Society for Latin American Studies
2025 Conference
University of Bristol

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SLAS SOCIETY for LATIN AMERICAN STUDIES

University of BRISTOL

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This title is indexed with Scopus and the Web of Science's Emerging Sources Citation Index (ESCI).

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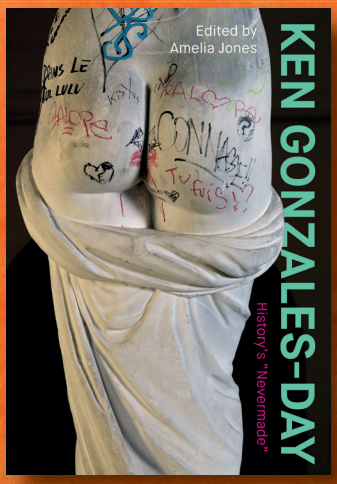

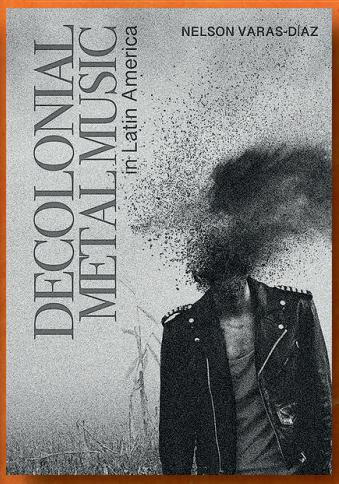

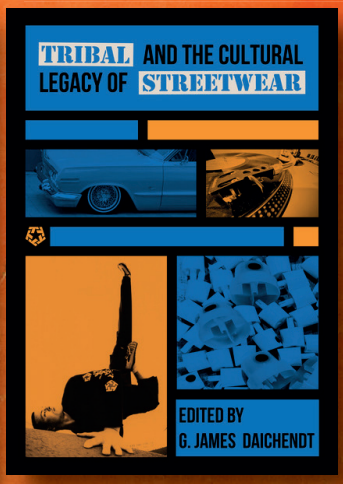

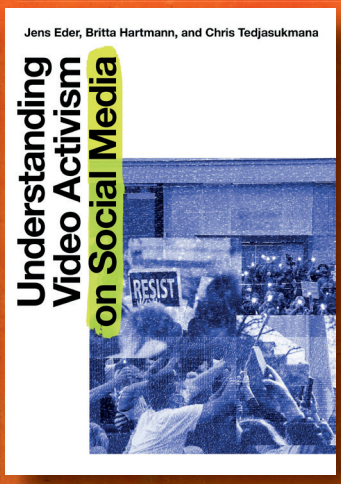

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Welcome from Conference Organisers

We are delighted to welcome you to the University of Bristol for the 2025 Society for Latin American Studies annual conference. This is the fourth occasion on which Bristol has hosted the conference, with previous events in 1970, 1980, and 2010.

This year's conference has the theme **Alternative Futures in Latin America and the Caribbean**. Latin America and the Caribbean have long been home to political, social and cultural movements that envision possible futures beyond established consensus. From acts of anticolonial resistance to early twentieth-century artistic avant-gardes, from Afrofuturist and indigenous futurist movements to emergent political collectives across national and cultural frontiers, the region has a rich history of future-oriented thinking. At this moment of uncertainty regarding global ecological, political and social futures, we invited participants to consider alternative futures from perspectives including (but not limited to):

- Technology and the digital humanities
- Political ecology and the environmental humanities
- Migration and mobility
- Activism and human rights
- The futures of the past and historical approaches to the topic
- The politics of language and translation

We are thrilled with the range of papers, panels and other activities proposed under these topics (and, as ever, many others!). Organising an event of this kind is always a collaborative endeavour. There are a number of groups and individuals who have helped us arrange this year's event. Our thanks especially to the SLAS Committee, Rose Kingsley-Jones from the University of Bristol's Venues and Events team, Ruby Hooper from M Shed, our team of student ambassadors, and the University of Bristol colleagues who helped us with the reviewing of proposals. We look forward to two days of stimulating discussions and connections.

The SLAS 2025 organising committee (Edward King, Carlos F. Grigsby, Paul Merchant, and Erika Teichert)

Many thanks to our sponsors:

Note on SLAS

Founded in 1964, the **Society for Latin American Studies (SLAS)** is a subject association that covers all aspects of Latin American society and culture. It is one of the leading Latin American studies organisations in Europe, with around 400 members. While most are academics and PhD students, members also include diplomats, journalists, and research analysts from business and non-governmental organisations. SLAS and PILAS (the postgraduate arm of SLAS) both hold popular annual conferences. SLAS also compiles and edits BLAR, the *Bulletin of Latin American Research*, which each member receives as part of their membership.

SLAS members are encouraged to attend the **Society's 2025 AGM**, which will take place at **12.45pm on Friday 11 April in room G.H04**.

In Memoriam: Cara Levey

Members of SLAS were deeply saddened of the death in September 2024 of Dr Cara Levey, who was SLAS Co-Secretary and a member of the Department of Spanish, Portuguese and Latin American Studies at University College Cork.

The 2026 SLAS conference will be held at the University of Leeds, where Cara studied for her PhD and was a teaching fellow. The conference will be dedicated to her and themed around her areas of research in memory studies and social justice, and the organisers will work with Cara's family and former colleagues in building the programme. You can read an obituary for Cara here.

Conference Venue and Practical Information

The conference will be held in the Humanities Building, **7 Woodland Road, Bristol, BS8 1TB**. Entrance to the building is via the glass doors on Woodland Road (under the big sign for the Arts Complex). Information about travelling to Bristol can be found on our website.

Registration will be open from 8:30am on both days of the conference. The registration and information desk will be located in the main foyer (straight ahead of you as you enter). All refreshments and food for coffee breaks and lunch will also be served in this area.

All panel rooms are located a short distance from the foyer and will be clearly signposted. All rooms are fully accessible. Each room has a computer and AV equipment, with access via a guest login. We strongly recommend that you bring any presentation files (PowerPoint, etc.) on a USB device.

Please remember that if you are travelling from outside the UK, you may now need to obtain a **UK Electronic Travel Authorisation** in advance of travelling, and you must travel with a **passport** (you can no longer enter the UK with only an EU identity card). **Please note: it currently costs £10 to obtain an ETA, but the price will go up to £16 from 9th April.**

Publisher exhibition tables in the foyer:

Boydell & Brewer
Bristol University Press
Gale
Iberoamericana Vervuert
Intellect Books
Liverpool University Press

Panel and Paper Length and Chairing Responsibilities

Each conference session lasts 90 minutes. For regular panel sessions with four papers (not roundtables or workshops), individual papers should be a maximum of 15 minutes long, in order to allow time for questions and discussion. We ask that presenters bear this in mind when preparing their papers. It is the responsibility of the panel chair to monitor timekeeping. Where a panel chair has not been indicated in the programme, we invite the first listed panellist to act as chair (or another panellist by mutual agreement).

Guidelines for panel chairs:

As a panel chair, you play an important role in creating an environment of respect, inclusion, and constructive academic exchange, in accordance with SLAS policy and principles.

- You may wish to begin the session by briefly outlining expectations for respectful and inclusive discussion and encouraging open, constructive dialogue while ensuring all contributions are treated with respect.
- When moderating the discussion, please ensure all speakers receive equal time and opportunity to present their work; be attentive to imbalances in participation and if needed, remind participants of SLAS's principles of respectful engagement.
- If a participant engages in discriminatory language, harassment, or bullying, intervene as chair and consider pausing the discussion or consult with conference organisers. Concerns may be reported to the conference organisers or the SLAS Committee.

Keynote lecture (Thursday 10 April, 5pm, B.H05)

We are delighted that the keynote speaker at SLAS 2025 will be **Edmundo Paz Soldán**, Distinguished Professor of Arts & Sciences in Latin American Literature at Cornell University.

Professor Paz Soldán is a winner of the Bolivian National Book Award (2003) and the Juan Rulfo Short Story Award (1997). He has published *Alcides Arguedas y la narrativa de la nación enferma* (2003), and is the coeditor, with Gustavo Faverón, of the volume of critical essays *Bolaño salvaje* (2008), and, with Alberto Fuguet, of the anthology of short

stories *Se habla español: Voces latinas en U.S.A.* (2000). He teaches Modern and Contemporary Spanish-American Literature, Andean Literature, Narrative and Mass Media, Speculative Fiction, and Creative Writing. He is the author of fourteen novels (among them *Área protegida*, *La mirada de las plantas*, *Los días de la peste* and *Norte*), and six books of short stories (among them *La vía del futuro, Las visiones*, and *Billie Ruth*). His work has been translated into twelve languages.

Professor Paz Soldán's lecture is titled '**Narrating Environmental Disasters Today**'.

Pre-Conference Event

On **Wednesday 9 April** there will be a Multilingual Poetry & Translation Evening at East Bristol Books (EBB), an independent bookshop that supports Latin American literature in translation, located in the Old Market area of the city. Chilean poet Andrés Andwandter, Brazilian poet Rosane Carneiro, US poet and scholar Rebecca Kosick, and British poet Dan Eltringham, all of whom are also translators, will be reading and discussing the craft of translating poetry at **6 pm**. Entry is free and all are welcome. Refreshments will be provided.

Conference Dinner

The conference dinner will take place on **Thursday 10 April**, the Harbour View Suite at M Shed, the museum of the city of Bristol located on Princes Wharf, Wapping Road, Bristol, BS1 4RN. Guest arrival is from **7:30 to 8 pm.** The evening's programme includes a drinks reception and dinner service, followed by an artistic performance by the PAPAYA Fest group and a live salsa band. Only those who have pre-booked dinner should attend. You will need your conference badge to gain entry.

M Shed is around a 30-minute walk from the conference venue. A walking party will leave from the Humanities Building foyer at **7pm**, or delegates can of course make their own

way to the venue. Buses 1, 2, 3 and 4 run from Whiteladies Road to The Centre (a 10-minute walk from M Shed). If you require assistance in getting to M Shed, please let the conference organisers know. The dinner venue is accessible via elevator.

About PAPAYA Fest

PAPAYA Fest is a unique fusion of Latin American and British culture in the heart of Bristol. Curated by Popelei, the festival programme includes theatre, live music, film, discussion events and JUICY BITS: a ground-breaking artist development programme nurturing collaborations between Bristolian and Latin American theatre makers. PAPAYA Fest takes place every year in October at The Wardrobe Theatre and Old Market Assembly.

Conference Schedule

Thursday 10.04.25

Room	1.H021	1.H029	1.H030	G.H01	G.H03	G.H04	G4	G5	G77A	B.H05
					REGISTRATION (from 08.30)					
Session 1: 09.00 - 10.30	Beyond bringing books and children together: The politics of reading promotion in South America (1960-the present day)	Women And Violence(s) in Mexico: Entangled Histories & Alternative Futures	Roundtable: Troubled Memories: Exploring the Impact of Violence in Post-War Peru	Navigating the Edges of socioenvironmental (in)justices in Latin America	Political and Social Transformations	Intercultural Forms of Care	Global Entanglements in History		Fragmented Memories, Resilient Identities	
BREAK										
Session 2: 11.00 - 12.30	Roundtable: Migration and Mobility in (and seen from) Latin America and the Caribbean	Mapping Latinx Studies: Arts, Literature and Culture in the US and the UK - Part 1	Living with Wounded Territories. Pasts, Presents, Futures - Part 1	Latin American Gothic: Monstrous Female Bodies and Horror as Feminist Tool	Protest and Possibility in Latin American Art	Care, Activism and Decolonizing Methodologies: Understanding Black and Indigenous Women's Alliances in Latin America	Animals and the Environment in History	Community Ecologies	Contemporary Women's Writing	Exploring the 'Infrastructural Turn' in Latin America - Part 1
					LUNCH					12.45pm. Screening: The Musical Valley. Otavalo Indigenous Musicians at the Crossroads of Transnational Circulations (38min, 2023)
Session 3: 13.30 - 15.00	Workshop: Videographic Research Methods in Latin American Studies	Mapping Latinx Studies: Arts, Literature and Culture in the US and the UK - Part 2	Ecological and Speculative Futures in Contemporary Culture	Indigenous Politics	Roundtable: Peruvian Futures' Past: Representation, Imagination and Utopias in Historical and Sociological Research	Exploring the 'Infrastructural Turn' in Latin America - Part 2	Labour History	Living with Wounded Territories. Pasts, Presents, Futures - Part 2	Politics from Below	
BREAK										
Session 4: 15.15 - 16.45	Workshop: Being Intercultural in Decolonial Times	Technology, Capitalism and Affect	UK Latin American Historians (UKLAH) Early Career Panel: New Trends in Latin American History	Student Roundtable: Media in Latin America	La política de los signos en Latinoamérica: más allá de la semiótica - Part 1	Researching from the margins: Voices from the Latin American urban peripheries?	Political Imaginaries in Argentina and Beyond	Reflections on the Chilean Uprising and Constitutional Process	Monstrosity, Barbarism and Necropolitics in Contemporary Literature	
BREAK										
17.00 - 18.15	KEYNOTE (B.H05)									
18.15 - 19.00	DRINKS RECEPTION (FOYER)									
From 19.30	CONFERENCE DINNER (M SHED)									

Key

- Panels
- Alternative formats (workshops, roundtables, screenings)
- Meetings

Friday 11.04.25

Room	1.H021	1.H029	1.H030	G.H01	G.H03	G.H04	G4	G5	G77A	B.H05
Session 5: 09.00 - 10.30	Anti-Racist Artistic Interventions in Argentina, Brazil and Ecuador	La política de los signos en Latinoamérica: más allá de la semiótica - Part 2	Gender and Justice in Mexico	Roundtable: Turning your Latin American history PhD into a book		Urban political ecology in Latin America - Part 1	Libraries and Material Cultures		Ecological Visions in Contemporary Literature	
BREAK										
Session 6: 11.00 - 12.30	Workshop: Thinking and communicating with video essays	Gender, Sports and Politics	Colonial past, violent present: The role of disability social movements in creating alternative futures in Latin America	Roundtable: Fifty Years Later (I): The Reverberations of Operation Condor in South America	Race and Literature	Urban political ecology in Latin America - Part 2	Imagining Development	Energy Transition in the Southern Cone	BLAR Editors meeting	Control and Contestation: Gender, Violence and Reproduction in Contemporary Latin America
	LUNCH					SLAS AGM (12.45 - 13.30)				
Session 7: 13.30 - 15.00	Race, Culture, Politics	Beyond Recovery: Community, Creativity, and Activism for Decolonial Ecologies		Roundtable: Fifty Years Later (II): The Impact of Operation Condor Beyond South America	Roundtable: Urban Futures of Popular Neighbourhoods: an (audio)visual roundtable	History, Archives, Activism and Utopia in Latin America: Futures Imagined in the Past - Part 1	Reproductive Justice	Migration and Identity	Communicating Environmental Crisis	
BREAK										
Session 8: 15.30 - 17.00	Roundtable: Water Justice Movements in the Shadow of Extractivism: Struggles for non-commodified relations to water through counter-producing laws, science and water-care practices in the Peruvian Andes and Amazon	Roundtable: Digital Latin American Studies	Women and Music in Latin America: World-Making Practices in Post-Colonial Contexts	Changing Landscapes and Cityscapes	Gender & Film	History, Archives, Activism and Utopia in Latin America: Futures Imagined in the Past - Part 2	Education: Global Perspectives		Transforming Archives	Transnational media and cultural politics in twentieth-century Latin America
From 17.00	**DRINKS RECEPTION (FOYER)**									From 17.30. Screening: Reborn Eyes: Story of a Movement in Resistance (35 min, 2023) & Donde meter la cabeza (35 min)

Key

- Panels
- Alternative formats (workshops, roundtables, screenings)
- Meetings

List of panels (by session)

Session 1: Thursday 10 April, 09:00 – 10:30

1.H021: Beyond bringing books and children together: The politics of reading promotion in South America (1960-the present day)

Emma Donovan Page (University of Reading)
"The Banco del Libro Guerrillas": Re-politicising reading promotion in Latin America

János Kovacs (Pontificia Universidad Católica de Chile)
No need for censorship: Mapping IBBY Chile and the micropolitics of producing a privileged place for children's literature (1979-1989)

Soledad Véliz (Pontificia Universidad Católica de Chile)
Colonial domination as threat to bibliodiversity in contemporary children's literature in Chile

Iliana Franco Alvarenga, Norwegian Association of Latin American Studies (Independent scholar)
Beyond princesses and pirates: The Urgent Need for More Guarani Narratives in Children's Literature

1.H029: Women and Violence(s) in Mexico: Entangled Histories & Alternative Futures

Gema Kloppe-Santamaría (University College Cork)
A Private Affair? Historicizing and Conceptualizing Femicides in Mexico Past & Present

Karina García-Reyes (University of the West of England (UWE)) and Miguel Moctezuma (University of Oxford)
Drones for Locating Clandestine Graves: how can new technologies help mujeres buscadoras (searching women) in Mexico?

María López (London Metropolitan University)
Women, narratives, migratory transit, necropolitics, violence in Mexico

Discussant: Jenny Pearce (London School of Economics)

1.H030: Roundtable: Troubled Memories: Exploring the Impact of Violence in Post-War Peru

Jelke Boesten (King's College London)
Goya Wilson Vásquez (University of Bristol)

Moderator: Jo Crow (University of Bristol)

G.H01: Navigating the Edges of socioenvironmental (in)justices in Latin America

Ernesto Schwartz Marin (University of Exeter)
On mass graves, avocados & hummingbirds. Biological citizenship, death & disappearance in Mexico & Latin America.

Ellie Fox (University of Exeter)
Magical legalism and glacier controversies in Chile

Tom Hogger Gadsby (University of Exeter)
Mobility revolutionaries and infrastructural taxation in Mexico City

Manju Bura (University of Exeter)
Ethnography as Drunken Kung Fu Fist

G.H03: Political and Social Transformations

Benjamín Concha González (University College London)
The "New Times" of Eduardo Frei Ruiz-Tagle and the "Growth with Equity" of Ricardo Lagos: A Historical Analysis of the 1993 and 1999-2000 Chilean Presidential Elections

Friedrich Ahnert (University of Nottingham)
Liberalism, neoliberalism, and left-wing politics in Peru – A critical approach towards Peruvian political culture since 1919

Mercedes Crisóstomo (University College London)
The origins of right-wing parties in Latin America

Christopher Wylde (St Mary's University)
Power in the Americas: Learning about Democracy from Latin America

G.H04: Intercultural Forms of Care

Victoria Rivera-Ugarte (Cardiff University)
Interculturality and social care: decolonial institutional analysis of the 'Chile Cuida' [Chile Cares] policy

Viviana García Pinzón (Arnold Bergstraesser Institute)
Caring life in and from the urban margins: Women, ollas comunitarias, and everyday resistance in Cali, Colombia

José Manuel Allard (Pontificia Universidad Católica de Chile)
Soluciones frías en mundos rotos: reflexiones domésticas sobre tratamientos alternativos de la mucositis oral

G4: Global Entanglements in History

Iffat Mirza (University of Cambridge)
Before South-South: Solidarity and dialogue Faiz Ahmad Faiz's Safarnama-e-Cuba and José Carlos Mariátegui's La agitación revolucionaria y socialista del mundo oriental

Binay Prasad (National Institute of Educational Planning, New Delhi)
Indira, India and the 1973 Chilean Coup: Unseating of Allende, and Pinochet's Chile in Indian memory

Barry Cannon (Maynooth University)
(De)-democratisation and the Far-Right: Global Entanglements in the Brazilian and Irish Cases

G5: N/A

G77A: Fragmented Memories, Resilient Identities

Isabelle Hollingdale (University of Leeds)
Child removal, art and activism in Argentina

Nicolle Alzamora (University of Manchester)
Buried in the mountains: Literary excavations of Panama's Guerrilla war

Antonia McGrath (CEDLA-University of Amsterdam)
Gangs and the formation of shared logics, codes and fragments of shared identities amongst youth at the margins of urban Honduras

B.H05: N/A

Session 2: Thursday 10 April, 11:00 – 12:30

1.H021: Roundtable: Migration and Mobility in (and seen from) Latin America and the Caribbean

Joanna Crow (University of Bristol)
Jaskiran Kaur Chohan (University of Bristol)
Naomi Millner (University of Bristol)
Goya Wilson Vásquez (University of Bristol)

1.H029: Mapping Latinx Studies: Arts, Literature and Culture in the US and the UK - Part 1

Clara Garavelli (University of Leicester)
Challenging the Paradigm of 'Latin American Art' in the UK on the Cusp of Emerging British Latinx Art

Javier Pérez Osorio (University of Stirling)
Utopian Longings and Everyday Failures: Queer Latin American Artistic Practices in the UK

Cherilyn Elston (University of Reading)
60 años de exilio colombiano: Gender, memory activism and the ongoing legacy of Colombian exile

Discussant: Emma Staniland (University of Leicester)

1.H030: Living with Wounded Territories. Pasts, Presents, Futures - Part 1

Jesse Jonkman (Utrecht University)
Seductive Ecologies: Gold Mining and Not-So-Radical Alterity in the Colombian Pacific

Gijs Cremers (Utrecht University)
Trembling Earths: Human-Volcano Relations and More-than-Human Sociality in Guatemala

Adriana Ressiore Campodonio (Wageningen University)
Care Narratives: Babassu Breakers and Mother Palm Trees in Brazil

Tyanif Rico Rodríguez (Universität Bielefeld)
Collective Healing On Body Territory and the Displacement of the Sensible. Territorial care as a political force in Mexico

G.H01: Latin American Gothic: Monstrous Female Bodies and Horror as Feminist Tool

Emily Horton (Brunel University)
Witch Hunts, Petrol, and Neocolonial Brutality in Present-Day Mexico: Fernanda Melchor's Temporada de huracanes (Hurricane Season)

Mariana Felix Sancliment (Brunel University)
Narratives of bodily resistance: Perras de Reserva *by Dahlia de la Cerda*

G.H03: Protest and Possibility in Latin American Art

Juan Luis Bradley (University of Bristol)
Non-fungible protests: cryptocurrencies and digital poetry in Latin America

Cornelia Gräbner (Lancaster University)
Transforming Poems: From El Salvador's Civil War to 21st Century Musicalizations

Andrés Aluma-Cazorla (Norwalk Community College)
Abandoned Futures: Memory, Marginalization, and Modernity in Buñuel's Los olvidados (1950)

Niall Geraghty (University College London)
'They shall beat their swords into plowshares': León Ferrari and Pacifism in Relecturas de la Biblia *and* Palabras ajenas

G.H04: Care, Activism and Decolonizing Methodologies: Understanding Black and Indigenous Women's Alliances in Latin America

Juan Tiney Chirix, The University of Texas at Austin
Cuidado comunitario in "Tzikin Jay": Indigenous Women's "Activism" in Santiago Atitlán, Guatemala

Ana López Hurtado, The University of Texas at Austin
"Yo nunca me he sentido cuidada. ¿Usted sí?" An Engaged Approach to Unionized Paid Domestic Workers' Care Practices During COVID-19 in Bogotá, Colombia

Pilar Villanueva Martinez, University of Hertfordshire
Decolonizing Approaches to Women's Networks of Care and Arts in Cali (Colombia)

G4: Animals and the Environment in History

Andrew Primmer (University of Reading)
Excavating Global Capitalism: British Mining Ventures in Colombia as Conduits of Early Globalization, 1824-1899

Hanyang Xu (University College London)
Beyond Guano: How Chinese Coolies Contributed in 19th-Century Peru

Maria Victoria Cogorno (University of Cambridge)
The Sovereign Beast: A Zoographical study of Juan Manuel de Rosas

G5: Community Ecologies

Robinson Markus (London School of Economics and Political Science)
The Politics of Urban Informality and Climate Resettlement in Quito, Ecuador

Francisco Javier Montano Cruz (Karlsruhe Institute of Technology)
Cherán's socioecological rebellion for a livable future

Rodrigo Rossi Morelato (Federal University of Southern Bahia)
Forest Management: wilderness and food security in Rio de Janeiro

Isabel Donetch (University College London)
Monstrous Legacies and Neoliberal Dreams: The Production of the Imbunched Mapocho River

G77A: Contemporary Women's Writing

Elisabeth Goemans (University of Edinburgh)
A 'new Boom'? (Dis)advantages and implications of recycling the term for contemporary Latin American women's writing

Olivia Vázquez Medina (University of Oxford)
Lina Meruane's Recalcitrant Poetics

Katie Brown (University of Exeter)
Repurposing (and) exile narratives: intertextuality and collage in Cosmonauta *and* Inquietud *by Oriette D'Angelo*

Nora Paola González Solís (University of Cambridge)
Abortion, motherhood and necropolitical violence in Medea me cantó un corrido *by Dahlia de la Cerda*

B.H05: Exploring the 'Infrastructural Turn' in Latin America - Part 1 (Rhythms, Temporalities, and Decolonial Futures)

Marcos Lopes Campos (Humboldt-Universität zu Berlin & Brazilian Center for Analysis and Planning)
Speculations on ruination of public transportation: confusion, spectacle, and ambiguation in Rio de Janeiro's railroads and BRT

João Fernandez Pereira (University of Amsterdam)
Dogs, intentionality, and a 'cruel Nature': thinking infrastructure with animals in Rio de Janeiro's security landscape

Nate Millington (University of Manchester)
Infrastructural repurposing and repair in São Paulo, Brazil

Lunch Screening (12:45, B.H05):

The Musical Valley. Otavalo Indigenous Musicians at the Crossroads of Transnational Circulations (38min, 2023)

Jérémie Voirol (University of Manchester)

Session 3: Thursday 10 April, 13:30 – 15:00

1.H021: Workshop: Videographic Research Methods in Latin American Studies

Cherilyn Elston (University of Reading)
Catriona McAllister (University of Reading)
Paul Merchant (University of Bristol)

1.H029: Mapping Latinx Studies: Arts, Literature and Culture in the US and the UK –

Part 2

Emma Staniland (University of Leicester)
Ecocritical Readings of Latinx Writing

Verónica Posada Álvarez (University of Derby)
From Abya Yala to Latin London: A Woman-made Community

Discussant: Clara Garavelli (University of Leicester)

1.H030: Ecological and Speculative Futures in Contemporary Culture

Lauren Huntzinger (University of Bristol)
An Embodiment of Nature in Daniel Saldaña París' El baile y el incendio

Jan Knobloch (University of Cologne)
The Future of Things: Speculative Ontologies in Yuri Herrera's Diez planetas

Arthur Rose (University of Exeter)
Postcolonial Mycology in the Mexican Neo-Gothic

Irene Rihuete-Varea (Brown University)
Uncanny Futures: Affect and Ecology in Contemporary Latin American Experimental Cinema

G.H01: Indigenous Politics

Dylan Diego Bradbury (University of Manchester)
Space, identity and auditory disjuncture in Puelmapu (North Patagonia, Argentina)

Leslie Fernanda González Lazcano (University of Bristol)
From Decolonial Theory to Anti-colonial Praxis in the Bolivian and Peruvian Andes

G.H03: Roundtable: Peruvian Futures' Past: Representation, Imagination and Utopias in Historical and Sociological Research

Mercedes Crisóstomo (Oxford University)
Anna Cant (London School of Economics)
Stephan Gruber (Max Planck Institute for the Study of Societies)
Jose-Carlos Mariátegui (London School of Economics)

G.H04: Exploring the 'Infrastructural Turn' in Latin America - Part 2 (State and Citizenship)

Camilo Torres Barragán (Independent researcher)

Citizenship first, policy second: grassroots cycling and cycling infrastructure in Bogotá

Grace Wright-Arora (University of Oxford)
Decolonial water infrastructures? Alternative hydraulic systems and expanding participatory governance in Mexico City's water 'dystopia'

G4: N/A

G5: Living with Wounded Territories. Pasts, Presents, Futures - Part 2

Floor van der Hout (Independent researcher)
¡Escucha la Tierra! Exploring Wounded Territories and Pathways for Healing Through Sound with Women Territory Defenders in Bolivia

Maria Amalia Mellado (Wageningen University)
What does Autonomy Mean in the Wounded Territory of Wadalafken Mapu in Chile?

Elisabet Dueholm Rasch (Wageningen University)
Con cuidado. Ancestral Authorities and the Remaking of Ch'orti' Territory in Guatemala

Mariana Betzabeth Pelayo Pérez (Universidad Autónoma de Nayarit)
Habitar los despojos. Heridas territoriales y re-existencias comunitarias a la luz del narcoambiente en el Río Santiago

G77A: Politics from Below

Emilia Arpini (University of Glasgow)
Participation and the Expansion of Economic Democracy. Building theory from the study of Participatory Budgeting and Popular Economy Workplaces in Argentina

Erik Cardona-Gómez (SOAS)
Settler colonialism, illegal mining and injustice in Chiapas, Mexico: A critical discourse analysis of grassroots political thought

Ethol Exime (State University of Londrina)
Cultural Hunger: A New Concept Linked to the Chronic Natural, Social and Cultural Disasters That Require a Change of Mentality in Haitian Society

Dolores Señorans (University of Oxford)
Reinventing Trade Union Politics: An Ethnography of Migrant Garment Workers in the Unión de Trabajadores de la Economía Popular, Argentina

B.H05: N/A

Session 4: Thursday 10 April, 15:15 – 16:45

1.H021: Workshop: Being Intercultural in Decolonial Times

Freja Ruby Flejsborg (Aarhus University)
Cara Westerberg Mattu (University of Liverpool)

1.H029: Technology, Capitalism and Affect

José Leonel Vargas Hernández (Universidad Nacional Autónoma de México)
The Fake Indigenous Echoes of ChatGPT: Towards a critical intercultural analysis on algorithmic bias and language preservation in Oaxaca, Mexico

Sofía Ceresuela del Valle (Pontificia Universidad Católica De Chile)
Conectividades en atmósferas tecnológicas: sobre algunos enredos afectivos de afiliaciones polimorfas

Bernardo de La Vega Vinolo (Oxford Brookes University)
Digital Tools in Community-led Tourism Initiatives: Exploring Alternative and Sustainable Futures in Latin America

Claudia Pereira de Jesus (FAU Erlangen-Nürnberg)
Digital Resistance for an Alternative Future

1.H030: UK Latin American Historians (UKLAH) Early Career Panel: New Trends in Latin American History

Olivia Arigho Stiles (Universidad de los Andes)
Pests, plagues and unruly beings: non-human histories of twentieth century Bolivia

Eline van Ommen (University of Leeds)
Latin America in a Global Context

Gianfranco Selgas (University College London)
The Golden Bean: Metabolic Rift and Agrarian Capitalism in Carmen Lyra's Costa Rica (1930-1940)

Molly Avery (University of Sheffield)
Transnational approaches to the history of Latin America's Cold War

Adriana Laura Massidda (University of Sheffield)
'Water Blew Up Everything': the 1967 Flood in Buenos Aires

Discussant: Courtney Campbell, University of Birmingham

G.H01: University of Bristol Student Roundtable: Media in Latin America

Lily Wheeler (University of Bristol)

Ciara Grout (University of Bristol)
Júlia Belas Trindade (University of Bristol)
Grace Livingstone (University of Cambridge)

G.H03: La política de los signos en Latinoamérica: más allá de la semiótica – Part 1

Nicolás Alvarado (Pontificia Universidad Javeriana, Colombia)
Traducción y futuro en los colectivos híbridos: perspectivismo amerindio y biosemiótica. Dos formas de pensar la producción de signos multiespecíficos

Ivonne Sánchez (Universidad Nacional Autónoma de México)
Pasajes del dolor social en la narrativa mexicana reciente

Vladimir Caraballo (Universidad de Antioquia)
Signos que fallan: entidades no humanas y el papel del desconcierto en la producción de mundos

G.H04: Researching from the margins: Voices from the Latin American urban peripheries?

Jennifer Karen Ponce Cori (University of Pittsburgh)
Voices and stories in the defense of green spaces while (re)transforming the territory of Simón Bolivar I, a peripheral neighborhood from San Juan de Lurigancho

Iris Alejandra Medellin Perez (University of Pittsburgh)
Imagining alternatives for energy justice from urban peripheries in the 1970s and 1980s: The Cocinol case in Colombia

Milagros Jhahayra Tirado Sanchez (FLACSO Argentina)
Peripheral young voices: youth participation and territorial governance in the district of San Juan de Lurigancho

G4: Political Imaginaries in Argentina and Beyond

Magdalena Lisinska (Jagiellonian University in Krakow, Poland)
The Falklands/Malvinas as an Argentine Political Myth

Rebecca De Souza (University of Stirling)
Imagining the future through global pasts: premodern re-enactments in Colombia and Argentina

Louise Clare (University of Manchester)
Talking at cross purposes? Media and cultural influences in the prelude to the 1982 Falklands/Malvinas Conflict.

G5: Reflections on the Chilean Uprising and Constitutional Process

Daniela Fazio Vargas (University of Manchester)
The Utopian Futures of Musicking in the 2019 Chilean Uprising

Sebastián Bustamante-Brauning (University of Bristol)
The Beyond Site of Funas in Chile and the Changing Meaning of Online Naming and Shaming

Camila González Ortiz (University of Reading)
The Chilean Avengers: social protest, performance and superhuman criollos during Chile's 2019 revolt

G77A: Monstrosity, Barbarism and Necropolitics in Contemporary Literature

Francisco Llinás Casas (University of Edinburgh)
The Night would be barbaric in Caracas: Exile as alternative to barbarism

Edyta Andzel-O'Shanahan (University College Cork)
The monster of necropolitics in Homero Aridjis and Cristina Rivera Garza

Joey Whitfield (Cardiff University)
Culture of the Mexican Drug War Revisited: Cultural Justice in the Face of State Disappearances

B.H05: N/A

Session 5: Friday 11 April, 09:00 – 10:30

1.H021: Anti-Racist Artistic Interventions in Argentina, Brazil and Ecuador

Lúcia Sá (University of Manchester)
Indigenizing Hip Hop: Anti-Racism in Guarani Rap

Jamille Pinheiro Dias (University of London)
Visualizing Multispecies Resistance: Pan-Amazonian Indigenous Perspectives

Peter Wade (University of Manchester)
Modes of Decolonial and Anti-Racist Artistic Intervention in Brazil and Argentina

Ignacio Aguiló (University of Manchester)
Viral Voices: Young Kichwa Artists and the Algorithmic Challenges of Indigenous Digital Sovereignty

1.H029: La política de los signos en Latinoamérica: más allá de la semiótica – Part 2

Virginia Escobedo (Independent Scholar)
Violencias en signos. Amenazas a periodistas en México

Mauricio Montenegro (Pontificia Universidad Javeriana)
La utopía de los significantes. El signo en la obra de Héctor Libertella y Mario Montalbetti.

