, or a mis-use of public space. Using the case study of the 'Feira Livre da Gloria' (Gloria Steet Market), the largest street fair in Rio de Janeiro, this paper looks to consider these questions. The fair has grown in recent years, bringing it in conflict with the municipal government and leading to a temporary occupation of an under-utilised park as feirantes and the government attempt to mediate how to manage contesting claims on public space. Through this conflict the fair has undergone greater formalisation and enfranchisement, including providing greater amenities for fair-goers, and a 'franchising' of the fair's business model, as well as higher operating costs for its stall-holders. This paper considers the impact of this fair on the character of the city, and the organising practice of the feirantes themselves.

Recognising public space as a contested site, I have studied the ways in which street vendors, and specifically those operating within street markets (feira livre), are managed and engaged by government and business, both as a 'problem' in their use of public space, and 'opportunity' in their ability to innovate and contribute to 'urban design from below'.

11:00 - 12:30

PANEL 3: Politics, violence and memory in Colombia and Chile

Chair: Cristine Blas - Blas

Olmo Jesús Sierra Moreno, (Universidad de Santiago de Compostela)

De guerrilleros a civiles ciudadanos: proceso de paz en Colombia 2016-2024

La implementación del Acuerdo Final de Paz en Colombia ha supuesto un desafío de enormes proporciones para sus firmantes, quienes han tenido que transitar de realidades muy definidas—ya sea en el ámbito rural o en la clandestinidad—hacia una nueva cotidianidad civil llena de expectativas, pero también de obstáculos profundos. Este tránsito, más allá de lo político o jurídico, se experimenta en el día a día de las personas, marcando la verdadera prueba del éxito del proceso.

Esta investigación buscó analizar las transformaciones y continuidades en la vida cotidiana de los exintegrantes de las FARC-EP, identificando los factores que facilitan o dificultan su reincorporación efectiva a la vida social, económica y política del país.

Se realizó un estudio cualitativo longitudinal basado en entrevistas semiestructuradas a 15 firmantes del acuerdo, llevadas a cabo entre 2017 y 2024. El diseño metodológico permitió explorar en profundidad las narrativas personales sobre su cotidianidad, captando la evolución de sus percepciones. El análisis temático de este corpus reveló tres desafíos estructurales e interconectados que definen su experiencia actual: 1) la persistente falta de oportunidades de empleo formal y digno, 2) las graves problemáticas de seguridad y amenazas, y 3) la precariedad en el acceso a una vivienda estable. Estas dificultades no solo impactan

directamente su calidad de vida, sino que actúan como barreras críticas para su integración plena, erosionando los cimientos del proyecto de reincorporación y generando desconfianza en el proceso.

Los hallazgos indican que el modelo vigente de reincorporación, aún anclado en una lógica de desmovilización, resulta insuficiente. Se concluye que es imperativo un replanteamiento integral del enfoque, orientado hacia la garantía de derechos y la construcción de ciudadanía plena. La superación de los desafíos identificados no es solo un compromiso humanitario con los firmantes, sino una condición sine qua non para la consolidación de una paz estable y duradera en Colombia.

Cole Penz, (University of Cambridge)

Contested Peacebuilding: Competing Political Narratives and State Legitimacy in Colombia

The internal armed conflict and the peace process in Colombia have formed the centerpiece of Bogotá's policy focus. The Colombian state has not been the only actor in these developments. Other influential actors include subnational armed groups, civil society, and foreign entities such as the United Nations and the United States. In this diverse matrix of interests, the Colombian government signed a peace accord in 2016 with the largest internal armed group, the Revolutionary Armed Forces of Colombia (FARC). The subsequent implementation has been incomplete but still serves as a crucial inflection point in how the state acts regarding the continuing conflict with myriad other internal armed groups along with FARC elements who rejected the peace accord. How the state should act in this divided landscape forms the contours of contemporary discussions in Colombia. The aim of this project is to analyze the contemporary debates surrounding this question by specifically focusing on elites who hold or have held government positions related to the conflict and/or peace process. This project also aims to place elite perspectives on the state's current role within broader historical and theoretical frameworks surrounding the state-making process in Colombia. Neither the conflict nor the peace process are finalized. Studying elites' perspective is invaluable to understanding their view of the state's responsibilities today and how the Colombian state will continue to evolve.

Victoria Leon Porath, (Queen Mary University of London)

Anti-Establishment Social Movements and Political Changes: Linkage from Political Elites to Civil Society and Constituents after the 2019 Uprising in Chile

This research aims to analyse the possible changes after anti-establishment social movements, to see if social pressure coming from a new social movement with a strong anti-establishment discourse, can initiate changes in the participatory linkages between political elites and their constituents. To answer this, I analyse the case of Chile and its uprising of 2019. The question of linkages and social movements comes in the light of the Chilean context of broken linkages between civil society and political elites that started during the dictatorship, and the incapacity of political elites to restore it after decades of democratic stability. Using qualitative methods, I analyse the discourse of Deputies -as a proxy of political elites- elected before and after the uprising. Results point to certain changes in the way political elites understand their connections with constituents, but not to the develop of participatory linkages with civil society organisations. Moreover, findings contribute to the academic debate about proximity in politics, a form of legitimacy that relies on being accessible and eradicating the distance between representative and constituents. I argue that this change is aligned with the anti-party spirit as a distinctive element of the uprising, but it continues the tradition of disconnection between political elites and civil society initiated during the dictatorship.

11:00 - 12:30

PANEL 4: Racialization, hierarchies and marginalization

Chair: Yasmin Getirana

Thompson Clímaco, (Federal Rural University of Rio de Janeiro, University of Warwick)
Race, Rural Labour and the Afterlives of Slavery in Brazil

This paper examines how race, racism and rural labour were reconfigured in Southern Rio de Janeiro between the Free Womb Law (1871) and the early 1920s. Focusing on the municipalities of Barra Mansa and Resende, it analyses how local elites sought to preserve slaveholding and white hierarchies in the transition from slavery to so-called free labour, while Black rural and urban workers negotiated, contested and reshaped those projects of domination.