Andrea Torres (Pontificia Universidad Javeriana)
Tres tesis sobre teoría literaria hoy: políticas de la teoría

1.H030: Gender and Justice in Mexico

Rodrigo Alberto Círigo-Jiménez (London School of Economics)
The Antinomes of Victimhood among Mexican Searchers: On the Social Life of an Inadequate Yet Indispensable Category of Politics

Diana Ortega Torres (Queen's University Belfast)
Women's Perceptions and Understandings of Justice and Hopes for the Future Amid Systemic Gender-Based Violence: The Case of Two High-Risk States in Mexico's Ongoing 'War on Drugs' Conflict

Camila Vergara Ruiz (Independent Scholar)
Reporting Under Risk: Contemporary Mexican Journalist Collectives, Resilience, and Resistance

G.H01: Roundtable: Turning your Latin American history PhD into a book

Eline van Ommen (University of Leeds)
Chloe Ireton (University College London)
Ana Otero-Cleves (University of York)
Chloé Johnson (Liverpool University Press)
Chair: Paulo Drinot (University College London)

G.H03: N/A

G.H04: Urban political ecology in Latin America - Part 1

Luciana Mendes Barbosa (Lancaster University)
State administrative violence and the making of favela riskscapes in the city of Rio de Janeiro, Brazil

Tjalf van Minnen (Wageningen University) and Robert Coates (Wageningen University)
Maquiagem: Concealing the natures of urban disaster and housing policy in Petrópolis, Brazil

Matthew A. Richmond (Newcastle University): *Informal land development, conservation and crime and Latin American cities*

Discussant: Nate Millington (Manchester University)

G4: Libraries and Material Cultures

Joshua Fitzgerald (University of Cambridge)

Discovering "Aztec Tippex": The Hidden Lessons of Cambridge's Nahua-Christian Lectionary (Ms 375)

Michael J. Sauter (University of Suffolk)
Forging Global Minds: Libraries and Natural Knowledge in Colonial Latin America, 1650 – 1850

Ana María Otero-Cleves (University of York)
The textiles she bought: Microhistory, Historical Imagination, and Global Commodities in Mid-Nineteenth-Century Colombia

Yaneidys Arencibia Coloma (University of Manchester)
Un libro nuevo y otros viejos. Teoría del arte y Estudios Culturales en la Cuba de la primera mitad del siglo XX

G5: N/A

G77A: Ecological Visions in Contemporary Literature

Manuela Crivelli (University of Oxford)
'Vamos a crear mundos'. Catastrophe, vulnerability, and resistance in Claudia Aboaf's Trilogía del agua

Axel Perez Trujillo (Durham University)
Desert Imaginaries in Latin America: Extractive Zones and Narrative in Carlos Fonseca's "Austral" and Guillermo Barquero's "Horca"

David Conlon (Maynooth University)
Ecological Crime Scenes in Experimental Latin American Mystery Narratives

Yairen Jerez Columbié (University College Cork)
Indigenous Eco-Poetic Cartographies, Translations and Methodologies in the Hurricane Belt

B.H05: N/A

Session 6: Friday 11 April, 11:00 – 12:30

1.H021: Workshop: Thinking and communicating with video essays

Jessica Wax-Edwards (University College Cork)

1.H029: Gender, Sports and Politics

Júlia Belas Trindade (University of Bristol)
Media representation of women's football in Brazil

Emma Frazer (University of Bristol)
The Empowerment of Women through Playing Football: Ethnographic Research in Buenos Aires and Rio de Janeiro

Nayara Albrecht (Newcastle University)
Unveiling the Usual Suspects: Gender and Political Affiliation in Brazil's Federal Bureaucracy

Carole Myers (University of Manchester)
The femininity paradox of women's football: Reshaping the Brazilian imaginary in the media

1.H030: Colonial past, violent present: The role of disability social movements in creating alternative futures in Latin America

Ros Greiner (University College London)
Back to the present, organising for the future: disabled maternal lived time and an 'ethics of deferral'

Lucía Guerrero Rivière (University of Exeter)
Witnessing and envisioning: temporalities of surviving ocular mutilation in Colombia

Anna Landre (University College London)
Preserving Rights, Weathering Pandemic, Building Community: Examining the Role of Disability-Led Civil Society in Latin American and the Caribbean

Eliana Rosas-Aguilar (University of Loughborough)
An approximation to the political emotions of disability stigma and Latin American Critical Disability Studies

G.H01: Roundtable: Fifty Years Later (I): The Reverberations of Operation Condor in South America

Karinna Fernández (Universidad de Chile)
Francesca Lessa (University College London)
Marieke Riethof (University of Liverpool)
Sebastián Smart (Anglia Ruskin University)

G.H03: Race and Literature

Jorge Sarasola Herrera (University of Warwick)
Narrative counterpoint in Jorge Chaga's Afro-Uruguayan Text

Jai White (University of Birmingham)
Africanfuturist Feminism as a framework for writing decolonial futures

João Paulo Tinoco (Universidade Federal de Mato Grosso do Sul, Brazil)
An Analysis of the Poetic Prose 'Kalunga Waters', by Conceição Evaristo

Carolina Castellanos Gonella (Dickinson College)
Affects in Drug Trafficking: Raquel de Oliveira's A número um

G.H04: Urban political ecology in Latin America - Part 2

Alejandro De Coss Corzo (University of Edinburgh)
Subsidence: towards a political ecology of the urban underground in Mexico City

Vera Sales (University of Amsterdam)
Rats and the City – A More-than-Human Approach to Urban Inequalities in Rio de Janeiro, Brazil

Gustav Cederlöf (University of Gothenberg)
"There will be a maximum of ruralism!" The Cuban revolution and an alter-urban political ecology

Discussant: Robert Coates, Wageningen University

G4: Imagining Development

Edurne Sosa El Fakih (University of Cambridge)
Selling Paradise: Wealth and Luxury Imaginaries' Construction in Tourism

Rosa Codina (Oxford Brookes University)
Challenging Culturally Constructed Gender Norms through Tourism Employment in the Peruvian Andes

Stephan Gruber and Elizabeth Soer (Max Planck Institute for the Study of Societies)
Theorizing Economic Imagined Futures from the South: Coloniality, Dependency and Radical Alternatives

G5: Energy Transition in the Southern Cone

Manuel Yañez (Universidad de Buenos Aires)
El rol de las empresas públicas subnacionales en las políticas de la transición energética en Argentina (2010-2024)

Juliette Maasland (Tulane University)
The Negotiated Strategic Relationship between Lithium Mining Companies, the State, and Local Communities in the Chilean Atacama Desert

George Shepherd (University of York)
Rendering Lithium Extractible: Corporate Governance Strategies for the Depoliticization of Resource Disputes at the Salar de Atacama

Mirko van Pampus (CEDLA-University of Amsterdam)
Corporate Social Investment in Chilean Lithium Mining: Benefits and Conflict on the Salar the Atacama

G77A: BLAR Editors Meeting

B.H05: Control and Contestation: Gender, Violence and Reproduction in Contemporary Latin America

Andrea Espinoza Carvajal (London School of Economics)
Workshopping the past and future of sexual and reproductive health. Collaboration against austerity and gender backlash in Ecuador

Saskia Zielińska (King's College London) and Lea Happ (King's College London)
Encounters with institutional violence and reproductive healthcare in Peru and Argentina

Chara Christodoulidou (King's College London)
Representation of Violence Against Women and Girls in the Colombian Congress: Insights Post-Peace Agreement (2016-2024)

Phoebe Martin (King's College London)
¿Cuántas Más?: Care and emotions in a feminist performance protest against gendered violence

Lunch Break. SLAS AGM (12:45 – 13:30), G.H04

Session 7: Friday 11 April, 13:30 – 15:00

1.H021: Race, Culture, Politics

Erica M. Zuniga (University of Strathclyde)
Border Thinking and Decolonial Futures: Indigenous Garifuna Perspectives on Remembrance, Place, Invisibility, and Visibility in Labuga (Livingston), Guatemala

Julian Harruch (University of Warwick)
Cultural Difference and Popular Struggles within Colombian Multiculturalism: Notes for a Critique of the Ontological Turn

Júlio Cesar de Souza Dória (Queen Mary University of London and University of Ljubljana):
Quilombo or Marrons: the risks and consequences of monolingualism in decolonial studies

1.H029: Beyond Recovery: Community, Creativity, and Activism for Decolonial Ecologies

Dunja Fehimović and Cecilia Sosa (Newcastle University)
Community filmmaking and participatory methodologies for decolonial ecologies: A Case Study from Casa Pueblo, Puerto Rico

Paulina Bronfman, Leticia Arencibia, and Carlos Valdebenito (Pontificia Universidad Católica de Valparaíso)
Women of Sacrifice Zones in Resistance: Digital Media Narratives of Care and Biopolitics in the Context of Environmental Sacrifice Zones in Chile

P. Salomé Valdivieso S. (University of Texas at Austin)
Forest Utopias: Examining Bosque Escuela Pambiliño's Anti-Capitalist Pedagogy

Catriona McAllister (University of Reading)
Red Puna: Sustainability, Community and Craft

1.H030: N/A

G.H01: Roundtable: Fifty Years Later (II): The Impact of Operation Condor in South America

Molly Avery (University of Sheffield)
Grace Livingstone (University of Cambridge)
John McEvoy (University of Liverpool)
Thomas Rath (University College London)

G.H03: Roundtable: Urban Futures of Popular Neighbourhoods: an (audio)visual roundtable

Sam Halvorsen (Queen Mary University of London)
Matthew Richmond (Newcastle University)
Philipp Horn (The University of Sheffield)
Adriana Laura Massidda (University of Sheffield)

Discussants:
Paul Merchant (University of Bristol)
Naomi Millner (University of Bristol)

G.H04: History, Archives, Activism and Utopia in Latin America: Futures Imagined in the Past - Part 1

Marieke Riethof (University of Liverpool) and Richard Smith (University of Liverpool): *Tallersol: A Digital Archive of Cultural Resistance*

Claudio Ogass Bilbao (University of Liverpool): *Recovering Archival Futures Imagined in the Past: two unsuccessful modernisation projects in the history of the National Archives of Chile*

Paola Orellana Valenzuela (Universidad de Chile): *For workers' democracy in Chile: the political thought of Clotario Blest in the mid-20th century.*

Paul Dudman (University of East London): *Resistance, Activism and Representation: Living Archives and the Representation of Community Activism within the Documenting Chile Archive.*

Discussant:
Anna Grimaldi (University of Leeds)

G4: Reproductive Justice

Erika Herrera Rosales (University of Warwick)
Family-(un)making at the border: gender, reproduction and migrant detention

Melisa Tatiana Slep (Queen Mary University of London)
The Campaign for the Legalisation of Abortion in Argentina: Analysing Strategic Continuities and Changes During Policy Implementation (2021-2024)

Sandra W Rodríguez Castañeda (University College London)
Reproductive Justice, Ecofeminism and Ecoterritorial Feminisms in Latin America

G5: Migration and Identity

M. Raquel Tarullo and Emiliano Treré (Universitat de València and Cardiff University)
Between Integration and the Struggle for Rights: The Activism of the Latin Migrant Community in Spain

Chris Little (York University, Toronto)
Between structure and subjectivity: migrant worker experiences of agricultural labour between Canada and Guatemala

Laura Isabel Sastoque Pabon (University of Southampton)
Migration and the Drug Trade Across Space and Time: A Digital Mapping of Colombian Spatialities in New York and London

Santiago Irribarra Palet (University of Manchester)
Before it all withers: Mapuche dreams, visions, and plans for the future in Santiago de Chile

G77A: Communicating Environmental Crisis

Sandra Raquew dos Santos Azevêdo (Universidade Federal da Paraíba)
Mulheres do Sul Global frente à crise climática: contribuições da agenda ecofeminista à agenda pública e midiática

Marcela de Moraes Agudo (São Paulo State University / University of Coimbra)
The importance of critical environmental education for facing the socio-environmental crisis: reflexions from the Brazilian context

Danilo Rothberg and Isabela D'Avila Limeira de Araujo (São Paulo State University)
Challenges of communicating climate crisis to raise awareness in Latin American countries

Grace Livingstone (University of Cambridge)
Water protest movements in Uruguay: from privatisation to green colonialism

B.H05: N/A

Session 8: Friday 11 April, 15:15 – 16:45

1.H021: Roundtable: Water Justice Movements in the Shadow of Extractivism: Struggles for Non-commodified Relations to Water through Counter-producing

Laws, Science and Water-care Practices in the Peruvian Andes and Amazon

Peter Wilson Leys (University of Roskilde)
Mariano Arones Palomino (Universidad San Cristóbal de Huamanga)
Liliana Torre Marcelo (Universidad San Cristóbal de Huamanga)
Oscar Javier Monroe Morante (Periferia-grupo de estudio sobre poder y conflicto)
Gabriel Salazar Borja (Forum Solidaridad Perú)
Juan Torres (Universidad Nacional Agraria La Molina)
Emilsen Flores

1.H029: Roundtable: Digital Latin American Studies

Chair: Thea Pitman (University of Leeds)

Participants to include:
Ignacio Aguiló (University of Manchester)
Sarah Bowskill (Queen's University Belfast)

1.H030: Women and Music in Latin America: World-Making Practices in Post-Colonial Contexts

Lorena Valdebenito (Universidad Alberto Hurtado)
Symbolic relationship of Violeta Parra and forms of legitimation in female singer-songwriters from Chile, Uruguay, and Costa Rica

Simón Palominos (Universidad de Chile)
Becoming Afropresent: The Challenging of Chilean National Identity in Luta Cruz's Music

Georgina Robinson (King's College London)
Singing new narratives: (Re-)writing women's histories in capoeira

María B. Batlle (King's College London & Cardiff University)
Cantoras from the Andean Southern Cone: A Historical Overview of Practices, Words and Sounds of Resistance

G.H01: Changing Landscapes and Cityscapes

Izaskun Linazasoro Espinoza (Universidad de Chile and University of Oxford)
Environmental Justice in Chile's Sacrifice Zones: bridging governance gaps

Hugo Romero-Toledo (Universidad Autónoma de Chile)
A Long-Term Political Ecology of the Landscapes of Southern Chile

Marco Lopes Campos (Humboldt-Universität zu Berlin | Georg-Simmel-Zentrum für Stadtforschung)
Rushing around: upward mobility and lives worth living in the peripheries of São Paulo and Rio de Janeiro.

Ailen Suyai Pereyra (Universidad Nacional de Córdoba)
¿La renovación urbana es una promesa de futuros alternativos? De barrio Güemes a la ciudad

de Córdoba, Argentina.

G.H03: Gender & Film

Minerva Campos Rabadán (Universidad de Castilla-La Mancha)
Making domestic work/ers visible through film

Valentina Pérez Llosa (University of Hamburg)
Gender Dynamics and Political Violence in Three Peruvian films

Katarzyna Stępień (Trinity College Dublin)
Lesbian love and female bildungsroman in contemporary lesbian cinema in Colombia

G.H04: History, Archives, Activism and Utopia in Latin America: Futures Imagined in the Past - Part 2

M. Shiva Kumar (Centre for Spanish, Portuguese, Italian, and Latin American Studies – Jawaharlal Nehru University)
Indigenous Archives as a Utopian Tool: Ejército Zapatista de Liberación Nacional, Mexico

Eva Willems (Ghent University)
Records of Resistance: From violent pasts to imagined futures in the archives of the Peruvian Comités de Autodefensa

Discussants:
Claudio Ogass Bilbao (University of Liverpool)
Marieke Riethof (University of Liverpool)

G4: Education: Global Perspectives

Ariadna Acevedo-Rodrigo (Cinvestav, Mexico City and University of Cambridge)
From Local to Global Knowledge. Mexican 'Cultural Missions' and UNESCO's Fundamental Education, 1946-1947

Penny Miles & Keji Kamoju (University of Bath)
'Travelling While Black' & Contesting Institutional Whiteness in the Year Abroad (YA)

Yael Anahi Lopez Torres (Independent Scholar)
From Windows to portals: Ventana conference, a proposal for co-creating academia otherwise

Charlotte Austwick (University of Sussex)

Education and its role in the transformation of relationships and attitudes towards the natural environment for Amerindian adolescents in Guyana

G5: N/A

G77A: Transforming Archives

Luis Medina Cordova (University of Birmingham)
Viral Lit in and from LatAm: an online archive of real-time literary responses to Covid-19

Marco Ramírez Rojas (Lehman College, CUNY)
Crisscrossed afterlives: Julio Cortázar's literary biography of John Keats

Catalina Delgado Rojas (The University of Manchester)
Comics drawing as a reparation initiative in the museum: Mediating the representation of racialised identities through comics

B.H05: Transnational Media and Cultural Politics in Twentieth-Century Latin America

Anna Cant (London School of Economics & Political Science)
Spreading the Good News: Catholic radionovelas made by and for Latin Americans in the 1970s

David M.J. Wood (University College London)
New, Forgotten or Networked Indigeneity: The ILO's Andean Programme on Film

Daniel Mandur Thomaz (King's College London)
Propaganda-Spectacles: film screenings and photographic reports for the US Information Service in Brazil during the Early Cold War

Thamyris Almeida (Swarthmore College)
Leave it to Beaver: US Sitcoms and Cold War Morals on Brazilian TV

From 17.30. B.H05: Film Screenings: *Reborn Eyes: Story of a Movement in Resistance* (35 min, 2023) & *Donde meter la cabeza* (35 min, 2023)

Lucía Guerrero Rivière (University of Exeter)
Peter Petkovsek (University of Leeds)

List of Abstracts

Session 1: Thursday 10 April, 09:00 – 10:30

1.H021: Beyond bringing books and children together: The politics of reading promotion in South America (1960-the present day)

Children's literature advocates often present reading as "a practice of happy futures", one that promotes "inclusion and ideal citizenry" (Errázuriz et. al., 2021). This panel challenges the apparent neutrality of this framing, drawing on critical studies of children's book production and reading promotion programmes from the 1960s through the present day across Chile, Venezuela, Paraguay and Argentina. In 1964, the International Board on Books for Young People (IBBY) arrived in Latin America with the establishment of national sections in Argentina, Chile, Ecuador, Paraguay, Peru, Uruguay, and Venezuela, part of a wider programme by Spanish scholar Carmen Bravo-Villasante to consolidate Spain's influence across Latin America (Guijarro, 2022). Page and Kovacs consider the ways in which IBBY sections in Venezuela (the Banco del Libro) and Chile (IBBYChile), respectively, have shaped understandings of what constitutes "good" production and promotion of children's literature in the region. Page uses a narrative theory approach to analyse the strategic elision of the political in contemporary discourse around the Banco del Libro. Kovacs draws on the micro-politics of cultural regulation to understand IBBYChile's role in shaping cultural production for children under the Pinochet dictatorship (1973-1989). Véliz and Franco examine the dominance of European publishers and content in children's books in Chile, Paraguay and Argentina. Véliz applies digital humanities methods to reveal the continued threat to bibliodiversity and Franco examines the persistently marginal status of the Guarani language and culture in children's books across Paraguay and Argentina.

Emma Donovan Page (University of Reading)
"The Banco del Libro Guerrillas": Re-politicising reading promotion in Latin America

Since the mid twentieth century, the International Board on Books for Young People (IBBY) has been one of the world's foremost forces in the fields of reading promotion and international children's literature. Founded in Europe in the wake of WWII and at the dawn of the Cold War, IBBY has since grown into a global organisation bringing together individuals and organisations from 80 countries. IBBY describes its work and that of its partners in pointedly apolitical terms, insisting on the timeless and universal value of its mission to "bring books and children together" (Guijarro, 2022; Tomlinson, 2003). Through a case study of the Banco del Libro in Venezuela, this paper challenges that narrative, arguing that reading promotion and children's book production are inherently political projects. Founded in 1960, the Banco del Libro in Venezuela is one of IBBY's flagship projects. It continues to have a strong influence over reading promotion programmes across Latin America and beyond (Darden, 2007; 2010). Drawing on Baker's narrative theory of translation, power and conflict, this paper offers a critical close reading of materials describing the work of the Banco del Libro. It seeks to locate the political in these narratives, interrogating how they reflect and perpetuate the global and local systems of power relations within which the Banco del Libro is embedded (Baker, 2018; Moyn, 2012). By re-politicising IBBY's presence in Latin America, it invites us to consider what exactly is at stake in taking for granted IBBY's framework for global literacy activism.

János Kovacs (Pontificia Universidad Católica de Chile)

No need for censorship: Mapping IBBY Chile and the micropolitics of producing a privileged place for children's literature (1979-1989)

Founded in 1964, the Chilean branch of IBBY was the result of a broader expansion initiative mobilized by Carmen Bravo-Villasante, a Spanish scholar who promoted the establishment of several IBBY clusters throughout Latin America (Guijarro, 2022). Soon after IBBYChile's formation, Pinochet's coup d'état championed the surveillance and censorship of cultural objects. However rampant in film, press and adult literature at the time, the field of children's literature appears to have been afforded more freedom in terms of creation and circulation. This presentation aims to map IBBYChile's role in the establishment of a discursive field in the ecosystem of children's literature during Pinochet's dictatorship (1973-1989). I draw from a framework that centers around the micro-politics of cultural regulation (Drew, 2022), defined as sequences of small-scale, everyday practices and interactions shaping cultural production at larger scales. Using interviews and archival material, I trace how children's literature became a privileged space for narrative creation after the coup d'état, as well as IBBYChile's role in securing and shaping the field. In order to acknowledge the productivity of power and to frame literary production within the sociocultural conditions of Latin America— with its competing discursive configurations— I engage in conceptualizations of censorship as porous and "networked" (Burt, 1998). To illustrate the alliances, relationships and connections that regulated (both symbolically and materially) the boundaries of appropriateness and quality for children's literature during the Dictatorship, I employ Digital Humanities and distant reading (Moretti, 2013) in the mapping of actants (Latour, 1996), networks (Newman, 2010) and discursive fields.

Soledad Véliz (Pontificia Universidad Católica de Chile)
Colonial domination as threat to bibliodiversity in contemporary children's literature in Chile

Bibliodiversity is cultural diversity applied to the world of books (Hamawi, 2020). The concept arises from the consequences for independent publishers, and for the book ecosystem in general, of the process of economic concentration of the sector, where large publishing groups, generally transnational, acquire, merge or buy local publishers (Aínsa, 2006; Joulin, 2015). Bibliodiversity is 'a complex self-sustaining system of story-telling, writing, publishing and other kinds of production of orature and literature' (Hawthorne, 2014). The publishing industry´s health depends on its 'dynamic balance', defined by its opposition to editorial homogenisation, the valorisation of voices and themes that move away from mainstream publishing, and by publishing books that represent voices and agents from different territories, traditions - linguistic, aesthetic, oral-, genres and communities (AIEI, 2021). Here, independent publishers play a fundamental role, insofar as they have the autonomy to organize their catalogs, which allows them to go beyond thematic fashions -best sellers- and to account for local contexts (Zicavo et al., 2018). Given the importance of publishers in ensuring the health of the book ecosystem, we analyzed the status of publishers in a set of book catalogs recommended by the Chilean Ministry of Education to school libraries. We tracked the presence of multinationals, and the geopolitical distribution of the publishers. We question the self-applied category of independent publishers and map the overwhelming presence of initiatives from Spain over Latin American. We conceptualize colonial domination (Guijarro, 2020) as a threat to bibliodiversity, trying to discern the role that independent publishers from Europe play in this domination.

Iliana Franco Alvarenga (Norwegian Association of Latin American Studies, Independent scholar)
Beyond princesses and pirates: The Urgent Need for More Guarani Narratives in Children's Literature

Guarani and Quechua are the most widely spoken languages in South America after Spanish and Portuguese. However, literature in these indigenous languages is still marginalized. This paper examines the limited promotion of literature in indigenous languages in South America, focusing on Guarani in Paraguay and Argentina. It argues for a transformative approach to increase the visibility and accessibility of Guarani narratives in children's literature. Despite the rich tapestry of Guarani culture and language, contemporary children's literature often overlooks these stories in favor of Eurocentric narratives that do not necessarily resonate with indigenous experiences or perpetuate the impossibility of seeing the indigenous in contemporary Latin American culture. This lack of representation has significant consequences for children, both indigenous and non-indigenous, who speak Guarani, Spanish influenced by indigenous languages or are familiar with indigenous cultures. The paper highlights how the absence of culturally relevant stories can lead to a disconnection from heritage and identity, impacting children's self-esteem and understanding of their cultural roots (Bhabha, 1994; Justice, 2018). It advocates for increased support for Guarani authors and storytellers, the integration of Guarani narratives into educational curricula, and the creation of platforms that celebrate indigenous voices (Dubin, 2019; Simpson, 2017). By promoting Guarani literature, we can foster a more inclusive literary landscape that enriches society and empowers children to embrace their identities (Cajete, 1994; Gynan, 2001). Ultimately, the revitalization of Guarani literature is essential not only for preserving cultural heritage but also for ensuring that Guarani-speaking children see their stories reflected in the literature they consume.

1.H029: Women And Violence(s) in Mexico: Entangled Histories & Alternative Futures

This panel reflects on Mexico's contemporary crisis of femicides and disappearances from a historical, critical, and interdisciplinary perspective. In a country where 11 women are killed every day and where over 100,000 people are disappeared, women in academia, civil society, and the arts have refused to remain silent and have, instead, articulated and embodied narratives, interpretations and praxis that seek to break away from dominant narratives of violence that overlook the role of patriarchy, state-led violence, and gender discrimination in the country. This panel reflects critically on some of the entangled histories and alternative futures that have been produced by women and around women and violence in Mexico. The presenters bring to the fore the discourses and praxis produced by, or written about, mothers of the disappeared, feminist scholars, and women migrants, and shed light on how past and present histories of gender-based violence in Mexico can be potentially reimagined and transformed.

Gema Kloppe-Santamaría (University College Cork)
A Private Affair? Historicizing and Conceptualizing Femicides in Mexico Past & Present

Femicides, the intentional killing of women due to their gender, have been on the rise in Mexico over the last twenty years. In 2023 alone, 2580 women were murdered in the country. Femicides are certainly not new to Mexico. The concept feminicidio was adopted and further developed by Mexican scholar Marcela Lagarde since the 1990s in the context of the killing of hundreds of women in the border city of Ciudad Juarez. Furthermore, there are important precursors to this practice that are relevant to explaining its present-day manifestations, and which can be traced back to the foundational period of the post-revolution in Mexico. In this paper, I will critically reflect on how femicides have been historicized and conceptualized in Mexico in terms of their causes, their perpetrators, and their relation to the country's sociopolitical landscape. Building on the work of scholars like Marcela Lagarde, Rita Segato, and Jenny Pearce, I will problematize

a narrative that renders femicides as a predominantly "private" phenomenon that either occurs in the domestic sphere or is driven by inter-personal relations or by dynamics of criminal violence that are disconnected to broader patterns of state-led violence. I will further reflect on the connections between past and present patterns in femicides which include state neglect, gender-discrimination, patriarchal culture, and gendered understandings of violence and insecurity. The paper will argue that a more historically informed and encompassing understanding of femicides is needed to fully understand and address Mexico's contemporary crisis of femicides.

Karina García-Reyes (University of the West of England) and Miguel Moctezuma (University of Oxford)
Drones for Locating Clandestine Graves: how can new technologies help mujeres buscadoras (searching women) in Mexico?

In the context of the humanitarian crisis of disappearances in Mexico, a growing literature has documented the multiple challenges and dangers that women in Mexico face when they decide to look for their missing relatives with their own hands. Due to the threats posed by organised crime groups, mujeres buscadoras or searching women (women searching for their disappeared family members) are in constant danger. In response to this urgent issue, the FOUND project was created in the state of Jalisco in order to explore how new technologies, such as multispectral cameras and drones, can help in locating clandestine graves in a more efficient manner. This paper explores the project's development, challenges, and initial outcomes, while highlighting its potential to be adapted to diverse cultural and geopolitical contexts. Overall, the authors discuss the potential benefits of using these technologies, and the experiences of five searching women who shared their views on the inclusion of these technologies in their everyday searches. The article concludes that, while technologies could certainly help to make the searches more efficient, a more comprehensive approach is needed to fully address the most pressing needs of searching women. This would entail, for example, offering free and expert mental health services, constant collaboration with legal experts that help them to streamline access to justice and bureaucratic processes, among others.

María López (London Metropolitan University)
Women, narratives, migratory transit, necropolitics, violence in Mexico

Mexico is a dangerous and corrupt transit country for thousands of migrants heading to the United States (US). About half of them are women and girls, who are abused by members of organised crime groups and local gangs, partners, fellow travellers and others they meet along the way. Moreover, women face neglect and hostility from migration guards, local police, and officials as part of harsh policies and practices aimed at halting their progress north. Drawing on theories of machismo in the region (Gutmann 2007), the state's responsibility for Mexico's high levels of feminicidal violence (Lagarde 2006), and the testimonies of migrants in transit, I argue that the lack of a gender perspective on the part of the government and other institutions exacerbates the violence against women in transit throughout Mexico. However, migrant women's accounts reveal their mechanisms for challenging the hostile environment and distancing themselves from learned gender power structures.

Discussant: Jenny Pearce (London School of Economics)

1.H030: Roundtable: Troubled Memories: Exploring the Impact of Violence in Post-War Peru

This roundtable examines the complexities of memory-work and writing about violence through a comparative questioning of two recent books. Goya Wilson Vásquez's "Learning through Collective Memory Work: Troubling Testimonio in Post-war Peru" and Jelke Boesten's "Perros y Promos: Memoria, Violencia y Afecto en el Perú Posconflicto" offer nuanced insights from the silenced memories of children of the insurgency and veterans of the counterinsurgency in the context of the Peruvian Internal Armed Conflict (1980-2000). The books deal with actors whose memories have been silenced and whose presence in public memory debates is considered problematic. By engaging with these marginalized voices, the roundtable will challenge prevailing notions of acceptable memory in a society struggling to acknowledge and address its violence. The discussion, led by the authors, will put both books and research projects in conversation to explore the challenges of representing the untellable in a context marked by violent repression and stigma. Key themes include the ethical and epistemological dilemmas of writing about violence, the problematic binary of victim/perpetrator, and the role of academia in navigating the tension between closeness and distance in research. The roundtable proposes a critical space for interrogating the politics of memory in post-war Peru and its impact on the possibilities of learning from what has been pushed to the margins, ultimately contributing to a deeper understanding of a violent past whose echoes reverberate in the present.

Jelke Boesten (Kings College London)
Goya Wilson Vásquez (University of Bristol)
Moderator: Jo Crow (University of Bristol)

G.H01: Navigating the Edges of socioenvironmental (in)justices in Latin America

In this panel we cultivate plurality by engaging with the ecological concept of edges to make sense of (in) justices in Latin American landscapes. The concept of edges describes where two --or more-- ecosystems meet. These ecosystems can be moral, political, spiritual, mineral, or microbial- amongst others. Edges are typically more than the sum of its parts offering superdiverse habitats, and thus, an increased potential for new phenomena to arise. In our ethnographic journeys through Mexico City, the rock glaciers of Chile, and the clandestine mass graves across Latin America, we actively engage with surplus life, as well as surplus death (Cunningham 2019). Our edgy methods are guided by an ethnography that enrolls artificial intelligence to understand the colonial past of Mexico City, or engage with climate change narratives in mass media. similarly we engage with Participator Action Research (PAR) to explore water scarcity and mining in Chile. Inevitably, sometimes we challenge state authority, and romantic ideals of participation that are unable to connect the loss and grief, born from melting glaciers, or the extinction of animal and human life, to a proliferation of discourses, policies and solutionist agendas that reproduce, amplify and many times impose (in) justice as the only way to survive in a changing climate.

Ernesto Schwartz Marin (University of Exeter)
On mass graves, avocados & hummingbirds. Biological citizenship, death & disappearance in Mexico & Latin America.

Government/cartel's sovereign struggles over the control of avocado—2.5 billion USD in exports—has brought deforestation, soil & water degradation in an area as big as London; privatising profits & outsourcing environmental costs (Perez 2019). This paper critically analyses the 'War on Drugs' and the ongoing degradation of the environment by exploring the search for the disappeared. The paper illustrates our theoretical commitments through the lived experience of a mother looking for the human remains of her son in Michoacán, Mexico- where intensive avocado farming has decimated the landscape. It then travels to Latin American

polities like Colombia and Argentina to explore how the rich forensic heritage of Latin America helps us to shed new light on a decade of ethnographic and participatory work on science and conflict in Mexico. In this way we account for polities that Science & Technology Studies (STS) literature has left out of its scope, since they don't resemble 'the ways in which democratic societies exercise informed judgement "(Jasanoff 2005: 232); in contrast our participatory action research permits us to tease tacit Eurocentric norms & values, that only become visible when challenged. In short, by analysing the everyday intersections of environmental and humanitarian crises this paper questions dominant discourses that shape our political imagination, and their potential to transform spaces where conflict and extractivism set the rules of the game.

Ellie Fox (University of Exeter)
Magical legalism and glacier controversies in Chile

Glaciers are important parts of the socio-environmental and cultural fabric of the world's mountain regions and their downstream low-lying areas. In Chile, glaciers are threatened by the expansion of water-intensive mountain copper mining to feed the Global North's so-called 'green transition', and legal mechanisms are the central strategy to address these threats, despite limited successes in preventing harm to glaciers. In this paper, I deploy the concept of 'Magical Legalism' (Cohen, 2001) to critique how legal and policy approaches dominate contemporary imaginaries of how to address threats to glaciers from mining and climate change in Chile specifically, and more widely, environmental harms, conflicts and injustice around the world. Drawing upon ethnographic fieldwork with scientists, activists, NGOs, and other actors involved in glacier controversies, the findings of this paper demonstrate: the specific mechanisms through which the law is strategically engaged with by powerful actors, exacerbating environmental injustices; the limitations of legal approaches for glacier protection specifically and addressing environmental injustice more widely; the 'seductive' nature of law – the challenges in imagining environmental governance and justice beyond legal ontologies. Overall, this paper argues that the law's shortcomings are not a 'bug', the imperfect application of an idealised law, but a 'feature', inherent to the very nature of law itself. Through this critique, the paper advances a research agenda for critiquing not only the power relationships that shape glacier protection, but also responses to environmental and climate (in)justice more widely.

Tom Hogger Gadsby (University of Exeter)
Mobility revolutionaries and infrastructural taxation in Mexico City

The complex urban mobility landscape of Mexico City is profoundly shaped by its colonial past. Drawing on Susan Leigh Star's critical conceptions of infrastructures (Star, 1999), as well as Lefebvre's "Right to the City" (1967), this paper explores the daily struggles of Mexico City (CDMX) commuters: In daily life, those from vulnerable communities navigate a fragmented and inequitable transit system. The concept of infrastructural taxation is introduced to describe how especially the most vulnerable populations bear disproportionate burdens due to inadequate and costly transportation options. Through fieldwork interviews with key players in the mobility space as well as marginalized urban residents, this paper reveals what is evident if you look at CDMX infrastructure: its capitalist-driven, car-centric development predominantly benefits historically affluent communities, further marginalizing lower-income populations. This paper theorises and questions how mobility revolutionaries: those who defy entrenched transportation policies and advocate for inclusive, sustainable solutions- navigate infrastructural taxation. These revolutionary figures are central to bottom-up organization and advocating for those left behind by current smart or sustainable mobility developments. By examining the intertwined pressures and historical legacies that shape Mexico City's urban

mobility, this paper calls for a recognition of the unfair mobility taxation imposed on the city's most vulnerable, so we can reimagine a transportation that prioritizes social justice and environmental sustainability, grounded on specific urban injustices.

Manju Bura (University of Exeter): *Ethnography as Drunken Kung Fu Fist*
Ethnography is always betrayal. The first ethnography, the Florentine Codex, was used to enslave and subjugate Aztecs in the Spanish colonial project, yet also provides a valuable insight into, and record of, Aztec (Mexica) culture. Betrayal is a mundane part of even the most cautious ethnography. This paper thematises how we negotiate betrayals, but most importantly why these betrayals are so integral, and productive, for the ethnographic project. Our betrayals run deep- it is not only a question of misrepresenting of our research participant, but rather a commitment to make betrayal into a martial art. Our conceptualisation of ethnography as Drunken Kung Fu, was born in martial arts movies and anime. Reflecting upon the collective learnings of our research group across Latin America, we highlight the fluidity, adaptability, and unpredictability of ethnography in understanding and interpreting diverse cultures, entities (human & non-human) and societies. We articulate four methodological approaches inspired by Earth, Air, Fire, and Water: the earth technique in our reimagined ethnography grounds inquiry in the bedrock of epistemology; the air technique involves cultivating radical ignorance and breaking with research conventions; the fire technique is grounded in the commitment that deep respect embraces confrontation as a form of engagement which can only be born out of intimacy and empathy; and the water technique emphasizes active listening and allowing the research process to flow. Overall, through reflecting on these different ethnographic commitments, we argue that engaging with betrayal in ethnography is vital in order to engage reflexively with our ethical and political commitments as researchers engaging with environmental (in)justices.

G.H03: Political and Social Transformations

Benjamín Concha González (University College London)
The "New Times" of Eduardo Frei Ruiz-Tagle and the "Growth with Equity" of Ricardo Lagos: A Historical Analysis of the 1993 and 1999-2000 Chilean Presidential Elections

Chilean democracy was restored on March 11, 1990, after seventeen years of a dictatorship led by General Augusto Pinochet. The first civilian government of President Patricio Aylwin, founder and leader of the centre-left coalition Concertación de Partidos por la Democracia, was followed by Eduardo Frei-Ruiz Tagle, Christian Democrat party member and the Concertacion's 1993 presidential candidate. Eduardo Frei Ruiz-Tagle promised the continuity of central policies of the Concertación and the advent of "new times", a phrase that conveyed the aspiration of looking towards the future in search of the promise of modernity. Following the presidency of Eduardo Frei Ruiz-Tagle, the Concertación managed to win again the 1999-2000 presidential election, this time in an exceptionally competitive contest represented by Socialist party member Ricardo Lagos. The latter won by announcing a programmatic emphasis on privileging economic growth with increasing levels of equality. This paper proposes to characterise conceptualisations of democracy within the Concertación, surveying newspapers, magazines, books, political manifestos, and television campaign ads related to the 1993 and 1999-2000 elections. In doing so, I argue that the Concertación used representations of democracy linked with modernity, social equality and expanding political participation. Therefore, from a historical perspective, this paper emphasises the importance of exploring our understanding of these presidential elections, which were consequential for the historical continuity of the Concertación and the overall Chilean democratisation process.

Friedrich Ahnert (University of Nottingham)
Liberalism, neoliberalism, and left-wing politics in Peru – A critical approach towards Peruvian political culture since 1919

Liberalism and neoliberalism can almost be considered as the default ideologies of the Peruvian export-oriented elite in both the 20th and 21st century. With the government of Leguía a liberal oligarchy came to power establishing a dictatorship with a civil façade, thereafter replaced by generals who dominated parliament by protecting the interests of landowners, entrepreneurs, and foreign investors. The first two populist movements, which attacked the hegemonic model of an export-oriented economy and a liberal elite in Peru, were the Amercian Popular Revolutionary Alliance (APRA) and Popular Action (AP). Since then, left-wing populist ideology, criticising the liberal approach in Peruvian politics, has become a decisively influential factor during elections – with Belaúnde (AP) defeating the oligarchic class in the 1960s and García (APRA) becoming president in 1985. Consequently, after the establishment of an authoritarian regime under Alberto Fujimori from 1992 until 2001, turning neoliberalism into the dominant ideology of the Peruvian state, left-wing policies and their ideological outlook start to define the political opposition. It's no wonder that, in the elections of 2021, the daughter of former president Fujimori, Keiko Fujimori had to face an unknown contender, from the Andean heart of Peru – Pedro Castillo –, representing the impoverished, but mobilised masses from the rural countryside. Thus, the question, which remains, is: Will Peru continue to be a development model in crisis, a model between neo-liberalism and left-wing populism?

Mercedes Crisóstomo (University College London)
The origins of right-wing parties in Latin America

This paper examines the origins and developments of right-wing parties in Latin America. Drawing on an extensive literature review and focusing on the cases of Chile, Colombia, and Peru, it explores their origins, ideas, dynamics, and practices, as well as their gendered construction. Here, "right-wing" refers to an analytical concept and a political position distinguished by the belief that primary inequalities among individuals are natural and should not be the object of state intervention (Bobbio, 1996). In Latin America, this includes a range of conservative and right-wing groups rooted in oligarchic parties that adhere to ideologies characterised by defending the status quo, supporting authoritarian regimes, prioritising economic growth over distribution, and advocating traditional gender and family norms. Additionally, a crucial factor from the 1980s onwards is their endorsement of neoliberalism and the promotion of ideas related to public security and morality (Chalmers et al., 1992; Payne & Santos, 2020). Thus, this paper argues that while it is crucial to research current right-wing developments and radicalisation, it is equally fundamental to understand that right-wing parties and movements have a long history in Latin America. Precisely, over time, envisioning possible futures beyond established consensus, they have changed their agendas, narratives, alliances, and policies, shaping and disputing notions of democracy, the state, and the nation.

Christopher Wylde (St Mary's University)
Power in the Americas: Learning about Democracy from Latin America

This article is an attempt to emphasise the learnings from Latin America that are instructive for theory and practice on politics and democracy, including for political contexts beyond Latin America. Essentially, we argue that underlying these processes is an inequality of power between elites and masses, favouring the latter, and that this imbalance must be righted if democracy is to be reinvigorated. Adapting Michael Mann's IEMP (ideology, economy, military

and politics) structure we identify the key characteristics which can inhibit and can encourage democracy, both in Latin America and beyond. In this way, not only do we aim to provide a panoramic overview of Latin American power structures, but also provide essential learnings for mature democracies on how to restore essential democratic values. This serves equally as a comprehensive overview on Latin American society and politics, and a powerful polemic in favour of democracy.

G.H04: Intercultural Forms of Care

Victoria Rivera-Ugarte (Cardiff University)
Interculturality and social care: decolonial institutional analysis of the 'Chile Cuida' [Chile Cares] policy

This paper presents the initial findings of an ongoing SLAS-funded study that explores the integration of Indigenous knowledge into the Chile Cuida [Chile Cares] programme. Social care policies are a relatively recent development in Chile and Latin America. Chile Cuida, which supports individuals in need of care and unpaid carers, began as a pilot in 2014, with gradual expansion until it was officially approved in September 2024 as part of the National System of Supports and Care (Sistema Nacional de Apoyos y Cuidados). Despite recognising the need for an intercultural approach, its practical implementation remains unclear. The aim of this research, currently in the fieldwork preparation stage, is to analyse how Indigenous knowledge and practices are incorporated into Chile Cuida. Grounded in new institutional and decolonial theories, and employing a qualitative methodology that focuses on the experiences of users and frontline workers, the study seeks to examine how formal and informal rules shape the implementation of the policy. This presentation will highlight key findings that offer insights into how social care is perceived and adapted within Indigenous communities. By concentrating on the intersection of institutional frameworks, coloniality, and Indigenous knowledge systems, this research contributes both theoretically and empirically to the understanding of social care in Chile and raises important considerations for the development of intercultural social policies in Latin America.

Viviana García Pinzón (Arnold Bergstraesser Institute)
Caring life in and from the urban margins: Women, ollas comunitarias, and everyday resistance in Cali, Colombia

A nascent body of literature in IR and peace and conflict studies draws attention to the crucial role of care in remaking the world amid contexts of war, crisis, and violence, noting the scholarly neglect of these aspects and urging us to take them seriously. Building on this approach, this paper foregrounds the role of care as a way of enacting political agency by marginalized women, as well as its importance in both sustaining massive protests and as a form of everyday resistance. The study examines protests and social mobilization in Cali, a Colombian city, in the context of the massive national wave of protests in 2021. It explores the way how practices hinging on food (concretely, community-based cooking pots) constituted an element of social cohesion, organization, and mobilization. I argue that care constitutes the basis for a multidimensional (physical, social and emotional) infrastructure upon which collective mobilization rests. Likewise, the paper interrogates how women use cooking as a counter strategy to challenge violence and multiple forms of oppression in the context of a violent and (post)colonial city. The analysis brings together different strands of literature on urban studies, peace and conflict studies, feminist approaches, and decolonial debates. Empirically, it draws

on fieldwork intensive research. The paper reveals the role of care as a form of political agency as well as the connections between daily and extraordinary forms of resistance and contestation central to urban politics.

José Manuel Allard (Pontificia Universidad Católica de Chile)
Soluciones frías en mundos rotos: reflexiones domésticas sobre tratamientos alternativos de la mucositis oral

En Chile, la incidencia de nuevos casos de cáncer ha aumentado, especialmente entre pacientes menores de 50 años, reflejando un preocupante crecimiento de la enfermedad. Los tratamientos oncológicos, como la quimioterapia y la radioterapia, a menudo provocan mucositis oral (MO), una complicación dolorosa que afecta significativamente la calidad de vida de los pacientes. Este contexto nos llevó a desarrollar un innovador producto helado, basado en ingredientes nativos chilenos, diseñado para aliviar la MO de manera natural, ofreciendo una alternativa accesible a tratamientos costosos e invasivos. Nuestra ponencia presenta reflexiones derivadas de tres estudios de caso, donde la utilización del producto revela las complejidades del Chile neoliberal y su impacto en la experiencia de los pacientes. A través de un enfoque que conecta medicina, agronomía y diseño, se analiza cómo este producto ayuda a los pacientes en su lucha contra la mucositis oral. En paralelo, esta investigación se alinea con enfoques antropológicos contemporáneos que abogan por atender experiencias que no son conceptualizadas por nuestros interlocutores y que permanecen en la oscuridad en términos de sus propiedades ontológicas y representativas (Santo, D. E., Murray, M., & Salinas, P. (2023). Sumándose al análisis que desafía las lógicas convencionales de figura y fondo, permitiendo una comprensión más profunda de las experiencias no lineales y a menudo inefables que enfrentan los pacientes, nuestra ponencia retoma la necesidad de una antropología que se ocupe de las complejidades sociales que surgen (y se extienden) en el contexto de la atención oncológica en Chile.

G4: Global Entanglements in History

Iffat Mirza (University of Cambridge)
Before South-South: Solidarity and dialogue Faiz Ahmad Faiz's Safarnama-e-Cuba and José Carlos Mariátegui's La agitación revolucionaria y socialista del mundo oriental

This paper examines the intellectual and cultural exchanges between South Asian and Latin American thinkers through a comparative reading of Faiz Ahmad Faiz's Safarnama-e-Cuba (Cuban Travelogue) and José Carlos Mariátegui's lecture "La agitación revolucionaria y socialista del mundo oriental" (Revolutionary Agitation and the Oriental World's Socialist). The paper explores what it means to be a citizen of the Global South searching for a sense of solidarity, and consequently, vice versa, and for fertile ground to be found for inspiration for resistance against neo-coloniality. It argues for a nuanced understanding of South-South dialogue that transcends Global North-mediated frameworks of "South-South Cooperation." By exploring these texts, the study highlights how Faiz and Mariátegui envisioned a solidarity rooted in shared colonial histories and a collective desire for liberation. It demonstrates a yearning for an "unmediated" (untranslated) forging of South-South relations as a space of freedom uncompromised by the Global North. This analysis contributes to Subaltern Studies by uncovering alternative epistemologies and solidarities that challenge the dominant Eurocentric world order, emphasising the importance of self-identification with an-other rather than the

Other. Through this search of solidarity within the Global South, there is a persistent hope for a Global South identity that embraces a version of globalisation that simultaneously rejects Global North hegemony.

Binay Prasad (National Institute of Educational Planning, New Delhi)
Indira, India and the 1973 Chilean Coup: Unseating of Allende, and Pinochet's Chile in Indian memory

Unseating of Salvador Allende, the first ever democratically elected socialist president in the Western Hemisphere, in 1973 military coup, surprised many across the globe. Beyond the United States and the West, this was viewed with a heightened curiosity also in the non-aligned world, India not being an exception. To assume that Cold War alone conditioned such a curiosity in India would be partly erroneous. So to say, 1973 Chilean Coup was perhaps the first incident from the South American region that found such a deeper traction in the domestic politics of India. The Indian prime minister Indira Gandhi drawing parallels from the Coup protruded into charging the collusion of political opposition parties in India with CIA. Publicly expressed concerns of a similar incident happening in India, caused the event eventually acquiring a centerstage. Interestingly, archival records underline that beyond the national politics, many dimensions which were international in nature led into India sharing an animosity with Chile and the United States. The facets appearing among broader political circles, communist parties, press, student activists, women's association and trade unions, presents a highly composite picture of the way incidents of Chile percolated in the Indian memory. Using diplomatic records chiefly based in India, supplemented by private papers, and narratives carried over in the public domain, the proposed research paper seeks to unravel, how 1973 Coup travelled among various sections of the Indian population.

Barry Cannon (Maynooth University)
(De)-democratisation and the Far-Right: Global Entanglements in the Brazilian and Irish Cases

This paper analyses processes of (de)-democratisation in Brazil and Ireland, focusing on the rise of the far-right in both countries through the lens of Global Historical Sociology (GHS). First, we engage with the democratisation literature arguing that much of its analytical power is hampered by normative framing based on Western models of democracy and 'methodological nationalism' which treats each national case as an isolated exemplar, ignoring how global and transnational dynamics shape (de)-democratisation processes. Instead, we offer Balibar's (2009) more expansive notion of these processes as a constant popular struggle for 'equaliberty'. Then, we examine the far-right's ascendance in a comparative sense in both the Global North (Ireland) and Global South (Brazil), demonstrating how political economy, ideology, and enmity are interlinked factors that explain the conditions of emergence and agency of far-right politics. In this manner, we uncover the ways global capitalism's crisis, transnational identity formations, and the global circulation of fear-mongering narratives have co-constituted the far-right, exacerbating to greater or lesser degrees, de-democratisation processes in both contexts. The chapter concludes that while local specificities remain, the interconnectedness of global capitalism necessitates a rescaled, relational understanding of the far-right, highlighting both the persistent differences and entangled similarities between Brazil and Ireland in their (de)democratisation processes.

G5: N/A

G77A: Fragmented Memories, Resilient Identities

Isabelle Hollingdale (University of Leeds)
Child removal, art and activism in Argentina

The appropriation of the infants and children of "subversives" during the last military dictatorship in Argentina (1976-1983) is well-known, as is the important work of activist groups including the Abuelas de Plaza de Mayo in defending memory, truth and justice. Yet it is less well-known that child removal took place in Argentina throughout the twentieth century, beyond the context of political persecution, yet victims of such removals do not have as much recognition or support in finding their biological relatives. In the case of dictatorship removals, the Abuelas de Plaza de Mayo have been integral in supporting and reuniting families, and their work has had a global impact. Many of those affected by non-dictatorship removals have now also united in activism to demand greater support and find their relatives. In both cases, activist groups have employed a variety of methods, including art, to raise awareness in innovative ways. In this paper, I examine the role of activist groups in Argentina in overcoming historical child removal. Based on my interviews with child removal survivors involved in activism, the paper explores the ways in which art can be a method of healing for survivors of this historical trauma, as well as to what extent forming part of a group can help survivors create alternative families in the absence of the biological relatives that child removal deprived them of. Ultimately, the paper seeks to highlight the power of activism to overcome historical child removal.

Nicolle Alzamora (University of Manchester)
Buried in the mountains: Literary excavations of Panama's Guerrilla war

After the 1968 military coup in Panama, a guerrilla uprising emerged in the Chiriquí highlands, a mountainous area next to Panama's western border. Although the Truth Commission Report states they were met with a violent response from the dictatorship, there is little commemoration or historiographic work about these short-lived uprisings. In this presentation, I analyse the novel Las canciones que el público nos pide (2015) by Ariel Barría Alvarado, which fictionalises memories of this movement. In the novel, a journalist travels to the highlands guided by what looks like a treasure map. Instead, he unearths the story of the guerrillas and the body of a disappeared poet. In this paper, I argue that the novel critiques the dominant national narrative that understands Panama exclusively as a site of passage. Written after the dictatorship, the 1989 US invasion, and the Canal transfer in 1999, the novel excavates memories that do not align with the homogenous narratives of transit that have historically defined the country. Similar to how the protagonist finds a grave where he expected a treasure, pasts in urgent need of excavation are buried beneath the prosperity brought by the flows of the Canal and the financial industry. Using fragmented, fictional testimonios, the novel highlights the problems posed by understanding Panama through a monolithic transitist narrative, aiming instead for a future built on a plural memory comprised of a myriad of buried pasts.

Antonia McGrath (CEDLA-University of Amsterdam)
Gangs and the formation of shared logics, codes and fragments of shared identities amongst youth at the margins of urban Honduras

Looking at the life stories of three young men from marginal(ized) urban areas who were or are part of gangs, or who have lived on the edges of gangs without ever formally joining, I argue that we can understand gangs as one of many social organizations that youth use to "navigate" their

surroundings (building on Henrik Vigh's work on social navigation, 2009), and where insider/outsider dynamics are blurred. Rather than seeing gangs as a social "problem," I take a view from young people's perspectives and life stories. Based on a year of ethnographic fieldwork in Honduras, this paper therefore explores the role that gangs play in creating shared logics, codes, and fragments of shared identities amongst urban youth, particularly young men navigating marginal urban environments. In a context where gangs are part of the fabric of everyday life and youth face few meaningful opportunities for engagement or expression, gangs can be an opportunity for young people to become visible and mobile, both economically as well as socially. Having passed through spaces that share specific characteristics, these three young men share a certain set of logics and codes that manifest in particular ways of communicating, visible for instance in the questions they know to ask, and the suspicions they know to have of one another and of others. These shared logics and codes resemble residues or fragments of a shared identity, and they perform these identities in shifting ways to deal with notions of stigma, salvation, and morality.

B.H05: N/A

Session 2: Thursday 10 April, 11:00 – 12:30

1.H021: Roundtable: Migration and Mobility in (and seen from) Latin America and the Caribbean

This roundtable brings together colleagues who are members of the University of Bristol's specialist research institute Migration Mobilities Bristol. Some of the questions we will be addressing are: How do the themes of migration and mobility help us to conceptualize the work that we are doing in and on Latin America and the Caribbean? What different forms of mobility and movement are we researching? Who are we talking about if or when we use the term 'migrant'? How do the questions opened-up by scholarship on migration and mobility help us to contemplate issues related to power relations, coloniality, knowledge production, environmental change, and political activism? What do experiences and studies from Latin America and the Caribbean bring to global debates about migration and mobility? We will be addressing these questions from different disciplinary perspectives (Geography, History, Education, Modern Languages) and in different national contexts (e.g. Chile, Peru, Colombia, Grenada). We will start with brief individual interventions or provocations (5-6 minutes each) which will lead into a group discussion, followed by a wider discussion with the audience.

Joanna Crow (University of Bristol)
Jaskiran Kaur Chohan (University of Bristol)
Naomi Millner (University of Bristol)
Goya Wilson Vásquez (University of Bristol)

1.H029: Mapping Latinx Studies: Arts, Literature and Culture in the US and the UK – Part 1

Latinx Studies is a long-established academic field in the USA, and a discipline that has made important contributions to the sociopolitical and cultural visibility of the USA's largest minority

group. The study of US Latinx culture in UK institutions, however, remains a limited field. Moreover, and critically, the field of British Latinx Studies, in the sense of an area of investigation that visibilises and examines Latinxs as the UK's own 8th largest minoritised group, is also yet to be established. Given that recent cultural and social responses to the matter of British Latinx identity evidence a desire for, and a momentum building behind, recognition and exploration of British Latinx selves and lived experiences, research into these key im/migrant groups as part of UK-based scholarly activities in the fields of Latin American, North American and English Studies, should be nurtured and supported, in order to develop and consolidate our understanding of Latinx identities and cultures in anglophone contexts. As part of this work, examination of US Latinx identities, cultures and Studies as potential frames of reference – or not – for Anglophone Latinidades beyond the USA, equally merit careful exploration. In response to the above sociocultural and intellectual contexts, this panel brings together a series of papers examining cultural productions by, and mapping critical approaches to, established and emerging Latinx communities in both the US and the UK.

Clara Garavelli (University of Leicester)
'Challenging the Paradigm of 'Latin American Art' in the UK on the Cusp of Emerging British Latinx Art'

Debates about the ontological problematics of the term 'Latin American art' have dominated critical art discourses for decades. This is not surprising, given that the very notion of 'Latin America' has been contested since its inception. What we have learned from these discussions is that if we want to talk about Latin American art today, it has become necessary to challenge the canon of Latin American art defined in sociological terms, which carries an implicit universal otherness that perpetuates difference. The aim of this paper is to build on the work submitted to the Bulletin of Latin American Studies journal for its special issue on British Latinx Studies in the UK, questioning the canon of Latin American art by historicising the emerging Latin American and Latinx communities producing contemporary art in a (trans)located UK setting. Whilst it has been recognised that categories that anchor art to specific communities or latitudes have both ghettoised artists and opened up spaces that would otherwise have remained exclusive and inaccessible (Dávila 2020, p.3), debate remains as to whether the category of 'British Latinx art' might provide a useful theoretical framework for exploring the work of UK-based – and also UK-born – Latin American artists. Ultimately, this conceptual exploration seeks to offer a valuable frame of reference for reflecting on British Latinidad via an examination of artworks and practices that have been created in a (trans)local manner.

Javier Pérez Osorio (University of Stirling)
'Utopian Longings and Everyday Failures: Queer Latin American Artistic Practices in the UK'

This paper explores the artistic practices of three queer Latin American artists currently based in the UK. The multidisciplinary work by Bryan Giuseppi Rodríguez, Emilia Beatriz, and An(dre)a Spisto serves as a lens to examine how sex and gender-nonconforming Latin American artists navigate the multifaceted processes of migration and displacement while reconfiguring their practices in cultural and institutional contexts where Latin American migrants have been rendered invisible. Examining a corpus that spans experimental filmmaking, performance, and multimedia installation, this paper analyses how these artists negotiate the complex intersections of queerness, race, and transnational mobility and interrogates how their migratory experiences contest racialised and gendered dynamics in the UK. By confronting both personal and collective histories of displacement with a focus on embodied experiences, the work of these practitioners unsettles the dominant narratives surrounding migration and the rigid boundaries of British/Latin American identities. Finally, drawing on Juana María Rodríguez's

Sexual Futures, Queer Gestures and Other Latina Longings (2014), I explore how the radical queer desires foregrounded by these artists' work collide with the urgency of transforming public policy, in a continuous fluctuation between utopian longings and everyday failures that highlight the challenges for queer Latin American artists within the UK's socio-political landscape.

Cherilyn Elston (University of Reading)
60 años de exilio colombiano: Gender, memory activism and the ongoing legacy of Colombian exile.

This paper explores the ongoing legacy and struggle for recognition of Colombian exile through the memory activism of Colombian women exiliadas and retornadas. Since the mid-twentieth century, the Colombian armed conflict has resulted in one of the longest exiles in the world, with more than a million people exiled since 1982 (Colombian Truth Commission 2022). Despite this, Colombian exile has been historically invisible within Colombia and in discussions of Latin American exile, which have largely focused on the military dictatorships of the 1960s-1980s. Drawing on participatory research with Colombian women exiles in London, as well as testimonios produced by exiliadas who have returned to the country, this paper examines how these memory activists have challenged the Colombian state's refusal to recognise exile as a human rights abuse and inserted new narratives of its ongoing effects into the country's recent peacebuilding and transitional justice initiatives. Analysing the gendered aspects and long-term impact of migration – with many of these women being in exile for decades – the paper questions how understandings of Colombian exile have shifted over time and how Colombian women exiliadas have moved from 'silence' to 'activism' both within Colombia's current transitional justice scenario and 'host' countries such as the UK where they form part of a predominantly invisible community.

Discussant: Emma Staniland (University of Leicester)

1.H030: Living with Wounded Territories. Pasts, Presents, Futures - Part 1

Armed conflicts, extractivist projects, climate change, and monocultures, among other phenomena, have inflicted wounds in the territories of Latin America. These territories are produced through violent pasts and presents, racism, or genocides that have affected not only the landscapes, but also the social and spatial relations, spiritual engagements, political forms, and bodies that in conjunction constitute a territory. At the same time, other ways of life and means of resistance or resilience emerge from such ruins. In this session, we explore Latin America's "wounded territories" in their various configurations. We bring together different papers that provide examples of, and analyse how people and communities in Latin America relate to and care for the territories they live with. Consequently, we examine how new political forms, human-environment relations, resistances, and care practices pertaining to these landscapes materialise. Thus, this panel seeks to engage with the following questions: What are wounded territories and how can we conceptualise them? How do wounded territories become manifest in and at the same time connect landscapes, social relations, and body-territories? How are wounded territories transformed by, produced through, or embedded in histories of violence and exclusion in Latin America? How do people and communities relate to, take care of, or dwell with wounded territories? How do wounded territories produce and reproduce new and old categories of exclusion on the one hand, and create different relationalities and ways of living on the other? How can wounded territories be healed, serve as registers of world-making, and delineate how we can connect and engage pasts, presents, and futures?

Jesse Jonkman (Utrecht University)
Seductive Ecologies: Gold Mining and Not-So-Radical Alterity in the Colombian Pacific

In recent years, political ontology has become a popular framework to conceptually interrogate the anti-extractivist struggles by Indigenous, Afro-descendant, and Mestizo communities in Latin America. Grounded in long-term fieldwork in the Colombian Chocó, I here undertake a somewhat different ethnography of extractivism, as I focus on a gold frontier that brought Afro-Colombian projects of more-than-human world-making in uneasy alliance with illicit excavator mines. Many chocoano research participants considered these mines, which were mostly run by white settlers, not an invasive modern force from which their relational worlds needed to be defended, but rather an imperfect means to construct new worlds. That is to say, mining allowed rural chocoanos to charge rents, labor in deep and rich pits, enjoy trickle-down effects, and save up for their own excavators. Although outside observers criticized excavator-accepting chocoanos for being unaware or insensitive about the destruction of the local rainforest, the latter constantly uttered ecological reservations about the excavator mines, while still holding these reservations in generative tension with the material deprivation of both themselves and their lands. Local wounded territories, then, were less an epistemological than an ontological problem, determined not so much by chocoanos' "lack of knowledge" as by specific socio-material relations and histories of marginalization. More specifically, excavator mining produced what I call "seductive ecologies," in which, paradoxically, the ravages of gold extraction actualised the physical conditions for its continuation.

Gijs Cremers (Utrecht University)
Trembling Earths: Human-Volcano Relations and More-than-Human Sociality in Guatemala

Landscapes and territories in Latin America are frequently marked by their socio-political and environmental contexts and regularly shaped by conflict, state interventions, or natural forces. In this presentation, I draw on fieldwork I conducted in Guatemala with people living near and with volcanoes in the Sacatepéquez and Escuintla departments, and explore how they shape and nurture human-volcano relationships in the context of a relatively recent and rather destructive eruption of Volcán de Fuego on 3 June 2018. Eruptions such as the one in 2018 do not just produce holes in the landscape or in the built infrastructures near the volcano, the solidifying or solidified magma also radically transforms large parts of the physical environment in different ways, creating new territories and shaping how people interact with these spaces. As such, I discuss how geo-imaginaries and the political geology of landscapes susceptible to seismic and volcanic activity are related to understanding and re-imagining the relationships between people and the territories they live with. Specifically, I look at the ways in which these landscapes – which regularly shift between states of presence and absence – not only represent open wounds themselves or can be considered agentive forces in doing so, but, relatedly, also how the materiality of these landscapes comes to represent diverse registers of sociality that people engage with throughout different stages of volcanic activity and, in so doing, informs processes of more-than-human becoming.

Adriana Ressiore Campodonio (Wageningen University)
Care Narratives: Babassu Breakers and Mother Palm Trees in Brazil

This research discusses struggles and resistance of the women-led socio-environmental Interstate Movement of Babassu Coconut Breakers (MIQCB) across the "wounded territories" of Maranhão, Piauí, Tocantins, and Pará in Brazil—regions deeply marked by histories of land dispossession, environmental degradation, and violence against traditional livelihoods. The

MIQCB, representing over 300,000 babassu breakers, has successfully advocated for the approval of Free Babassu Laws, challenging the conventional logic of private property and reclaiming the rights to their territories. However, these territories continue to bear the scars of ongoing development projects and threats that perpetuate cycles of exclusion and marginalization. Drawing on feminist theories of care, political ontology, and everyday utopias, the paper explores how the MIQCB's practices of care—rooted in interspecies reciprocity and community solidarity—serve as acts of resistance and healing for both human and non-human inhabitants of these wounded territories. By focusing on the embodied experiences and political actions of the babassu breakers, we argue that the movement enacts an everyday utopia that reconfigures human-environment relations and opens up new possibilities of care for the co-existence of babassu breakers and mother palm trees.

Tyanif Rico Rodríguez (Universität Bielefeld)
Collective Healing On Body Territory and the Displacement of the Sensible. Territorial care as a political force in Mexico

In this talk I will outline the relational production of subjectivities and the mechanisms of displacement of the sensible that shape strategies of care for the territory. From the experience of women's organizations in the northern highlands of Puebla, I explore how collective healing reconfigures the bodies that matter in an order of inequality, patriarchal and colonial. Through the experience of Chiwik, a women's cooperative in Mexico, I analyze how the relationship between the body and territory proposes ways of displacing the sensible, inserted in what I call territorial care, that resituate the forms of the political. Territorial care is a concept I develop to understand the process of re-production and community organization in peasant contexts, the underlying forms of knowledge production, and the ways in which strategies of struggle are connected to the ordinary and the materiality in which they are inscribed. The ordinary, as a terrain for the production of the common, multiplies the meanings and practices of the political. I view care as a multi-species territorial aspect of socio-natural relations, realized through interrelated processes, such as subjectivation, reproduction of the common, displacement of the sensible, and valuation of multispecies communality. I develop this concept from the study of relations and practices of care in multispecies entanglements in the contexts of agrobiodiversity and coffee production to show how affects and emotions play a crucial role in territorial management and political practice.

G.H01: Latin American Gothic: Monstrous Female Bodies and Horror as Feminist Tool

Latin American writing has taken a visible turn to the Gothic in recent years, adopting a range of new forms and tropes overtly recognisable under the discourses of 'body horror' and 'folk horror'. This literature, predominantly written by women and expressly invested in what has been termed 'Fourth Wave' or 'Green Wave' feminism, inflected by social reproduction theory and by the priorities of the feminist strike movement, takes the female and/or queer body as its starting point for a radical critique of heteropatriarchal and racialised neoliberal capitalism. Emerging across nations, ethnicities, and geographies, and negotiating tropes often aligned with peripheral cultures – including folk histories of witch hunts, zombies, cannibalism, and 'black magic' – this writing reflects prominently those forms of violence that Sayak Valencia conceives of as 'gore capitalism' (2018). Negotiating monsters in various forms, as well as those monstrous practices directly connected to everyday life, this fiction highlights domestic and public cruelties enacted on the gendered body. These include the systemic institutionalisation of rape, abuse, and exploitation in the name of 'market freedom', as unwaged social

reproduction and violent sexual oppression grease the cogs of economic competition. By mapping their horrors on the female body, these fictions grant voice to the mind-shattering spectacle of Capitalocene power. Here, what passes for 'development' or post-crisis 'transition' is in fact the neocolonial expropriation of global Southern resources and the brutalisation of women and minorities in the name of progress.

Emily Horton (Brunel University)
Witch Hunts, Petrol, and Neocolonial Brutality in Present-Day Mexico: Fernanda Melchor's Temporada de huracanes (Hurricane Season)

Re-writing for a very different time and geography the Gothic tropes made famous in Nathanial Hawthorne's The House of the Seven Gables (1851), Fernanda Melchor's 2017 novel Temporada de huracanes (Hurricane Season (2020)) tracks the local relations leading to witch hunts within contemporary Mexico. In so doing, it offers a poignant example of how contemporary Latin American writing Gothically critiques global capitalist institutions, re-working local and indigenous folk narratives to reframe colonial violence in new terms.

Mariana Felix Sacliment (Brunel University)
Narratives of bodily resistance: Perras de Reserva by Dahlia de la Cerda

Dahlia de la Cerda's Perras de Reserva offers a unique exploration of the complex identities and experiences of women confronting systemic violence in Mexico. This paper explores de la Cerda's portrayal of a broad range of female characters — encompassing women in positions of power, sicarias, witches, and migrants. Each character embodies the multifaceted and complex feminist resistance against machismo and societal oppression.

G.H03: **G.H03: Protest and Possibility in Latin American Art**

Juan Luis Bradley (University of Bristol)
Non-fungible protests: cryptocurrencies and digital poetry in Latin America

Faced with economic challenges such as instability and international sanctions, governments in El Salvador and Venezuela have bet on cryptocurrency production and investment as a solution, while individual interest in cryptocurrencies registers across the wider region. Concurrently, Latin America, especially Argentina, has seen the emergence of digital art spaces showcasing Blockchain-related work in the form of non-fungible tokens (Baliño and Nieto 2023). In this paper, I read this trend against ongoing debates on the social ambivalence of cryptocurrencies: while lauded by some as a decentralising endeavour, others note that these currencies require vast amounts of energy to mine, are subject to intense fluctuations in value and leave many with little or no return (Rosales et al 2024). I explore the case of Poesía de Protesta: curated by Cuban art historian Gladys Garrote, this 2023 poetry anthology combines works by Latina authors on themes such as gender-based violence and corruption with digital artworks, with the collaborations subsequently made available for acquisition as NFTs. I ponder the myriad implications of this 'crypto' turn for creative autonomy and social and political commitment in Latin America. While the Blockchain mechanism promises the poems a unique commodity status, questions arise as to the ultimate mission and impact of such a project, given the recent volatility of markets based on this system (Howson 2023). I posit that this crypto art-poetry represents a provocative clash of form and message, in which a poetry of protest collides with a medium which fashions it into items for collection.

Cornelia Gräbner (Lancaster University)
Transforming Poems: From El Salvador's Civil War to 21st Century Musicalizations

This paper presents a reflection on a project of musicalizing poems found in a documentary collection held at the Centro Académico para la Memoria de Nuestra América (CAMeNA) in Mexico City. The documents were assembled by historian and activist María Luz Casal, during a time period in which she was involved in solidarity work for Resistencia Nacional, one of the movements that formed part of the FMLN. The poems were given to Casal for safekeeping by comrades from RN who passed through Mexico City, or they were simply left behind. The authors of most of them are anonymous. As part of a project on "building critical hope at the CAMeNA", funded by the British Academy, some of these poems were put to music by teachers working with the charity Music for Hope in the Bajo Lampa, and released as an EP.
The workshop presents the EP and reflects on the process and the implications of the various translations and journeys of the poems. I will contextualize the poems within the archival material originating from the RN and explore how their significance has changed over time and in relation to the different constituencies involved in the project: the UK-based charity, the CAMeNA staff, María Luz Casal herself, the translator, the music teachers, and the implied audience for the EP.

Andrés Aluma-Cazorla (Norwalk Community College)
Abandoned Futures: Memory, Marginalization, and Modernity in Buñuel's Los olvidados *(1950)*

This paper analyzes Luis Buñuel's *Los olvidados* (1950) through the concept of "the futures of the past," exploring how the film critiques post-revolutionary Mexico's promises of progress and modernization. Set in the urban slums of Mexico City, *Los olvidados* portrays the lives of marginalized youth abandoned by a state that has failed to deliver on its revolutionary ideals. The film offers a stark vision of historical trauma and social exclusion, where past failures continue to shape Mexico's future. Drawing on cultural trauma theory (Jeffrey C. Alexander) and the politics of memory, I argue that *Los olvidados* captures the persistence of inequality and violence in the face of rapid modernization. The film's grim depiction of poverty, violence, and urban decay illustrates the social and environmental costs of progress, revealing how vulnerable populations are left behind in the nation's march toward development. Buñuel's critique extends beyond Mexico, foreshadowing global concerns about migration, systemic violence, and socio-economic dislocation. Through this lens, *Los olvidados* becomes more than a reflection on the past and present; it is a meditation on futures foreclosed by historical trauma. The film exposes the limits of modernization, asking viewers to reconsider the narratives of progress that dominate Latin American history. Ultimately, *Los olvidados* serves as a call for alternative futures that confront the unresolved legacies of colonialism, capitalism, and social injustice.

Niall Geraghty (University College London)
'They shall beat their swords into plowshares': León Ferrari and Pacifism in Relecturas de la Biblia *and* Palabras ajenas

León Ferrari (1920-2013) is best remembered as a political artist who carefully constructed a critique of (neo-)colonialism and the violence exercised to maintain an unequal global scenario characterised by domination and control. As is well known, this artistic and intellectual project also incorporated a radical critique of the Catholic Church; a central pillar, as Ferrari saw it, of 'la civilización occidental y cristiana'. Focussing on Ferrari's collage series *Relecturas de la Biblia* (1983-2012) and his experimental theatrical work *Palabras ajenas: conversaciones de*

Dios con algunos hombres y de algunos hombres con algunos hombres y con Dios (1967), this paper will nonetheless argue that Ferrari's work can be read as contributing to the renovation of Catholic theology in Latin America. More specifically, by bringing Ferrari's artistic works into dialogue with Leo Tolstoy's radical Christian treatise *The Kingdom of God Is Within You* (1894) and Belgian Catholic theologian José Comblin's two volume *Théologie de la paix* (1960, 1963), it will be proposed that Ferrari's art offers a prophetic vision for a pacifist liberation theology. In this way, the paper will build upon recent research such as that contained in the edited book *The Words of Others: León Ferrari and Rhetoric in Times of War* (2017), and will ultimately argue that Ferrari's work in fact constitutes 'a sign of contradiction' (Luke 2:34), a theological concept bestowed upon entities which despite (or due to) their inherent holiness precipitate severe resistance, which in Ferrari's case, primarily came from the Church itself.

G.H04: Care, Activism and Decolonizing Methodologies: Understanding Black and Indigenous Women's Alliances in Latin America

This panel examines the vital intersection of care, activism, and decolonizing methodologies among Black and Indigenous women in Latin America, revealing how these elements reshape our understanding of social movements. In Santiago Atitlán, Guatemala, Maya Kakchiquel-Tzutujil women redefine activism through collective care practices within their communities, challenging conventional notions tied to public engagement. Their focus on knowledge-sharing and mutual support underscores the essential role of women in fostering community resilience. In Cali, Colombia, La Casa Cultural el Chontaduro empowers Black women by creating spaces for artistic expression and collective healing, while Afro-Colombian singer uses music as a means of community activism, weaving personal and cultural narratives into their art. Both cases highlight how cultural practices serve as forms of resistance and solidarity. We also examine the experiences of unionized paid domestic workers in Medellín and Bogotá, Colombia, during the COVID-19 pandemic. These workers faced increased vulnerabilities but also developed creative coping strategies. By utilizing decolonizing methodologies, this research highlights the necessity of amplifying their voices and political perspectives, shedding light on their struggles against systemic inequalities. These studies illustrate how engaged, decolonizing approaches can amplify Black and Indigenous women's voices and challenge dominant narratives around research practices and activism, illuminating the critical role of care practices in social change across diverse contexts.

Juan Tiney Chirix (The University of Texas at Austin)
Cuidado comunitario in "Tzikin Jay": Indigenous Women's "Activism" in Santiago Atitlán, Guatemala

As a Maya Kakchiquel-Tzutujil scholar with a family legacy of activism, I have witnessed how the term "activism" is contested within indigenous social movements and literature. Indigenous researchers have made efforts to align our academic interests with our communities' needs and epistemologies, producing decolonizing and Indigenous paradigms (Tuhiwai 1999, Chilisa 2011) as a means of creating inclusive and non-invasive forms of research. This tension between traditional notions of activism and the realities of community engagement underscores the importance of examining diverse forms of activism within Indigenous contexts. Following this line of thought, during my research in Guatemala, I observed a differentiation between those who express a collective discomfort towards the local government (a significant majority of whom are men) and those who take charge of caregiving in micro-spaces such as households and neighborhoods (a significant majority of whom are women). Therefore, this presentation will focus on the gendered nature of collective care that Indigenous Tz'utujil women in Guatemala

generate concerning the need for implementing Indigenous methodologies. This approach not only engages with but also problematizes the concept of activism and activist research in Indigenous communities. Women in the community create a support network by sharing their knowledge with neighbors, providing spaces for collective labor and exchange, and assisting each other with reproductive tasks (raising children, cleaning, cooking, etc.). Although their collective care practices are essential to the community, they are often overlooked compared to more conventional forms of activist work. By employing Indigenous methodologies, we can illuminate these tensions and promote more nuanced understandings of community activism that recognize the vital role of women's contributions.

Ana López Hurtado (The University of Texas at Austin)
"Yo nunca me he sentido cuidada. ¿Usted sí?" An Engaged Approach to Unionized Paid Domestic Workers' Care Practices During COVID-19 in Bogotá, Colombia

As discussed in the literature on the pandemic and care work (Hirata & Araújo, 2021; Blanco Esmoris, 2023), the COVID-19 epidemic exposed and exacerbated social inequalities within capitalist systems. In Colombia, the paid domestic work sector was among the hardest hit. Workers faced high exposure to contagion, illness, and death, along with significant economic and social challenges. Many experienced unfair dismissals and withheld wages, while others were subjected to strict workplace protocols. Some women were forced to live in their employers' homes to support their families, while others spent months without income in precarious isolation. In this context of heightened adversity, paid domestic workers sought various coping mechanisms, from plant medicine to community-based aid. While the literature on paid domestic labor often focuses on worker-employer relationships, few comprehensive approaches address how these women, who provide care to others, receive care themselves. This presentation will discuss, from an engaged methodological standpoint, the individual and collective care tools that the Colombian union UTRASD (Union of Afro-Colombian Domestic Workers) implemented during the pandemic. Using decolonizing and engaged methodologies, I collaborated with unionized women in Medellín and Bogotá to explore their responses to the crisis and their specific needs as a collective of Black women workers in Colombia. Centering their experiences, I will propose a framework for analyzing their political views and practices. How did unionized domestic workers confront a crisis that revealed the colonial structures hierarchically organizing society along race, gender, and class?

Pilar Villanueva Martinez (University of Hertfordshire)
Decolonizing Approaches to Women's Networks of Care and Arts in Cali (Colombia)

Decolonizing methodologies and engaged research have gained popularity and are increasingly applied in various fields, particularly the social sciences. However, their application in cultural studies, literary studies, and other humanities disciplines still needs to be explored. This hinders the advancement of these fields, as understanding cultural phenomena in depth requires engaging with the communities where they are produced and respecting their knowledge systems. This article addresses this issue by focusing on two case studies: La Casa Cultural el Chontaduro in Cali, Colombia, and the women's hip-hop scene in Oaxaca, Mexico. Specifically, I examine how La Casa Cultural el Chontaduro, a social and educational center in eastern Cali, serves as a space where Black women organize to educate youth and create a support network. They conduct women's circles to heal and foster self and collective care through ancestral knowledge from the Colombian Pacific. In addition, I investigate how Afro-Colombian singer Cynthia Montaño places her music to support this network for collective care for women and youth. Their work becomes a medium for healing while disseminating oral histories about their territory, relationships, and collective experiences. I argue that

decolonizing methods can support community needs and amplify marginalized women's voices while enhancing our understanding of cultural production. This project demonstrates how these methods foster the intersection of art and activism through the concepts of collective care and healing in Latin America.

G4: Animals and the Environment in History

Andrew Primmer (University of Reading)
Excavating Global Capitalism: British Mining Ventures in Colombia as Conduits of Early Globalization, 1824-1899

This paper reevaluates the role of British mining ventures in 19th-century Colombia, positing that they were significant catalysts of early globalization rather than mere speculative failures. Focusing on the Tolima silver mining region, we challenge the prevailing historiographical consensus that Colombia was a late entrant into the global economy, integrating only during the early 20th-century coffee boom. Through extensive analysis of primary sources—including company reports, foreign office documents, personal letters, and financial press—we trace the operations and impact of key British enterprises: the Colombian Mining Association, the Mariquita and New Granada Mining Company, and the Tolima Mining Company.
Our research demonstrates that these companies were instrumental in embedding Colombia into global commodity chains well before previously acknowledged. By transferring British capital, technology, and skilled labour, they established a capitalist structure in Tolima that contests the notion of a "precapitalist social framework" hindering sustained economic growth. We also explore the intersection of these ventures with concepts like "informal imperialism" and "gentlemanly capitalism," highlighting an underexplored dimension of British influence in Colombian economic and social history. The paper contributes to a nuanced understanding of globalization's early mechanisms by illustrating how peripheral regions like Tolima actively participated in shaping global economic processes. The sophisticated multinational operations of these companies align with modern organizational theories, revealing intuitive navigation of economic trade-offs and complex cross-border management. Recognizing the significance of British mining ventures enriches our comprehension of Colombia's economic and social history and offers broader insights into the dynamic interplay between local conditions and global economic forces in the 19th century.

Hanyang Xu (University College London)
Beyond Guano: How Chinese Coolies Contributed in 19th-Century Peru

During the period between 1849 and 1874, approximately 100,000 Chinese indentured labourers, also known as Coolies, arrived in Peru. Some of these labourers were sent to the Chincha Islands to extract guano, which significantly contributed to Peru's early wealth during the Guano Age. The remaining Coolies were deployed to coastal plantations to cultivate sugarcane, cotton, and rice, which revitalised Peru's nearly stagnant agriculture.
This dissertation will utilise population statistics from various regions in Peru during different periods and historical manuscripts from the ancient Qing dynasty in China as primary sources. Secondary sources such as articles and books on the subjects of 'Coolie' and 'guano trade' will also be referenced. Additionally, observations of local food culture in Peru will be used to explore the contributions of Chinese Coolies to 19th-century Peruvian science. The findings of this study suggest that Coolies, as labourers, played a crucial role in developing natural chemical fertilizers from guano during the global industrial revolution. Furthermore, as

immigrants, they contributed to the advancement of local agricultural practices in Peru and the fusion of food cultures centered around rice. The goal of this dissertation is to shed light on the historical significance of this migration, from labour to skill to culture, and to challenge the prevailing one-dimensional and biased portrayal of Coolies as a collective group. Ultimately, it aims to prompt a reevaluation of the scientific paradigm and skilled labour through the lens of scientific history.

Maria Victoria Cogorno (University of Cambridge)
The Sovereign Beast: A Zoographical study of Juan Manuel de Rosas

Juan Manuel de Rosas (1793-1877) is a key figure in Argentina's early nation-building, remembered for his authoritarian rule as Governor of Buenos Aires (1829-1832, 1835-1852). His regime, marked by violent repression, summary executions, and authoritarian leadership, inspired a vivid cultural response from his critics. Artists, politicians and journalists developed a complex lore that animalised Rosas depicting him as predator and sovereign, fusing beast and ruler into a potent symbol of tyranny. In "El Matadero" (written in 1841), romantic poet Esteban Echeverría narrated the daily management of bovine carcasses in a slaughterhouse outside of Buenos Aires to depict the desecration of life during rosismo, while the satirical publication "El Grito Arjentino" (1839) depicted Rosas holding a bag of dog cadavers with the epitaph 'Ni los perros se le escapan'. While liberal forefather Domingo Faustino Sarmiento decried caudillismo in Facundo (1845) and referred to Rosas' adversary Facundo Quiroga as 'el tigre de los llano', poet and journalist José Rivera Indarte disputed the metaphor by proposing Rosas as the tiger, a vicious predator that should be killed in its sleep. Clandestine publication "Muera Rosas" (1842) caricaturised Rosas' followers as anthropomorphic rams while Rivera Indarte represented them as a choir of slaves. The iconography of the period allows for a cultural study of the political significance of animals as image and narrative in the context of nation-building. This paper offers a focused study of 19th-century Argentinian politics and makes a broader contribution to the philosophical study of the political inscription of animals into human culture as resource, metaphor and reservoir of bodies.

G5: Community Ecologies

Robinson Markus (London School of Economics and Political Science)
The Politics of Urban Informality and Climate Resettlement in Quito, Ecuador

Thirteen years ago, Quito, Ecuador, embarked on an ambitious $11.5 million climate relocation initiative. The government offered mortgage subsidies to residents, if they moved from homes designated as "high-risk, non-mitigable" into social housing elsewhere in the city. Focusing on one informal settlement as a case study, we examined factors that influence residents' decisions to stay in place or relocate from a climate-vulnerable neighborhood. We conducted approximately 50 interviews with affected residents, neighborhood leaders, and municipal and federal government actors. Additionally, we carried out qualitative descriptive surveys and ethnographic, socio-spatial observations. Based on our findings, we draw from theories on urban social movements and collective action to claim that both "external" and "internal" factors shape relocation decisions. External factors are beyond the neighborhood level, such as political relations between the municipal and federal governments. Internal factors are specific to a neighborhood or a household, such as a neighborhood's status as informal or legalized. This study poses relevance for climate-exposed cities in Latin America and the Southern Hemisphere, based on its roots in informality. Fieldwork was performed during the first half of 2024 in Quito, and we are currently preparing a submission to the journal Housing Studies. Robinson Markus is an MSc candidate in Sociology at the London School of Economics and

Political Science, and he was a Fulbright research grantee in Ecuador last year. Marco Córdova is a Professor of Public Policy at FLACSO Ecuador.

Francisco Javier Montano Cruz (Karlsruhe Institute of Technology)
Cherán's socioecological rebellion for a liveable future

Cherán is a municipality located in the highlands of central Mexico, in the region known as the P'urhépecha plateau. The plateau is Mexico's hotspot for agro-industrial avocado production, which creates challenges well-known for many inhabitants of the continent: forest logging, pesticide and herbicide use, depletion and pollution of water bodies (Serralde, 2024). Additionally, organized crime is an active participant in this business, collecting rents in all stages of the production process. In six years, two thirds of Cherán's forests were logged (España & Champo-Jiménez, 2016) by criminal groups who usually prepare the ground for massive avocado plantations. In May 15th, 2011, the town collectively decided to put an end to it: they seized trucks used by loggers and kicked them out of town, together with municipal authorities, police and representatives of political parties, who they identified in complicity with the criminals. They started a collective process of socioecological re-organization: in every block, neighbors appointed representatives who were then elected to work in several councils of government focused on topics such as commons, women, youth or conflict resolution. They forbade avocado plantations, started a community tree nursery and reforested their territory. Thus far, they have built Latin America's biggest water catchment project and they run cooperative industries like a tree sap processing facility and a brick factory.