The research draws on a wide documentary corpus, including population censuses, municipal codes, town council minutes, local and national newspapers, regional memoirs, the Nilo Peçanha collection at the Museu da República, court cases, probate records and parish registers. This combination of sources makes it possible to follow how the racial division of labour, rural paternalism and projects of “modernisation” of the countryside were articulated with scientific racism and the ideology of whiteness, redefining who could be recognised as a worker, a citizen and a rights-bearing subject in the Brazilian Republic. By tracing debates on morality, productivity, vagrancy, family and public order, the paper argues that racialisation was not a secondary effect of class relations, but a central mechanism through which access to land, work and political participation was organised in the post-abolition period. It contends that a critical history of race and racism in the rural South Fluminense helps to challenge different narratives of the transition from slavery to free labour and to highlight the long-term links between slavery, racial capitalism and contemporary inequalities in Brazil.

Vitória Marinho Wermelinger, (University of Birmingham)
Currículo, Identidade Nacional e Racialização: Uma Análise Crítica das Políticas Educacionais Brasileiras

This research investigates how Brazilian educational policies—particularly the National Common Curriculum Base (BNCC), the New High School Reform (NEM), and the National Textbook Program (PNLD)—participate in producing and regulating national identity through processes of racialization. Drawing on a critical theoretical framework informed by Munanga, Silvério, Fanon and Stuart Hall, the study argues that the Brazilian state mobilizes the ideology of *mestiçagem* as a symbolic foundation of national unity while simultaneously obscuring the structural dynamics of racism. Through document analysis, an international literature review (DOAJ and JSTOR), and comparative research conducted during a visiting period in the United Kingdom, the work examines how different countries negotiate the tensions between diversity, citizenship and national cohesion, contrasting these approaches with the Brazilian case.

The findings reveal that, while European and multicultural contexts often conceptualize diversity as political conflict and group recognition, Brazilian educational policy tends to depoliticize difference by framing it as cultural plurality. Within this configuration, the curriculum functions as a central device of identity production, guided by discourses of racial harmony, epistemic neutrality and universalism. These narratives contribute to the marginalization of Black, Indigenous and Amazonian youth as epistemic agents, even when diversity is explicitly included in official documents.

By reconstructing the historical role of the state in crafting a unified and supposedly

harmonious national identity, the research demonstrates that Amazonian youth experience schooling shaped by colonial, symbolic and territorial hierarchies that remain largely unacknowledged. The study concludes that examining the interplay among curriculum, national identity and racialization is essential for rethinking models of curricular justice, recognizing subaltern epistemologies and advancing educational policies capable of confronting Brazil's persistent structural inequalities.

Emma Greenaway, (University of Manchester)

Pinturas de casta: Visual Representations of Mestiza Women in 18th Century New Spain

As New Spain's population became increasingly diverse during the 18th century attempts to categorise and label the offspring of interracial unions were reflected in the production of casta paintings. These sought to establish rigid boundaries between individuals of differing ethno-racial backgrounds and reinforced existing racial hierarchies that presented white Europeans as naturally superior. Through the construction of imaginary families and their shared heritable, physical and behavioural traits, painters were able to provide form to the perceived threat posed by individuals of mixed-race and portray their purportedly subordinate status as an objective, natural fact.

In this paper I will examine the role of mestiza (mixed-race) women and their variable depictions within casta painting series to establish which factors influenced elite European perceptions of inter-racial mixing. While casta series have been discussed in scholarship, the significance of mestiza women has been overlooked, despite this group comprising a major proportion of New Spain's population in the 18th century. I will argue that some casta paintings depicting mestiza women, in particular those of Miguel Cabrera, demonstrated a nuanced understanding and conceptualisation of race, considering individuals' ethno-racial backgrounds in conjunction with, rather than independent of, factors such as class. Unlike other casta groups, and because of the positions they occupy within these paintings, mestizas were viewed in a manner comparable to that of Hispanic women and existed within a spectrum of classes like their Spanish counterparts.

13:15 - 14:45

PANEL 5: Black, queer and women's lives through literature

Chair: Manuel del Callejo

Matthew Cooper, (University of Leeds)

«Ahora nos quemamos nosotras» - Queer Futurity among the Ashes in Las cosas que perdimos en el fuego by Mariana Enriquez

Readings of Argentine author Mariana Enriquez's 2016 short story collection, *Las cosas que perdimos en el fuego*, often focus on her depictions of the violent and oppressive nature of daily life for many marginalised Argentinians. Whilst these readings offer crucial insight into the significance of Enriquez' work for understanding the present, this paper shifts the direction of critical attention forward. I employ José Esteban Muñoz's concept of Queer futurity (2009) as an alternate lens through which to uncover the potential for Queer, embodied futures often concealed beneath the surface of Enriquez's tales.

Combining Muñoz with Glennis Byron's notion of the Globalgothic (2013), I explore how Enriquez reconstructs Buenos Aires as a haunted, decaying space, where violence and apathy make monsters of its most vulnerable inhabitants. I argue that, if Enriquez's gothicised cityscape exposes the cracks of injustice, poverty and violence which scar the city's surface, then the brief moments of defiant joy, bodily liberation and collective action which steal

through offer the promise of a future that is different.

I narrow my focus to two short stories in the collection: *El chico sucio* and *Las cosas que perdimos en el fuego*. In the first story, the reader experiences the intimate, individual ways in which the protagonist's transgender hairdresser, Lala, imagines and creates her own future amongst the rot and detritus of a crumbling barrio in the south of the city. In *Las cosas que perdimos en el fuego*, women in Buenos Aires reach toward a collective embodied future, freed from a heteronormative cycle of surveillance and violence by a radical act of self-immolation.

In both stories, I read beyond the limits of the gothicised and monstified present that Enriquez's characters inhabit, towards an imperfect Queer futurity imagined through embodied resistance and the construction of a new self among the rubble.