Rodrigo Rossi Morelato (Federal University of Southern Bahia)
Forest Management: wilderness and food security in Rio de Janeiro

This article investigates how conflictive meanings of sustainability generate divergent practices of forest management in Latin America. To do so, it tracks controversies around the jackfruit tree (Artocarpus heterophyllus), a widespread tree in the Tijuca Forest, in Rio de Janeiro. Native to Southeast Asia, they were introduced in the city as part of the colonial enterprise in the 17th century. Recently, these trees have been the subject of curious controversies about the meanings of sustainability, and its entanglement in alternative futures to Latin America. On the one hand, due to their interference with local ecosystems, they are considered an exotic species in areas of permanent protection, where the idea of wilderness suggests their physical elimination by the State. On the other hand, due to its production of edible fruits, it is considered an input to solidarity and an essential ally in promoting food security for the people of Rio de Janeiro if adequately collected, distributed, and benefited by popular social movements. In both cases, digital technologies have aided in producing a large amount of data about these plants – such as their location in the urban area, their stage of development, and their potential for food production. Produced in a segmented way and by social groups that understand jackfruit trees divergently, such data reveal a dispute over the meanings of sustainability in a Latin American city. After all, regarding sustainability and an alternative future to Latin America, those trees could be considered a synonym of purity or danger?

Isabel Donetch (University College London)
Monstrous Legacies and Neoliberal Dreams: The Production of the Imbunched Mapocho River

This research studies the transformation of the Mapocho river in Santiago de Chile through the lens of urban repressive strategies, neoliberalism, and aesthetic normalization. It traces how the river, once a symbol of environmental degradation and social marginalization, has been reshaped from the Pinochet dictatorship to the post-dictatorial neoliberal era. The study

explores how displacement and deregulation along the riverbanks perpetuate legacies of repression and elite control, often under the guise of modern planning and beautification. Using the Chilean mythological monster of the imbunche—a being forcibly deformed and bound to render it silent and immobile— this research highlights how the river has been tied, sanitized, and rendered mute in service of neoliberal ideals of transparency and market efficiency. This research critically analyses the intersection of political discourses, cultural representations, and urban projects, arguing that these transformations reveal broader patterns of domination and control, where the Mapocho's natural and social landscape is shaped by economic elites, further entrenching urban segregation and inequality. Through archival research, analysis of cultural representations, and political discourse, the research reveals how the Mapocho's transformation exemplifies the tensions between neoliberal imperatives and alternative urban futures rooted in collective memory and resistance. Ultimately, it questions whether Latin America's post-dictatorial urban spaces can envision futures that acknowledge past struggles for social and environmental justice or if they will remain constrained by neoliberal frameworks of aesthetic normalization and economic control.

G77A: Contemporary Women's Writing

Elisabeth Goemans (University of Edinburgh)
A 'new Boom'? (Dis)advantages and implications of recycling the term for contemporary Latin American women's writing

Since the 1970s, the term 'new Boom' has resurfaced at multiple points in Latin American literary criticism. In the past decade, it has become almost synonymous with the rising transnational visibility of women authors, such as María Fernanda Ampuero (Ecuador, 1976), Mariana Enríquez (Argentina, 1973), Fernanda Melchor (Mexico, 1982), Samanta Schweblin (Argentina, 1978), and Mónica Ojeda (Ecuador, 1988), many of whom explore gender-related themes like violence and reproductive rights. While the 'new Boom' label promotes these authors transnationally, it also has limitations. This paper examines the term's (dis)advantages and broader implications for current and future generations of Latin American women's writing. Drawing from academic scholarship, literary criticism, journalistic writing, and interviews with authors, I critically examine the use of the term, arguing that it boosts the visibility of women writers and the sociopolitical, gendered themes they address. Furthermore, the use of the term marks an emancipatory shift in the discourse surrounding Latin American women writers. Still, 'new Boom' authors such as Schweblin and Ojeda have rejected the term due to its association with temporal hype and its comparative relation to the 'old Boom', which failed to recognise the work of women writers at the time. Furthermore, their transnational success was not only the result of writing talent but also editorial strategy. Accordingly, I also consider how overreliance on the term 'new Boom' could generate exclusion and homogenisation, much like the 'Boom generation' from the 1960s and 1970s.

Olivia Vázquez Medina (University of Oxford)
Lina Meruane's Recalcitrant Poetics

This presentation reads Lina Meruane's novel *Fruta podrida* (2007) through the lens of two concepts emerging from contemporary Latin American feminisms, the body-territory (Cabnal, Gago) and Rita Segato's 'pedagogies of cruelty'. It thus looks at Meruane's critique of extractivism beyond the discourse of biopolitics that has been employed to read the novel.

Instead, I focus on exploring how Meruane's 'recalcitrant poetics' articulate a conceptual mesh underpinned by slippages, analogies and juxtapositions, through which the novel raises critical questions about the human and environmental costs of the commodification of bodies and territories which extractivist agendas rely on and seek to normalise. In this way, I argue, the novel articulates a series of ethical concerns that resonate with the contiguity presupposed by the notion of the 'body-territory'. If, according to Segato, a pedagogy of cruelty "nos habitúa a esa disecación de lo vivo y lo vital, y parece ser el camino inescapable de la modernidad, su último destino", I ask whether the novel's poetics are presented as resisting such annihilation of vitality. Looking at the suspended rather than conclusive ending of the novel, I also ask what the novel's orientation towards temporality might be. On the one hand, the text engages with the neoliberal extractivist model associated with Pinochet's dictatorship; on the other, it appears to address its present of writing, perhaps also hinting towards the future.

Katie Brown (University of Exeter)
Repurposing (and) exile narratives: intertextuality and collage in Cosmonauta *and* Inquietud *by Oriette D'Angelo*

How do you write about experiences of exile when even the word itself is contentious? This is the challenge faced by contemporary Venezuelan poets, displaced from their country by political and economic crisis, who are wary of describing themselves as exiles, given that they could (theoretically) return, though their lives and work are marked profoundly by their experiences of displacement. Enza García Arreaza, in *Cosmonauta* (2020), and Oriette D'Angelo, in *Inquietud* (2021), reread previous generations of exiled poets, using intertextual references to Joseph Brodsky and to the Spanish Generación del 27 respectively to process their own situations. D'Angelo is the grandchild of Spanish exiles, while García Arreaza, like Brodsky, relocated to the American Midwest thanks to a university. Notably, both texts are illustrated with collages by their authors. Drawing on the links between intertextuality and exile, as highlighted by Kristeva (1984), alongside close readings of both books and their intertexts, this article analyses the complementary uses of intertextuality and collage to manifest displacement within the form of the texts. Like the authors, the intertexts and images used in these books are displaced from their original context – doubly displaced in the case of exile writing – and take on new meanings in new surroundings. This paper places these two books within a growing corpus of hybrid cultural production by displaced Venezuelan women which interrogates totalizing narratives of identity in a context of mass migration.

Nora Paola González Solís (University of Cambridge)
Abortion, motherhood and necropolitical violence in Medea me cantó un corrido *by Dahlia de la Cerda*

In Mexico, the feminist outburst of 2019 has led to the appearance of a number of publications that have placed motherhood and its counterpart, abortion, at the centre of the discussion, linked both to the recognition of care work, the denunciation of violence and the neglect of the moribund institutional structures of the state that protect citizens. Among these publications is *Medea me cantó un corrido* by Dahlia de la Cerda (2024), which portrays the struggle for motherhood and abortion in Mexico in the midst of necropolitical violence. It does so by incorporating the point of view of several characters who struggle with it on different levels. The narrative presents an emotional structure based on the articulation of love and disappointment as part of the essential experience of motherhood, where disappointment occurs after women are confronted with a discrepancy between their expectations of motherhood and their actual experiences. Drawing on Berlant's critique in *The Female Complaint*, I analyse how de la Cerda associates love, pain, suffering and disappointment as part of the female experience of

motherhood, and how the women in the text are confined to these affects. I also explore the narrative construction of vulnerability in contexts of violence, drawing on Achille Mbembe's theoretical approach to necropolitics and Judith Butler's concepts of precarity and precariousness, and how they work through the text.

B.H05: Exploring the 'Infrastructural Turn' in Latin America - Part 1 (Rhythms, Temporalities, and Decolonial Futures)

Marcos Lopes Campos (Humboldt-Universität zu Berlin and Brazilian Center for Analysis and Planning)
Speculations on ruination of public transportation: confusion, spectacle, and ambiguation in Rio de Janeiro's railroads and BRT

This paper reflects on the ruination of public transportation in Rio de Janeiro, Brazil. By ethnographically comparing two disruptive moments—where uncertainty took center stage and urban accumulation through infrastructure was jeopardized, in the Transoeste BRT after the Olympic Games in 2018 and the railroad post-pandemic crises in 2022—it argues that reflection on ruination in urban infrastructure studies is enriched when analyzed through the literature on illegal markets, violence, and urban illegalisms in Latin America. In Rio, the representation of 'urban violence' is mobilized by political actors in narratives of ruination, framed as the overflow of the city's enduring public security crises into public transportation. Criminal factions, militia groups, and non-payment strategies of the racialized urban poor play central roles in disrupting repair efforts and profit opportunities for private concessionaires. This presentation demonstrates the productivity of these narratives and their practical, categorical, and material effects on repair processes. Private concessionaires produce confusion by blurring the boundaries between operational failure and illegal practices, exploiting infrastructure through documentary practices, audiovisual products, supply reduction and maintenance routines. Public officials engage in ambiguation and the spectacularization of the fight against organized crime in the management of illegalisms. Illegal actors also exploit infrastructure, profiting from materials, diverting wealth to clandestine transportation, destroying formal infrastructure and coercing residents' mobility strategies. Speculative narratives provide a productive lens through which to analyze ruination as a process embedded in the interwinding of the illegal, legal, formal, and informal urban markets, and not the absence of the state.

João Fernandez Pereira (University of Amsterdam)
Dogs, intentionality, and a 'cruel Nature': thinking infrastructure with animals in Rio de Janeiro's security landscape

Security dogs mediate urban flows of in/security and, despite their marginal presence in the literature, can be understood as lively infrastructure alongside other lifeforms, human or not (Barua 2021; Jaffe 2019). This paper starts from this conceptual framing to ask what we can learn about "infrastructures" by looking at interactions between humans and dogs in Rio de Janeiro's security landscape. Drawing on ethnographic fieldwork on canine training, I show how the infrastructural turn's methodological attention to materiality and provisioning provides insight into how security dogs participate in the re/production of urban inequalities in Rio, while highlighting the need to grasp how security dogs are actively shaped by humans as infrastructural devices. Focusing on the training of security dogs, I show how this infrastructural molding of dogs involves human intentionality and cosmological understandings of humanity and nature. These understandings play an important role in the

shaping of dogs through training and selection, but also broadly influence the lived reality of Rio's more-than-human security infrastructure. These two elements, by turn, – cosmology and intentionality – are central to Amerindian Perspectivism (de Castro 2015a, 2015b), a Latin American take on ontological debates that I mobilize to move beyond the emphasis on materiality that has been so central to infrastructural approaches. Navigating the apparent incompatibility between material and perspectival takes, I reflect on how looking beyond materiality can help broaden the understanding of infrastructures in a region where different worlds meet and where intentionality matters.

Nate Millington (University of Manchester)
Infrastructural repurposing and repair in São Paulo, Brazil

This paper analyses the politics of repairing and retrofitting vacant buildings in São Paulo, Brazil, to consider how differently positioned actors in the city are repurposing urban space in line with differing visions of the urban future. Actors range from private developers promoting economic revitalization through retrofitting, housing movements occupying vacant buildings for the purposes of informal and formal social housing, and a network of "technical assistants" who offer training in infrastructural repair in occupied/squatted buildings. Ongoing interventions in the urban centre are understood through the conceptual lens of repair, a term which has a double significance in this project. It refers, first, to ongoing practices of fixing and maintaining that keep structures and infrastructures—both social and material—running. Second, and in a more politicized vein, it refers to reparative projects that are responsive to centuries of racialized dispossession, linking the concept of repair-as-fixing and maintaining to the project of reparations. In this paper, I consider these practices as examples of the complexities and cleavages of reparative practice in contemporary cities, and as indicative of different logics of repair that presently circulate in the city. This paper contributes to ongoing debates about the politics of repair and the possibilities of "reparative infrastructures" in cities of the South.

Lunch Screening (12:45, B.H05): The Musical Valley. Otavalo Indigenous Musicians at the Crossroads of Transnational Circulations (38min, 2023)

Throughout five parts, each of them focusing on one musician or one band of musicians, this ethnographic film shows diverse musical practices of Otavalo Indigenous musicians (such as performances in local festivities and on festival stages, recording practices, and performances of different genres from different places). Hailing from the Ecuadorian Andes, the Otavalos have envisioned possible futures beyond what is usually expected from Indigenous people by the state and the dominant society. The promises of migration and tourism have shaped Otavalos' actions in the present towards a brighter future, relying on a revalorised image of their Indigenous past. Many Otavalos have migrated to Europe and North America, mainly since the 1980s, to sell their handicrafts and to play Andean music in the streets. They have also depended heavily on tourism in Otavalo town, which is home to an important craft market. The film emphasises the ways the circulations of people, sounds, ideas, and objects have shaped the contemporary practices of Otavalo musicians and how migration, urbanisation, influence/re-appropriation of globalised ideas and objects, the use of technology, the revalorisation and performance of local 'culture' have impacted the visions of their contemporary everyday lives and futures. In this context of transnational interconnectivity, the presentation of self as culturally different has been at stake. In this way, the film also shows

several ways of revalorising 'traditional' musical practices and of merging the latter with sounds, genres, ideas, and objects from other Latin American regions and the northern hemisphere.

Jérémie Voirol (University of Manchester)

Session 3: Thursday 10 April, 13:30 – 15:00

1.H021: Workshop: Videographic Research Methods in Latin American Studies

Videographic essays or videographic criticism is an exciting new research practice which involves the digital reworking of sound and moving images to produce a critical reflection in audiovisual form. Within this emerging field, some of the ground-breaking work in videographic criticism has engaged with audiovisual materials from Latin America. This workshop will explore the ways in which this creative and experimental method and mode of research can be fruitful for scholars working across disciplines in Latin American studies. Participants will be introduced to key examples of videographic research with Latin American sound and moving image. Through these we will ask: how does researching videographically shape scholarship? What can be critically conveyed through digital editing that is different from the written essay? In what ways does the specific history of Latin American sound and moving image impact the way we engage with it videographically? The organisers will also showcase their own video essays working with Argentine comics, Chilean films and Colombian experimental documentaries and participatory video. Through practical exercises participants will have the opportunity to reflect on how videographic methods could be applied to their own research in Latin American studies and be introduced to basic editing techniques and technologies.

Cherilyn Elston (University of Reading)
Catriona McAllister (University of Reading)
Paul Merchant (University of Bristol)

1.H029: Mapping Latinx Studies: Arts, Literature and Culture in the US and the UK - Part 2

Latinx Studies is a long-established academic field in the USA, and a discipline that has made important contributions to the sociopolitical and cultural visibility of the USA's largest minority group. The study of US Latinx culture in UK institutions, however, remains a limited field. Moreover, and critically, the field of British Latinx Studies, in the sense of an area of investigation that visibilises and examines Latinxs as the UK's own 8th largest minoritised group, is also yet to be established. Given that recent cultural and social responses to the matter of British Latinx identity evidence a desire for, and a momentum building behind, recognition and exploration of British Latinx selves and lived experiences, research into these key im/migrant groups as part of UK-based scholarly activities in the fields of Latin American, North American and English Studies, should be nurtured and supported, in order to develop and consolidate our understanding of Latinx identities and cultures in anglophone contexts. As part of this work, examination of US Latinx identities, cultures and Studies as potential frames of reference – or not – for Anglophone Latinidades beyond the USA, equally merit careful exploration. In response to the above sociocultural and intellectual contexts, this panel brings together a series of papers examining cultural productions by, and mapping critical approaches to, established and emerging Latinx communities in both the US and the UK.

Emma Staniland (University of Leicester)
Ecocritical Readings of Latinx Writing

Drawing on the fields of ecocriticism, ecofeminism and urban ecocriticism, this paper places a range of Latinx-authored texts from the USA and the UK in dialogue with one another, with a threefold aim: firstly, to begin mapping the diverse ways in which Latinx writers from these two anglophone sociocultural contexts create and mobilise representations of the physical environment in the formation of their textual imaginaries and critical reflections. Secondly, to situate readings of those portrayals within a Transatlantic Latinx Studies framework that can shed light on the different ways in which the urban and natural environments of the US and the UK become part of these writers' depictions of Latinx lives; processes of identity formation; experiences of inclusion and exclusion; preservation of roots and cultivation of new ones. Thirdly, it is the intention that the findings generated by such a mapping of these literary territories will be a move towards an ecocritically-informed comparison of US and UK Latinx-authored literature that, in turn, contributes to the development of a broader comparative framework; one able to facilitate our understanding of the meaningful commonalities held by, and vital differences between, the longer-established US field of Latinx literary studies and the burgeoning UK one. Example texts will include Cuban-American Cristina García's novel The Agüero Sisters (1997), Salvadoran-American Javier Zamora's memoir Solito (2022), Argentine-British writer Leo Boix's poetry collection Mar de noche (2016) and Peruvian-British author Karina Likorish Quinn's novel The Dust Never Settles (2021).

Verónica Posada Álvarez (University of Derby)
From Abya Yala to Latin London: A Woman-made Community

This work is an original empirical insight into the Latin American diaspora in London as a postcolonial space. Utilising decolonial thinking and approaches, women created places in the city that translate into women-made projects and collectives, where the image plays a crucial role. I look at the politics of Latin American feminism in London from the 1970s, a mournful decade in Latin America due to the military regimes and extreme violence against citizens in the name of 'national security'. Feminism was seen as an intrinsically oppositional movement that wanted to fight the authoritarian power of patriarchal regimes. Women were enlisted massively in oppositional movements: they were experiencing day-to-day resistance to ask for better urban services, lower cost of living, less political corruption, and health and children care. Repressive governments responded with rape, torture, kidnappings and disappearances. Sadly, that led to many feminists having to experience exile and ending up leading the diasporic communities of Latin Americans abroad. As part of the agenda of feminist and women-led organisations in London, art, representation, and the use of visual culture for holistic and intersectional approaches that advocate for women's well-being have been crucial. Feminism has been growing and so have the possibilities to narrate and create storytelling. In this research, I present some examples of feminism and representation for Latin American women in London, through a narrative that has woven fabrics between coalitions which recognise the importance of structural and systematic changes that can be achieved via micro-politics in everyday life, which are deeply involved with practices of representation.

1.H030: Ecological and Speculative Futures in Contemporary Literature

Lauren Huntzinger (University of Bristol)
An Embodiment of Nature in Daniel Saldaña París' El baile y el incendio

Daniel Saldaña París' *El baile y el incendio* (2021) is a novel set in the Mexican city of Cuernavaca, narrated by three old friends who have not seen each other in 20 years. Upon

meeting again, almost-forgotten memories force them to confront Cuernavaca as a place of stagnant growth. This is a city they were forced to return to when there was no other option, and now they must reflect on how it has been transformed by climate change. This paper will explore how the protagonists embody concepts such as eco-anxiety and Glenn Albrecht's Solastalgia (described as 'the "lived experience" of the loss of the present as manifest in a feeling of dislocation' (48)). It will address how these feelings limit their ability to face ecological degradation before it is too late and catastrophe strikes. Importantly, this paper will question whether *El baile* uses reflections on nature to do more than just understand the human. Is it possible to write about nature for nature's sake? The analysis will trace how the novel fits within the broader context of contemporary Latin American ecofiction, which tries to deal with coloniality's extractivist view of nature. I will use critiques offered by Jens Andermann on the colonial gaze, Miguel López Lozano on science fiction and globalisation in Mexican literature and Donna Haraway's tentacular thinking to explore how *El baile* explores an embodiment of nature as both a unique and universal experience.

Jan Knobloch (University of Cologne)
The Future of Things: Speculative Ontologies in Yuri Herrera's Diez planetas

For several decades, theorists have been developing new ontologies that challenge hegemonic anthropocentrism. New Materialism stresses the material aspects of reality, recognizing matter and objects as agents capable of transforming the state of the world. However, this framework raises the question of how humans can engage with the material realm while remaining distinct from it, confined to the human body and separate from the order of things. Rather than considering the extensive theoretical discourse on this subject, my talk will examine Diez planetas, a collection of cuentos by the Mexican writer Yuri Herrera. Due to its indeterminate character, Diez planetas has not yet been comprehensively analyzed in literary studies. This paper argues that the key to reading most of the 21 cuentos, which are an imaginative variation on genre literature and SF, is to focus on how Herrera experiments with the possibilities of language to think and feel about and with objects. This often involves imagining ironic or absurd futures that defamiliarize the way we experience thingness in our own present. I am also interested in how speculation can navigate some of the recursive problems inherent in object-centered ontologies. Although speculative fiction cannot do without language, it can simulate a detachment between words and objects in order to highlight the objects themselves, for example through repetitive narration or loss of naming. I conclude by arguing that speculative fiction offers a unique way of experiencing new ontologies.

Arthur Rose (University of Exeter)
Postcolonial Mycology in the Mexican Neo-Gothic

In recent years, there has been an explosion of cultural interest in mycology. Celebratory or critical, this testifies to the overwhelming impact of the "fifth kingdom" in imagining a "mycoaesthetics" for the "possibility of life in capitalist ruins" (Tsing 2015; Woods 2023; Cecire and Solomon 2024). In the wake of this cultural turn, there is renewed scope for interrogating how colonial and diasporic fungal forms affect our understanding of the postcolonial contexts in which mycology, politics and culture mix. We might label this intersection a postcolonial mycology. This paper proposes postcolonial mycology as the starting point for thinking about the appearance of fungi in two Mexican eco-gothic novels: Sergio Galindo's El hombre de los hongos [The Mushroom Man] (1976) and Sylvia Moreno-Garcia's Mexican Gothic (2020). Despite their numerous differences, both texts use fungi as a device for exerting colonial control over subaltern subjects and as the means for these subaltern subjects to enact postcolonial revenge fantasies over their former masters. Drawing on fungi's psychedelic and toxic affordances to

provide a patina of scientific realism over the texts' more garishly fantastical devices, they might be read as simple endorsements of colonial scientific practices, put to the service of an anti-colonial politics. Instead, I'll suggest, fungal life, as it is imagined in these novels, provides the basis for exploring conflicts between colonial science and politics, turning literary form against its defining contexts.

Irene Rihuete-Varea (Brown University)
Uncanny Futures: Affect and Ecology in Contemporary Latin American Experimental Cinema

In this presentation, I explore how contemporary Latin American experimental cinema addresses environmental issues through the production of specific temporalities that defamiliarize the portrayal of animals, plants, and fungi. In order to do so, I develop a comparative reading of Jessica Sarah Rindland's Y Berá: Aguas de luz (Argentina, 2016) and Azucena Losana's Pantano (Argentina/Brasil/México, 2019). In these films, affective structures such as the uncanny and the absurd are coupled with extreme approaches to rhythm and duration in order to question Modern understandings of nonhuman life. The rupture constituted by extinction, as Valeria de los Ríos has explained, tends to be rendered through melancholy and mourning. Such an expectation is here subverted through a histrionic and at times sarcastic portrayal of the future after ecological disaster, rooted in cinematic formal elements which disrupt chronohegemony and try to imagine what a non-anthropocentric gaze might be like. These films prove that a multispecies perspective necessitates of counter-mythologies that affectively critique grand narratives around the division between nature and culture.

G.H01: Indigenous Politics

Dylan Diego Bradbury (University of Manchester)
Space, identity and auditory disjuncture in Puelmapu (North Patagonia, Argentina)

Amidst the increasingly central role of territory in Latin American social and political relations (Halvorsen 2019), Indigenous spatial politics in Patagonian Argentina has in recent decades been the focus of a variety of cultural production. In particular, different ways of inhabiting and relating to spaces have been narrativised in literary, musical and audiovisual works, often expressed in terms of divergent modes of perception, experience and sense. In this paper, based on my doctoral research which takes a sound studies approach to the study of Indigenous identity, I explore how Indigenous spatial politics in North Patagonia (or, according to Indigenous Mapuche territoriality, Puelmapu) is often characterised by disjunctures in listening, as well as conflicting ways of ascribing meaning to the acoustic environment. By examining the work of local contemporary Mapuche cultural producers such as Soraya Maicoño and Anahí Mariluan, I highlight the interplay between the sonic categories of silence, noise, voice and ambience that feature in auditory orientations to Puelmapu. This in turn is contrasted to the ways Indigenous listening and sounding has historically been framed within dominant non-Indigenous Argentine culture—namely in terms of delirium, superstition, and sonic aberration. These disjunctures point towards a conflictive "auditory landscape" (Corbin 1998) that provides a sensory means through which territorial struggles of Indigenous communities with State-capital forces in the region are played out at the level of culture.

Leslie Fernanda González Lazcano (University of Bristol): *From Decolonial Theory to Anti-colonial Praxis the Bolivian and Peruvian Andes*.

This paper explores Decolonial theories and aims to provide new perspectives for rethinking, rebuilding, and redefining social, historical, cultural, and political realities in the Bolivian and Peruvian Andes. The goal is to establish these realities as anti-colonial practices and templates for making radical changes in academic research. As global researchers, we must embrace anti-colonial practices as a moral imperative to transform current dialogues and histories of oppression as a recognition of the epistemological diversity of the communities in The Andes.

G.H03: Roundtable: Peruvian Futures' Past: Representation, Imagination and Utopias in Historical and Sociological Research

Peru currently appears to be amid the paralysis proper of an interregnum between an old system in crisis and a new one that has yet to emerge. The pandemic shattered the neoliberal promise of poverty alleviation through economic growth, and the hollowed political arena has proven unable to mobilize alternative futures for the country. How are futures imagined and what role they played to transform political arenas? This roundtable brings together scholars from diverse disciplines (history, sociology, gender studies, and media studies) to discuss the relevance of studying past visions of Peru's future. While the "utopian dimension" was an important topic in Peruvian literature, primarily in the 1980s, the historical and sociological research that dominates the country did not focus on these topics until recently. Now, not only have new utopian experiments of the past been unearthed, but previously established narratives, such as those of the Agrarian Reform or Developmentalism in the country during the 1960s-70s, are being re-examined through lenses that bring forward the role of representation, imagination and utopias. Participants in this roundtable have worked with these topics from different and original perspectives. This is an opportunity to reflect on the field and evaluate the ways forward from a contemporary perspective. Key questions to be addressed include: How have indigenous perspectives played a role in these visions? What role did technology play? How do these historical utopias relate to the process of neoliberalisation that shaped Peru’s current regime? The roundtable will also discuss the methodological challenges of studying unrealized futures.

Mercedes Crisóstomo (Oxford University)
Anna Cant (London School of Economics)
Stephan Gruber (Max Planck Institute for the Study of Societies)
Jose-Carlos Mariátegui (London School of Economics)

G.H04: Exploring the ‘Infrastructural Turn’ in Latin America - Part 2 (State and Citizenship)

Camilo Torres Barragán (Independent researcher)
Citizenship first, policy second: grassroots cycling and cycling infrastructure in Bogotá

By analysing the case of Bogotá, considered a ‘best practice’ in transport policy despite having high numbers of cyclists’ deaths, my research aimed to develop a better understanding of the collective and socioeconomic aspects of cycling safety, while using a combination of archival review, interviews, focus groups and spatial analysis. I address the traditional local cycling culture and the most recent creativity of grassroots mobility activists, and its relationship with the official city council discourses, which are very influenced by global “green city” ad infrastructure-centred policy trends, mostly imported from the Global North. The contrast between the cycle-friendly infrastructure highly promoted internationally by the local

government and their complicated relationship with community-led cyclist groups sets an opportunity to understand the possibilities of pro-cycling policy beyond infrastructural-centred solutions. Focusing on political participation and from the perspective of the Right to the City, I problematise one of the most referenced examples of "good practice" in terms of transport infrastructure in the Global South and challenge the effectiveness of such approach in contexts beyond the Global North such as this highly unequal and segregated Latin American city.

Grace Wright-Arora (University of Oxford)
Decolonial water infrastructures? Alternative hydraulic systems and expanding participatory governance in Mexico City's water 'dystopia'

Mexico City can be presented as an early urban victim of the climate crisis, a sinking city with failing governance and infrastructure that needs "rescuing" from often global north-style technocrats and environmental elites. This narrative has been used to justify a particular kind of hydraulic governance, characterized by post-political and technomanagerial interventions including urban resilience laboratories and top-down participatory governance. Rather than validating or disputing this narrative, this paper focuses on uncovering alternative water infrastructures that challenge the portrayal of Mexico City as a defined by a water apocalypse. This paper highlights how alternative water infrastructures do not only step in to provide where the state fails, but actually contribute on both a normative and epistemological level to building alternative (decolonial) water infrastructure futures. This paper takes a multiscalar and critical cartographic perspective, acknowledging the many initiatives going on at different levels of organisation and institutionalisation across the city. This (may) highlight that some alternative water governance that works is already being enacted in the city, and that rather than imposing solutions on citizens we can also look to what initiatives urban citizens show to us. This paper highlights how Latin American cities offer unique insights into participatory infrastructure and water governance. In Mexico City, where the idea of the right to the city is paramount and central to activists, but rarely enacted in governance, appreciating that urban citizens have always and continue to be shaping the metabolic governance of water can help to conceptualise what the "right to urban water" looks like in a Latin American context.

G4: N/A

G5: Living with Wounded Territories. Pasts, Presents, Futures - Part 2

Armed conflicts, extractivist projects, climate change, and monocultures, among other phenomena, have inflicted wounds in the territories of Latin America. These territories are produced through violent pasts and presents, racism, or genocides that have affected not only the landscapes, but also the social and spatial relations, spiritual engagements, political forms, and bodies that in conjunction constitute a territory. At the same time, other ways of life and means of resistance or resilience emerge from such ruins. In this session, we explore Latin America's "wounded territories" in their various configurations. We bring together different papers that provide examples of, and analyse how people and communities in Latin America relate to and care for the territories they live with. Consequently, we examine how new political forms, human-environment relations, resistances, and care practices pertaining to these landscapes materialise. Thus, this panel seeks to engage with the following questions: What are wounded territories and how can we conceptualise them? How do wounded territories become manifest in and at the same time connect landscapes, social relations, and body-territories? How are wounded territories transformed by, produced through, or embedded in histories of violence and exclusion in Latin America? How do people and communities relate to, take care

of, or dwell with wounded territories? How do wounded territories produce and reproduce new and old categories of exclusion on the one hand, and create different relationalities and ways of living on the other? How can wounded territories be healed, serve as registers of world-making, and delineate how we can connect and engage pasts, presents, and futures?

Floor van der Hout (Independent researcher)
¡Escucha la Tierra! Exploring Wounded Territories and Pathways for Healing Through Sound with Women Territory Defenders in Bolivia

In this paper I draw on the results of ¡Escucha la tierra! – a collaborative radio project with women territory defenders from the Tariquía and TIPNIS territories (Bolivia) in which we worked with sound to explore the ways in which the women's bodies and lands are under threat because of extractivist expansion. I argue that colonial extractivism produces wounded territories through inflicting wounds on women's bodies and lands, as well as through undoing the relational and collective make-up of territories to render them 'exploitable'. Through this combination of emotional and ontological oppression, extractivist projects are imposed on fractured communities, disrupting body-territory relations and the flows of family life and community organising – of existing collectively with/in the territory. However, as the Tariquía and TIPNIS defensoras stories and songs highlight, not only are women's body-territories sites of oppression and wounds: they can also be conceptualised as sites of resistance and healing. Through everyday embodied acts of care with/in the territory the defensoras reweave unravelled human-human, nature-human, past-present-future, and individual-collective relations. These reweaving practices can be seen as acts of resistance against the hegemonic colonial capitalist ontology. Healing is crucial at this political moment in Bolivia that is marked by ecological catastrophe, increased authoritarian tendencies, political polarisation, and the weakening of social movements. The pathways that the defensoras propose for healing wounded territories furthermore pose questions about the wider processes of retejernos and entretejernos that are urgently needed to challenge intersections of capitalism, colonialism, and the patriarchy and to prefigure post-extractive alternatives.

Maria Amalia Mellado (Wageningen University)
What does Autonomy Mean in the Wounded Territory of Wadalafken Mapu in Chile?

This paper examines the ways in which the people who live in the coastal territory of the Los Ríos Region in Chile understand and practice autonomy as a form of resistance or resilience. In so doing, it focuses on the dynamics produced by and through the process of requesting to be recognized as an Indigenous marine area through the ECMPO Law. The ECMPO Law (Espacio Costero de Pueblos Originarios in Spanish-2008) is a law that creates Indigenous Marine Areas through the protection of customary practices along the Indigenous coast of Chile. This law is, in part, the result of a process that was initiated by Mapuche Lafkenche organizations in order to reconnect different collectives in the coastal territories in the South of Chile, in which national government policies have caused fractures in social, political and spiritual territorial organization. Mapuche Lafkenche ECMPO associations seek to rebuild the relations, uses and customs that were damaged by Chilean laws and internal colonialism by way of establishing certain levels of political autonomy from the Chilean State. Autonomy as a process can be considered a counterhegemonic legal resource to question State power. However, as a practice it can be a form of emancipation of oppressed people. This paper explores how old and new conceptions and practices of autonomy create different forms of relationalities in a wounded coastal territory based on ethnographic fieldwork conducted during 2022 and 2023, including in-depth interviews, life histories and participant observation.

Elisabet Dueholm Rasch (Wageningen University)
Con cuidado. Ancestral Authorities and the Remaking of Ch'orti' Territory in Guatemala

In this paper, I explore how ancestral authorities engage in the defense of Ch'orti' territory in Guatemala, where various forms of violence - structural violence, rooted in colonial racist structures; slow violence, related to climate change; direct and everyday forms of violence, linked to the (resistance towards) extractivist projects and drug trafficking – have inflicted wounds in the landscape, social relations and spiritual life. One of the strategies to heal these wounded territories and to construct new webs of care and solidarity, has been reinstating ancestral (Indigenous) authorities, and reviving Ch'orti' language and spirituality. These relatively newly restored authorities play a key role in reclaiming Indigenous land titles and are actively involved in giving form to alternative futures of the territory. In so doing, they navigate complex hybrid spaces in which illicit groups, corrupt municipal authorities, and armed security guards of the mining companies are involved in (violent) processes of laying claims to the territory. The constant presence of multiple forms of violence and the fear thereof is ingrained in every facet of the defense of territory. Building on the literature about relational resistance, I argue that in this context the acts of the ancestral authorities to stay safe and care for each other are part of the very defense of territory and a way to heal and remake the territory together.

Mariana Betzabeth Pelayo Pérez (Universidad Autónoma de Nayarit)
Habitar los despojos. Heridas territoriales y re-existencias comunitarias a la luz del narcoambiente en el Río Santiago

El avance del capitalismo produce entornos cada vez más invisibles y hostiles, ahora el extractivismo y el crimen organizado operan orgánicamente para perpetuar la reproducción del capital mediante el despojo de la vitalidad de los territorios, los cuerpos y la posibilidad de dar muerte, conformando zonas de sacrificio y territorios heridos (wounded territories). Donde la violencia opera como dispositivo de control incrustándose material y simbólicamente en dimensiones más profundas de la condición humana como son los territorios existenciales. Este paper tiene como objetivo analizar los nuevos condicionamientos materiales y simbólicos que conformaron en la comunidad ribereña de Platanitos ubicada al margen del río Santiago, Nayarit México frente a la instalación de una presa hidroeléctrica y la conformación de un narcoambiente. Analiza los territorios heridos cómo lugares capturados por el crimen organizado donde se implementó una política del terror y una gobernanza clandestina lo cual conformó un entorno altamente dañado e inseguro con la devastación de las fuentes materiales de vida. Eso generó una crisis ecológica, social y existencial que atravesó los mundos sensibles y afectivos mediante despojos múltiples y paulatinos, donde la población implementa estrategias de resistencia y modos de sobrevivencia al margen de un escenario de expoliación, degradación y necrotización de los sistemas de vida.

G77A: Politics from Below

Emilia Arpini (University of Glasgow)
Participation and the Expansion of Economic Democracy. Building theory from the study of Participatory Budgeting and Popular Economy Workplaces in Argentina

Recent research on economic democracy proposes an expansion of democracy beyond the narrow realm of political institutions (elections and political parties) towards the functioning of the wider economy. It does so by considering experiences where the broader public, beyond

political representatives, can participate in how the economy functions. However, these conceptualisations have been primarily informed by case studies in Europe and North America. In my presentation, I explore how participation in a Latin American context complicates economic democracy theories, hence the need to make this theory inclusive of wider and variegated geographical contexts. To offer a more comprehensive characterisation of economic democracy, I build on qualitative research on participation at the municipal level in politico-economic issues, conducted in Argentinian municipalities between 2013 and 2023. First, I analyse the implementation of participatory budgeting programmes, where participants meet on local deliberative assemblies, with the aim of creating public investment projects. Second, I examine how participants of the popular economy sector, who have been excluded from the formal labour market, find new ways of making a living with the creation of workplaces in formerly abandoned green public spaces. My findings suggest the need to incorporate the specificity of participatory dynamics by and for subaltern groups to the economic democracy theorisation. These groups rebel against the erasure of conflict and contention from the political arena. In addition, I propose to incorporate participants' efforts to defend and reclaim public spaces as a way of strengthening economic democracy, by challenging the privatisation of community spaces.

Erik Cardona-Gómez (SOAS)
Settler colonialism, illegal mining and injustice in Chiapas, Mexico: A critical discourse analysis of grassroots political thought

In settler colonial contexts, the dispossession of land and the elimination of Indigenous peoples take many forms. Some involve the direct participation of the settler state, while others do not. These indirect forms benefit from the complacency of the settler state and effectively contribute to the reproduction of injustices suffered by Indigenous communities. This paper examines the violence generated by organized criminal groups (OCGs) in the municipality of Chicomuselo in the Mexican state of Chiapas. It argues that OCGs play a crucial role in the dispossession of land in settler colonial contexts. On one hand, they are used by companies to ensure the operation of illegal mining activities. On the other hand, they produce acts of violence directed at Indigenous communities, resulting in members of these communities leaving their lands. The demands for justice advanced by Indigenous communities are often downplayed, and the violence is frequently portrayed as land disputes between Indigenous groups by the media and the government. Drawing on critical discourse analysis, this paper shows that this is not the case by analyzing the messages of Indigenous communities in the press and on social media. It contrasts both sides and argues that their demands for protection from the military and intervention by the government are demands for justice, and that Indigenous people use the political grammar of the settler state to resist the silencing of their voices in the face of land dispossession and their elimination.

Ethol Exime (State University of Londrina)
Cultural Hunger: A New Concept Linked to the Chronic Natural, Social and Cultural Disasters That Require a Change of Mentality in Haitian Society

This research addresses the complex natural, social, and cultural calamities that led to Haiti's Cultural Famine. This is a qualitative investigation whose aim is to identify and understand the calamitous elements of Haitian society that help to elucidate the construction of the concept of cultural hunger from the perceptions of Haitians. The aim is to answer the following question: how can extreme hunger in Haiti be understood, and how can the existence of Cultural Hunger be proven? To this end, a content analysis was initially carried out, followed by an ethnographic study, at which stage a questionnaire with 26 semi-structured questions was applied to 60

Haitian residents, together with ethnographic observation, to acquire data that was analyzed using Maxqda analytical software. The interviews were conducted via video calls over four months in two Haitian cities, Marigot and Miragoâne. By analyzing the data, it was possible to understand that hunger in Haiti is cultural and not just a consequence of the vulnerabilities of the country's economic, political, and social issues. It is also believed that it is possible to reduce the problem of hunger and poverty in the Haitian context by constructing and applying a new concept, called Cultural Hunger in this study. I.e., that hunger in Haiti is influenced by natural, social, and cultural patterns and factors. This understanding leads to the realization that a change in mentality is urgently needed to break the cultural patterns of grandfathers, fathers, and relatives that drive the acceptance of hunger as something normal.

Dolores Señorans (University of Oxford)
Reinventing Trade Union Politics: An Ethnography of Migrant Garment Workers in the Unión de Trabajadores de la Economía Popular, Argentina

This paper addresses the creative experimentations with the economy developed by migrant garment workers within the Unión de Trabajadores de la Economía Popular (UTEP, Popular Economy Workers Union), the first union representing unwaged workers such as waste-pickers, street vendors, and garment workers in Argentina. Drawing on over 7 years of ethnographic fieldwork and political collaboration with the garment sector branch within the union, it analyses the intertwining of politics, labour, and value by focusing on the multiple initiatives developed within workers' cooperatives to increase their income and improve their position within the supply chain of garment production, while at the same time, strengthening community organising. These experimentations expressed multiple ways of imagining social and political futures and, through the production of commodities, they also contributed to processes of collective and individual self-making as militant workers—with important affective implications. More broadly, the paper explores how these workers and activists are reinventing trade union politics and challenging traditional forms of union representation by pursuing economic experimentations and grassroots initiatives to sustain life collectively.

B.H05: N/A

Session 4: Thursday 10 April, 15:15 – 16:45

1.H021: Workshop: Being Intercultural in Decolonial Times

The workshop "Being Intercultural in Decolonial Times" will engage scholars in exploring the complexities of intercultural relations within decolonial research, focusing on methodological approaches considered when working with/between Western and Indigenous knowledge systems. This session aims to facilitate discussions beyond narratives that reinforce the "us" versus "them" dichotomy. This dichotomy is counterproductive as it reproduces (neo)colonial power structures in social relationships. We will question whether interculturality, as a process of mutual understanding, can encompass an agonistic dialogue that not only respects conflict and differences, but also acknowledge them as a vital source for rethinking the encounter without reproducing colonial hierarchies. This workshop will work through different phases, each addressing essential topics in doing intercultural research, including 1) establishing and maintaining relationships, 2) navigating cultural boundaries, 3) reciprocity, and 4) ethics of knowledge-sharing and -producing. We aim to explore how researchers can foster respectful

engagement across cultural divides whilst interrogating the tendency to create oppositions that may hinder honest decolonial engagement. To encourage collaborative learning, this workshop takes inspiration by the roundtable format. The discussion will be integrated with a creative session where participants will be encouraged to share their intuitions or experiences with creative outputs, such as visual representation or storytelling. By fostering a participatory environment, this session aims to contribute practical insights to researchers and students in the SLAS community, supporting the broader goal of fostering meaningful cross-cultural engagement, which we believe is critical to imagine alternative futures for Latin America and the Caribbean.

Freja Ruby Flejsborg (Aarhus University)
Cara Westerberg Mattu (University of Liverpool)
Alejandra Jaramillo Aristizabal (University of Auckland)
Lara Barzon (University of Warwick and University of Ljubljana)

1.H029: Technology, Capitalism and Affect

José Leonel Vargas Hernández (Universidad Nacional Autónoma de México)
The Fake Indigenous Echoes of ChatGPT: Towards a critical intercultural analysis on algorithmic bias and language preservation in Oaxaca, Mexico

Generative Artificial Intelligence (AI) chatbots like ChatGPT often exhibit significant data biases when addressing topics related to cultural language. While international bodies, such as UNESCO, advocate for the inclusion of cultural diversity in AI development to mitigate cultural biases, the perspectives of local Indigenous communities on this issue remain underexplored. This research examines whether Indigenous subjects, particularly those from the Zapotec culture in Oaxaca (México), wish to be represented by AI technologies or if their needs require alternative approaches to AI and technology itself. To do so, we propose a theoretical framework based on critical Latin American data studies and interculturality by conceptualising on the relationship between AI and Indigenous Knowledge. Then, the paper moves into the empirical methodology, where we conducted 15 interviews with Zapotec subjects to ask about their opinion regarding this relationship. Our analysis shows that there are two groups: those in favour of training ChatGPT on Zapotec to preserve their language and those critically opposed. However, all of them agreed that their community lacks the resources and infrastructure necessary to develop a Zapotec ChatGPT by themselves. In fact, most communities lack access to water and electricity, which they agreed are more essential than having a Zapotec chatbot. These findings aim to contribute to critical data studies by challenging the common beliefs about the role of AI in representing and supporting Indigenous knowledge.

Sofía Ceresuela del Valle (Pontificia Universidad Catolica De Chile)
Conectividades en atmósferas tecnológicas: sobre algunos enredos afectivos de afiliaciones polimorfas

En el marco de las agendas internacionales urgentes para reducir las brechas digitales y promover la conectividad, Chile ha establecido un objetivo ambicioso para 2035: la inclusión digital de hogares rurales y aislados, mediante el desarrollo de infraestructura y la implementación de talleres de alfabetización digital. Este enfoque busca mitigar las desigualdades en el acceso a las tecnologías y asegurar una participación equitativa en la sociedad digital global. Mi etnografía examina de manera semiótico-relacional el impacto de diversas tecnologías en cuatro hogares de la Provincia de Petorca. A través de este análisis, se revela cómo las tecnologías no solo reconfiguran las vidas en áreas rurales, sino que, mediante

cuatro experiencias inefables, invito a una reflexión crítica sobre los futuros alternativos en América Latina y el Caribe. La conectividad (Peters, 2017), como una cuestión filosófica sobre las relaciones humanas y su entorno, parece alcanzar nuevos extremos en la era digital. Este trabajo no se limita a la expansión de la infraestructura digital, sino que propone una reevaluación profunda de las relaciones humanas, las prácticas culturales y las formas de existencia en un mundo cada vez más interconectado. Al explorar las experiencias de excomunicación (Galloway, Thacker, & Wark, 2013), este estudio no solo revela la transformación tecnológica, sino también la persistencia de preguntas fundamentales sobre la conectividad humana en un contexto contemporáneo de neoliberalismo y futuros inciertos. En última instancia, esta investigación invita a reconsiderar las implicaciones de la conectividad digital, sugiriendo que las tecnologías deben ser entendidas no solo como herramientas de transformación, sino también como catalizadores de debates profundos sobre la humanidad y sus relaciones en un mundo interconectado.

Bernardo de La Vega Vinolo (Oxford Brookes University)
Digital Tools in Community-led Tourism Initiatives: Exploring Alternative and Sustainable Futures in Latin America

Community-led tourism initiatives are increasingly adopting digital tools to allow remote access to their territories and collections, opening new opportunities for patrimony preservation, knowledge dissemination, and grassroots engagement. Through digital tourism practices, Indigenous, rural, and slum communities seek to diversify economic sources, enhance heritage documentation, expand their social networks, strengthen discussions on local agendas, and foster socially and environmentally sustainable interactions. Nonetheless, despite the increase in popularity, the implementation of digital practices in community-led tourism initiatives is still incipient, particularly in the Global South. Moreover, little is known about the range of socio-economic constraints that hinder digital adoption and engagement and their impacts on local dynamics. This paper presents ongoing doctoral research aimed at investigating the impacts of digital tourism experiences conducted by community-led tourism initiatives on place transformation, heritage preservation, and digital mobility within their territories. A qualitative methodological approach with an interpretivist theoretical framework is employed to investigate the actors, settings, and contexts of community initiatives. A Decolonial Framework underpins the co-participatory aspect of the study, along with the adoption of Global South Epistemologies in comprehending their local dynamics and knowledge production. The ethnographic study will occur alongside community-led tourism initiatives in Rio de Janeiro, Brazil, in the first quarter of 2025. The on-site investigation will examine the experienced and envisioned opportunities, impacts, and constraints of digitised tourism practices. The research findings strive to provide valuable insights to support these organisations in deciding whether, how, and with whom to pursue digital transformation, forging safer and more sustainable futures.

Claudia Pereira de Jesus (FAU Erlangen-Nürnberg)
Digital Resistance for an Alternative Future

El Resplandor de Luzbella (2018), a novel written by the Puerto Rican author Juan López Bauzá, is a literary utopia of digital resistance. Creating a sustainable and postcolonial alternative society which exists parallel to a fictitious contemporary Puerto Rico, López Bauzá vividly demonstrates that the Puerto Rican experience as an “invisible colony” can be critically addressed in the narrative literary form of utopia. The text does not only take a critical stance

towards (neo-)colonialism but also manages to generate an optimistic vision of an alternative future for the Caribbean island beyond further cultural, political, economic, and ecological dependencies on the United States. Above all, this is achieved through a continuous interplay between reality and fiction, which seems to puzzle characters and readers alike.
My contribution shall illuminate how the explicit critical narrative demonstrates to its readers what active resistance to foreign domination of another country can look like. It is particularly intriguing to recognize how resistant social and digital media coverage can actively influence (hi)story writing by embracing different perspectives and by creating a desirable alternative achievable for all Puerto Ricans. Along this line of thought, I argue that the depiction of this successful social alternative does not only give the environmentally dispossessed Puerto Ricans a voice, but also irresistible hope for a better future.

1.H030: UK Latin American Historians (UKLAH) Early Career Panel: New Trends in Latin American History

UK Latin American Historians (UKLAH) welcome proposals for a panel exploring 'Trends in Latin American History' to take place at SLAS in April 2025. This panel brings together early career researchers who are addressing themes in Latin American history from new and different perspectives, such as within animal history, environmental, contemporary, urban, social and decolonial history, transnational studies among others. Recent years have seen the emergence of a rich new body of historical work on Latin America which utilises concepts derived from other disciplines. For example, recent works have sought to incorporate the non-human within historical narratives and to decentre the human as an historical agent (see Cabral et al, 2024). We seek to draw out connections and points of contention between different trends animating the field of Latin American History today. We seek proposals from early career scholars working on novel approaches within any thematic area, geography or time period of Latin American History, broadly defined.

Olivia Arigho Stiles (Universidad de los Andes)
Pests, plagues and unruly beings: non-human histories of twentieth century Bolivia

Recent years have seen the consolidation of a rich body of historical work on Latin America which is concerned with human-non-human relationships. Much of this has borrowed concepts derived from other disciplines such as anthropology and geography. For example, recent works within environmental history have engaged with an agential non-human world (see Cabral et al, 2024). Beyond Latin America, animal histories (see Saha, 2022; Brantz, 2010) and sociologist Bruno Latour's Actor Network Theory (2005) have posed questions for historians thinking about who constitutes a historical actor, serving to decentre the human as a unique historical agent. In the Andean context, a vast corpus of ethnographic studies has explored ritualised exchanges between Indigenous and/or peasant communities and 'earth beings' (see De la Cadena, 2015). Drawing on the case site of the agrarian frontier and its new socio-ecological regimes in lowland Bolivia 1950-1990, this presentation will explore the non-human presence in Indigenous and peasant histories in twentieth century Bolivia. This presentation will aim to reflect on the challenges and potentialities of decentring the human within history, within the specific context of twentieth century peasant and Indigenous histories in Bolivia. What are the methodological constraints in situating the non-human in history? What does it mean to 'do' non-human histories?

Eline van Ommen (University of Leeds)
Latin America in a Global Context

I will talk about Latin America in a Global Context, highlighting new scholarship that traces the influence and impact of Latin American actions and ideas on world beyond the Americas, including Europe, the Global South, and the Soviet Union. As an example, I could use my own book about the Sandinistas' revolutionary diplomacy, but I also hope to talk about my new project on the end of the Cold War in Central America. I would talk about the transnational and international dimensions of the Central American peace process, specifically the role of the United Nations. A point I will also make is regarding the role of non-state and often-marginalized actors in international relations, demonstrating that Latin America's global impact was not just shaped by the usual suspects, such as diplomats and state leaders.

Gianfranco Selgas (University College London)
The Golden Bean: Metabolic Rift and Agrarian Capitalism in Carmen Lyra's Costa Rica (1930-1940)

This presentation is based on a chapter from my forthcoming book Regionalismo ensamblado: cultura, ecología política y extractivismos en Latinoamérica (1930-1940) (Iberoamericana Vervuert, 2025), supported by the SLAS Post-Doctoral Research Award 2023. Combining Latin American political ecology with Marxist ecological critique, Regionalismo ensamblado explores regionalist discourse production during the Great Depression (1930-1940) as an early form of socio-ecological knowledge and political ecology. The book examines how Latin American intellectuals developed ways of writing and thinking about the metabolic rift and the social and cultural impact of nature's colonization, advancing a natural history of the Capitalocene. In the chapter I will present, I focus on agrarian capitalism and the processes of territorial disintegration, fragmentation, and gradual recomposition that it provoked in Costa Rica. I specifically analyze how these events were mediated by Costa Rican educator and communist militant Carmen Lyra through an overlooked set of press articles published in the Communist mouthpiece Trabajo and a political pamphlet edited by Lyra for the Communist Party of Costa Rica (PCCR) about coffee plantations and labor in 1933. I connect these texts to the environmental history of banana and coffee enclaves in Costa Rica, arguing that they formulate an early political ecology of the plantation. By documenting the metabolic rift within these enclaves, I argue, Lyra offers a vascularized reading of how relations of domination devalue both life and labor, equating human and non-human extraction.

Molly Avery (University of Sheffield)
Transnational approaches to the history of Latin America's Cold War

This paper will reflect on the value of transnational approaches to the history of Latin America's Cold War. Drawing on my research on the transnational Right and anticommunist internationalism in the region in the 1970s and 1980s, the paper will explore how and why transnational approaches are essential to grasping the full extent of anticommunist dictatorships' international engagement in this period, with a focus on Chile and Argentina between 1977 and 1983. In doing so, it will make a case for the centrality of transnational approaches to understanding the wider international history of Latin America and the wider world amidst major shifts in international politics in the 1970s and early 1980s. This paper will also reflect on methodological challenges of doing research in transnational history and the diverse range of sources (and resources!) needed to conduct such research.

Adriana Laura Massidda (University of Sheffield)
'Water Blew Up Everything': the 1967 Flood in Buenos Aires

In October 1967 a large flood affected the metropolitan area of Buenos Aires with particularly devastating effects on the Southwest. This area, originally a floodplain, was largely populated by low-income residents, many of whom had built shacks on occupied land as they were unable to afford other housing options, creating villas or informal settlements. The flood lasted over three weeks and left sixty-three people dead, thousands displaced, and millions who suffered severe material losses. In the words of a long-time resident of the area, 'el agua fundió todo' – a phrase simultaneously meaning 'water blew up everything', 'water melted everything', and 'water bankrupted everything'. Shortly afterwards, furthermore, this event was used as pretext for the national government to launch an ambitious programme of villas eradication. Paradoxically, though, for residents, it consolidated pre-existing solidarity networks, which ultimately allowed them to reconstruct the settlement and resist the threat of eviction. This paper takes the 1967 flood as a starting point to analyse the consequences of climate disasters, unjust urban policies and flawed environmental planning on the lives of the urban poor. More concretely, it will present preliminary findings around the following questions: Why did the Riachuelo/Matanza basin flood in 1967? How did residents' experience of the flood affect their lives and the collective imaginary about the area? What resident-led collective actions were intensified following the flood, and to what degree did these imply a struggle toward environmental justice?

Discussant: Courtney Campbell (University of Birmingham)

G.H01: University of Bristol Student Roundtable: Media in Latin America

This roundtable, chaired by two undergraduate students in Modern Languages at the University of Bristol, will explore media about and from Latin America. Participants will discuss student media (with the example of the Bristol magazine *Pensador*) and professional experiences in sports and political journalism across the region.

Lily Wheeler (University of Bristol)
Ciara Grout (University of Bristol)
Júlia Belas Trindade (University of Bristol)
Grace Livingstone (University of Cambridge)

G.H03: La política de los signos en Latinoamérica: más allá de la semiótica

¿Hay un regreso de la noción de signo en el pensamiento contemporáneo latinoamericano? ¿Cómo entender las nuevas preguntas por la semiosis en sujetos no humanos? Después del acercamiento a enfoques como los nuevos materialismos, el llamado "giro ontológico" o la opción decolonial, ¿estamos ante un momento de pugna entre corrientes materialistas y otras sígnicas? ¿Qué nos podría decir este eventual regreso del signo acerca de las nociones actuales de lenguaje y política? Estas preguntas nos llevarán a explorar el complejo legado del signo y su estudio, ligado a nociones como literatura, ideología, discurso, narrativa, entre otras. Este panel busca reunir investigadorxs latinoamericanxs interesadxs en la dimensión política de los signos más allá de la semiótica tradicional. Pensar el futuro del lenguaje en Latinoamérica implica analizar críticamente la interculturalidad, el giro ontológico y el movimiento decolonial. Nuestra propuesta es articular esa reflexión crítica con las múltiples revisiones contemporáneas de la noción de signo en ámbitos literarios, antropológicos y filosóficos.

Parte I (signos y ontologías):

Nicolás Alvarado (Pontificia Universidad Javeriana, Colombia)
Traducción y futuro en los colectivos híbridos: perspectivismo amerindio y biosemiótica. Dos formas de pensar la producción de signos multiespecíficos

El propósito de esta ponencia es examinar críticamente dos posiciones teóricas que se han vuelto relevante en los debates acerca de cómo pensar la composición de colectivos naturales y sociales híbridos -aquellos que articulan agentes humanos y no humanos- y los procesos semióticos que los constituyen: el perspectivismo multinaturalista del mundo panamazónico, defendido por Viveiros de Castro, y el proyecto de una "antropología más allá de lo humano", que construye Eduardo Kohn a propósito de los procesos biosemióticos en los que se ve inmerso el pueblo kuna de la amazonía ecuatoriana. Teniendo en cuenta la amplitud de estos dos proyectos, y la imposibilidad de dar cuenta de todas sus determinaciones, estos serán examinados a través de un foco singular: el uso que hacen de la "traducción" como dispositivo de pasaje entre diferentes tipos de agentes semióticos y la temporalidad que condiciona ese proceso, tendida hacia una apertura o incompletud esencial que sería la marca específica de su orientación hacia el futuro, de su producción de novedad.

Ivonne Sánchez (Universidad Nacional Autónoma de México)
Pasajes del dolor social en la narrativa mexicana reciente.

La ponencia propuesta tendrá como objetivo revisar cómo en la representación del dolor social que hace la narrativa mexicana reciente puede identificarse una tensión y complementación entre los paisajes naturales y sociales como vía de un profundo y complejo cuestionamiento de las ofensas ontológicas que derivan de la violencia de las últimas décadas en México. Para ello, retomaré algunos ejemplos muy puntuales de los libros Ojos que no ven, corazón desierto –de Iris García Cuevas–, Silencio –de Clyo Mendoza–, y Lobo –de Bibiana Camacho–. Para lo anterior, se recurrirá a la noción de landscapes de Arjun Apadurai para postular paisajes naturales como sociales; así como a la ontología relacional de Adriana Cavarero y una aproximación interseccional de Mara Viveros, para el análisis de los paisajes del dolor social que nos presentan tres autoras mexicanas contemporáneas.

Vladimir Caraballo (Universidad de Antioquia)
Signos que fallan: entidades no humanas y el papel del desconcierto en la producción de mundos

Las crisis planetarias del antropoceno han implicado la emergencia de preguntas acerca del pensamiento y los afectos en entidades no humanas. Otras especies, rocas, montañas y ríos, han ocupado un lugar similar al que, hasta hace poco, ocupaban los humanos en la producción, circulación e interpretación de signos. En esta ponencia exploro un aspecto poco visitado de este giro: el papel de lo incierto en estas relaciones semióticas. En lugar de usar la relación entre signo, objeto e interpretante para explicar la forma en que entidades humanas y no humanas dan sentido al mundo a partir de la fijación, me concentro en lo que ocurre cuando esa relación falla y, gracias a esto, emerge la sorpresa, el asombro y el desconcierto. Usando ejemplos etnográficos espacial y temporalmente distantes sobre el lenguaje de la brujería en Java, las heridas de los exguerrilleros en El salvador y las fisuras de las esmeraldas colombianas, argumento que la presencia de entidades no humanas pone de relieve la ausencia entre el signo y el objeto, la imposibilidad de la representación y, con ello, la emergencia del desconcierto. En diálogo con el giro afectivo, las teorías no representacionales del espacio y la constitución poética del lenguaje, presento el desconcierto como forma

política de conexión que, en lugar de estandarizar las conexión, usa sus fallos como motor para la producción de mundos abiertos.

G.H04: Researching from the margins: Voices from the Latin American urban peripheries?

The intensification of urbanization during the second half of the twentieth century is an experience shared by almost all Latin American countries. Due to migration waves from the countryside to capital cities, people have embarked upon new journeys to start from zero while looking for ways to organize collectively for common goals to benefit everyone in their communities, including future generations. As a result, different peripheral areas of Latin American cities have become home to a wide diversity of inhabitants, some sharing experiences of impoverishment, oppression, dispossession, and conflicts but also resistance, struggle, and resilience. In a dialogue with a desire-center research framework (Eve Tuck), community wealth model (Tara Tosso), indigenous perspectives, and the stories of people of our communities, the purpose of this panel is to bring together research made from and about these urban peripheries of Latin America, offering specific cases from Colombia and Perú in different historical contexts. We aim to show what we can learn regarding definitions of youth activism, a crucial aspect of our discussion to think about future-oriented thinking, experiences of social struggles, and environmental commitment. Parallel to this idea, we want to address the panel discussion, highlighting methodological insights and collaboration aspects within the research process. We bring our experiences both as researchers and especially as inhabitants of urban peripheries in terms of how to study from, about, with, and based on urban peripheries in Latin America.

Jennifer Karen Ponce Cori (University of Pittsburgh)
Voices and stories in the defense of green spaces while (re)transforming the territory of Simón Bolivar I, a peripheral neighborhood from San Juan de Lurigancho

This paper analyzes how community leaders navigate environmental challenges at the neighborhood level while retransforming their territory in the defense of the green spaces of Simón Bolívar I, an urban peripheral neighborhood of San Juan de Lurigancho (Lima, Peru), between 2019 and 2024. The central question of this case study is, "How their life experiences do the leaders of the Simón Bolívar neighborhood express to describe the exercise of ecological citizenship and participate in the rebuilding of their territory in the defense and conservation of their green spaces? This study has two goals in dialogue with reterritorialization (territorial reconstruction). First, it will analyze neighborhood actions related to the local government's response, as well as policies for territorial governance and sustainable development. Second, to reveal this case as an example of climate and global action since their actions affect and will affect the lives of future generations. The methodology is qualitative, ethnographic, and participatory. Using the tool of life stories, the leaders were interviewed in 2022 to learn about their experiences of life, migration, leadership, and neighborhood action. In addition, the leaders were supported by various public bodies, procedures, and legal actions throughout the process. Through semi-structured interviews in 2024, the group recalled the main challenges and dreams for the conversation about green areas and environmental education in the neighborhood. The processes of territoriality in the core experience of people living in the peripheries are the germ of public policies, sustainable development, and climate action.

Iris Alejandra Medellin Perez (University of Pittsburgh)
Imagining alternatives for energy justice from urban peripheries in the 1970s and 1980s: The Cocinol case in Colombia

The main goal of this paper is to analyze a case of social mobilization around energy issues in the urban peripheries of the Colombian capital city, Bogotá, during the 1970s and 1980s. The main argument is that grassroots notions of energy justice were already emerging from the peripheral impoverished inhabitants of the city at a time when the discussion about energy was not necessarily part of the hegemonic public agenda. The principal methodology used was a discourse analysis of the grievances mobilized by the inhabitants of peripheral areas of the city during their protest actions around energy issues between the 1970s and 1980s, mainly through petitions to the state, local newspapers, pamphlets, and press reports that are available in different archival institutions in Colombia that I visited during 2023 and 2024. During the 1970s and the 1980s, an international change in oil prices produced a shortage of subsidized household fuel, named Cocinol, that the Colombian state promoted among impoverished peripheral areas of the city. This shortage triggered different mobilization repertoires and political imaginations from the popular sectors of the city in a context of growing urbanization, political repression, and social conflict. Examining those past experiences of political mobilization and people's past imaginations about energy justice is more urgent now when conversations about energy transitions seem to be flourishing in the country, the region, and the world.

Milagros Jhahayra Tirado Sanchez (FLACSO Argentina)
Peripheral young voices: youth participation and territorial governance in the district of San Juan de Lurigancho

In San Juan de Lurigancho, youth organizations actively contribute to improving the population's living conditions. This case study, developed using qualitative research techniques, is a result of a collaborative effort. It involved the participation of three district-wide youth organizations, public institutions responsible for promoting youth participation at the local, metropolitan and national levels, and civil society actors that support the identified organizations. This comprehensive approach ensures a thorough understanding of the youth's role in territorial governance. The findings of this study reveal that young people organize themselves because they want to contribute to the development of their territory through solidarity, self-management, and collective forms of participation. However, they face various obstacles. Bureaucratic obstacles, institutional distrust, budgetary constraints, and inadequate dissemination of citizen participation mechanisms all impede their active involvement. This research seeks to make visible the relevance of youth participation in constructing a more democratic, fair, and inclusive society that considers their needs and voices in decision-making on public affairs in their territory. It also contributes to highlighting the participatory dynamics in other districts of Metropolitan Lima and the country of Peru.

G4: Political Imaginaries in Argentina and Beyond

Magdalena Lisinska (Jagiellonian University in Krakow)
The Falklands/Malvinas as an Argentine Political Myth

The Falkland Islands, known as the Malvinas in the Spanish-speaking world, have been the subject of a territorial dispute between the United Kingdom and Argentina for nearly 200 years. Simultaneously, the archipelago occupies a place in the Argentine national imagination as a kind of mythical "lost territory", serving as a significant element of national identity and often uniting society across political divisions. From the Argentine perspective, the Falklands/Malvinas are linked to a dual loss: first in 1833, when the British took control of the islands, and again in 1982, following Argentina's defeat in the South Atlantic War. Argentinians

believe the Falklands/Malvinas were taken from them and that they will one day regain control of the archipelago. This paper presents the Falklands/Malvinas as an Argentine political myth, which also serves as a national myth. Drawing on theories of myth and political myth, I will reconstruct the content and characteristics of the Malvinas myth, trace the process of its formation and development, and examine its functions, particularly over the last four decades of Argentina's existence as a democratic state.

Rebecca De Souza (University of Stirling)
Imagining the future through global pasts: premodern re-enactments in Colombia and Argentina

Reworking past narratives and aesthetics have long been ways of thinking otherwise or resisting dominant political and artistic discourses across Latin America, yet the popular and growing phenomenon of the re-enactment of non-local (i.e. European, Middle Eastern and Asian) premodernities is understudied. Why might large groups of non-specialist citizens organise collectively to recreate foreign medieval or premodern pasts over indigenous histories? Drawing on fieldwork undertaken from 2023-2024, I propose that Colombian and Argentinian recreacionistas engage in a complex form of affective, bodily history-making through which participants work through questions of race, collective identity, European and US cultural-historical hegemony, and survival in a context of late-stage capitalism and increasing inequality. Departing from Rebecca Schneider's observations that in re-enactment recurrence can be a creative force that contests notions of progress (2011, 29), this paper also argues that such re-enactors locate new social and cultural futures via premodern cultures and model these alternatives at public ferias and private meetings. Queer theories of time and performance developed by Elizabeth Freeman (2010) and Carolyn Dinshaw (2012) have moreover argued for the transformative potential that affective, close, bodily reproductions of the past -especially by 'amateurs'- can have for historiography as a discipline. I therefore conclude by suggesting that Colombian and Argentinian recreacionistas make distinct claims to the Global South as an interpretive centre of non-local histories which are questioned and made open to revision through the body in the process.

Louise Clare (University of Manchester)
Talking at cross purposes?: Media and cultural influences in the prelude to the 1982 Falklands/Malvinas Conflict.

The Falkland Islands had been a source of dispute for centuries, but the April 1982 Argentine occupation of Las Islas Malvinas caught the attention of the world's media. Reporting of the invasion and subsequent occupation viewed it as an act of unprovoked aggression by a failing dictatorial power. However, a hitherto neglected facet of the breakdown in diplomatic relations that led to war was cultural perception which impinged on not only media coverage during the initial phase of the crisis, but which also influenced the key actors from Britain, Argentina and the United States, evidenced not least in US Secretary of State, Alexander Haig's 'Shuttle Diplomacy' prior to the conflict. This paper will adopt a triangulated approach encompassing not only the belligerent powers, but also the United States. I argue that these cultural perceptions, imbued in media coverage and government actions, were instrumental in not only marginalising the Argentine cause, but bolstered US support for, and consolidated help towards the British campaign to retake the Islands.

G5: Reflections on the Chilean Uprising and Constitutional Process

Daniela Fazio Vargas (University of Manchester)
The Utopian Futures of Musicking in the 2019 Chilean Uprising

In a sort of historical reference to Salvador Allende's phrase "There is no revolution without songs", my work argues that, similarly to what happened fifty years before, the utopian aspirations of change were strongly taken up during the 2019 Chilean Social uprising by those who also believed to have "the future in their hands" and saw music as the way to achieve the transformation. Music has played a crucial role in recent Chilean history as conduct for social and political demands, and the protests of 2019 were no exception. "El Estallido", apart from being a social and political uprising, was also an artistic outburst. This was partly because demonstrators resorted to art to mobilise themselves and for the greater visibility acquired by artists and their performances during the protests. Yet, my research seeks to comprehend how music helped sustain political transformation even in a context with many institutional setbacks. The collective concerts of the protests acted as "laboratories of experience" where alternative realities could come into play. Further, music fostered a sonic solidarity that united people who were all fighting (and singing) for the same thing. It also contributed to developing transhistorical solidarity, mobilising memories and making people resonate with past and future struggles. Particularly, music contributed to stirring up a "bridge with history": a connection with the battles that the dictatorship disheartened, as well as the yearned pasts of the time of the Unidad Popular.

Sebastián Bustamante-Brauning (University of Bristol)
The Beyond Site of Funas in Chile and the Changing Meaning of Online Naming and Shaming

In her 2020 chapter on escrache virtual and the online shaming of dictatorship-era repressors in Argentina, Cara Levey suggested that social media platforms take on ‘an important ‘beyond-site’ role, not only in the transmission of memory, but in the ongoing construction of memory itself’. In my paper, I take on Levey’s suggestion that these practices ‘should be viewed within the wider context of the digital age’. I pay homage to Levey’s work by looking at activism responding to the civic-military dictatorship in Chile (1973-1990). Digital funas aim to challenge impunity in the country more than 50 years after the start of the dictatorship. I look to the wider phenomenon of doxing in the anglophone world and suggest that the term funa, with its origins in the legacies of dictatorship violence, has evolved its meaning to become synonymous with doxing and digital vigilantism. I raise the importance of returning to looking at the origins of funas to denote activism responding to impunity of dictatorship-era violence rather than the, at times, petty grievances of doxing. My paper proposes a deep engagement with Levey’s virtual escraches at the same time as drawing on my interview data with Comisión Funa activists and content analysis of Instagram and X (Twitter) posts by this activist group. Through a diachronic reading of funas in news media, I suggest the meanings and uses of the term have shifted from its original context, even though funas continue to addressed the perceived failings of judicial accountability for dictatorship-era crimes to this day.

Camila González Ortiz (University of Reading)
The Chilean Avengers: social protest, performance and superhuman criollos during Chile’s 2019 revolt

This paper explores the intersection of social protest and performance as manifested during the 2019’s Social Revolt in Chile. Performance practices played a crucial role in embodying a collective deep dissatisfaction with the country’s neoliberal policies and systemic inequalities, as well as in articulating demands for structural socio-political and economic changes. During the social outbreak, dozens of characters emerged, men and women who became icons of the revolt. This paper will focus on the specific case of the Avengers Chilenos; a group of protesters who during the street protests wore anime cosplay, Marvel superheroes costumes, and armours

made from native plants from southern Chile. I argue that these practices can be analysed through a performance studies lens as cultural embodiments of what Sebastian Edwards calls "the Chilean paradox". On one hand, there is a re-appropriation and personification of recognised global North-based pop culture figures, such as Spiderman ('Estupido y Sensual Spiderman') and Pikachu ('Tía Pikachú'), to convey ideas of heroism against a greater evil (i.e., the governments, the police force). On the other hand,
there was the presence of superheroes based on local symbols such the Nalca leaf ('Nalcaman') and Chile's stop sign ('Pareman'). How these criollos superheroes contested and, at the same time, reflected the influence and hegemony of cultural Neoliberalism?
A longer version of this paper will be published in my upcoming book on *The Citizens' Turn: Contesting Neoliberalism in Contemporary Chilean Theatre and Performance*.

G77A: Monstrosity, Barbarism and Necropolitics in Contemporary Literature

Francisco Llinás Casas (University of Edinburgh)
The Night would be barbaric in Caracas: Exile as alternative to barbarism

Since the last decades of the twentieth century, contemporary Venezuelan literature has been characterised by a structural disenchantment with modernisation (Gomes, 2017). Scholars like Valladares-Ruiz (2019) and Silva-Beauregard (2011) have addressed this topic, identifying national devastation and violence as the primary resources through which authors address that disenchantment. I argue that, in doing this, some authors reproduce symbolic tropes associated to the dialectic of civilisation and barbarism. I demonstrate this with a close reading of two widely translated, commercially successful novels by Venezuelan diasporic authors: It Would be Night in Caracas (2019) by Karina Sainz Borgo, and The Night (2016) by Rodrigo Blanco Calderón. These novels, I propose, reconstruct images of 'that what modernity failed to eradicate,' bringing back to life—as characters, situations and literary devices—images of the uncivilised, the vulgar and the barbaric. For example, in the novels Venezuela is represented as a dark sickness or a meat grinder that forces people to commit uncivilised acts like murder and rape. Furthermore, as these novels consolidate as important references of Venezuelan diasporic literature, they insert those barbaric images into the imaginary of Venezuelan diasporic culture. The barbaric thus becomes not only a way of presenting Venezuela's crisis to an international public, but also a presence that hunts and haunts the civilised subject, for whom exile is the only escape. Finally, this presentation also highlights the continued analytical purchase of the civilization / barbarism dichotomy—so pivotal to nineteenth and early twentieth-century literary criticism—in contemporary Latin American scholarship.

Edyta Andzel-O'Shanahan (University College Cork)
The monster of necropolitics in Homero Aridjis and Cristina Rivera Garza

Understanding contemporary fears of Latin American societies paves the way to envisioning better futures for the region. When it comes to capturing the anxieties of its time, the figure of the monster is an ideal focus of enquiry. The objective of this paper is to scrutinise two configurations of monstrosity, the cannibal and the living dead, which have emerged in contemporary Mexican fiction, with a view to providing an insight into social and political concerns affecting Latin America today. The monster can serve as a lens through which politically conscious readings of literature can be generated. The monstrous Other has been employed throughout history as a socio-political device legitimising the subjection of sectors of global population to domination, disenfranchisement and death. In the context of necropolitics,

the figure of the monster as the human's abject alter ego highlights the precariousness of the inclusion into the category of viable life deemed worthy of protection. This presentation centres on the figure of the monster in "Los perros del fin del mundo" (2012) by Homero Aridjis and "La cresta de Ilión" (2002) by Cristina Rivera Garza to elucidate how necropolitical mechanism of power, neoliberalism and patriarchy, respectively, create monstrous subjectivities. The aim of the paper is to probe the possibilities of post-capitalist and post-patriarchal futures on the continent and to provide an invitation to further discussion on the strategies of biopolitical resistance.

Joey Whitfield (Cardiff University)
Culture of the Mexican Drug War Revisited: Cultural Justice in the Face of State Disappearances

The deep complicity of the Mexican state in the drug war violence is no longer disputable. Recent discoveries by groups of madres buscadoras and investigative journalism into cases such as the 43 students have confirmed the deeply entrenched way in which the state has not only directly worked to disappear the bodies of murdered people but also how those techniques of state disappearance began during the dirty wars of the 1970s (Hernández 2024). This paper looks at how the cultural imaginary has failed to represent this fact and the ways in which it continues to present a functioning state as a solution, albeit flawed, to violence, rather than its source. Contrasting the recent musical comedy drama *Emilia Peréz* (2024) and the collection of writing and poetry by mothers of the disappeared Sanadoras de memoria (2023), this paper explores how recent representations of the disappeared work towards competing notions of justice, inside and beyond the state.

B.H05: N/A

Session 5: Friday 11 April, 09:00 – 10:30

1.H021: Anti-Racist Artistic Interventions in Argentina, Brazil and Ecuador

Lúcia Sá (University of Manchester)
Indigenizing Hip Hop: Anti-Racism in Guarani Rap

The anti-racist dimensions of Guarani rap remain under-examined in scholarship, with existing research primarily focusing on the genre's cultural and linguistic hybridisation, and its role in bridging distinct contexts and expressing social critique. This article investigates how Guarani rappers in Brazil mobilise the genre to counter racial discrimination. It draws on performances, interviews, lyrics and videoclips available online and in the University of Manchester's "Cultures of Anti-Racism in Latin America" project, which featured conversations with Guarani-Mbya rappers Owerá and Oz Guarani from São Paulo, and Brô MC's from the Dourados Indigenous Reservation, Mato Grosso do Sul.

Jamille Pinheiro Dias (University of London)
Visualizing Multispecies Resistance: Pan-Amazonian Indigenous Perspectives

In an era marked by intensified civilizational crises and planetary destruction driven by colonial modernity and its continuities through extractive and racial capitalism, Amazonian Indigenous artists have played an important role in revitalizing life and transforming physically and epistemically damaged territories. This presentation will provide a comparative analysis of two

recent short films by Amazonian Indigenous artists from Brazil and Peru: Children of the Corn (2021-2022) by Denilson Baniwa and Bakish Rao: Plant Resistance (2024), produced by Denilson in collaboration with the Comando Matico collective of the Shipibo-Conibo people. Both films, in which I was involved in the joint creation, address concerns around monoculture. They offer warnings about this issue through the lens of Amerindian cosmological perspectives on the Plantationcene. The works emphasize the inseparability of physical, vegetal, and spiritual health, proposing multispecies resistance against the homogenization of life. This comparative exercise highlights the importance of creative coalitions among Indigenous artists from different peoples as a pedagogical and cosmopolitical tool in times of ecological and social crisis.

Peter Wade (University of Manchester)
Modes of Decolonial and Anti-Racist Artistic Intervention in Brazil and Argentina

In this paper, I compare two interventions in the art world that were made from a decolonial and anti-racist position. The first was the curatorship by Indigenous curator Naine Terena of an exhibition, Véxoa: Nós sabemos (2000), which presented Indigenous art in the venerable museum of the Pinacoteca of São Paulo, Brazil. The second was an exhibition, ¿Qué necesitan aprender los museos?, curated in 2021 by the artistic collective Identidad Marrón in the Palais de Glace, Buenos Aires, Argentina. While both were milestones in their respective contexts, I argue that the first, as "Indigenous art", while disrupting the power hierarchies of the classificatory schemas of the Brazilian racial formation, also fitted into that schema in a familiar way by occupying the "Indigenous slot". By comparison, the second intervention, while it made less of a media splash, was allied to the emergence in Argentina (and arguably Latin America) of the new category "marrón" (chestnut-coloured, brown). This term interpellates urban people of Indigenous and/or rural descent, who do not identify as Indigenous or as belonging to a specific Indigenous people/pueblo or nation, but who may be victims of combined racism/classism that targets working-class people perceived as dark, brown, or "negro" by the lighter middle and upper classes. The two interventions thus have different potentials and affordances for the disruption of racism and racial hierarchy. It is an open question whether we should judge if one is "better" than the other.

Ignacio Aguiló (University of Manchester)
Viral Voices: Young Kichwa Artists and the Algorithmic Challenges of Indigenous Digital Sovereignty

This paper explores the intersections of technology, art, and anti-racism, focusing on the social media practices of artists from Otavalo, Ecuador, who self-identify as young and Kichwa (Runa). It investigates how these creators engage in forms of "playful" or "micro" activism via the Internet to counter racism, assert cultural identity, and promote their creative work, effectively addressing diverse audiences while participating in global digital trends. The study demonstrates the potential of social media platforms for young Indigenous activism and cultural expression while also critically examining the role of algorithms in determining visibility on social media. The paper argues that Indigenous artists and creators must learn to "play the algorithm" to maximise their visibility—a strategy that, while effective, is inherently shaped by the logic of privately owned platforms. This reliance on corporate-controlled digital spaces raises questions about these activist strategies' long-term political potential and sustainability. By analysing these dynamics, the paper contributes to broader discussions on Indigenous digital sovereignty, the democratisation of art spaces, and the complexities of anti-racist activism in the age of social media.