Kendall Olivia Williams, (University of Cambridge)
Surviving Anti-Blackness in Luciany Aparecida's Mata Doce

This paper aims to address how Luciany Aparecida's novel *Mata Doce* represents what Christina Sharpe denotes as life "in the wake". Through the motifs and narration the novel uncovers how Afro-Brazilians live in a society that mimics many of the institutions and systems from slavery in which the present and past begin to become merged. This novel disrupts the ideas portrayed by multiple regimes that for so many years advocated that Brazil maintained a racial democracy since abolition. This discontinuity of time shows the continuation of antiblackness through various manifestations. Meanwhile, Aparecida's novel also preforms as what Sharpe denotes as "wake work" which disrupts the ideas of abjectness in relation to Blackness. Through the storytelling of a modern day quilombo and the ways in which the community acts as a safe haven for Afro-Brazilian women, *Mata Doce* acts as a form of theory and annotation of Black lives can be portrayed beyond death and tragedy through centering. Aparecida's novel is like many other contemporary Afro-Brazilian writers that are using fiction to not only portray Black realities but to provide forms of progress and theory through creative expression.

Katarzyna Stepien, (Trinity College Dublin)
Not Your Abuela's Motherhood: Feminist Disruptions in Contemporary Colombian Fiction

This paper examines how contemporary Colombian writers Margarita García Robayo and Pilar Quintana rethink motherhood and articulate evolving feminist perspectives in twenty-first-century Latin American literature. Both authors challenge idealised maternal narratives by foregrounding ambivalence, desire, and the social pressures that shape women's lives. In works such as *Tiempo muerto* and *Primera persona*, García Robayo portrays motherhood as a site of emotional dissonance and constrained identity, disrupting the assumption that maternal experience is inherently fulfilling. Quintana, in texts like *La perra* and *Los abismos*, explores women negotiating caregiving, sexuality, and violence within patriarchal structures that simultaneously sanctify and limit female agency.

Situating these narratives within current Latin American feminist debates - marked by tensions between traditional gender expectations, neoliberal empowerment discourses, and movements for bodily autonomy - the paper argues that both writers develop a grounded, everyday feminism attentive to class, regional norms, and affective complexity. Their representations of motherhood as fragmented, resisted, or reluctantly inhabited reveal the instability of maternal identity and expose broader struggles over autonomy and self-definition.

By analysing the stylistic and thematic strategies through which García Robayo and Quintana depict maternal subjectivity, this paper highlights their contribution to expanding feminist discourse in the region and reshaping literary portrayals of women's experiences.

13:15 - 14:45

PANEL 6: Decolonising worldviews in the Andean region and Mexico

Chair: Sara Lucía Guerrero

Hang Zhang, (University of Leeds),

Navigating Pacha (Place Associated with Time) in Reflection of Human-Induced Migration of Lamoid Species

With a lost sense of belonging, three and a half years ago I, an artist from China living in the UK, embarked on a PhD research journey into a species and its homeland culture which I had minimum understanding of: the lamoid species and the Andean Mountain range. Lamoids include domesticated llamas and alpacas, and wild guanacos and vicuñas. My initial research interest stemmed from my long-term engagement with animal studies, particularly how cultural images of animals shift through processes of colonisation and decolonisation, as well as my nostalgia with that “alpaca” was used as a coded swear word in Chinese internet culture to gesture toward censorship by the Communist Party in early 2000s.

As my research on lamoid species unfolded, it led me to a series of magical sites in the Sacred Valley of Peru and to encounters with people and stories I would never otherwise have met. Through this process, the project transformed into an exploration of my own shifting sense of selfhood- examining the layers of my diasporic identity and the act of decolonising from multiple structures: a country, a family, a city, a cohort, a relationship, and etc. I have spent much of my life somewhat forcedly running away, situating myself in states of otherness, yet always finding a strange joy in wherever the journey takes me. Like llamas and alpacas, I have also moved from culture to culture, adapting to new environments, thriving in new habitats, or navigating new dilemmas.

The chapter I plan to present at this conference offers a reflection on my third and final research trip to the Andes, scheduled for February and March 2026. By revisiting the key sites that have profoundly shaped this research, this paper concludes my understanding towards the transition of lamoid species' cultural images and my internal decolonising journey.

Evan Grandidge de Paz, (University of Cambridge),

Turning Back on the Ontological Turn: Understanding Indigenous Perspectives of Ecological Change through Andean Rituals

The association between ecological changes and Indigenous people is usually approached through debates over extractivism and the Anthropocene. Whilst Indigenous leaders have gained attention within the global ecological movement particularly during COP conferences, the different perceptions of environmental change by the wider Indigenous community and its impact on rituals and worldviews has had less focus.

This paper originates in my ethnographic observations in Copacabana, Bolivia and Peru's Sondondo valley, that rituals are changing in light of ecological changes such as rubbish pollution, glacial melt and shifting rainfall patterns. Thus, this presentation aims to use environmental change in the Andes as a heuristic with which to evaluate theoretical discussions on Andean ontology. To do so, I firstly combine archaeology and historical ecology to understand how ecological and social change co-constituted Indigenous worldviews and ritual

actions at different points in Andean history. I then incorporate this historical perspective on Andean animisms into ethnographic understandings of Andean perceptions of current climate change, to question critiques of the ontological turn that it reifies an ahistorical view of Indigenous people.

In doing so, I highlight how previous work frames Andean peoples' diverse perceptions of ecological change as a dichotomy between traditional and modern globalised viewpoints. Instead, I indicate that these perspectives should be considered in their own right and use Peircean semiotics to propose a more heterogenous and historicised understanding of Andean ritual that does not rely on the incommensurability of ontological theories. Thus, I highlight how interdisciplinary and historically informed approaches can reimagine our theoretical understandings of how, through ritual, Andean communities are confronting a changing world.

Hannah Gormley, (University of Edinburgh),
Mezcal as Living Archive: Indigenous Hospitality and Abundance in Oaxaqueño Tradition

This paper follows Nube, an artisanal mezcal business owned by Octavio, an Indigenous Oaxaqueño who sustains tradition through kin obligations, ritual, and hospitality as his family's work of producing mezcal moves beyond supplying a year-round calendar of fiestas to the luxury food and drinks markets of the Global North.