1.H029: La política de los signos en Latinoamérica: más allá de la semiótica – Part 2

Parte II (signos, discursos y narrativas):

Virginia Escobedo (investigadora independiente)
Violencias en signos. Amenazas a periodistas en México

¿Cuáles son los signos inscritos en las amenazas a periodistas en México? ¿Cómo interpretarlos? ¿Cómo responden lxs periodistas a ellos? A través del análisis antropológico del lenguaje y de las interacciones, mi intención con esta ponencia es discutir los signos y lenguajes particulares que surgen en contextos de violencia y que permiten y fuerzan una comunicación soterrada entre agresores y periodistas. Según organizaciones nacionales e internacionales, México es uno de los países más peligrosos para realizar trabajo periodístico. Desde 2004, año en que los registros comenzaron a incrementarse, 138 periodistas han sido asesinadxs, 16 desaparecidxs (Committee to Protect Journalists) y 561 han sido agredidxs en el último año (Artículo 19). En la mayoría de los casos los responsables han quedado en la opacidad (sólo el 2.3% de las investigaciones ha llegado a sentencias —Fiscalía General de la República—). En los relatos que lxs periodistas me compartieron —durante y post mi investigación doctoral— sobre la violencia que habían experimentado, los agresores aparecían como asechadores fantasmales que se materializaban a través de las amenazas. Mensajes de texto, notas anónimas y llamadas telefónicas; pero también en actos no mediados por palabras: sujetos que caminaban a pocos centímetros de lxs periodistas, fotografías de lxs periodistas cubiertas de agujeros de balas, aparición o desaparición de objetos en las casas u oficinas, e incluso heces dejadas deliberadamente en el baño. La importancia política del desciframiento de estos signos radica no sólo en la comprensión de las dinámicas de violencia, sino también en la elaboración de estrategias prácticas que permitan a lxs periodistas sobrevivir a estas.

Mauricio Montenegro (Pontificia Universidad Javeriana)
La utopía de los significantes. El signo en la obra de Héctor Libertella y Mario Montalbetti.

En el giro del siglo XXI, la literatura latinoamericana ha explorado sus propias versiones del estudio de los signos. No se trata solamente de una propuesta teórica, sino también de una apuesta creativa y heterodoxa que trasciende las tradiciones semióticas y semiológicas más convencionales. En esta exploración ha sido central la influencia del psicoanálisis lacaniano, así como del postestructuralismo francés, pero también de las vanguardias literarias latinoamericanas. Dos ejemplos contemporáneos de especial interés en estas redefiniciones del signo pueden encontrarse en la obra del escritor argentino Héctor Libertella (1945-2006) y el poeta peruano Mario Montalbetti (1953), pues ambos se han consagrado de manera transversal a la reflexión y a la creación alrededor de la idea de un significante liberado de la pulsión de sentido. Esta ponencia busca perfilar la noción de signo que subyace a esta búsqueda a partir de dos obras particulares: El árbol de Saussure (Libertella, 2000) y Notas para un seminario de Foucault (Montalbetti, 2018).

Andrea Torres (Pontificia Universidad Javeriana)
Tres tesis sobre teoría literaria hoy: políticas de la teoría

¿Para qué hablar de teoría literaria hoy? ¿Cómo hacer para que este tipo de pensamiento sobre lo literario se recubra (¿de nuevo?) de relevancia social y política en Latinoamérica? Esta ponencia pretende adentrarse en el problema de qué podría ser hoy aquello que identificamos con la tradición de la teoría literaria, dado que su papel social, político y disciplinar, por fuera de círculos académicos, parece ser poco significativo, contradictorio o, en el mejor de los casos,

poco nítido. En contextos universitarios, se enseña porque está en los currículos y, en esa medida, nos da una cuota de respeto a la tradición de nuestro campo disciplinar. En otros, se enseña con un corte historizante, pero de manera irreflexiva frente a las implicaciones que suponen determinados andamiajes conceptuales; es decir, se fija su interés histórico, pero se desliga de sus operaciones presentes. Pues bien, esta ponencia busca cuestionar la vigencia de la teoría literaria –cuando por ella se entiende una defensa irreflexiva de nuestra tradición– y de las formas como se ha enseñado. Para esto, desarrollaré brevemente tres tesis sobre apuestas que podría tener la teoría literaria hoy en un mundo enteramente enmarcado en el neoliberalismo contemporáneo, con miras a pensar su futuro y su política, especialmente en América Latina. Las tres tesis son: 1) pensar contra la neutralidad; 2) trabajar en torno al fetiche literario y 3) revisar la idea de literatura operante. Las tres implican acercarse a una teoría posible en Latinoamérica, repensando su papel semiomaterial.

1.H030: Gender and Justice in Mexico

Rodrigo Alberto Círigo-Jiménez (London School of Economics)
The Anonimities of Victimhood Among Mexican Searchers: The Social Life of an Inadequate yet Indispensable Category of Politics

My paper delves into the social world of "searchers", or relatives of forcibly disappeared people in the context of Mexico's "war on drugs" who have had to organise and take into their hands the task of looking for their loved ones amid dysfunctional bureaucracies, chronic impunity, and generalised violence. I analyse how these people encounter, inhabit, and reflect on victimhood as one of the categories available to make sense of their experience and frame their political action. Informed by interactionist, Foucauldian, and feminist theories of subjectivity, my paper argues that "victim" is not a neutral or objective label, but rather a contested and contingent category that is produced through everyday interactions. It also argues that searchers relate to the victim identity in complicated and conflicted ways. I demonstrate that, despite critiquing the stigmatising, infantilising, or depoliticising effects of the victim label, most searchers embrace it to describe themselves, and to advance their search for the disappeared, for a variety of reasons, four of which I will discuss: 1) indifference, 2) recognition and access to rights, 3) potential to frame counter-narratives of violence, and 4) solidarity-making across different political struggles. In sum, I show how victimhood works as an inadequate yet indispensable category of contemporary Mexican politics. Data for this paper come from in-depth interviews with searchers and short-term observations of their public activities collected over the course of 10 months of fieldwork in Mexico City.

Diana Ortega Torres (Queen's University Belfast)
Women's Perceptions and Understandings of Justice and Hopes for the Future Amid Systemic Gender-Based Violence: The Case of Two High-Risk States in Mexico's Ongoing 'War on Drugs' Conflict

This paper presents findings from fieldwork conducted for a PhD thesis on transitional justice in ongoing, aparadigmatic cases, approached from an intersectional feminist standpoint. Through narrative interviews conducted in the Mexican states of Jalisco and Colima (labeled as high-risk states) with women identified as part of an at-risk cohort for experiencing gender-based violence, I explored women's understandings of justice, particularly their perceptions of formal legal mechanisms and institutions intended to address issues of gender-based violence and the overall epidemic of violence against women. These interviews include testimonies from survivors currently engaged in open legal cases, as well as insights from activists and experts. Drawing on these perspectives, along with the women's hopes for the future of justice, this

paper uses intersectional feminist transitional justice theory to examine the potential for conversations on transitional justice mechanisms and efforts in response to the pervasive gender-based violence affecting these two high-risk states, while also considering the specific challenges and complexities of the "War on Drugs" in Mexico, an ongoing conflict that has yet to be explored in depth by conflict and transitional justice scholarship.

Camila Vergara Ruiz (Independent Scholar)
Reporting Under Risk: Contemporary Mexican Journalist Collectives, Resilience, and Resistance

The twenty-first century has so far been exceptionally dangerous for Mexican journalists, with extreme levels of violence and economic precarity curtailing the autonomy and well-being of many. In this context, the past two decades have also seen the rise of dozens of journalist associations and collectives around the country, founded and led by reporters seeking to increase safety, bolster independent journalism, and advocate for themselves. This paper will focus on these groups and on the experiences of their members. Drawing on interviews with journalists from five different groups, it will explore what motivates particular journalists to become involved with such groups and in what ways these groups can lay the groundwork for members' resilience or resistance in a hostile climate. It will examine the role professional identity plays in the creation and aims of these groups, building on previous studies of journalistic models and censorship in Mexico like Lawson (2002) and Hughes (2006) to approach a still understudied development in journalists' responses and values in the current day. Ultimately, this paper will argue that journalist groups emerge as a space for journalists with compatible visions of their own profession to understand, protest, mitigate, and cope with risk collectively, as well as supporting members' efforts to produce journalism that is more independent, professionalized, and ethical according to their own standards. These strategies allow members to work more freely within a repressive context and denounce current limitations on the press, with intriguing implications for the Mexican media landscape, particularly in the provinces.

G.H01: Roundtable: Turning your Latin American history PhD into a book

The idea of this roundtable is to bring together several scholars who have recently published books based on their PhD theses in the field of the Latin American history to discuss their experience. This could involve discussion of the following: (i) choosing a publisher; (ii) strategies to approach a publisher; (iii) preparing a book proposal; (iv) turning a thesis into a book manuscript: what to cut? what to add?; (v) working with an editor; (vi) dealing with image and other permissions; (vii) preparing an index; (viii) promoting a book; (ix) etc. We believe this roundtable could be interest to PhD students and early career researchers (ECRs) in particular and to all participants in the SLAS conference more generally.

Eline van Ommen (University of Leeds)
Chloe Ireton (University College London)
Ana Otero-Cleves (University of York)
Chloé Johnson (Liverpool University Press)
Chair: Paulo Drinot (University College London)

G.H04: Urban political ecology in Latin America - Part 1

Urban political ecology emerged in the 1990s and 2000s, as insights from political ecology were reoriented towards urban contexts and critical urban theory turned its attention towards the metabolic relationship between capitalist urbanisation and nature. Subsequently, the field's original insights have been diversified, enriched and, in some cases, challenged, by perspectives drawn from actor-network, critical race and feminist theory. However, more work is needed to adequately situate urban political ecology in different political, cultural and urban contexts, particularly beyond the global North. In the case of Latin America, distinct dynamics surrounding housing informality, regularisation and displacement demand further exploration, whether in relation to conservation, water infrastructures or disaster risk reduction and climate adaptation. More attention also needs to be paid to the varying actors and logics involved in producing and governing urban ecologies, from the interactions between technocratic local governments and social movements to clientelist political networks to organised crime. In turn, in a region still witnessing rapid urban growth in many places, conceptual work linking situated urbanisation processes to (neo)extractive industries, infrastructural extension and conflicting visions of nature deserve continued attention. This panel explores these and other emergent themes of urban political ecology in Latin America. Session 1 focuses specifically on 'Urban Political Ecology and housing precarity in Brazil', while Section 2 takes a broader look at the 'Pasts, presents and futures of Urban Political Ecology in Latin America'.

Luciana Mendes Barbosa (Lancaster University)
State administrative violence and the making of favela riskscapes in the city of Rio de Janeiro, Brazil

This paper critically examines how riskscapes are (re)produced and materialized in urban spaces through the 'administrative violence' exercised by the state in the removal of favelas in Rio de Janeiro. By exploring disaster risk management in these favelas, it argues that riskscapes are shaped by state-led violence, where risk and its technologies are racialized to justify the erasure and confinement of favelas. 'Administrative violence' is understood as state-led practices based on discretionary decisions by its agents, exploiting the vulnerabilities of favelados and exposing them to further risks. This administrative violence manifests in three ways. First, through 'permanent transience' (Rolnik, 2005), defined by ongoing colonial discourses and practices that establish differential regimes of favela recognition, placing favelas partially outside and inside the political gaze (Yiftachel, 2009). This results in limited tolerance and violation of favelados' rights. Second, through 'managed abandonment', which refers to the lasting material consequences of territorial stigmatization and the norms that define favelas and their dwellers as no-spaces and no-bodies in the city's political grammar, reinforcing an exclusionary landscape of risk and state violence. Third, through 'risk instrumentalization', where in the name of securing favelados' lives against disaster risks posed by climate change, racialized responses to risk reduction are reproduced. The main argument is that favelas' riskscapes are violently (re) produced through state administrative and spatio-temporal assemblages that negatively affect favelados' potential to survive in the city. This analysis contributes to urban political ecology by revealing the logics involved in governing urban ecologies and their relationship with state administrative violence.

Tjalf van Minnen (Wageningen University) and Robert Coates (Wageningen University)
Maquiagem: Concealing the natures of urban disaster and housing policy in Petrópolis, Brazil

Under the intertwined environmental crises of capitalist urbanization, we argue that policies on housing and disaster risk are merging in order to (further) conceal the realities of widespread socio-ecological degradation and vulnerabilization. The article uses the aftermath of two flood and landslide events in 2022 in Petrópolis, Brazil's 'Imperial city', in which 240 people were

killed and thousands made homeless, to examine disaster risk mapping that condemned at-risk areas – thus acting on housing policy – alongside social rent assistance in housing policy, which acted as a risk reduction measure. We draw on our informants' use of the word maquiagem (make-up) to demonstrate first how the rights-focused discourse of struggle for a safe residence in the city is reappropriated into the capitalist urbanization of nature, and secondly how such policies maintain nature as a constitutive outside within urban governance processes. Extending longstanding work in urban political ecology and critical disaster studies, we show how nominally progressive policies focused on formalizing marginalization and vulnerability in urban peripheries draw on the discursive construct of these areas as 'pre-urban' or within nature to reproduce in/formal dichotomies and recreate vulnerability via exclusion from governmental support within ongoing urban extension. Housing policy frequently promotes a narrative of equal citizenship, but abstracted from ecological space, it can produce new inequalities and vulnerabilities and feed into the capitalist urbanization process.

Matthew A. Richmond (Newcastle University)
Informal land development, conservation and crime and Latin American cities

This paper addresses the complex entanglement of informal land development, environmental degradation, and organised crime in Latin American cities. The irregular occupation of land and autoconstruction of homes have long offered access to housing to those excluded from formal markets and state programmes. Although urban growth rates in much of the region have decelerated in recent decades, these processes remain widespread and increasingly expand into environmentally precarious areas. Meanwhile, environmental conservation policies, such as the creation of parks and conservation zones, have slowly been taken up by municipal governments. While purportedly a means of regulating growth and protecting urban nature, they are in some cases weakly enforced and in others used as an aggressive means of removing low-income populations from desirable or valorising areas. Finally, there is evidence that in countries like Brazil and Colombia, organised criminal groups, who have long used informal settlements as bases for drug trafficking and other illicit commerce, are diversifying their activities and increasingly moving into informal real estate development itself. In this way, they exploit state failure both to provide housing and to enforce conservation policies in order to profit from unmet housing demand. Based on exploratory research in the cities of São Paulo and Belém in Brazil and Medellín in Colombia, this presentation traces the outlines of the housing-conservation-crime nexus and its troubling implications for urban, social and environmental justice.

Discussant: Nate Millington (Manchester University)

G4: Libraries and Material Cultures

Joshua Fitzgerald (University of Cambridge)
Discovering "Aztec Tippex": The Hidden Lessons of Cambridge's Nahua-Christian Lectionary (Ms 375)

A 're-discovered' Nahuatl text from the sixteenth century currently resides in the University Library (UL), Cambridge—located by Fitzgerald in April 2023. Neglected for two hundred years in the British and Foreign Bible Society (BFBS) Collection, Manuscript 375, became estranged from Mexico after BFBS agent James Thomson traded for it with Fr. José López García de Salazar in 1828. It is a set of Christian epistles, its cherry-red chapter headings are in Latin—possibly cochineal blood. Its body is in Nahuatl, the native tongue of the "Aztecs," and these inky-black letters may be iron Gaul introduced after 1524 by priests. Curiously, dozens of passages have

been corrected with a thick white paint (gypsum, lime or something else). Could this be sixteenth-century Aztec “Tippex”? Fitzgerald’s paper (and current Munby Fellowship) is a state-of-the-field analysis of material culture and writing of Nahuatl-Colonial primary sources. His discovery catalysed a systematic reckoning of white paint in key sources, now documented in several manuscripts and codices, including the oldest known Nahuatl-Latin lectionary, Manuscrito 35-22 (Toledo, Spain). It also has been “hidden in plain sight” in the famed Florentine Codex in Italy. Therefore, his SLAS paper adds to the panel by introducing SLAS Community to the core questions and current findings from this research, tying it to the latest transatlantic ethnolinguistics and Material Culture Studies. This will help Fitzgerald build the case for its significance relating to advanced writing techniques and meaningful cultural exchanges of Nahua painter-scribes (or tlacuiloqueh) of early modern history.

Michael J. Sauter (University of Suffolk)
Forging Global Minds: Libraries and Natural Knowledge in Colonial Latin America, 1650 - 1850

In this paper, I address scholars’ neglect of colonial Latin American thought and culture by examining libraries’ contributions to natural scientific research. Colonial Latin America was replete with pioneering bibliothecal institutions that served researchers in various institutions, ranging from bishoprics to universities to monasteries. When studied comparatively, colonial libraries provide a unique perspective on Latin America’s contributions to early modern knowledge production. Here, the problem is to recognize local developments as independent phenomena, while incorporating them into global currents. The history of libraries provides a portal for doing so. First, libraries granted local thinkers access to European works that, in turn, sustained investigation across many realms, including philosophy, political thought, theology, and science. Second, libraries point to an inclusive reading of Latin American thought: although scholars have emphasized the colonial enterprise’s dark undercurrents, libraries highlight collaboration in knowledge production. As Joanne Rappaport has put it, "Colonial discourse was at once local and international; it was transcultural in nature, its expression forms of overlapping a diverse set of colonial actors – Europeans and American-born Europeans, Native Americans, African populations, and the castas, the numerous groups that arose out of their mixture (Rappaport & Cummins 2012)." A concentration on books connects knowledge gathering to the creole cultures that emerged amid systems of marginalization. By tracing knowledge transfers via libraries, one can consider not only Latin America’s achievements but also its failures.

Ana María Otero-Cleves (University of York)
The textiles she bought: Microhistory, Historical Imagination, and Global Commodities in Mid-Nineteenth-Century Colombia

María Flórez, a former slave, visited José María Botero Arango’s tienda in Medellín the 3th of December, 1858. We know little to nothing about her; of when and how she gained her freedom. It seems that we can only catch a glimpse of her world through the formulaic narrative of Botero’s bookkeeping. According to Botero’s ledgers María, who like many who shared her circumstance in mid nineteenth-century adopted her former master’s surname, bought six pieces of pink zarazas, six pieces of twine and the same quantity of linen, and not more than a dozen other cuts of coarse textiles. She also asked for scissors, needles, and thread.
At first glance, this scene appears to be quotidian: a simple commercial transaction between two free citizens. But if we examine the scene more closely, plenty of questions begin to arise. Why did she buy these goods? Were they solely for her own consumption? Where did these textiles come from? What colours did she prefer? María Florez’s life and preferences and what she did with her recently bought zarazas as a free woman seem almost unreachable. In this

paper I wish to imagine her world. To do so, I will explore the circulation of imported textiles in mid-nineteenth century Colombia, particularly after the abolition of slavery in 1851. The latter while proposing new methodological approaches that address her ephemeral presence in the archive.

Yaneidys Arencibia Coloma (University of Manchester)
Un libro nuevo y otros viejos. Teoría del arte y Estudios Culturales en la Cuba de la primera mitad del siglo XX

La teoría del arte y los Estudios Cultures no han conseguido afianzarse en el horizonte académico cubano. A pesar de una clara tradición culturalista desde el siglo XIX – común al espacio continental – y la ingente labor de Luis de Soto y Sagarra en el desarrollo de la historia del arte como disciplina independiente, la cartografía de las obras, los problemas elucidados, los intelectuales e instituciones culturales que contribuyeron a su emergencia, está aún fracturada e incompleta.
Nuestra propuesta se centra en validar el lugar de una obra (y su autor) y su contribución a la teoría del arte, dentro del concierto de la intelectualidad cubana y latinoamericana de la época. Tomaremos como punto de partida el texto Historia y estilo (1944), de Jorge Mañach (1898-1961) como excusa para revelar su importancia en la historia cultural de la isla, pero también para ahondar en sus antecedentes y contribuciones al pensamiento culturalista de la región y contribuir a un cierto mapa histórico-intelectual que serviría para visualizar momentos, obras, instituciones, autores, tradiciones académicas e intelectuales, herencias y contribuciones en Cuba.

G5: N/A

G77A: Ecological Visions in Contemporary Literature

Manuela Crivelli (University of Oxford)
'Vamos a crear mundos'. Catastrophe, vulnerability, and resistance in Claudia Aboaf's Trilogía del agua

For Claudia Aboaf, the Argentine writer and activist, literature offers a prime space to examine the concerns inscribed in her territory: memory, trauma, violence, and the worsening environmental crisis. To address these themes, Aboaf works with the potential of speculative fiction's forward-looking gaze. Tapping into this perspective, she not only reflects on contemporary issues from an otherwise inaccessible critical distance (Jameson 1982), but also explores new strategies for navigating uncertainty and vulnerability. In this presentation, I focus on *Trilogía del agua* (2024), analysing how the fictional representation of the future as catastrophe encourages a discussion of critical issues of our time, while also inviting a rethinking of human subjectivity in more equitable and sustainable ways. Against the background of a global water crisis, Aboaf depicts the entanglement of bodies, territory, and water-related disasters, revealing the damaging impact of extractive practices and the anthropogenic shaping of the climate. Aboaf's imagined Argentina constitutes the arena in which global environmental concerns intersect with local inequalities, disclosing how the exposure to natural disasters becomes a fundamental instrument of contemporary biopolitics of precarity. That said, catastrophe not only shapes landscapes and bodies, but also moulds

the possibilities of resistance and re-existence (Porto-Gonçalves 2009) on a damaged Earth. Through the portrayal of unexpected – but not impossible – interactions, the novel challenges current understandings of human embodiment. Inspired by recent contributions within feminist posthumanism (Alaimo 2008; Neimanis 2017), I investigate how the experience of vulnerability allows the novel's characters to rediscover their intimate participation in interconnected, more-than-human networks.

Axel Perez Trujillo (Durham University)
Desert Imaginaries in Latin America: Extractive Zones and Narrative in Carlos Fonseca's "Austral" and Guillermo Barquero's "Horca"

This paper will share research into drought narratives of contemporary writers in Latin America, taking as its point of entry how deserts are imagined in the works of two Costa Rican authors: Carlos Fonseca's "Austral" (2022) and Guillermo Barquero's "Horca" (2022). Through an econarratological lens, I will discuss the role and significance of deserts in the environmental imaginaries of the mentioned texts. As sites of prolonged lack of precipitation, desert biomes are inevitably associated with inhospitable, ruined landscapes, most of which become sites of extractive practices, such as the lithium mines in Bolivia. There is much to say about the connection between how deserts are imagined and how such representations validate the exploitation of biomes that are thought to be uninhabitable. Time and again, deserted lands are turned into "extractive zones", reducing "life to capitalist resource conversion" (Gómez-Barris xvi). Through my readings of "Austral" and "Horca", I aim to shed light on how the category of "desert" is not only central to that privileged space of modernity, as Aidan Tynan argues in "The Desert in Modern Literature and Philosophy"; but also that the cultural production of deserts in contemporary Latin American literature engages with themes of extractivism and colonialism.

David Conlon (Maynooth University)
Ecological Crime Scenes in Experimental Latin American Mystery Narratives

Over the past decade, Latin American mystery narratives have increasingly found inspiration in ecological crime scenes. Throughout the 2010s and 2020s, and as the evidence of ecological collapse has become increasingly difficult to ignore, works by Ricardo Piglia, Samanta Schweblin, and Gabriela Alemán, among others, provided new modes of apprehending and narrativizing ecological catastrophe through the prism of crime, in ways that both retained and subverted the conventional templates of the genre. In different ways, these texts provide social and cultural context to ecological crimes, but also provide fresh angles for reckoning with the temporal, causal, epistemological and narratological problems posed by ecocide. In the first part of this paper, I provide an overview of these texts, identifying common traits and tendencies. In the second part, I go on to focus on the 2012 mystery novella by Cristina Rivera Garza, El mal de la taiga. In this pared back work, a private investigator travels to the world's largest land biome in pursuit of a missing couple. In the absence of any obvious crime or possible solution, I examine the ways in which the text obliquely addresses ecological crime, and the extent to which it is helpful to inscribe the work as lying either within, or beyond, the coordinates of genre, as it is conventionally understood.

Yairen Jerez Columbié (University College Cork)
Indigenous Eco-Poetic Cartographies, Translations and Methodologies in the Hurricane Belt

There is still limited information on the methodologies and perspectives that eco-poetry brings to wider interdisciplinary environmental scholarship. This paper aims to voice some of the specific creative research tools applied, created and further developed through writing, reading

and studying eco-poetry. I will focus on 21st-century multilingual eco-poetry writing and eco-translation practices from the Hurricane Belt, a region that defies artificial borders and includes the northern coast of South America, the Gulf of Mexico, the Antilles, the Lucayan Archipelago, and the Florida Peninsula. I will read and discuss the work of Indigenous poets Mikeas Sánchez and Irma Pineda, whose creative practice and self-eco-translations combine Spanish, English and the Indigenous languages Zoque and Diidxazá, which are prominent in hurricane-prone areas. These readings and critical thematic analyses aim to enable understandings of the role of eco-poetry and eco-translation as forms of knowledge-making contributing to hurricane culture. My proposed concept of hurricane culture refers to the set of knowledges and practices shaped not only by colonialism and environmental degradation, but also by peoples' ongoing creative action in front of storms. By analysing and comparing examples of bilingual, trilingual and translingual poetry, and by reading poetry at loud, my paper will illustrate how poems contribute to expose what Yarimar Bonilla (2020) has called "the coloniality of disasters", while contributing to undo the work of colonialism and relocating people within the environment.

B.H05: N/A

Session 6: Friday 11 April, 11:00 – 12:30

1.H021: Workshop: **Thinking and communicating with video essays**

Organiser: Jessica Wax-Edwards (University College Cork)

This workshop is primarily targeted at postgraduates and ECRs who are interested in using video essay in their research but not sure where to start. The workshop will offer a quick introduction to the video essay format and then get participants started on free editing software. Once they're comfortable with the basics, they'll create their very first video work that can hopefully get them thinking about their visual materials in a new way.

Pre-session requirements:

- Participants should download and open Shortcut before the session – they do not need any previous experience on this software, but it should be ready to use
- Please come prepared with a video file (typically a film or a television episode) you would like to work on during the session. You should be as familiar as possible with the content so you can focus on the editing and creative process.
- Please bring headphones.
- Finally, it would help massively if participants could identify a continuous one-minute audio segment from their video file ahead of time. No need to cut or extract (we will cover that in the session, but we can cover more off in the workshop if they already know the part they want to use).

1.H029: Gender, Sports and Politics

Júlia Belas Trindade (University of Bristol)
Media representation of women's football in Brazil

Women's football has seen significant worldwide growth in recent years which has resulted in its increased visibility in Brazil's sports media. The media broadcasts and covers national and international tournaments, expanding the public's attention and interest in the women's game.

However, this increased coverage comes with issues. The media does not dedicate as much space to the women's game in comparison to men's football. This disparity is accompanied by prejudiced comments on players' race or sexual orientation, mistakes when telling players' stories, and overall indifference. Using an intersectional framework, this research focuses on the media representation of players by the Brazilian sports media, looking at how media coverage impacts players of different races, sexual orientations, and origins. I have conducted semi-structured, anonymised interviews with players from the Brazilian women's national football team and ethnographic research to learn more about these issues with media coverage and how they can be addressed. This research challenges the existing narratives of the sports media, in particular regarding marginalised identities, to improve the representation of the women's game and impact the development of the women's game in Brazil ahead of the country hosting the 2027 Women's World Cup

Emma Frazer (University of Bristol)
The Empowerment of Women through Playing Football: Ethnographic Research in Buenos Aires and Rio de Janeiro

For decades, women's football was prohibited or strongly discouraged across Latin America. Today, women still have to overcome gendered expectations to play, often facing stigma and abuse. Yet they continue to play. They occupy public spaces and kick a ball around, and in doing so, they challenge what is expected of them. The women come together and form new relations, new communities, and new ideals for what they can achieve with their lives. Studying women's lives through the lens of football can shed light on these areas that would otherwise be difficult to observe. Sports form an integral part of millions of people's lives, and no sport more so than football. Research into women's football in Latin America is a burgeoning field, including studies of its history by Aira Bonfim, Brenda Elsey and Joshua Nadel, and contemporary studies of women's experiences by Mark Biram, Ayelén Pujol, and Gabriela Garton. My research is based on participant ethnographic fieldwork that I conducted over eight months in Buenos Aires and Rio de Janeiro, where I played football with over a dozen different amateur women's teams. In doing so, I was able to study the impact of playing football beyond the pitch, and explore questions such as, what is the relationship between being playing football and being a good citizen? How is playing football a political act? And why is playing football empowering for women?

Nayara Albrecht (Newcastle University)
Unveiling the Usual Suspects: Gender and Political Affiliation in Brazil's Federal Bureaucracy

This article examines the underexplored realm of gender dynamics within Brazil's public sector, focusing on the composition of the central bureaucracy and the factors influencing political appointments. While men have historically dominated political leadership, this research highlighted the nuanced barriers women face in policymaking roles. Drawing on institutional theories and empirical data on bureaucrats spanning two decades, the study unveils a complex landscape where gender and partisan affiliations significantly impact high-level appointments. Contrary to the prevalent focus on political parties, this research sheds light on the impacts of gender, race, education, and private sector ties on bureaucratic appointments. Logit regression models revealed that gender is as influential as partisan connections in determining access to top bureaucratic positions. The findings underscore the imperative for further investigating gender representation within the public bureaucracy. This study contributes methodologically and conceptually to understanding political appointments, signalling new avenues for research and policy intervention to enhance democratic representation.

Carole Myers (University of Manchester)
The femininity paradox of women's football: Reshaping the Brazilian imaginary in the media

This paper discusses media representation of female gender roles in the Brazilian media using women's football as a lens, focussing on the selection of Brazil in May 2024 to host the FIFA Women's World Cup in 2027. It analyses publicity, social media and press media around the time of the announcement to evaluate the impact of the event on reshaping the perception of women's football. Within the Brazilian imaginary, football is fundamental to nationhood and belonging. It symbolises national unity, social (and racial) equality, and embodies perceived national characteristics such as flair, samba style movement and joy. Football matches dominate social conversations, and media content while players are often hailed as national heroes. However, this social and cultural construction of football in the national imagination relates to men's football and is underpinned by hegemonic perceptions of masculinity. The notion of the femininity of women's football is that Brazil embraces football and femininity, but it struggles to merge the two. For example, there is a tension between hosting a global mega event and the national love of football, versus entrenched values relating to gender norms. Therefore, this paper explores the intricate relationship between gender perceptions and women's football in Brazil in the light of the forthcoming World Cup in 2027 by exploring women's football through media analysis. Given a historically masculine-dominated sport, the Brazilian women's football team represents a potential challenge to entrenched gender norms.

1.H030: Colonial past, violent present: The role of disability social movements in creating alternative futures in Latin America

Latin American perspectives are often overlooked in mainstream disability studies, and disability has received limited attention in Latin American Studies. This panel aims to highlight the role of disability social movements in creating alternative futures in Latin America, through an exploration of disabled people's organisations (DPOs), disability activism, grassroots organising, and advocacy. Present day disability discrimination and entrenched ableism are impossible to separate from the production of impairments through (neo)colonial violence (Grech, 2015). Therefore, an examination of the overlapping past and present is needed to understand the plural alternative futures that lie ahead, which are temporally anchored by the ongoing COVID-19 pandemic that continues to disproportionately impact disabled people worldwide, among other upheavals of social and individual bodies. The social movements and organisations we discuss in this panel share a common goal of resisting and dismantling structural and direct violence. In doing so, they imagine and enact alternative futures for disabled people, connecting their struggle to broader coalitional political goals. Drawing on critical, feminist and decolonial perspectives on disability, we engage with concepts of crip time, political emotions, prefigurative politics, slow violence, debility, time poverty, and care. We approach this topic from a diverse range of contexts, disciplines, methodological approaches and positionalities, bringing together current research from our fields of global health, political science, and sociology. Through a discussion of diverse forms of resistance and collective care against violence, together we arrive at a shared understanding of the plurality and polyphony of disability, social movements, and alternative futures.

(Ros Greiner, University College London)
Back to the present, organising for the future: disabled maternal lived time and an 'ethics of deferral'

Caregivers for disabled people occupy a contested space within disability theory and activism (Carey, Block and Scotch, 2020). For children with complex disabilities, their caregivers play a

major role in shaping their futures. In Colombia, mothers raising children with complex impairments do so without adequate state support for their children and themselves. They find it difficult to think about the future, as they presume that this lack of support will persist and their children will bear the brunt of this neglect. Their childrens' conditions are deteriorating as they age and grow without access to assistive devices and professional assistance.The mothers themselves face debilitating futures characterised by stress, insomnia, and strain injuries from lifting. One aspect of future planning is a source of hope - that of setting up a grassroots organisation (fundación) to raise awareness and campaign for better support. The fundación represents an imagined alternative to a future of continued state neglect. However, the constant 'interruptions' and 'repetitions' (Robertson, 2015) created by ableist systems intensify the mothers' repetitive gendered caregiving routine, limiting their capacity to dedicate time to the fundación and other long term plans. Bringing together feminist disability studies, crip theory (Kafer, 2013) and decolonial perspectives on temporality (Vallega, 2014), this paper analyses disabled maternal lived time, showing that ableist structures produce an 'ethics of deferral', keeping mother-carers tethered to the present and curtailing their ability to build alternative futures.

Lucía Guerrero Rivière (University of Exeter)
Witnessing and envisioning: temporalities of surviving ocular mutilation in Colombia

During the Colombian National Strike of 2021, at least 116 people sustained ocular trauma caused by police brutality. Drawing on data from interviews and a participatory film project with survivors of ocular injury in Colombia, this paper examines the meanings given to eye injuries in the narratives of those living with their aftermath, particularly focusing on temporality and time. Firstly, I unpack how survivors of ocular mutilation address the past, present, and future both in their individual life stories and the collective narratives of the campaign group they belong to. Secondly, I reflect on the temporalities of harm and violence, particularly the challenges of narrativizing durational, attritional forms violence and debilitation that reach beyond individual bodies. While the proximal cause of each individual eye wound is an act of direct violence, mass ocular mutilation unfolds within a more complex timeline of structural violence in its prehistory and aftermath, and it is entangled with the notions of futurity invoked by the social protests during which these injuries were inflicted. Finally, I use the concept of 'crip time' to discuss the temporal tolls that organising and campaigning take on survivors of ocular injury in addition to the impacts of visual impairment and chronic illness on experiences of time. I conclude by suggesting that these temporal elements of narratives and experiences of ocular mutilation might serve to connect the struggles against police violence and other forms of injustice with imaginations of a future where disabled lives can flourish rather than merely survive.

Anna Landre (University College London)
Preserving Rights, Weathering Pandemic, Building Community: Examining the Role of Disability-Led Civil Society in Latin American and the Caribbean

This paper aims to shed light on Disabled People's Organizations (DPOs) as an active but understudied part of civil society and disability culture in Latin America and the Caribbean. People with disabilities make up 12% of the region's total population and face serious gaps in rights (ECLAC 2013). Accordingly, local DPOs began to take shape in the 1950s (Lanna Júnior 2010), and played key roles in the waves of disability legislation that swept Latin America and the Caribbean over the last three decades (Landre and Carnes 2019). Drawing on grey literature, activist voices, and a survey of 67 Latin American DPOs, this paper contributes a panorama of basic organizational characteristics, before zooming into the nuances of DPO activities, and

finally examining impacts of the COVID-19 pandemic.
We also suggest a typology of DPO activities and operations, finding that most organizations engage in operations spanning service provision, advocacy, and community-building, with the most common activities being support/social groups and rights-based advocacy. Over the pandemic, an overwhelming majority of DPOs adjusted their activities, reporting a decrease in funding and increase in service demand. Many also reported increased attacks on the rights of people with disabilities, along with weakening relationships with their governments. These and other findings paint the clearest (and possibly the only) cross-national picture of DPO activities that exists in the region, and we hope it represents a small start to further learning about these organizations, their strengths, and their challenges, in the Latin American and Caribbean regions and beyond.

Eliana Rosas-Aguilar (University of Loughborough)
An approximation to the political emotions of disability stigma and Latin American Critical Disability Studies

This paper explores the political emotions (Nussbaum, 2013) underpinning disability stigma through the lens of Latin American critical disability studies (CDS, 2020). Disability stigma, often rooted in deeply ingrained social hierarchies and historical prejudices, engenders emotions such as shame, fear, and projective disgust, which, in turn, reinforce exclusionary narratives and structural inequalities. Latin American CDS and the political emotions theory offer a unique perspective by framing disability within a history of colonialism, systemic oppression, and cultural resilience. This approach recognizes the region's distinctive socio-political landscape, where colonial legacies intersect with neoliberal policies, influencing both public perception and treatment of disability. By analysing the political emotions associated with disability, we gain insights into how these emotions reinforce power dynamics and perpetuate social marginalization. This presentation examines emotions in policy rhetoric, public discourse, and everyday interactions, using case studies from Latin America to illustrate how stigma operates at personal, societal, and institutional levels. Key questions addressed include: How do emotions shape public policies on disability? How are these emotions harnessed by marginalized groups to challenge stigma and assert agency? And how does Latin American CDS challenge or enrich prevailing narratives around disability? In highlighting these perspectives, the presentation aims to deepen our understanding of disability stigma as a politically charged, emotionally sustained phenomenon, while underscoring the value of localized approaches within critical disability studies. Ultimately, it seeks to bridge disability theory and social praxis, advocating for nuanced, culturally responsive frameworks that acknowledge and resist the emotional forces behind stigma.

G.H01: Roundtable: Fifty Years Later (I): The Reverberations of Operation Condor in South America

2025 marks the fiftieth anniversary of the foundation of Operation Condor in Santiago. In late November 1975, representatives of intelligence agencies from Argentina, Bolivia, Chile, Paraguay, and Uruguay formally set up this transnational coordination of terror to eliminate political opponents beyond national borders. Between 1969 and 1981, there were at least 805 victims of transnational terror in South America. On this emblematic anniversary, we have organised two roundtables to reflect on the legacy, reverberations, and relevance of Operation Condor, by bringing together both early career and established scholars. The first roundtable, “Fifty Years Later (I): The Reverberations of Operation Condor in South America,” is composed of Karinna Fernández, Francesca Lessa, Marieke Riethof, and Sebastián Smart. This first session focuses on Operation Condor’s legacy within South America itself, the region in which Condor

mostly operated, and looks at themes such as Brazilian exiles in Chile, the circulation of militants from Europe to Latin America, trials relating to Operation Condor, and the role of new technologies in raising awareness through plancondor.org

Chairing both roundtables: Professor Paulo Drinot.

G.H03: Race and Literature

Jorge Sarasola Herrera (University of Warwick)
Narrative counterpoint in Jorge Chaga's Afro-Uruguayan Text

In 'Literary Liberties' (2018), Doris Sommer focuses on the doubling of codes as a thread unifying many Afro-Latin American literary fictions: 'Afrodescendant literature moves in restless toggling or counterpoint between two (sometimes more) antagonistic systems [...]' (320). This paper explores how this notion is manifested in the narrative viewpoint of three memory texts written by Jorge Chagas, Uruguay's most prolific Black novelist. Gloria y tormento: la novela de José Leandro Andrade (2003), which fictionalises the life of the eponymous Black footballer, adopts a distinctly polyphonic approach, where nine different narrators represent the heterogeneity within the Afro-Uruguayan community of the first half of the twentieth century. In La sombra: la novela de Ansina (2013), which recounts the life of the titular nineteenth-century Black soldier in the first person, the narrative voice spawns an alter ego which undermines the protagonist's views. This antagonism is deployed to juxtapose a view of Ansina as loyal to José Gervasio Artigas's creole political project to an alternative, rebellious Ansina who dreams of freedom for the Afro-Uruguayan people. La diosa y la noche: la novela de Rosa Luna (2017), a text about the country's most renowned Black woman, is rendered through the viewpoint of a white author who is writing a biography of the carnival dancer, writer, and intellectual, Rosa Luna. This narrative framing – a Black author channelling his research through the lens of a white biographer – contrasts the settings in which Afro-Uruguayans can achieve public recognition, candombe and carnival, with the lesser-known and private work of Black writers.