In Oaxaca we sit in the courtyard of the family's Airbnb, watching a priest read Luke 19, holy water to bless the property. Octavio's three sisters stand - one holding a candle, one a crucifix, another copal, which they explain purifies the air in their Zapotec tradition. The priest praises the venture as 'holy' hospitality. After mass and blessing each room, a fiesta follows where Octavio's family and Nube's employees eat and drink.

This interplay between hospitality as business and ethic is fashioned as a living archive. Two strands come through: Octavio's narration of 'beautiful stories,' which refashion Nube as a blend of capital accumulation and Indigenous life; and the gendered work of making fiesta and ritual, undertaken by his wife and sisters, that creates the conditions for economic value and substantiates Octavio's stories with shared material abundance.

This family is an exception in an industry where circulation and the realization of mezcal's value are held by foreigners from the Global North, extracting profits. As elite thirst for mezcal grows and market expansion strains ecologies, their ethic of abundance appears under threat. Yet Octavio's brothers, the maestros mezcaleros who produce the mezcal, refuse crisis talk (agave, climate, sustainability) and dismiss corporate sustainability. Instead, they align action with agave's generational timescales rather than market cycles - insisting on abundance and continuity that declines the problem-space of crisis without denying strain."

This paper contributes to debates on archival practice, memory, and Indigenous futurities by examining how everyday practices of care and obligation constitute mezcal's political economy as a living archive.

13:15 - 14:45

PANEL 7: Queer memories, identities and temporalities

Chair: Consuelo Andrade Barbosa

Vic Riveros, (Newcastle University)
Transmission, Reproduction and No-Future: Family Ties and Queer Futures in the Diasporas from the Southern Cone's Dictatorships in the UK

The memory of the dictatorships of Argentina (1976-1984), Chile (1973-1990) and Uruguay (1973 - 1985) has been connected with a “mandate for memory” on the individual level, creates a moral imperative to “pass on” the memories of the dictatorships to the new generations, as a guarantee of non-repetition. Marianne Hirsch’s theory of postmemory (2012) has led the perspective on intergenerational memory transmission in this individual level. In this theory, the biological family has been central in the understanding of transmission, which has been problematised because it creates hierarchies of “legitimate” memory activism (Sosa & Page, 2023) and fosters the privatisation of memory and commemorations, making them the right and duty of the “wounded family”.

Interrogating transmission, reproduction and future orientations from a queer lens (Dragojlovic & Quinn, 2023) opens a space to think the future and memory transmission through imagination, queer genealogies and kinship. I analysed from this framework interviews and workshop materials from my doctoral work with second and third generation exiles and migrants from Argentina, Chile and Uruguay, whose parents or grandparents left in the context of the dictatorships. Taking a case that has been traditionally framed from the “family” memory of exile and the dictatorships, I interrogate the role of the “child” as the future (Edelman, 2004), as projected from the second to the third generation, with the tensions it brings when there is a perceived loss of connection of a third generation that is dislocated in time and space. I articulate this with the potentials showcased in queer genealogies, with participants who are queer and childless, and participants who also ‘carry’ the memories of queer elders. Through these narratives, I explore the memories of the dictatorship as a question to the structures of family transmission.

Diego Garcia Rabines, (University of Essex)

Love Scenes Without Love Stories: Intimacy, Temporality, and the Affective Lives of Queer Nightlife

As Cuban scholar José Esteban Muñoz wrote, “futurity can be a problem.” Queer scholars and activists have long critiqued a hegemonic conception of the future structured around teleology and evolutionism, symbolized in the figures of the child and the heterosexual nuclear family. For long, political projects in the name of this future have marginalized queer people and promoted their assimilation into the structures of normative heterosexuality. Yet, queer worlds that resist the logics of “straight time” emerge across different geographies and social arenas. Nevertheless, most of the thinking on queer temporalities has centred on the experiences of queers in the Euro-American West. In this paper, I draw from my research with queer communities in Peru to offer a critique of future-oriented temporalities that foregrounds Latin America as a site of theory-making. Particularly, I focus on the realm of intimacy, examining forms of coming close that bloom askew to normative relational categories and timelines. In Lima’s mundo gay—a circuit of itinerant parties in the city’s wealthier districts—, many men practice *trato de pareja*—loosely translating to “girlfriend experience”—an emerging term referring to romantically coded expressions of physical intimacy between people who are not in romantic relationships. I argue that *trato de pareja* affords a way to inhabit time—a suspended repetition, a recursive present that loops rather than projects itself—disrupting the linear and evolutionary logics that govern relational frameworks. *Trato de pareja* is not a rejection of normative time but a way of lingering near it, enacting fleeting forms of queer closeness that neither culminate in coupledness nor fully escape its gravitational pull. Although the normative couple remains a temporal horizon in and beyond Latin America, these intimacies offer an opening for imagining an intimacy otherwise.

Andrés Ignacio Becerra Opazo, (University of Leeds, Universidad de Santiago)

A Queer Translation Proposal for Drag Slang: From Amigas y Rivales in Spanish into American English of RuPaul’s Drag Race

This research examines drag as a reflection of the social struggles historically faced by the

LGBTQ+ community and explores how its growing visibility has reshaped understandings of drag culture. While drag has gained recognition as both a professional and artistic practice, its viral presence in media reveals a unique linguistic landscape expressed through slang, idiomatic expressions, and culturally embedded forms of communication. Recent scholarship has therefore approached drag not only as performance, but also as a site of linguistic creativity. However, the translation of drag-related language often results in significant cultural loss, as translators rarely search for equivalent expressions that resonate with the target community. As a consequence, the cultural and affective power of drag speech frequently disappears in translation.