Jai White (University of Birmingham)
Africanfuturist Feminism as a framework for writing decolonial futures

Africanfuturism is an alternative to already established Western philosophical systems posed in order to decolonise colonial legacy. Nnedi Okorafor (2019) defines Africanfuturism as being "less concerned with 'what could have been', and more concerned with 'what is and can/will be'". It acknowledges, grapples with and carries 'what has been'. Drawing on the broad possibilities created by technology and speculation to rewrite futures, Africanfuturism, although not perfect, is a fine-tuned aesthetic model to contribute to challenging anti-Blackness in Brazil, moving away from the America-centric label assigned automatically to black speculation in its many guises. Mohale Mashigo (2018) states that it would be "disingenuous of me to take Afrofuturism wholesale and pretend that it is 'my size'". This paper adds to the growing scholarship on alternative futures, continuing this conversation and challenging the use of Afrofuturism within the contexts of Latin America and the Caribbean, specifically Brazil and the Dominican Republic. It explores the intersection of Africanfuturist feminism as a space within which to push back against imposed Eurocentric heteronormativity, engaging with questions of race, gender and sexuality. It reclaims African knowledge to imagine a world outside Westernisation, aiming to take back that which was taken by coloniality, moving away from African-American frameworks and highlighting the importance of an African notion specific to the particularly nuanced contexts of Brazil and the Dominican Republic.

João Paulo Tinoco (Universidade Federal de Mato Grosso do Sul, Brazil)
An Analysis of the Poetic Prose 'Kalunga Waters' by Conceição Evaristo

For this presentation I choose the poetic prose "Águas de Kalunga", Kalunga Waters, by Conceição Evaristo, to (re)construct stories that are currently told, but that we still hear very little about. From an analysis of a decolonising perspective, this speech focuses on literature, writing and reading, as a tool for healing and transforming subjectivity into an experience that is personal and collective, as well as an act of expanding consciousness. Gloria Anzaldúa called this process autohistoria. My interest is to offer a theoretical option that explores the subjectivity and collective of the subject based on decolonial thinking, while building an ethnic action and change, that is, an awareness and overcoming of limitations related to ethnic-racial prejudices and discrimination. To achieve my objective, I raise the notion autohistoria worked by Anzaldúa, as well as reflections from other Black feminist women, such as Leda Maria Martins (Spiral Time) and Conceição Evaristo herself (escrevivência), while my reflections intertwine in this writing-reading-analysis process. The stories that are immersed in "Águas de Kalunga" confirm the sea as a place of pain (wound), but also of healing since it is seen as a place of ancestral knowledge that guides and shows me/us a deeper knowledge of ourselves and the other who is present in me/us.

Carolina Castellanos Gonella (Dickinson College)
Affects in Drug Trafficking: Raquel de Oliveira's A número um

While drug trafficking has traditionally been analysed as a men-dominated world, recent research has highlighted the presence of women married to drug traffickers as well as being drug traffickers themselves. In Brazil, a woman former drug trafficker published an autobiographical novel in 2015. Raquel de Oliveira's A número um [The Number One] narrates her life and how she became the leader of the drug trade in the under-resourced neighbourhood Rocinha, in Rio de Janeiro in the late 1980s and early 1990s. Her text is important because it sheds a new light on the drug trade and highlights the perspective of women of colour. Oliveira's fictionalized autobiography is not about giving business details or discussing the violence surrounding the drug trade in Brazil, as novels and short stories written by men have done it. Rather, her novel is about the lives and quotidian of those involved in drug trafficking. In order to analyse her text, I use affect theory and Black feminism to inform my theoretical framework, and I specifically use the concept of "dororidade" developed by Brazilian Black Philosopher Vilma Piedade. Piedade discusses how sorority (sororidade) and pain (dor) are entrenched in Black women's experiences. I use dororidade to reveal how Oliveira's narration explains the drug trade because she focuses on friendship, love, loss, pain, and saudades. As a result, I argue that by foregrounding the importance of affects, A número um produces a new epistemology about the drug trade in Brazil, Rio de Janeiro, and Rocinha.

G.H04: Urban political ecology in Latin America - Part 2

Alejandro De Coss Corzo (University of Edinburgh): *Subsidence: towards a political ecology of the urban underground in Mexico City.*

Mexico City is one of the fastest sinking cities in the world, with subsidence rates of as much as -39 centimetres per year, which threaten human life and urban infrastructure unevenly and unequally (Cigna & Tapete, 2021). Despite its severity and the place it occupies in popular narratives of the city, its present and futures (De Coss-Corzo, 2022), the problem of subsidence

remains underexplored in critical urban studies literature. Drawing on the growing scholarship that interrogates the geographies of the subsurface (Bosworth, 2024) this paper argues that subsidence is an urban political ecological problem which results from the centuries-long entanglement of spatial processes of urbanisation, capital accumulation and settler colonialism in Mexico City (Candiani, 2014; Vitz, 2019; Chahim, 2023). Thinking with Mexico City as a site of theorisation, this paper aims to contribute to ongoing debates on urban political ecology in and from Latin America (Ávila-García, 2016; Castillo Oropeza & Hernández Gamboa, 2020; Mancilla & Scarpacci, 2022; Quimbayo Ruiz & Vázquez Rodríguez, 2016), proposing an agenda for future studies of the urban underground. In doing so, the paper proposes to see the production of the urban underground both as a site where the spatial politics of nature play out, and as a window into the analysis of the urban Anthropocene (Derikson, 2018; Wakefield, 2022).

Vera Sales (University of Amsterdam)
Rats and the City – A More-than-Human Approach to Urban Inequalities in Rio de Janeiro, Brazil

“Think of the city as a stomach, and the kites are the microbiome of our gut. They eat away our filth” (All That Breathes, 2022). Like Delhi’s kites, rats in Rio de Janeiro are synanthropic animals. They both benefit and suffer from human urbanization. Drawn to human food, they use the city’s sewage systems as pathways for mobility, lurking in closets and shelters to find warmth for their families. They have even made the debris left behind after demolitions their haven. Their demise is also human-made. Last January, the floods swept away food, debris, furniture, and rats alike. They were flung somewhere—no one knows exactly where—along with the belongings of the many families that inhabit the houses lining the banks of the Rio Acari River, in Rio’s northern zone, where some of the city’s most disadvantaged populations live.
When the heavy rains begin, the river margins collapse. The bubbling of Acari’s waters and the surfacing rats shake the city upside down. Organic, solid, and watery matters exit from the margins, reverting the universalising promises of infrastructure and unfolding the dystopian underbelly of the city (Kaika & Swyngedouw, 2000). This paper presents my ethnographic research in Rio de Janeiro's northern zone. Starting from the concept of urban commensality, I ask: What does living and sharing space and resources mean in cities marked by deep social and spatial inequalities? And how do these inequalities manifest in multispecies encounters?

Gustav Cederlöf (University of Gothenberg)
There will be a maximum of ruralism!” The Cuban revolution and an alter-urban political ecology

In The Production of Space, Lefebvre (1991) argues that if capitalist development and urbanisation are two sides of the same coin, socialism – or any other alternative political economy – must undoubtedly entail the production of alternative urban form. New socio-ecological relations call for a new space. After the 1959 revolution, the Cuban government pursued a radical planning agenda informed by the observation that Latin American urbanisation had taken place to the benefit of the metropole rather than regional economic development, rendering Havana a “parasitical city”. The revolutionary government, therefore, largely abandoned Havana in terms of investment in the 1960s to pursue an alternative kind of urbanisation. In this paper, I analyse this longer history of urban development, which has been predicated on an ambition to transcend the urban-rural divide while bringing modern urban amenities to the national population. I also position Cuba’s must-debated movement of urban agriculture in this history to demonstrate how non-capitalist political economic relations become spatially manifest and have produced a historically and geographically particular “alter-urban” political ecology. By starting from Cuba, there is potential to further situate urban political ecology beyond megacities and the critique of capitalist socio-natures.

Discussant: Robert Coates, Wageningen University

G4: Imagining Development

Edurne Sosa El Fakih (University of Cambridge)
Selling Paradise: Wealth and Luxury Imaginaries' Construction in Tourism

This paper is concerned with a very specific aspect of tourism imaginaries: Barefoot Luxury Hospitality, which is shaping the city of Tulum, Mexico, into a "picture-perfect" destination, with paradisiac "confectioner-sugar sands and cobalt water" (Lonely Planet 2024). Inspired by Salazar and Graburn's (2014) work on tourism imaginaries, this research aims at answering Salazar's (2009) call to investigate how recent tourism processes and its imaginaries are contributing to the (re)shaping and transformation of culture and society. As such, I approach the city of Tulum through the imaginary of "Paradise", as a hyperreal in the Baudrillardian (1994) sense, co-constituted by workers' and guests' desires, motivations, and ideas of Paradise. Hotel workers and guests, as well as Tulum locals and visitors, are not homogenous groups. The tourism imaginaries that this project seeks to analyze cut across the different positions involving particular people, with diversity of backgrounds and positionalities. The paper frames hosts and workers of Barefoot Luxury not as passive agents of tourism's imagination, but as actors that, alongside guests and visitors, shape Tulum into a very hyperreal of Paradise. I look at tourism venues, practices, and experiences that are shaping the city of Tulum, Mexico, filled with infatuations, obsessions, fetishes of ideas about beautiful, luscious, rich, healthy, sexy, creative, unique, and fun things, experiences, and people. Broadly, the paper seeks to question why people define luxury in the particular ways they do, whilst investigating how ideas of value get formulated and transferred socially.

Rosa Codina (Oxford Brookes University)
Challenging Culturally Constructed Gender Norms through Tourism Employment in the Peruvian Andes

This paper draws on ethnographic fieldwork in Pisac, Peru, to explore how tourism employment creates opportunities for Mestiza women to challenge traditional gender norms related to work and family. Using Lugones' theoretical framework of the coloniality of power and a decolonial feminist lens, the paper examines how colonially constructed gender and ethnic norms—rooted in Iberian Catholic beliefs—continue to shape women's experiences in tourism labour. Findings reveal that while tourism often reinforces culturally ingrained gender roles in patriarchal societies, it simultaneously provides spaces for women to contest and redefine these roles. The data highlights the ambivalence of this dynamic: women both reproduce and resist entrenched patriarchal structures in the realms of work and family. Ultimately, the paper contributes to a deeper understanding of how gender and ethnic constructs, formed during colonial times, influence Mestiza women's ability to navigate and destabilise patriarchal norms through their participation in tourism labour.

Stephan Gruber and Elizabeth Soer (Max Planck Institute for the Study of Societies)
Theorizing Economic Imagined Futures from the South: Coloniality, Dependency and Radical Alternatives

This paper provides a theoretical contribution to the literature on political-economic imagined futures from a "Global South" perspective, with a specific focus on Latin America. The vibrant sociological literature on the role of uncertainty, expectations and imagined futures in capitalism has tended to focus on the Global North and therefore it does not adequately

capture capitalism as it is experienced by the majority of the world. Conversely, there is a fascinating literature on imagined futures in the Global South. Yet there is a tendency to focus on cultural and literary dimensions instead of political economy. This paper addresses this gap by analytically distinguishing the temporality and future-orientation of capitalism from the vantage point of the South. This perspective challenges the trope of an "open future" associated with modernity and capitalism in the North and rather foregrounds experiences of how global capitalism exerts a closure of alternatives to it. Relatedly, it questions a linear temporality of progress, development and "forward movement". Instead, we address how a dynamic of dependent development shapes the temporality of capitalism. In this regard, the paper revises concepts of innovation and growth in the imagine futures literature and highlights notions of imperialism, dependency and stagnation. However, beside dependency and super-exploitation, the Global South is also a source of utopias and socio-economic alternatives to capitalism. These utopias and proposals are often perceived as failures. Yet new perspectives on these "past futures" might provide crucial insights as we attempt to address the current crises of capitalism.

G5: Energy Transition in the Southern Cone

Manuel Yañez (universidad de Buenos Aires)
El rol de las empresas públicas subnacionales en las políticas de la transición energética en Argentina (2010-2024)

El trabajo busca analizar el rol de las empresas públicas subnacionales (EPS) en las políticas de transición energética en Argentina, con foco en el período 2010-2024. Se trata de considerar las empresas provinciales dedicadas a actividades relacionadas a dichas políticas, como las del sector de la energía eléctrica, la producción hidrocarburífera y la minería. El interrogante se ubica en conocer cómo esas más de 40 empresas se constituyen actualmente como un instrumento de las políticas públicas de la transición energética; así como esbozar alternativas futuras que pretendan consolidar su sustentabilidad ambiental y democrática y el bienestar social asociado. En el marco del abordaje de la trayectoria de dichas empresas y políticas públicas se considera, por un lado, el esquema legal-institucional, la distribución de atribuciones y la dinámica de cooperación y conflicto entre el Estado nacional y los estados provinciales en el complejo escenario del federalismo argentina. Por otro lado, se recupera el papel de las EPS en la articulación de los agentes estatales con determinados actores privados, como empresas nacionales y trasnacionales, así como las disputas socioambientales con actores sociales en los territorios en que desarrollan sus actividades. Con ese fin, se propone un análisis comparativo de la trayectoria de las EPS seleccionadas y las políticas consideradas basado en la utilización de fuentes primarias y secundarias, con el fin de identificar similitudes y diferencias que permitan vislumbrar claves interpretativas del fenómeno.

Juliette Maasland (Tulane University)
The Negotiated Strategic Relationship between Lithium Mining Companies, the State, and Local Communities in the Chilean Atacama Desert

Traditionally, extractivism in Latin America has focused on the extraction of hydrocarbon natural resources and biomaterials, but today, Latin America faces a new opportunity: that of the export of critical minerals (lithium, nickel, cobalt, copper, aluminum, etc.) to fuel the Green Energy Transition and decarbonize especially the Global North's energy sector. The change in the type of natural resource extracted coincides with the shifting rhetoric of mining companies to emphasize "sustainable mining," arguing an inclusive and sustainable development with local

communities at the “extractive frontier.” Therefore, this research project investigates: What does sustainable mining look like in practice? How do extractive mining actors mitigate socio-environmental conflict risk by creating a participatory sustainable development model with local communities? What strategies do extractive actors use to obtain FPIC and a social license to operate in the context of Indigenous territory? How do communities respond to extractive actors and decide their response – to act, not act, or negotiate – to mining projects? In engaging with environmental conflict, social license to operate, and social movement literature, this study conducts ethnographic fieldwork, archival research, and digital observation to evaluate how critical minerals mining corporations and local communities are both strategic in their participation in community engagement regarding social programs, FPIC consultations, and/or social movements. The case study focuses on SQM, a major Chilean lithium mining company, and the 4 local communities: Peine, Socaire, Toconao, and San Pedro de Atacama. The study discusses the implications and possibilities of future corporate-community participatory development strategies in the critical minerals industries.

George Shepherd (University of York)
Rendering Lithium Extractible: Corporate Governance Strategies for the Depoliticization of Resource Disputes at the Salar de Atacama

The Atacama is a region from which various futures have been extracted, with desert resources facilitating technological revolutions in agriculture, mechanisation, and now, as a global centre of lithium production, the electrification of transport and energy infrastructure the world over. Yet each of these progressive leaps in global technological capacity finds its shadow in futures of colonisation, exploitation, and ecological degradation faced by the inhabitants of the Atacama Desert, futures that have already come to pass and those still to be endured. This paper engages with the case of lithium extraction at the Salar de Atacama, questioning how these futures are contested in real time between SQM, a mining corporation which promotes a vision of green electromobility and sustainable mining, and members of the local community for whom a future of unabated lithium extraction is associated with irreversible disruption to their ways of living in the desert. The article details how SQM constructs its extractive future by ‘rendering lithium extractible’ (Li and Mosse, 2011). Using a complex program of community investments, CSR messaging, and independent research, SQM produces hegemonic social knowledge to construct the conditions under which extractive futures can be realised and local resistance to mining can be diffused. I describe how the physical mapping and reterritorialization of the subsoil is extended the social terrain which surrounds mining proper, and how corporations like SQM look to curate the terms by which lithium mining can be deemed both sustainable and socially-acceptable. This work is based on field interviews in Chile.

Mirko van Pampus (CEDLA-University of Amsterdam)
Corporate Social Investment in Chilean Lithium Mining: Benefits and Conflict on the Salar the Atacama

Chile finds itself in a focal point of the global energy transition, with the production of battery lithium manifesting record highs. There are two companies responsible for the entire Chilean lithium production: SQM and Albemarle, the two largest lithium producers in the world. Both companies committed to expand their social investment in the region in exchange for larger quotas and longer contracts. Such corporate social investment plays an important role in the historically marginalised north of the country, filling a socioeconomic vacuum left by a relatively passive neoliberal state. SQM is a well-known Chilean brand and highly visible in the region, financing health centres, educational projects and sport teams. US-based Albemarle on the other hand applies a more implicit strategy, through a benefit-sharing agreement where it

commits to a yearly cash-transfer of 3% of (Chilean) profits. Considering the record high profits of recent years and the relatively small size of the beneficiary towns, these are very impactful transactions. The developmental potential and autonomy of these transactions, come with an administrative overburden, internal conflicts and erosion of social fabric. In this paper I look at how the social investment strategies of both lithium companies affect and shape existing social conflict around lithium mining in Chile. Findings include that SQM has not succeeded in its aim to ensure a 'social license to operate' (SLO) and to depoliticise its presence and operations in the region. The company remains tainted in the public eye and open conflict is never far. Albemarle on the other hand has better succeeded in obtaining an SLO and in depoliticising its activities. The main conflict here is no longer situated between the company and the communities, but within and between communities.

B.H05: Control and Contestation: Gender, Violence and Reproduction in Contemporary Latin America

The themes of gender, violence and reproduction are crucial for contemporary Latin American feminist politics. This panel explores these themes through the lenses of control and contestation. Based on research from Peru, Argentina, Ecuador, Colombia, the four papers present distinct methodological interventions across participatory research, workshops and mixed-methods approaches. This panel has two principal aims. Firstly, we aim to shed light on how various actors – including activists, grassroots organisations, politicians, and healthcare users – have contested the backlash against feminism and reproductive rights in Latin America. Secondly, we reflect on the various forces in society and government that seek to exert control over women and gender minorities. In so doing, we hope to provide insights into the future of feminist resistance in Latin America, as it faces increasing attacks from far-right and religious forces.

Andrea Espinoza Carvajal (LSE)
Workshopping the past and future of sexual and reproductive health. Collaboration against austerity and gender backlash in Ecuador

This paper aims to reflect on the role of academia in working with and supporting grassroots organisations' agendas. It is based on the experience of the workshop titled “Building a History of Sexual and Reproductive Health from Below”, developed in Guayaquil, Ecuador, in 2023. In the event, a small group of feminist activists were invited to participate in a conversation about the need for and importance of building a visual archive about the grassroots organisations’ initiatives to talk about sexual and reproductive health from 1965 to the present. The conversations during the event led to discussions about the invaluable work of grassroots organisations in the context of austerity and conservative backlash and what could be the role of academia in supporting their agendas. One key point was the role of academia in thinking about the historical relevance of their work and producing and circulating information related to their practices as the focus of these organisations is the day-to-day needs of people and the lobby for political change, but they have little resources to discuss their historical legacy and transformative potential. In that sense, this paper will discuss the importance of strategic and horizontal collaboration between academic and non-academic partners and the challenges that this includes.

Saskia Zielińska (KCL) and Lea Happ (KCL)
Encounters with institutional violence and reproductive healthcare in Peru and Argentina

Throughout their lives, women, trans men and gender-nonconforming people encounter sexual and reproductive healthcare institutions on a range of occasions. Frequently, these experiences are marked by institutional violence, which may be either structural or interpersonal. Drawing on our respective research on adolescent pregnancy and motherhood in Peru and abortion access in Argentina, this paper discusses key moments in which people commonly encounter sexual and reproductive healthcare — contraceptive provision, abortion access and care, and childbirth – and hence commonly encounter institutional violence, in the form of physical and verbal abuse, non-consensual care, and obstetric violence, amongst others. Drawing on Dominguez and Menjívar's (2014) and Menjívar and Drysdale Walsh's (2017) framework of multisided violence as well as Ogden's (2021) notion of reproductive responsibility, this paper first looks at how institutional violence in healthcare intersects with other forms of violence (such as gender-based and symbolic violence). It argues that institutional violence not only prevents reproductive healthcare seekers from accessing their human and reproductive rights, but in a neoliberal healthcare context, shifts the blame onto healthcare users for unwanted reproductive outcomes. It also explores the feminist response by examining how activists have politicised inadequate sexual and reproductive healthcare, and respective violations of reproductive rights, by framing it through a violence lens, drawing connections between concrete examples of care denied/obstructed as outlined above and broader structural forms of gender-based, economic, and racialised violence.

Chara Christodoulidou (KCL)
Representation of Violence Against Women and Girls in the Colombian Congress: Insights Post-Peace Agreement (2016-2024)

This paper explores the representation of violence against women and girls (VAWG) in the Colombian Congress following the peace agreement (2016-present), and investigates the relationship between descriptive representation of women (DRW) and substantive representation of women (SRW). Utilising a mixed methods approach, the research incorporates qualitative methods, including elite interviews with senators and representatives, alongside insights from women's movements, grassroots organisations, and civil society groups advocating for women's rights. Additionally, a quantitative analysis examines VAWG-related bills proposed and debated in Congress from 2016 to 2024. With VAWG representing a significant human rights violation in Colombia, evidenced by nearly 37,800 reported cases in the first half of 2024, this paper underscores implications for gender equality and democratic health. By analysing legislative activities, the study aims to uncover critical insights into political strategies, gender dynamics in decision-making processes, and challenges in addressing VAWG.

Phoebe Martin (KCL)
¿Cuántas Más?: Care and emotions in a feminist performance protest against gendered violence

In this paper, I discuss the role of care and emotions in a feminist performance protest in order to explore themes of affect and embodiment in contemporary feminist activism. Drawing on feminist theorising of prefigurative politics in GBV activism (Martin and Gray, Forthcoming), this paper examines the 'present tense' of resistance to gender-based violence. Focusing on emotions, and prefiguration, I hope to further our understandings feminist performance protest from an embodied perspective. Anti-gender violence activism is an emotionally challenging process, especially for victim-survivors, many of whom take part in feminist activism. The performance - ¿Cuántas más? (2019) – took place in Lima, Peru in August 2019, and used numbered red balloons to represent the over 100 victims of feminicide so far that year. Drawing

on participatory fieldwork, during which I was a participant in this performance, I explore the different ways feminists navigate emotions within the performance process. Here, I analyse the performance as a process, rather than a singular event, blurring the boundaries of the performance (Taylor, 2016). Through this analytical and methodological approach, I hope to reveal the emotional intricacies of feminist activism, and the role of care as expressed through physical touch, movement, and solidarity.

Session 7: Friday 11 April, 13:30 – 15:00

1.H021: Race, Culture, Politics

Erica M. Zuniga (University of Strathclyde)
Border Thinking and Decolonial Futures: Indigenous Garifuna Perspectives on Remembrance, Place, Invisibility, and Visibility in Labuga (Livingston), Guatemala

The Garifuna community in Labuga (Livingston), Guatemala, provides a vital lens through which to explore decolonial futures in Latin America and the Caribbean. Guided by Garifuna concepts of remembrance, place, invisibility, and visibility, this paper engages Walter Mignolo's (2012) framework of coloniality and border thinking to examine how Garifuna cultural practices and subaltern knowledge systems challenge colonial power structures and reimagine alternative futures. Mignolo's "colonial matrix of power" underscores the systematic erasure and marginalization of Indigenous communities, situating Labugana Garinagu (plural of Garifuna) as both invisible within dominant Guatemalan narratives and hyper-visible within its global tourism markets. This paradox invites a deeper exploration of Garifuna strategies for reclaiming visibility on their own terms, particularly through remembrance rituals that honour Ancestral connections to place. Drawing from Mignolo's notion of "epistemic disobedience", this paper highlights how Garinagu's localized practices and oral histories act as border-thinking practices that defy imposed identities and reclaim agency over their own narratives in Labuga. As Latin America and the Caribbean grapple with sociopolitical and ecological precarity, Labugana Garinagu provide a model of resilience and futurity rooted in their Ancestral connection to their environment, memory, and community. In recognizing these alternative visions, this paper calls for a decolonial approach to Latin American futures that honours subaltern knowledges and envisions an inclusive pluriverse where Indigenous worldviews are integral to sustainable and just futures.

Julian Harruch (University of Warwick)
Cultural Difference and Popular Struggles within Colombian Multiculturalism: Notes for a Critique of the Ontological Turn

This paper proposes a critique of the theoretical framework of so-called political ontology, which in recent years has gained prominence in debates about ethnic social movements and anti-systemic resistance in Latin American critical theory. An offshoot of decoloniality, political ontology radicalises cultural relativism by positing that cultural conflicts represent not merely differing perspectives on a shared world but entirely distinct worlds (ontologies). Furthermore, proponents of this theoretical outlook, such as Arturo Escobar, Mario Blaser and Eduardo Viveiros de Castro, argue that these divergent ontological conceptions, rather than material interests and socio-political claims, drive the anti-capitalist and anti-systemic resistance seen in ethnic social movements. Drawing on an examination of intercultural conflicts and ethnic struggles in the context of Colombian multiculturalism, I will challenge this framework, arguing

that political ontology underestimates the significance of material issues while overstating the role of cultural difference in resistance movements. Therefore, it fails to provide an adequate theoretical account of the sources of socio-political conflict and popular struggle within Colombia's multicultural regime. Additionally, I will analyse the ideological implications of political ontology, contending that it lacks the potential to engage and mobilise a broad, intercultural social base in support of an anti-neoliberal agenda.

Júlio Cesar de Souza Dória (Queen Mary University of London and University of Ljubljana)
Quilombo or Marrons: the risks and consequences of monolingualism in decolonial studies

The objective of this paper is to examine the political challenges faced by the Quilombola Community of Cafundá Astrogilda (QCCA) in Rio de Janeiro. In light of the correlation between the term 'Quilombo' and the designation of territories established by enslaved people in Brazil, this study seeks to ascertain the applicability of this concept to the historical experiences of Afro-Brazilian quilombola communities. The concept of quilombos is often overlooked in favour of a definition based on external experiences, mainly Caribbean and North American. This paper aims to advance the Afro-Brazilian concept of quilombismo in Anglophone literature, beyond the limitations of monolingualism. It highlights an Afro-Brazilian decolonial perspective of the struggle for the preservation of land and nature, as exemplified by the case study of the QCCA.

1.H029: Beyond Recovery: Community, Creativity, and Activism for Decolonial Ecologies

Across Latin America and the Caribbean, communities have organised to respond to 'natural' disasters and slow forms of violence via mechanisms of mutual aid and autogestión. These local responses not only fill the void left by government or NGO support, which often arrives late (or not at all) and may indirectly (or actively) reproduce vulnerability and marginalisation. Rather, communities can also foster or enact ways of being that reach beyond the putative 'post' of conventional recovery, via creativity and/or activism. In doing so, they build alternative futures that we might call 'decolonial ecologies'. Against the colonial and environmental double fracture (Ferdinand 2022), these responses value local populations' knowledges and recognise human/non-human interdependence to work towards sustainability, self-determination, and self-sufficiency. This panel explores community initiatives that seek neither a 'return to normal' nor to 'build back better' in ways that would reinforce racio-colonial capitalism (Bonilla 2020). It foregrounds examples that complicate notions of recovery by emphasising its slow, uneven, and ongoing nature (Mika & Kelman 2019), as well as its relationship to creativity, activism, and/or self-representation. Focusing on Latin America and the Caribbean, it asks: How do instances of community self-organisation and collaboration reorganise and reconfigure relationships to human and non-human nature? What is the relationship of communal recovery to activism? What roles do creativity and self-representation – via storytelling, filmmaking, and other collective practices – play in responding to environmental disaster and degradation? What alternative futures do these community initiatives envision or build?

Dunja Fehimović and Cecilia Sosa (Newcastle University)
Community filmmaking and participatory methodologies for decolonial ecologies: A Case Study from Casa Pueblo, Puerto Rico

Casa Pueblo is a community environmental organisation with a long history of struggles against 'desastrollo' – or environmentally destructive development – in Puerto Rico. Its proposal of energy 'insurrection' and 'sovereignty' addresses ongoing problems associated with austerity

and the privatisation of the electrical grid, and has acquired particular importance after Hurricane Maria (2017). Whilst the Adjuntas-based organisation created its own radio station in 1999 and opened its Solar Cinema in 2018, elsewhere in Puerto Rico, community filmmaking has served to make visible and promote environmental and social justice struggles of those neglected or sacrificed by local and federal government. In this context, the '(De)Colonial Ecologies in Insular Hispanic Caribbean Film' research project proposed a collaboration with Casa Pueblo to support the development of community filmmaking in Adjuntas. This paper begins by situating community filmmaking as part of a wider media ecology of critical, decolonial 'cine solidario' produced in both the archipelago and diaspora. It then explains the design of creative workshops and participatory video-making carried out with Casa Pueblo and alongside residents of Adjuntas in December 2024 and February 2025. The workshops intended to explore the decolonial possibilities of community filmmaking, and the ways in which the creative production process might reframe ecologies, understood as relationships among humans and between human and non-human nature. Finally, the paper reflects on the contribution of community filmmaking in responding to and working towards alternative futures beyond 'natural' disaster.

Paulina Bronfman, Leticia Arencibia, and Carlos Valdebenito (Pontificia Universidad Católica de Valparaíso)
Women of Sacrifice Zones in Resistance: Digital Media Narratives of Care and Biopolitics in the Context of Environmental Sacrifice Zones in Chile

In the context of far-right anti-feminist discourses in Europe and Latin America, this paper explores the role, representation, and performance of women activists at a critical political juncture. It analyses the ethic of care demonstrated in the public actions and digital presence of women activists within environmental sacrifice zones, focusing on the collectives Mujeres en Zona de sacrificio en Resistencia (Women of Sacrifice Zones in Resistance, MUZOSAR) and Mujeres por el Buen Vivir (Women for Good Living) from Quintero Puchuncaví), Chile. These areas, severely affected by pollution from a petrochemical industrial complex, are globally emblematic examples of sacrifice zones—geographic areas impaired by environmental degradation and economic disinvestment. The policies sustaining these zones align with Mbembe's concept of necropolitics, which determines who has the right to live. In contrast, the actions of these women embody an affirmative biopolitics, as defined by Esposito (2009), advocating for the preservation of life. This study uses an interdisciplinary approach, combining Gender, Media, and Performance Studies, and employs a documentary digital ethnography with qualitative methods. The findings highlight how Chilean women activists develop an ethic of care through strategies focused on the well-being of women, children, ecosystems, and community solidarity. This ethic of care is also reflected in their digital media narratives. The paper offers an innovative perspective, framing politics as performance, encompassing public actions such as meetings, rallies, demonstrations, and artistic activism, alongside their media representation.

P. Salomé Valdivieso S. (University of Texas at Austin)
Forest Utopias: Examining Bosque Escuela Pambiliño's Anti-Capitalist Pedagogy

This project explores Bosque Escuela Pambiliño, an environmental education initiative located in Ecuador's Chocó Andino, as a site of grassroots resistance to extractive capitalism and environmental degradation. Pambiliño offers an alternative model of environmental stewardship rooted in local knowledge, collective care, and sustainable practices that challenge conventional approaches to recovery and conservation. Rather than relying on state or NGO interventions, the school promotes self-sufficiency and mutual aid, prioritizing the

interconnectedness of human and non-human communities. Pambiliño does not seek to "build back better" within the existing capitalist framework but fosters long-term processes of transformation that resist the exploitation of natural resources and the marginalization of local populations, through what scholars have termed "utopian resistance" (Beuachesne and Santos 2020). Through educational programs and community engagement, the school cultivates a space for critical reflection on the colonial legacies embedded in environmental policy and practice, while actively developing alternative ways of living that emphasize autonomy, ecological diversity, and solidarity. Along the lines of eco-pedagogy, inspired by Freirean pedagogical theory (1968), this research situates Pambiliño within broader discussions of decolonial ecologies, examining how its efforts contribute to a reimagining of environmental justice. Through ecological pedagogy, conservation, and collective action, Pambiliño provides a model of environmental activism that challenges dominant paradigms and envisions new forms of ecological and social relations. The project thus addresses how community-driven initiatives like Pambiliño reshape the relationship between humans and the environment, offering insights into alternative futures that prioritize sustainability and equity.

Catriona McAllister (University of Reading)
Red Puna: Sustainability, Community and Craft

Red Puna is a collective of indigenous communities based in northwest Argentina. The network has several 'áreas de trabajo', and since 2021 a group of researchers at Reading has been collaborating with their female-led work strand focusing on the production of handcrafted llama wool textiles. Artesanías Red Puna aims to be both environmentally and economically sustainable, pushing back against the vast quantities of industrially produced 'handicrafts' that dominate in local markets and providing a direct income for the women involved.
Creativity and community organisation are at the heart of the alternative future envisaged here, but the challenges are immense. This paper will outline the collaborative, participatory work that I and other colleagues have been undertaking with Red Puna, focusing particularly on the complexities they face in their efforts to define a self-sufficient, sustainable future. It will explore how the group are responding to the climate crisis and how this connects to the group's broader activism around social justice, gender equality and indigenous land rights. Finally, the paper will evaluate how the concept of 'decolonial ecology' can apply to this context, where environmental sustainability is so closely bound up with economic self-determination and the response to inequalities with long, deep roots.

1.H030: N/A

G.H01: Roundtable: Fifty Years Later (II): The Impact of Operation Condor in South America

2025 marks the fiftieth anniversary of the foundation of Operation Condor in Santiago. In late November 1975, representatives of intelligence agencies from Argentina, Bolivia, Chile, Paraguay, and Uruguay formally set up this transnational coordination of terror to eliminate political opponents beyond national borders. Between 1969 and 1981, there were at least 805 victims of transnational terror in South America. On this emblematic anniversary, we have organised two roundtables to reflect on the legacy, reverberations, and relevance of Operation Condor, by bringing together both early career and established scholars.

The second roundtable, "Fifty Years Later (II): The Impact of Operation Condor Beyond South America," is composed of Molly Avery, Bill Booth, Grace Livingstone, John McEvoy, and Thomas

Rath. This second session addresses Condor's reverberations beyond South America and examines the connections with the "dirty war" in Mexico, Britain's perspectives on Operation Condor, and the role of the Southern Cone countries in Central America and Cuba.

Chairing both roundtables: Professor Paulo Drinot.

G.H03: Roundtable: Urban Futures of Popular Neighbourhoods: an (audio)visual roundtable

What futures are being envisioned for Latin American cities, and how do the living spaces of the urban majorities feature in them? How are actors in the region (movements, governments, professionals, individual residents) thinking about these neighbourhoods, and how are their visions of future scenarios (Tyszczuk 2021) conveyed? What roles do climate and other crisis narratives play in these imaginaries?

This (audio)visual roundtable invites participants to take visual, audiovisual and sonic materials as a prompt to explore how the future(s) of popular neighbourhoods can be conceived in ways that take crisis narratives seriously (of climate disaster, displacement, violence, economic collapse, and political uncertainty), but also that also open up possibilities of incremental improvement (whether technocratic and/or participatory) and utopian thinking. By 'popular neighbourhoods', building on Varley (2013) among others, and echoing the term 'barrios populares' which many movements in the region use, we refer to the (often marginalised) living spaces of the urban poor, who constitute a majority locally and globally (Campbell-Stephens 2021; Simone 2022). Participants will have 10' to briefly introduce the material, contextualise it and articulate a critique, following which discussants will return some questions. If working with film or audio, the screening or playing of an excerpt are included in this. The material can be their own or someone else's. The audience will then be invited to reflect collectively on the materials presented, also connecting it to their own work if relevant.

Sam Halvorsen (Queen Mary University of London)
Matthew Richmond (Newcastle University)
Philipp Horn (University of Sheffield)
Adriana L. Massidda (University of Sheffield)

Discussants: Paul Merchant (University of Bristol) and Naomi Millner (University of Bristol)

G.H04: History, Archives, Activism and Utopia in Latin America: Futures Imagined in the Past - Part 1

Latin America has historically been a geographical space for the creation of utopias in different historical periods. As imaginative and alternative representations of the future, utopias have the social function of expanding the horizons of the present and opening possibilities for hope. This double panel explores some of these futures imagined in past by Latin American political activists, official workers or bureaucrats, and archivists from the 20th century to the 21st. The panel's objective is to reflect on how archives serve as places to create and rescue utopias and how these past experiences relate to current political demands to boost intergenerational debates and promote a better future. We invite papers that examine the relationship between Latin American history, politics, activism and archives - whether official, grassroots, community, international, online or analogue.

Coordinators: Marieke Riethof and Claudio Ogass Bilbao.

Marieke Riethof (University of Liverpool) and Richard Smith (University of Liverpool)
Tallersol: A Digital Archive of Cultural Resistance

Tallersol is a graphic workshop founded in Santiago, Chile in 1977. Throughout the remaining years of the Pinochet civil-military dictatorship and to this day, it has produced posters, pamphlets, and leaflets for a range of partners: political, human rights, cultural. Its collection of thousands of posters is being digitised and made available to researchers, campaigners, and the public. Many of the posters were produced to support campaign groups in areas such as women's and children's rights, student activism, the urban periphery, international campaigns, and the rights of exiles. They also reflect the crucial role of cultural resistance through music, theatre, and cinema as well as the intersection of political activism and artistic expression. Therefore, the collection provides important insights into the networks and strategies among urban social movements in Chile in the late 1970s and 1980s. The Tallersol collection is not just an archive of the past but also of the present and future because it expresses the hopes and aspirations of grassroots activists for what Chile might have looked like after the end of dictatorship. With the shift from social movement resistance to party politics in the transition to democracy and the longer-term, these visions have often been marginalised and excluded from the dominant narrative. The archive continues to grow, and activists use it to campaign for justice and alternative reflections on the legacy of dictatorship and resistance. This paper discusses this emerging unique resource, and its use – and potential - in academic research and in campaigns for justice and against the continuing invisibility of the Chilean resistance.

Claudio Ogass Bilbao (University of Liverpool)
Recovering Archival Futures Imagined in the Past: two unsuccessful modernisation projects in the history of the National Archives of Chile

The aim of this presentation is to analytically compare the plans of activities to modernise the National Archives of Chile propelled in the administration of two directors: Juan Eyzaguirre Escobar (1962-1971) and Claudio Vidal Lazo (1971-1973). With different political and labour backgrounds, these managers set up the same diagnosis and devised slightly similar solutions to change the situation such as: the construction of a new building, the creation of Regional Archives and, finally, the drafting of new and updated legislation. Despite their efforts, they both ended up failing in their attempts and never succeeded in fulfilling their expectations and goals. This presentation takes part of a PhD research which seeks to understand the obstacles to archival development in Chile – and Latin America – focusing on studying the official communication between the National Archives of Chile and the State between 1962 and 1973. To do that, three sources are cross referenced: institutional memoirs, letters, and memorandums. This approach makes it possible to trace the arguments used by the directors to seek state support for their projects and, in turn, the types, frequency and content of the responses from state bodies. This research is an intellectual strategy within archival activism that aspires to understand the archival rationality of the State. Recovering 'failure archival futures imagined in the past' could expand our horizons about former experiences and influence the political and professional agendas of Latin American archivists. The idea is to move forward towards the construction of an archival project that incorporates the demands and dreams of the archival community of yesterday and today.

Paola Orellana Valenzuela (Universidad de Chile)
For workers' democracy in Chile: the political thought of Clotario Blest in the mid-20th century

This presentation analyses the political thought of Clotario Blest in mid-20th century in Chile,

focusing on the utopia that he promoted as president of the Central Unica de Trabajadores (Unique Workers' Central) between 1953 and 1961. Our purpose is to delve deeper into the political utopia that Clotario Blest dreamed of during the eight years he presided over the most important organization in the world of work in Chile. He thought of a future built from an autonomous citizen project, which should be exercised from the organization of the world of work. His utopia was unprecedented in this country and consisted of the power of the people through the emergence of a different democracy. To scholars and citizenship in Chile, Clotario Blest has been recognized both as an intellectual and a political activist by promoting unity in the world of workers. However, the literature to date has not analysed in depth his political thinking. Chilean historiography has tended to analyse the projects of political parties and the imagined futures that emerged from the social sphere, but the trajectory of the leaders of the world of work, have not been sufficiently studied. While the political class debated structural transformation projects led by the parties, Clotario Blest was thinking about a different path for the people. This paper examines how Clotario Blest promoted a new union and political culture through the participation of the world of work in the resolution of both its own demands and the great problems of Chile. Furthermore, he promoted such agency through the construction of Worker Democracy.