This study analyzes this problem by drawing from queer studies, translation studies, and the culturally grounded analysis of drag language. Specifically, it investigates the translation of Chilean drag slang from the reality show *Amigas y Rivals* into American drag vernacular, using *RuPaul's Drag Race* as a reference point. The research applies queer translation frameworks proposed by von Flotow (1997) and Bassi (2018), focusing particularly on Bassi's technique of complete localization.

The results show that complete localization is the most effective strategy for translating Chilean drag slang into American queer vernacular. This approach preserves cultural meaning and expressive force while avoiding unnecessary feminization. The findings confirm the hypothesis that drag slang is indeed translatable when culturally parallel expressions are employed, thereby maintaining both linguistic and cultural significance across languages.

Finally, the study highlights the broader social relevance of drag culture in Chile and the United States, emphasizing its history of marginalization and its role in shaping queer identity. The proposed reverse translation of expressions from *Amigas y Rivals* into *RuPaul's Drag Race* slang successfully retains their linguistic essence and cultural resonance.

13:15 - 14:45

PANEL 8: Building future archives: Public labour history, indigeneity, and the politics of institutional memory

Chair: Thompson Clímaco

Yasmin Getirana Gonçalves Vicente, (London School of Economics)

Promoting Public and Labour History in Brazil through the Laboratory of Studies of the Worlds of Labour (LEHMT): Pedagogical Practices, Connections and Future Archives

Professor Paulo Fontes (Federal University of Rio de Janeiro/Radcliffe Institute, Harvard University) created the Laboratory of Historical Studies of the Worlds of Labour (LEHMT) in 2012. LEHMT unites undergraduate students, postgraduates and academics researching labour history and social movements. The lab has 32 active members studying formal and informal workers' organisations, capital-work connections, public space, intersectional issues and State-working class relations.

Since its inception, LEHMT has worked with unions and social activists, bridging the academy and general audiences. This practice was strengthened in 2017 with the creation of a website featuring podcasts, video series, pedagogical materials for basic education teachers, and texts about working-class memory sites. These contents, alongside members' presence at academic and public events, popularise labour history knowledge in Brazil and promote public history.

This communication examines two website sections: "Lugares de Memória" and "Chão de Escola", through my contributions to both. "Lugares" explores cultural, social and political spaces significant to working people's history in rural and urban settings. "Chão" creates pedagogical materials teaching labour history topics. Connected to my master's and PhD research, I submitted material on organised domestic workers. For "Lugares", I wrote about a Rio de Janeiro plaza where migrant nannies informally gathered before and after the city's domestic workers union was created. For "Chão", I drafted a four-class module about domestic workers' struggle for rights in Brazil. Both contributions aimed to showcase how domestic workers' fight for social, racial and gender equity, largely absent from traditional archives, illuminates the historical and sociological implications of contemporary women workers. These examples, alongside LEHMT's overall work, provide a framework for connecting academic research to wider audiences, re-signifying archives and transcending barriers.

Sarah Capes, (School of Advanced Study, University of London)

Invisible in the Imaginary: Indigenous Futures and the Memory-Making of the Climate COP Archive

This paper interrogates how Indigenous peoples' perspectives are rendered invisible within the documentary record of the international climate conference known as the COP (Conference of the Parties). Drawing on ethnographic material gathered during the 28th COP, held in Dubai in December of 2023, and critical discourse analysis of the outcomes of that event, it focuses on the discursive presence and representation of Indigenous peoples within archived COP-28 decision documents and considers these against the self-representation of Indigenous delegates in attendance.

The COP digital archive, administered through the UNFCCC (United Nations Framework Convention on Climate Change), performs the function of a passive, objective, universally-accessible repository. The documents themselves signal inclusivity, their wording emerging from painstaking negotiations and their adoption relying on the acquiescence of all nation-states. However, the strategic mobilization of Indigenous delegates at COP-28 and the prolific advocacy, lived experience, and meaningful solutions they offered are invisible in the cache of decisions. They are framed not as architects of radically different socio-ecological futures nor as holders of distinct, inherent rights under UNDRIP (the United Nations Declaration on the Rights of Indigenous Peoples). Instead, they are contained within dominant systems of climate crisis management, discursively positioned as "stakeholders" or "vulnerable communities", and their contribution to climate decision-making is interpreted through the narrow lens of "participation".

Drawing on Indigenous and decolonial studies (Coulthard, 2014; Mbembe, 2002), critical archival studies (Schwartz & Cook, 2002; Stoler, 2002), and climate governance scholarship (Whyte, 2017; Tormos-Aponte, 2021), this paper shows how discursive constraints reproduce modern-colonial hierarchies and maintain the invisibility of Indigenous peoples' perspectives. It argues for a re-evaluation of the COP archive as a powerful technology of institutional memory that shapes future imaginaries of globalized climate action and conditions interpretation of the role of Indigenous peoples.

Claudio Ogass Bilbao, (University of Liverpool)

Modernisation, State Neglect, and the Making of Future Archives: Rethinking Archival from Latin America

This paper argues that imagining the future archives of Latin America requires confronting the political and bureaucratic history that shaped their present fragility. While archival history has been recognised within the English-speaking scholarship as essential for understanding the profession's development and future (Cox, 1983 and 1985; Craig, 1992; O'Toole, 1995; Caswell, 2016), such debates have rarely incorporated Latin America. As a result, the region's archival

past remains understudied, insufficiently theorised and detached from broader discussions on state planning, development, and institutional neglect. This gap matters: without examining how National Archives were supported, contested or abandoned, archivists cannot fully grasp the structural barriers that constrain archival futures today.

Drawing on my doctoral research on the modernising agendas of two directors of the National Archives of Chile (1962-1973), this paper proposes a methodological approach for a more critical, political, and future-oriented archival history. It is argued that existing Latin American literature tends to overemphasize exceptional directors and successful projects while obscuring the State's role in facilitating or hindering institutional modernisation: its indifference, bureaucratic resistance, shifting priorities, and selective engagement with archival reforms. Such narratives reduce archival history to heroic personalities and prevent today's archivists from seeing how power and negotiation shape archival development.

By reconstructing the negotiations between archival bureaucrats and state authorities in Chile during a period of intense political transformation, this paper illustrates how modernisation was not merely a technical process but a struggle over the future of the National Archives: what its role within the State and society should be, who should access its records and for what purposes. The persistent political weakness of National Archives in Latin America – peripheral, underfunded, understaffed and disconnected from centres of decision-making – cannot be understood without this historical lens.

Ultimately, this paper calls for an urgent reframing of archival history as a tool for imagining contextual, historically grounded archival futures. To build future archives, archivists must first illuminate the political past that continues to limit and challenge them.

15:00 - 16:30

PANEL 9: Community building through music, gender and body

Chair: Diego Garcia Rabines

Ana Raquel Fuentes Córdoba, (University of Edinburgh)

The Possibilities of Belonging and Resistance in Panama's Bandas Independientes

In much of Latin America, socioeconomic inequalities often hinder participation in a country's cultural and social landscapes, causing and perpetuating various forms of exclusion and marginalisation (Romeu et al., 2018; Schneider, 2011). In the case of Panama, this phenomenon has been observed through the ongoing privatisation of cultural spaces, rendering impossible the social participation of communities and peoples abandoned and forgotten by the state (Delgado-Diamante, 2019; Sadoff, 2015). In neighbourhoods where this situation persists, various actors intercede to provide space for people to join and enjoy the cultural and social life of Panama. Among these actors are the groups popularly known as *bandas independientes*, which are marching bands that were created, mainly, to pay tribute to the country during national holidays. However, they are more than just engaging music, rhythms, and dances; they are social organisations that operate thanks to the efforts of communities that are marginalised and underrepresented in Panama's cultural and social landscape (Arcia, 2017). In this sense, the *bandas* are an important popular culture tradition that creates spaces of inclusion and embraces individuals generally ignored and vulnerable in Panama's unequal society (Tejada, 2014). Through community action, the *bandas* resist the socioeconomic inequality and discrimination that their members and communities face in everyday life (GECU Panama, 2023). Considering the contexts they navigate, I explore how *bandas* enable various forms of individual and collective *vivencias* that generate community and ensure a sense of local and national belonging (Brown Araúz & Fuentes Córdoba, 2025). In preparation for

upcoming fieldwork with the *bandas independentes*, I ask how belongingness and resistance figure in the public practices of *bandas*, and how they shape the experience of the members and communities that comprise them. Through this work, I suggest that the case of *bandas independentes* is critical for understanding the processes in which Panamanian popular culture enables a sense of belongingness and acts of resistance.

Jesser Ramos, (University of Edinburgh / USP / Metis)

Shelter Homes and Policies of Care: Notes on the Absence and Presence of the State

The objective of this paper is to analyze the articulation between the policies produced by Casa 1, Casa Miga, and CasAmor and the Brazilian state. These homes are spaces of shelter for the LGBTQIAP+ population expelled from family environments and living in situations of economic and social vulnerability. Located in distinct regions of Brazil, these shelters elaborate a series of policies seeking to modify the reality faced daily by this population. Thus, in the first part of the text, the intention is to demonstrate what types of bonds are established between the shelters and other institutions, subjects, and movements. Here, the aim is to show how the shelters' policy of care is conducted in collaboration with other struggles and social realities, which are not restricted to the problems faced by sexual minorities. In the second part, the intention is to discuss, based on the stories lived by the LGBTQIAP+ community, how the Shelters formulate actions to confront food insecurity as a key policy for the community. Finally, the third part aims to analyze how the Shelters tirelessly seek to create employment alternatives for the sheltered population, since insertion into the labor market is one of the main issues faced by the LGBTQIAP+ population. As will be seen from the accounts, the experience of hunger and unemployment are two difficulties that structure the community's experiences in Brazil, especially for the trans and travesti population. In this sense, the relationship of the state with these Shelters will be understood through the elaboration of these policies and the absences and presences of the state. Such a relationship will highlight how the urgencies and needs of LGBTQIAP+ existences are supported, or not, by state.

Florencia Paz Vergara Escobar, (University of Edinburgh)

Rehearsing Futures through Corporeal Encounters with Land: Regenerative Work, Reciprocity, and Community under Neoliberal Messiness

This paper explores how corporeal relations with land rehearse alternative futures in the present, through the ethnographic case of Artemisa, a permaculture ecovillage in central Chile. Rather than approaching the body through the lens of "embodiment" I work from Latin American perspectives on corporalities as historically inseparable from existence itself. In this context, the body has never been distant from life but constitutive of it, shaped through colonial, capitalist, patriarchal, and other forms of violence.

Artemisa is a community shaped by mixed and tensioned arrangements: collective practices such as *mingas*, shared harvests, festivals, and everyday networks of mutual care coexist with the constraints of private land ownership, individualised labour, housing debt, and the pressures of sustaining life within the neoliberal economy. Within this messy terrain, people rehearse experimental ways of living—through regenerative and reciprocal relations with land, spiritual and artistic practices, and everyday bodily labour—while remaining embedded in unequal social structures. Rather than producing a "neo-rural" project, these practices can be read as a remembering of historically grounded and diverse relations with land that remain close to Latin America's present.

Conceptually, this research is inspired by Silvia Rivera Cusicanqui's (2018) reflections on thinking the exchange with the cosmos from the entrails; Lorena Cabnal's (2010) and Verónica Gago's (2018) formulations of body-territory as a continuum that resists extractivist violence; and Letelier Troncoso's critical insights into the difficulty of community-making within Chile's neoliberal inheritance. Community emerges here not as an idyllic alternative but as a fragile, conflictual, and future-oriented process.

Methodologically, without resolving the colonality of ethnographic and academic knowledge, this research seeks to understand how community takes form through bodies, not as exotic alterity but as an inspiring and demanding reminder of the unresolved challenges of collective life.

Michelle Barraza Nevarez, (FLACSO Argentina)

Práticas de cuidado, lengua y producción de memoria en un club de lectura en Manchester

Este artículo explora la formación y el desarrollo de un club de lectura conformado por mujeres latinoamericanas migrantes y disidencias sexo-genéricas en Greater Manchester, activo desde diciembre de 2023 y con 74 integrantes en la actualidad. Aunque el club inicia como un espacio dedicado a la lectura, en la práctica diaria se convierte en un entorno mucho más rico, donde se entrelazan dinámicas sociales propias de la migración y el género, y se crean memorias colectivas.

A través de una metodología cualitativa basada en observación participante, registros etnográficos y conversaciones informales, se argumenta que el club funciona como un “espacio relacional”, según la perspectiva de Bourdieu. Aquí, la lectura es solo el punto de partida para construir comunidad, afectos y agencia colectiva. Las reuniones mensuales y la comunicación diaria entre las participantes permiten que surjan formas de infraestructura del cuidado (Berlant y de la Bellacasa), que enfrentan el aislamiento que suele vivir la mujer migrante en contextos anglófonos, sobre todo cuando las redes familiares están ausentes y existen barreras de idioma incluso dentro del hogar. Además, el club se analiza como una práctica de memoria migrante (retomando a Gordillo y Ricoeur), tanto en lo individual como en lo colectivo. Desde la antropología del lenguaje, se señala que el uso deliberado del español no solo reconstruye una comunidad lingüística, sino que genera mundos de significado compartidos, permitiendo a las integrantes narrar sus historias migratorias desde la agencia y no solo desde el desarraigo.

En suma, el club de lectura trasciende la literatura y se convierte en un espacio de sociabilidad, apoyo emocional y politización cotidiana, donde se negocian identidades y pertenencias. Este caso aporta a los debates sobre memoria, género y migración en el Reino Unido, mostrando cómo las prácticas culturales autoorganizadas por mujeres latinoamericanas son formas de resistencia ante estructuras sociales que suelen invisibilizar sus vivencias.

15:00 - 16:30

PANEL 10: Masculinities, feminisms and gender equity

Chair: Yasmin Getirana

Thatiane Oliveira do Nascimento, (Universidade Federal de Juiz de Fora, Universidade de Barcelona)

Masculinidades construídas na América Latina: problematizações a partir do Nordeste do Brasil

Este trabalho faz parte da minha pesquisa de doutorado em andamento, que problematiza a construção das masculinidades. A investigação é realizada na América Latina, especificamente, no Nordeste do Brasil, e tem-se expandido, buscando aproximações teóricas no norte global, pois estou no intercâmbio do doutorado na Universidade de Barcelona. Nessa perspectiva, o presente texto objetiva problematizar os discursos que atravessam gerações e remetem à construção das masculinidades nordestinas, o “cabra-macho”, um modo de ser homem construído na região entre 1920-1940, segundo Durval Albuquerque Júnior (2023). Os

processos de subjetivação do homem nordestino atravessam gerações e se propagam na internet. Nesse contexto, analiso os comentários feitos em forma de rechaçamento contra o ex-BBB Gil do vigor em post no X. Mesmo sendo um homem nordestino, Gil apresenta uma masculinidade distinta da entendida como a do cabra-macho, pois sua performance se aproxima do feminino, resultando nos seguintes discursos: “Sport é clube de macho”, “Vai torcer pra Barbie, que é rosa”, “Se Deus o livre um filho meu começar com esses ‘pantim’, eu tiro num instante, ou cai fora”. Nesse sentido, quais corpos nossos discursos tornam inteligíveis? A teoria Queer (Butler, 2017) seria um caminho possível para nos conduzir às diversas possibilidades de existência? Os saberes sobre o cabra-macho remetem a virilidade, força e distanciamento do universo feminino (Albuquerque Júnior, 2023). Assim, colocamos em discussão as relações de saber-poder (Foucault, 2023), que constroem os sujeitos e seus pertencimentos de gênero e sexualidade. A pesquisa está ancorada nas perspectivas pós-estruturalistas de inspiração foucaultiana. Os resultados produzidos através da análise dos discursos remetem à padronização sobre os modos de ser homem na Região Nordeste e conduzem ao uso de violência quando o sujeito não atende ao padrão esperado. Pensando no futuro e no interesse global, convidamos a refletir como os nossos discursos atuais constroem sujeitos e atravessam gerações.

Consuelo Ignacia Andrade Barbosa, (University of Bristol)

Feminist Street Art and the Construction of Feminist Subjectivities in Post-2018 Chile

This paper examines a doctoral research project that investigates how feminist street art in Chile addresses systemic inequalities and reshapes societal norms. The central hypothesis is that feminist street art functions as an urban archive of collective memory by generating visual documents from various protests, thereby contributing to the future of Latin American and gender studies in the region. I hypothesise that this art form significantly influences identities and facilitates the integration of feminist principles across diverse social classes. The analysis focuses on the work of the collective Brigada Laura Rodig (BLR), which emerged after the Estallido Social, to examine how street art operates as political action and shapes local subjectivities. The research explores how the walls and streets of Chilean cities have become contested sites of resistance, memory, and global feminist dialogue. This study is situated within the context of Mayo Feminista and the estallido social of 2019 and analyses their sociocultural consequences.

Cátia Soraia Jesus, (Pontifícia Universidade Católica do RS, Universidad de Barcelona)

Práticas instrucionais para o enfrentamento da violência contra as mulheres na Universidade

O presente estudo ainda em desenvolvimento, na forma de artigo individual, investiga como universidades federais no Rio Grande do Sul têm estruturado práticas de prevenção e enfrentamento às violências contra as mulheres, articulando a trajetória histórico-social das mulheres no Brasil, os avanços legais na garantia de seus direitos humanos e o papel estratégico da educação superior na promoção da equidade de gênero. A pesquisa adota uma abordagem qualitativa composta por revisão bibliográfica, análise documental e realização de um estudo de caso em universidade pública, selecionada por sua relevância institucional e pela existência de políticas formais de enfrentamento às violências de gênero. A análise documental contempla leis, atos normativos, protocolos, relatórios institucionais, materiais audiovisuais e demais publicações disponíveis nos sites das universidades, selecionados a partir de critérios de relevância temática, acessibilidade e atualização. Paralelamente, a revisão bibliográfica nacional e internacional incorpora debates sobre feminismos, interseccionalidade, direitos humanos, políticas universitárias e produções voltadas ao enfrentamento das violências de gênero no ensino superior. O estudo de caso permite aprofundar a compreensão do funcionamento institucional, das estratégias de prevenção e acolhimento e dos modos pelos quais a universidade comunica, implementa e revisa suas ações. Essa combinação metodológica possibilita identificar tanto avanços quanto silenciamentos, tensões e contradições presentes nos discursos oficiais e nas práticas institucionais. Resultados

preliminares indicam a existência de iniciativas importantes, mas também revelam fragilidades relacionadas à formação continuada, transparência dos dados, responsabilização e integração das políticas internas. Entre as limitações, destacam-se a heterogeneidade da documentação disponível e a constante atualização normativa, que exige acompanhamento contínuo. Ao evidenciar tendências, lacunas e potencialidades, esta pesquisa contribui para o fortalecimento das políticas de equidade de gênero e para a qualificação das ações institucionais de prevenção e enfrentamento das violências contra as mulheres nas universidades federais brasileiras.

15:00 - 16:30

PANEL 11: Research with archives, visuality and sound

Chair: Claudio Ogass Bilbao

John Fitton, (University College London)

Imaging and Imagining: Designing a Visual Ethnography of Venezuelan Migrant Masculinities

This paper considers the potential of visual ethnographic methods to aid understanding of the masculinities of Venezuelan migrant men in Colombia. Colombia is currently home to 2.8 million Venezuelans, of whom approximately half are men. While numerous academic studies have considered the experiences of Venezuelan women, relatively little attention has been paid to men. Traditionally, popular visual representations of migrant men can risk strengthening stereotypes, with men portrayed as passive victims of suffering or as associated with criminality and threat. Such imagery may increase the hostility and discrimination which the Venezuelan diaspora has frequently experienced. However, visual ethnography can be a rich methodology to deepen understanding and challenge assumptions, enabling the exploration of sensitive topics which participant observation and in-depth interviews may find it harder to reach. In this paper, I present a review of visual ethnographic work which has been used to explore Latin American masculinities and the experiences of migrants within and from Latin America. Photographic and video methods are considered, including participatory approaches which allow participants greater control over how to represent their own lives. I explore ethical challenges in visual ethnography – including the risks of exploitation, “othering” and encouraging stereotypes – and how to enhance its value as a decolonialising methodology. The findings of this review are then applied to my process of designing visual ethnographic fieldwork for my own PhD research on the masculinities of Venezuelan men in Colombia. The objective is to select methods which are sensitive to the specific needs and challenges faced by this population, and whose results can be disseminated in a way which enhances understanding and reduces discrimination.

María Alvarado Concha, (University of Leeds)

The Society for the Preservation of the Unpreservable: Art, Archive and Exhibition as Preservation Practice

In 2023, Chilean artist Pilar Elgueta founded the Society for the Preservation of the Unpreservable (SPU), a fictitious institution whose aim is to map and question preservation as a human centred activity moving between control and care. This aim is embodied through performative actions, which include interviews with curators, researchers, and artists; the recording of ambient sound; photographic documentation of herself at preservation sites; and contemplative gestures, such as the artist’s observation of the Chilean Moai at the British Museum. Through these practices, Elgueta creates an archive and explores the boundaries and possibilities of preservation.

In Chile in 2024, Elgueta exhibited the archival material from these actions. These exhibitions

were a work in progress rather than a result, where traces foregrounded transformation and the ongoing nature of preservation. Thus, visitors witnessed and participated in the project's unfolding. In Elgueta's words, 'to preserve is not to immobilise the ephemeral, but to sustain its flow and potential for transformation'. Rather than orienting agency towards fixating objects, Elgueta's encounters highlight the capacities of nonhuman materiality and the everchanging nature of things.

Elgueta addresses the role of researchers and artists in constructing futures through art and exhibition as a preservation practice, performed by the SPU. Archival work and exhibition can be conceived as the presentation of traces of encounters between humans, or humans and the nonhuman, resisting stasis and enabling new trajectories. This destabilises certainties about our relationship with materiality—both ontologically and ethically. Can we listen to materiality? How does it wish to be preserved for the future—if it wishes to be preserved at all?

The analysis draws upon Derrida's *Archive Fever*, Jane Bennett's *Vibrant Matter*, Katve-Kaisa Kontturi's *Ways of Following*, Barbara Bolt's *Material Thinking*, and *Conservation of Contemporary Art*, edited by Renée van de Vall & Vivian van Saaze.

David Randall-Goddard, (University of Leeds)
Surviving Sunset: Empress of the Ants

My research began primarily focused on the strategies Mexican Americans used to sidestep the racism they encountered while living in Southern California during the mid-twentieth century—hiding in plain sight, 'passing' and tall tales—and what role Hollywood may have played in this narrative. Arguably what Daniel Silvermint terms 'permissible form[s] of self-regarding complicity', these tactics are also capable of rupturing familial histories and, although identity may be considered a mutable concept, (dis)connection from one's racial heritage by hiding in plain sight or denying an integral part of yourself can lead to mental health issues, shame and loss of, what Tahlia Eastman calls, an 'ontological sense of belonging'.

Using practice-based research as methodology, I have leveraged the creative act as experiment during my search for original knowledge. Through re-engagement with familial myth and fading recollections of Hollywood, at the intersection of truth, authenticity and multiracial identity impacted by colonial monoracial(ist) narratives, I compose sonic dispatches offering the listener an 'in vivo' dialogic conversation between creative practice, intellectual analysis and contextual research, compositional work that attempts to situate and connect the personal to the larger cultural picture in the US.

My hope is that this research offers, like Jose Muñoz has proposed, a way of imagining, in advance, music that would be a part of a community that didn't have to hide, in plain sight or otherwise. And what if, as is often posited, our inner realities then help create a better external reality?