Paul Dudman (University of East London)
Resistance, Activism and Representation: Living Archives and the Representation of Community Activism within the Documenting Chile Archive

This paper will consider the role of the "activist archive" in helping to documenting the lived experience of a displaced community and whether their activism can be truly represented within the archival space. The University of East London (UEL) Archives have been working on the Documenting Chile Archive project with the Living Refugee Archive for several years looking to safeguard, preserve and make accessible invaluable records documenting the history and activism of the Chilean community in the UK following the 1973 military coup in Chile. The focus of this paper will be to explore the notions of participatory anti-oppressive archive methodologies in archiving community narratives to understand to what extent these practices can ever genuinely represent the inter-generational activism of a diasporic community over time. This work has raised questions as to whether we need to redefine the traditional notions of "the archive" to facilitate active participatory engagement with communities and how we can look to better ethically represent their histories. Do we need a paradigm shift in archival methodology to move towards a living archive approach to enable the archive to become a genuinely "living" representation of community history and activism and that responds ethically to inter-generational notions of community memory and identity? We will use the Documenting Chile Archive, and the Living Refugee Archive portal based at the University of East London Archives as case studies to explore these themes in more depth.

Discussant:
Anna Grimaldi (University of Leeds)

G4: Reproductive Justice

Erika Herrera Rosales (University of Warwick)
Family-(un)making at the border: gender, reproduction and migrant detention

In 'Literary Liberties' (2018), Doris Sommer focuses on the doubling of codes as a thread unifying many Afro-Latin American literary fictions: 'Afrodescendant literature moves in restless toggling or counterpoint between two (sometimes more) antagonistic systems [...]' (320). This

paper explores how this notion is manifested in the narrative viewpoint of three memory texts written by Jorge Chagas, Uruguay's most prolific Black novelist. Gloria y tormento: la novela de José Leandro Andrade (2003), which fictionalises the life of the eponymous Black footballer, adopts a distinctly polyphonic approach, where nine different narrators represent the heterogeneity within the Afro-Uruguayan community of the first half of the twentieth century. In La sombra: la novela de Ansina (2013), which recounts the life of the titular nineteenth-century Black soldier in the first person, the narrative voice spawns an alter ego which undermines the protagonist's views. This antagonism is deployed to juxtapose a view of Ansina as loyal to José Gervasio Artigas's creole political project to an alternative, rebellious Ansina who dreams of freedom for the Afro-Uruguayan people. La diosa y la noche: la novela de Rosa Luna (2017), a text about the country's most renowned Black woman, is rendered through the viewpoint of a white author who is writing a biography of the carnival dancer, writer, and intellectual, Rosa Luna. This narrative framing – a Black author channelling his research through the lens of a white biographer – contrasts the settings in which Afro-Uruguayans can achieve public recognition, candombe and carnival, with the lesser-known and private work of Black writers.

Melisa Tatiana Slep (Queen Mary University of London)
The Campaign for the Legalisation of Abortion in Argentina: Analysing Strategic Continuities and Changes During Policy Implementation (2021-2024)

The objective of this paper will be to analyse the reconfiguration of the role(s) of the Campaign for the Legalisation of Abortion in Argentina in a post-legalisation scenario. The Campaign is an alliance of over 800 organisations that built a multipronged approach towards legalising abortion on demand. It took 15 years since the Campaign was founded to accomplish its main goal in December 2020, when abortion on demand was made legal until 14 weeks of pregnancy. Yet due to the novelty of this issue, less is known about the role of the Campaign and some of its member organisations in the aftermath of achieving such an objective, particularly in accompanying the implementation of the law throughout the territory. Moreover, the current political landscape in Argentina is characterised by the rise to power of a far-right government with an explicit anti-gender agenda, which seeks to roll back on several of the progressive laws that have been passed in the country favouring gender-based rights, with the abortion law being at the forefront of this backlash. Thus, through a documentary review of policy papers and regulation, participant observation, and in-depth, semi-structured interviews with key Campaign members, the paper will focus on addressing the continuities and changes in the process of alliance-building and mobilization strategies of the Campaign in both after-legalisation scenarios of policy implementation and backlash response, from early 2021 – when the Law of Access to the Voluntary Interruption of Pregnancy was enacted – to end of 2024. I will seek to contribute to the literature on reproductive issues understood within the broader spectrum of access to rights and democracy as catalysts of intersectional feminist demands.

Sandra W Rodríguez Castañeda (University College London)
Reproductive Justice, Ecofeminism and Ecoterritorial Feminisms in Latin America

Reproductive justice transcends approaches focused on the right to choose' to have or not to have children to question how multiple and intersecting structures of oppression affect the ability to sustain life. Under this expanded approach to reproduction, it is possible to include in the analysis the ways in which structural conditions associated with environmental degradation and pollution shape reproductive experiences in Latin America. Although this approach is crucial in the context of the growing socio-environmental crisis and conflicts in the region, research focused on analyzing the relationship between reproductive justice and the environment is still incipient. Far from pretending to "re-invent the wheel", this paper proposes

an exercise of systematization and discussion that puts in dialogue the North American tradition of reproductive justice with long-standing critical perspectives on reproduction and environment in the Americas, built from the experience of social movements, particularly ecofeminism and eco-territorial feminisms. Through this dialogue, we seek to (i) elucidate epistemic links and highlight points of convergence and divergence; (ii) underscore the experiences and theories of social movements (self-identified as feminist or not); and (iii) suggest ways to build 'politics of coalition' among social movements that, in different contexts and through various modalities, have historically struggled against environmental and reproductive injustices in their lived environments.

G5: Migration and Identity

M. Raquel Tarullo and Emiliano Treré (Universitat de València and Cardiff University)
Between Integration and the Struggle for Rights: The Activism of the Latin Migrant Community in Spain

The number of Latin@ migrants in Spain has grown steadily in recent years. So much so that currently it is the most populous migrant community in Spain (INE, 2024), which is also the country with the largest number of residents born in Latin American countries, after the United States (OIM,2024). With a transnational approach (Faist, 2011,2019), this paper presents the first results of a research project that seeks to understand the issues that are the driving force behind Latin American social movements based in Spain and which are their repertoires of action in their struggles. Using different qualitative methods such as virtual ethnography, participant observation and interviews with representatives of these groups, the results reflect a powerful activism with a majority participation of young Latin American women. The issues that have been raised revolve around global demands - such as feminism and the right to housing -, historically situated ones - anti-colonialism and racism - and a third group linked to migration, which includes the struggle for the regularisation of people in an irregular administrative situation and for the homologation of university degrees for the exercise of their careers. For the first two groups, the repertoires tend to be mostly in the urban space, and in some cases they reproduce practices and rituals of native Latin American peoples. For the third group, the channels of action are institutional, with a constant presence of digital amplification actions.

Chris Little (York University, Toronto)
Between structure and subjectivity: migrant worker experiences of agricultural labour between Canada and Guatemala

Drawing on fieldwork carried out with Guatemalan migrant farmworkers in the Canadian province of Ontario and in communities within Guatemala, this paper explores worker subjectivity within the labour-process of transnational agriculture. The paper understands migrant workers as bearers of the commodity labour-power, which they are compelled to sell on the labour market either in their country of origin, in receiving states or at times in transit states. While this labour is nominally 'free', it takes place under the 'mute compulsion of economic relations'. By paying attention to such mute compulsion, we are drawn to analyze the social context which creates such economic relations – structural forces of power and politics, and the uneven structuring of the world economy. Yet such a structural analysis, while necessary, risks eliding a crucial part of the story – that of worker self-understanding, or subjectivity. As human beings, workers have complex and multifaceted understandings of their roles, choices available to them, experiences within the workplace and the structural constraints that they face in trying to meet the subsistence needs of themselves and their families. Investigating

subjectivity on its own is not enough, but neither is analysis focused solely on the level of structure. In working to bridge the two and analyze them in interplay, this paper attends to both the theoretical implications of this approach to understanding migrant labour in the contemporary world economy, while drawing from the concrete case study under consideration.

Laura Isabel Sastoque Pabon (University of Southampton)
Migration and the Drug Trade Across Space and Time: A Digital Mapping of Colombian Spatialities in New York and London

How can digital mapping represent migrant identity-building practices in a way that does not perpetuate power relations, but instead reinterprets the past, and imagines alternative futures? Hegemonic representations of the drug trade, issued by mainstream media, have essentialized the Colombian community around the world to a criminalized "other." This stigmatizing shadow is particularly palpable in the United States, where newspaper sources have generalized Colombian ethnic neighborhoods such as Jackson Heights, New York, as havens for crime since the 1980s. Across the Atlantic, in London, the Colombian community encounters drug trade stigmatization as delivered by transnational digital media and the state's own approaches towards organized crime. This predominant discourse distorts the place of Colombian diasporic practices in the historical record. This project seeks to assess how a digital map can address this epistemological injustice by representing Colombian diasporic spheres in their heterogeneous and generative multiplicity. The digital map embedded in this study was constructed from geographical data parsed from newspaper and film media sources from New York and London between 1979-2010 that either embody, nuance, or challenge hegemonic discourse. By mapping place-based practices in New York that negotiate co-existence with the drug trade, and quotidian translocalities in London that dictate frictions with transnational imaginaries of identity, this project seeks a representation of Colombian identity that neither overlooks nor centers the subterranean image of the drug trade.

Santiago Irribarra Palet (University of Manchester)
Before it all withers: Mapuche dreams, visions, and plans for the future in Santiago de Chile

Sofía, wife and interpreter to the community's machi, recalled the message he had delivered at the last ceremony, relayed to him by the local powers of the land: 'some time from now there will be no water here, everything will dry out'. This paper analyses future plans and hopes among two Mapuche communities based in Santiago de Chile, where interlocutors feel stuck in an urban environment they perceive as harsh and inhospitable, in which the future seems only to wither – literally and figuratively. Many yearn to leave the city and make a permanent move to the traditional Mapuche homelands in the southern countryside, feeling the powerful pull to return to their tuwün or 'place of origin', which for some is where they were born and, for others, where their parents or grandparents lived before migrating to the city. Yet over generations of urban living, new attachments have been built and new roots have taken hold, complicating and forestalling family plans. For those who have returned to their homeland, the present is unlike the past and 'people are not Mapuche anymore'; those who remain in the city do so amid their own pessimistic forecasts for the survival of Mapuche beliefs, language, and traditions. In thinking about and planning around (often apocalyptic) futures, interlocutors bring to light the moral project they believe is required to ensure the continuation of people, of sociality, and of the living world we inhabit.

G77A: Communicating Environmental Crisis

Sandra Raquew dos Santos Azevêdo (Universidade Federal da Paraíba)
Mulheres do Sul Global frente à crise climática: contribuições da agenda ecofeminista à agenda pública e midiática

Este discute o protagonismo das mulheres do Sul Global no enfrentamento à crise climática, a partir de uma análise da presença delas enquanto vozes decoloniais que articulam na opinião pública uma ecocrítica feminista ao discurso patriarcal sobre a crise do clima e às falsas soluções apresentadas por projetos extrativistas que impactam comunidades tradicionais e ecossistemas. A Marcha pela Vida das Mulheres e pela Agroecologia é uma mobilização organizada por agricultoras do fórum Pólo Sindical da Borborema (Nordeste do Brasil) que reúne anualmente no mês de março em torno de cinco mil mulheres. Desde 2022 elas problematizam à crise do clima na agenda midiática e agenda pública, a partir dos desafios que as mulheres do semiárido brasileiro enfrentam, enquanto um dos grupos mais impactados por processos de desertificação diante da crise climática. Assim provocam um amplo debate sobre a implantação de parque eólicos em seus territórios enquanto empreendimentos centralizados de produção de energia renovável. E ressaltam o impacto destes projetos para a vida das mulheres agricultoras, mostrando a centralidade do debate sobre gênero e justiça climática. E trazem aportes significativos para a agenda midiática e pública relacionadas à defesa da segurança alimentar, saúde das mulheres e comunidade, enfrentamento à violência de gênero. Advogando neste processo a construção projetos de geração de energia renovável de forma descentralizada, justa e democrática, que respeite os direitos das comunidades locais e seu território.

Marcela de Moraes Agudo (São Paulo State University and University of Coimbra)
The importance of critical environmental education for facing the socio-environmental crisis: reflexions from the Brazilian context

Environmental education is a field of research with a very intense and wide scientific production in Brazil, but it is still under construction. In capitalism, natural goods, which should belong to all humanity, are understood as natural resources, what it means concepted to the capitalist production. In Latin America, specifically in Brazil, natural goods are understood as natural resources, but as it is located in the periphery of capital, their condition is one from overexploitation and consequent extermination. In this context, we can understand that environmental education is important to contribute to critical human development, so the social practice of individuals can be socio-environmentally transformative. Thus, historical-critical environmental education has several fronts of action, such as in popular social movements, for example, and their schools, and also in public schools, where more critical teachers work to provide the children of the working class a socio-environmentally critical educational process. In the late 1990s and early 2000s, in Brazil, the National Environmental Education Policy was implemented, responsible for regulating the requirement to include environmental education in Brazilian school curricula. Seeking to distance itself from the conservative aspects of environmental education, with pragmatic and conservationist political-pedagogical perspectives, in which a “green economy” is sought or “everyone does their part” is promoted, historical-critical environmental education is defended as an alternative and a way to contribute to tackling socio-environmental problems that were historically created through the mode of production that promotes the exploitation of nature and human beings.

Danilo Rothberg and Isabela D’Avila Limeira de Araujo (São Paulo State University)
Challenges of communicating climate crisis to raise awareness in Latin American countries

In the context of political ecology, the impact of the climate crisis in Latin America is closely linked to the region's social, economic, and political conflicts. Inequalities present challenges in raising public awareness about the climate issue. For instance, the water scarcity scenario in the Metropolitan Region of São Paulo, Brazil, from 2014 to 2015 was marked by a lack of transparency about how public authorities managed the crisis and the uneven water rationing schemes. A decade later, the entire country faced the worst drought since 1950, when records began. Similarly, Uruguay has been experiencing the effects of the climate crisis, including droughts, extreme temperatures, and severe storms. Despite legislation in Uruguay requiring public authorities to share information on environmental policies, research indicates that the public feels uninformed about climate change. Our investigation focused on how the governments of Montevideo, the capital of Uruguay, and São Paulo, the most populous city in Latin America, communicate with their audiences about the climate crisis. We chose to study these two countries because they represent different stages of developing right-to-information laws. By analyzing the cities' digital communications and interviewing environmental press and communications officials, our research revealed a lack of transparency by public authorities in both countries regarding policy decisions and their performance. The results suggest the potential for change and the need to enhance public communication to improve understanding of climate adaptation within the context of Latin American social disparities.

Grace Livingstone (University of Cambridge)
Water protest movements in Uruguay: from privatisation to green colonialism

Uruguay was the first country in the world to enshrine water as a human right in its constitution in 2004, following a popular campaign. A decade later, Montevideo ran out of fresh drinking water, and a new generation of activists, mobilised by social media, came out on to the streets. This paper analyses Uruguay's water protest movements, tracing their emergence from trade-union backed anti-privatisation campaigns in the early 2000s, to become a multi-sectoral movement following both institutional and extra-institutional strategies. These movements have developed a broad critique of extractivism that directly challenges the economic model pursued by governments of left and right in Uruguay over the past 25 years, which is based on the export of agro-industrial products such as cellulose pulp and soya. Uruguay's plans to start exporting so-called green fuels, have also been characterised as 'extractivist' by protestors, who say the country will be effectively 'exporting' its water to fuel Europe's green transition. Drawing on political ecology and the concept of green extractivism, I situate the emergence of the movement in the region-wide advance of neoliberalism, the acceleration of primary product exports and the global competition for fresh water sources. Uruguayan activists have not succeeded in persuading governments to abandon an extractivist strategy, but have achieved intermediate victories including the cancellation of several water privatisation projects. They have adopted prefigurative practices and their framing of water as a common good has won support.

B.H05: N/A

Session 8: Friday 11 April, 15:15 – 16:45

1.H021: Roundtable: Water Justice Movements in the Shadow of Extractivism: Struggles for Non-commodified Relations to Water Through Counter-producing Laws, Science and Water-care Practices in the Peruvian Andes and Amazon

This roundtable explores how pressure of extractivism on freshwater counter-produces movements to de-commodify water relations in Peru. The movements do not only contest water grabbing and depletion, they also challenge commodified forms of valuation and worldviews of water. However, movements for water justice are also fraught with internal conflicts and power asymmetries and run the constant risk of co-optation into neoliberal governance systems. The roundtable brings together representatives of public universities, peripheral study collectives, indigenous women's grass roots organizations and solidarity groups in Peru to explore how conflicts, in the context of expanding extractivism, counter-produce alternative forms of science, laws, practices and social organization. Drawing from a study of the University of San Cristobal de Huamanga, Ayacucho, we explore Indigenous water practices and how these relate to political mobilizations against mining; From Cajamarca we relay the experience of co-producing river-mountain science by local river defenders and students of the Agrarian University; and from the federation of Kukama women, Huaynakana, of the Marañón river, the struggle for the recognition of the river as a subject of rights. From these experiences, the roundtable will reflect on how variegated relational notions of justice shape possible alternatives to extractivism, and the role of solidarity to bridge scales and world views for a common struggle for water justice. By doing so, the roundtable explores the possibilities of epistemic pacts across "different ways of worlding", and how these can avoid co-optation by hegemonic extractivist governance systems

Peter Wilson Leys (University of Roskilde)
Mariano Arones Palomino (Universidad San Cristóbal de Huamanga)
Liliana Torre Marcelo (Universidad San Cristóbal de Huamanga)
Oscar Javier Monroe Morante (Periferia-grupo de estudio sobre poder y conflicto)
Gabriel Salazar Borja (Forum Solidaridad Peru)
Juan Torres (Universidad Nacional Agraria La Molina)
Emilsen Flores

1.H029: Roundtable: Digital Latin American Studies

Over the last thirty years, digital technologies have become embedded in virtually all aspects of life in Latin America, for better or for worse, from being associated with new forms of extractivism and labour, influencing elections and enabling new forms of surveillance, to being appropriated in new social practices and art forms. In this period of time, the field of studies dedicated to tracing the uses and impacts of digital technologies in the societies and cultures of the region has inevitably expanded exponentially, and digital tools have also offered varied new ways of studying the region and communicating that new knowledge to others. This roundtable is being proposed by a group of academics who are currently editing the Palgrave Handbook of Digital Latin American Studies. This major reference work proposes to bring together the different strands of this vibrant new field of enquiry, offering a sample of both the many ways in which the use and appropriation of digital media technologies and platforms have changed life in the region as well as the ways in which digital technologies have changed the way we do Latin American studies in terms of methods. The roundtable will afford us an opportunity to reflect on the emergence and development of the field of digital Latin American studies, what has been achieved and what work is currently pressing. We will be joined in this endeavour by three other academics who will be contributing to the handbook, ideally from a range of different

disciplinary perspectives.

Chair: Thea Pitman (University of Leeds)

Participants to include:
Ignacio Aguiló (University of Manchester)
Sarah Bowskill (Queen's University Belfast)

1.H030: Women and Music in Latin America: World-Making Practices in Post-Colonial Contexts

Lorena Valdebenito (Universidad Alberto Hurtado)
Symbolic relationship of Violeta Parra and forms of legitimation in female singer-songwriters from Chile, Uruguay, and Costa Rica

The symbolic power of Violeta Parra has generated various modes of influence on the generations of female singer-songwriters and women musicians in the different decades following 1970 in Latin America, the United States, and Europe. These modes of influence have had varying degrees of legitimizing implications for different female figures in popular and traditional music. I understand as a form of legitimization, the process in which women—based on their status as singer-songwriters—thoughtfully consider the aesthetic, political, and epistemological dimensions of their art and implement strategies to establish, validate, and promote their musical work. In this paper, I will focus on specific areas that operate as forms of female musical legitimization in singer-songwriters from Chile, Uruguay, and Costa Rica, in dialogue with Violeta Parra. The processes of musical creation and authorship, the gender dimension, performance, and the discourse on their own musical practices in which their musical thought is reflected from a feminist musicology will be relevant (McClary, 2023; Citron, 1993; Ramos, 2000). This paper is based on the theoretical foundation of Muraro (1991) and her concept of the symbolic order of the mother as a figure of authority. For the author, it is not so much the figure of the mother itself that is important, but rather the relationship that can be established with her as a symbolic entity.

Simón Palominos PhD(c) (Universidad de Chile)
B*ecoming Afropresent: The Challenging of Chilean National Identity in Luta Cruz's Music*

In this paper, I explore the work of Luta Cruz, a singer born in 1988 to an Afro-Brazilian woman who migrated to Chile and a Chilean man. Cruz identifies as Afro-Chilean, while maintaining a strong connection to Brazilian culture and music. From an early age the singer navigated the tensions of being a Black person in Chile, a country whose national identity is based on a fiction of whiteness that erased Black heritage from its history. By the late 2010s, the singer started to critically engage with her identity, rediscovering her Black heritage, and addressing it through her musical performance. Similarly, during the COVID-19 pandemic, Cruz started growing her body and facial hair, as a form of rebellion against gender roles and societal expectations on women's bodies. It was during this time that the singer began actively participating in solidarity events for the migrant community in Chile, especially Afro-Caribbean migrants, who are met with racist attitudes from the Chilean population. I interpret Cruz's work as an example of the connections between Afrofuturism and Afro-Feminism (Morris 2012), highlighting the dynamic nature of identities that Braidotti (2002) describes as "becoming". Drawing on interviews with the artist, press coverage, social media, and close readings of song lyrics, I argue that Luta Cruz challenges Chilean national identity by emphasising her migrant Brazilian heritage, her identity as an Afro-Chilean woman, and her defiance of gender hierarchies. In doing so, Cruz offers

insight into the transformations in Chilean society brought about by contemporary migration.

Georgina Robinson PhD(c) (King's College London)
Singing new narratives: (Re-)writing women's histories in capoeira

This paper shows how female leaders are transforming the Afro-Brazilian art of capoeira by composing and singing new songs that promote women's visibility, authority, and agency in the art form. Capoeira is an Afro-Brazilian art of cultural resistance that emerged in colonial Brazil and is practised worldwide today. As an oral and embodied tradition, knowledge is passed from Mestres (Masters) to discípulos (students) through song, music, and movement. Historically, capoeira has been perceived as a male-dominated art form and women's voices have been suppressed, marginalised, or rendered invisible. I challenge these male-centrist narratives by showing how Mestras (female Masters) are composing and teaching new songs that narrate the diversity and complexity of women's lived experiences. Their songs represent a novel addition to the art form's oral repertoire by offering positive, realistic, and diverse models of femininity, which breaks from reductive representations of women as maternal, godlike, or objects of sexual desire (Barbosa 2005). Using case studies from ethnographic research by attending capoeira events in Brazil, the UK, France, Spain and Switzerland between 2023-24, I show how female leaders are re-writing gendered narratives in capoeira worldwide and are advocating new visions of female authority and agency, both in the roda pequena (small circle) of capoeira, and the roda grande (large circle) of social contexts in which it is taught. I argue that transformations taking place in capoeira along gendered lines could influence wider shifts in attitudes towards women's leadership and authority in other cultural practices and public sectors.

María B. Batlle (King's College London and Cardiff University)
Cantoras from the Andean Southern Cone: A Historical Overview of Practices, Words and Sounds of Resistance

The Spanish term cantora broadly refers to women who sing in verse and is usually applied in the context of rural and urban folk song in several places in Latin America. Over the past two years, funded by the Chilean government and with the support of King's College London, I have been undertaking collaborative research with four contemporary cantoras from Chile and Argentina. Understanding that the cantora archetype and social functions developed in Latin America through an imposed colonial and patriarchal order, our research has explored historical and contemporary cantora practices, seeking traces of their devices and strategies for resistance. Drawing on Mary Louise Pratt's (2022) concept of world-making, my paper loosely traces such strategies through the history of women and music in the Andean Southern Cone. I start with an overview of Andean pre-Hispanic conceptualisations around gender and music, to then assess whether elements of these frameworks persist in contemporary cantora practices. This is complemented by a comparative analysis of women's musics from sites geographically belonging to what was once the Tiwanaku (c.100-1200 BCE), with music analysis as a tool to reimagine the cultural relationships between contemporary cantoras from Chile, Argentina, Perú and Bolivia, thus enabling alternative ways of understanding the colonial histories of women and music in Latin America. The focus on performative resistance as 'imaginative, future-oriented world-making activity' (Pratt 2022: 9) reinforces the notion of Indigenous agency as opposed to traditional narratives of colonial victimisation, thus offering more comprehensive perspectives on Latin American pre-colonial, colonial and post-colonial historical circumstances.

G.H01: Changing Landscapes and Cityscapes

Izaskun Linazasoro Espinoza (Universidad de Chile and University of Oxford)
Environmental Justice in Chile's Sacrifice Zones: bridging governance gaps

This paper examines the efficacy gaps in environmental governance in Chile's sacrifice zones. These areas, designated for heavy industrial activity, suffer from severe environmental degradation, which disproportionately impacts vulnerable communities. The study critically assesses the systemic failures in Chile's environmental policy and regulatory framework, emphasizing the disjointed and fragmented policies that hinder comprehensive environmental protection and justice. By comparing the cases of Quintero, Huasco, Arica, and Coronel, this paper highlights common patterns of ineffective policy implementation, insufficient enforcement mechanisms, and the lack of integration between environmental, social, and economic considerations. Using a political ecology framework, the study examines the phenomenon of dispossession by contamination and the concept of slow violence, which highlights the cumulative, often invisible harm inflicted on communities over time. Also grounded in a human rights framework, this paper argues that these areas experience structural discrimination, where communities' rights to health, a clean environment, and participation in decision-making are routinely overlooked. These examples underscore the need for a holistic approach to governance, one that addresses the complexities of environmental justice in sacrifice zones.
Drawing on an interdisciplinary qualitative case analysis, this paper argues for comprehensive policy reforms that not only tighten regulations but also ensure greater public participation and accountability in decision-making processes. The study concludes that without structural changes in Chile's environmental governance, the promise of environmental justice in these regions remains elusive.

Hugo Romero-Toledo (Universidad Autónoma de Chile)
A Long-Term Political Ecology of the Landscapes of Southern Chile

This study is framed within the long-term political ecology approach to analyze how extractivist and modernization policies in southern Chile have impacted the material and symbolic traces of the processes that historically shaped the territory. Through the application of the concepts of "palimpsest" and "production of nature" in the Latin American context, this research proposes a critical reinterpretation of landscapes—ranging from pre-Columbian elements to successive waves of colonization—while identifying both the persistence and re-existence in contemporary land use practices. Using an interdisciplinary approach that combines archival analysis, historical cartography, ethnography, and UAV technology (with RGB, multispectral, thermal, and LiDAR sensors), this study aims to reconstruct the interactions of occupation, exploitation, and resistance within these landscapes, revealing how such dynamics have shaped the territory as a contested element. Finally, the study incorporates an intercultural perspective, integrating local knowledge in the interpretation of data. This situated reading challenges the instrumental and homogeneous view of the territory, framing the landscape as a space of living memory and as a distinctly different relationship between society and nature in southern Chile.

Marco Lopes Campos (Humboldt-Universität zu Berlin | Georg-Simmel-Zentrum für Stadtforschung)
Rushing around: upward mobility and lives worth living in the peripheries of São Paulo and Rio de Janeiro

In Rio de Janeiro and São Paulo, the peripheral youth often describe their lives as a corre

("rush"), which represents a departure from long-lasting narratives of "struggle" that characterizes previous generations of working-class people. This shift challenges the entrenched chronotope of "progress" underneath the works on the experiences of the future for peripheral inhabitants. Drawing on the conditions of possibility of the practical category artist and critically exploring the meaning of work for a young, impoverished black poet who migrated from São Paulo to Rio de Janeiro in pursuit of a proper life, this article reflects on temporal and spatial reconfigurations of the enduring issue of upward mobility in the urban peripheries. The corre is a way of establishing agency over the future amidst uncertainty, through movements and multiple temporalities, beyond and in-between fixation of autoconstruction, and assumptions associated with the "proper job". It presents a complex agency over life, in which holding one's place in the city involves intensive and extensive mobility, fostering a sense of continuity while waiting and hoping for opportunities. Upward mobility is perceived as an individual pursuit, whereas togetherness remains a value and a collective strategy to project one's own agency joining collectives.

Ailen Suyai Pereyra (Universidad Nacional de Córdoba)
¿La renovación urbana es una promesa de futuros alternativos? De barrio Güemes a la ciudad de Córdoba, Argentina

Este artículo examina el estudio en curso de la renovación urbana en el barrio Güemes, en Córdoba, la segunda ciudad más grande de Argentina. Desde un enfoque cualitativo en una ciudad intermedia del Sur Global, la investigación visibiliza las dinámicas específicas de la transformación urbana en un contexto regional. Se exploran cómo las políticas públicas, los discursos mediáticos y las narrativas oficiales construyen ideales sobre la renovación urbana, mientras que, al mismo tiempo, se resaltan las experiencias y tensiones locales, especialmente aquellas ligadas a los cambios económicos y al desarrollo urbano. El análisis considera cómo la lógica capitalista subyace en estos procesos, evidenciándose tanto en el plano material como en el discursivo. A través del caso del barrio Güemes, se ilustra cómo los futuros alternativos imaginados en torno a la renovación urbana pueden generar tanto esperanza como desigualdad, plasmando un futuro de múltiples posibilidades para Córdoba.

G.H03: Gender & Film

Minerva Campos Rabadán (Universidad de Castilla-La Mancha)
Making domestic work/ers visible through film

A notable number Latin American fiction films produced since 2000 have focused on family relationships and intimacy, what has contributed to the emergence of the main characters' houses as privileged scenarios for their stories. In addition to new approaches to sexual-affective relationship or family structures, this interest for private spaces has put new characters into focus. This proposal considers domestic workers representations within this context. The main hypothesis is that these characters have become the essential motive of several Latin American contemporary films. This hypothesis also considers that how they are represented has radically changed after decades of showing them at the back part of the scenario and the story. This approach identifies two trends in the way some films are making domestic workers visible. First, by presenting domestic workers as protagonists with active roles and many dialogues (La nana, 2002; Que Horas Ela Volta?, 2015). On the other hand, by paying attention and emphasising through the film language how they work, they behave, and

how they relate to their employers and the houses they work in. This paper will study the second axis through the analysis of the narrative and the aesthetics of the Mexican film Parque vía (Enrique Rivero, 2008) and the Argentinean Reimon (Rodrigo Moreno, 2015). Both films are two privileged case studies to explore the representation of domestic workers and their labour in recent Latin American cinema.

Valentina Pérez Llosa (University of Hamburg)
Gender Dynamics and Political Violence in Three Peruvian films

This paper will consider three films released during Peru's internal armed conflict (1980-2000) in terms of their portrayal of gender dynamics and their interactions with the political violence of the time. The violent denouement of La boca del lobo (Lombardi, 1988), the first film, is set in motion by the rape of an indigenous woman by a soldier stationed in the Andes. Thus, Lombardi's seminal film introduces a parallel between sexual and political violence that has been recurrent in Peruvian cinema about the conflict. The second film, La vida es una sola (Eyde, 1993), portrays the dynamics of community and conflict when an insurgent group arrives in an Andean town. The film's main relationship, between a local woman and an insurgent man, shows how tradition and gender dynamics can be used and manipulated to achieve goals well beyond the confines of their intimate relationship. The third film, Coraje (Durant, 1998), is a biopic relating the last months in the life of grassroots activist María Elena Moyano before her murder by members of the insurgent group Sendero Luminoso. Playing within the female-led activist networks of Lima's periphery, Durant's film is concerned with the women's struggle, as leaders of the household, against hunger and violence. The analysis of these three films will show how each filmmaker offered a different take on the role of gendered violence during the conflict, a concern that has continued in Peruvian filmmaking well into the twenty-first century.

Katarzyna Stępień (Trinity College Dublin)
Lesbian love and female bildungsroman in contemporary lesbian cinema in Colombia

The theoretical part of the paper opens with a brief introduction to LBGTQ+ rights in Colombia and their influence on creating a more inclusive cinema. In the next part of the paper, the emphasis will shift from the political to the social sphere and emphasise the perspective of Helene Cixous's écriture féminine (1975), and a rejection of phallocentric symbolism of language and representation through Laura Mulvey's concept of the male gaze (1975), Judith Butler's performativity of gender (1988), and Adriene Rich's 'compulsory heterosexuality' (1980). Considering the political and aesthetic aspects, La Luciérnaga (2015) by Ana María Hermida and ¿Cómo te llamas? (2018) by Ruth Caudeli, mentioned in the title, will be meticulously examined in the analytical part. After portraying both movies as an example of a female/lesbian Bildungsroman that relates to the sexual orientation of the portrayed protagonists, I will describe, in the light of the future-oriented focus of this year's conference, an outlook into the possible future of queer/cuir movies in Colombian cinema with more acceptance and inclusivity created.

G.H04: History, Archives, Activism and Utopia in Latin America: Futures Imagined in the Past - Part 2

Latin America has historically been a geographical space for the creation of utopias in different historical periods. As imaginative and alternative representations of the future, utopias have the social function of expanding the horizons of the present and opening possibilities for hope. This double panel explores some of these futures imagined in past by Latin American political

activists, official workers or bureaucrats, and archivists from the 20th century to the 21st. The panel's objective is to reflect on how archives serve as places to create and rescue utopias and how these past experiences relate to current political demands to boost intergenerational debates and promote a better future. We invite papers that examine the relationship between Latin American history, politics, activism and archives - whether official, grassroots, community, international, online or analogue.

Coordinators: Marieke Riethof and Claudio Ogass Bilbao.

M. Shiva Kumar (Centre for Spanish, Portuguese, Italian, and Latin American Studies – Jawaharlal Nehru University, India)
Indigenous Archives as a Utopian Tool: Ejército Zapatista de Liberación Nacional, Mexico

This paper examines the pivotal role of indigenous archives in shaping utopian visions within Mexican political activism, particularly focusing on movements advocating for indigenous rights. As the country with the largest indigenous population in Latin America, Mexico presents a complex historical landscape where indigenous communities have preserved cultural memory through diverse archival practices, including oral traditions, codices, and communal records. These archives serve as dynamic instruments for envisioning alternative futures grounded in indigenous governance, social justice, and communal land rights. Focusing on movements such as the Zapatista Army of National Liberation (EZLN), this paper analyzes how archival practices inform and sustain political activism. The evolution of these archives—from oral histories to digital platforms—demonstrates their relevance in resisting assimilation and erasure while fostering indigenous identities. The paper employs a theoretical framework integrating Historical Materialism and Postcolonial Theory, situating indigenous archives as critical sites for understanding the intersections of history, power, and resistance. Through Historical Materialism, it explores how material conditions shape indigenous archival practices and their role in contemporary struggles. Postcolonial Theory illuminates how these archives challenge dominant historical narratives and offer counter-hegemonic visions. By articulating indigenous archives as active tools for resistance and renewal, this study argues that they are not merely records of the past but vital components in constructing decolonial futures. This analysis contributes to broader discussions on memory, activism, and the relationships between archive, history, and utopian thought in Latin America.

Eva Willems (Ghent University)
Records of Resistance: From violent pasts to imagined futures in the archives of the Peruvian Comités de Autodefensa

During the internal armed conflict between the Maoist rebel group Shining Path and the state forces in Peru (1980-2000), an additional non-state armed actor emerged in the Valley of the Rivers Apurímac and Ene (commonly abbreviated as VRAE), in the Northern subtropical forest of the Ayacucho region: the Comités de Autodefensa Civil (CADs). In 1984, a headquarter was established in the town of Pichiwillca, assuming the central leadership and pressuring peasants in every single locality to form civil self-defence 'bases'. This paper draws on the archive of the CAD headquarters, a collection of over 2200 documents, to better understand the agency of the peasantry during the Peruvian internal armed conflict. More precisely, it wants to examine, firstly, the underlying (bureaucratic) structures of rural civilians' responses to wartime violence and the ways in which these structures function as means of governance, and, secondly, the extent to which the wartime social order (Arjona, 2014) created by the CADs facilitated social cohesion among the peasant population. Answering these questions aims to foster an

understanding of civilian participation in armed conflict that goes beyond the military dimension and instead looks at how the 'parastate' created by the CADs reflects claims for citizenship and belonging.

Discussants:
Claudio Ogass Bilbao and Marieke Riethof (University of Liverpool)

G4: Education: Global Perspectives

Ariadna Acevedo-Rodrigo (Cinvestav, Mexico City and University of Cambridge)
From Local to Global Knowledge. Mexican 'Cultural Missions' and UNESCO's Fundamental Education, 1946-1947

Who decides what is knowledge? And how is knowledge recognised as 'local', 'national' or 'international'? I explore these questions through a study of Mexico's participation in the initial debates of UNESCO's Fundamental Education, with a focus on how Mexican postrevolutionary rural education (and the 'Cultural Missions' Programme in particular) was taken as an example of what mass education could look like if it sought to go beyond the 3Rs. What made the Mexican experience recognisable as internationally relevant knowledge and practice? What was gained and lost when the Mexican case was retold for an international audience? Complementing local and national histories of education, and challenging histories of international relations centred on the role of Mexican Jaime Torres Bodet as second Director-General of UNESCO (1948-1952), I shed new light on the production of educational knowledge during the first years of the emerging post-World War II international order, through a detailed examination of the role played by educationalist and social worker Elena Torres. An analysis of Elena Torres' trajectory, and of her personal notes and papers, allows me to foreground her contribution to the drafting of UNESCO's Fundamental Education Report, which was prepared for the first session of the UNESCO General Conference taking place in November and December 1946, and published in 1947 for a wider public.

Penny Miles & Keji Kamoju (University of Bath)
'Travelling While Black' & Contesting Institutional Whiteness in the Year Abroad (YA)

In 'Travelling While Black' Nanjala Nyabola (2020) recounts how she navigates the global travel industry as a Black African woman, highlighting the system's hostility, its inherent whiteness and persistent Eurocentrism. In a similar vein, Johny Pitts (2019) refers to himself as the 'rarest of creatures: a Black backpacker', as he embarks on his journey around Europe. When applied in a University context, their work poses the question of how Black British and British Asian students experience their year abroad in a context of institutional whiteness?
Existing studies from the US have shown that race might impact on intercultural interaction, cultural competence and language acquisition (Llanes, 2011) Additionally, student safety and microaggressions were raised as important issues that students faced (Goldoni, 2017). Building on this scholarship, this paper analyses the YA experiences of 7 students who identified as Black British (4), Biracial (1) and British Asian (2), who attended UK Universities (4). Peer interviews conducted explored a) University support prior to/during the YA; b) student concerns around race & other identity characteristics; and c) their experiences (positive/less positive) during the YA. The paper simultaneously reports the data analysis and the policy outcomes that have developed from the project. These range from awareness raising among staff (placement, language teaching) around racialized YA student experiences; to creating tools such as blogs, podcasts and safe spaces across cohorts to support students undertaking a YA; and creating safety plans for travelling students.

Yael Anahi López Torres (Independent Scholar)
From Windows to portals: Ventana conference, a proposal for co-creating academia otherwise

This paper examines the evolution from Ventana Conference II to Ventana Conference V, a four-year running bottom-up ECR international academic event. From an autoethnographic account, this article explores the question: 'How does the Ventana Conference contribute to the discussion of decolonising academia?'. We delve into the conflicts that gave origin to the conference, such as our identity as Latinas studying our PhD on Latin American topics based in Leeds and York (UK), questioning and acknowledging and affecting our sentipensares. Initially focused on Latin American research areas, 'Ventana' went through a process of reconfiguration with the pandemic, embracing virtual environments and questioning hegemonic academic formats, integrating contributions of more countries based on the Global South, and later, members from non-Western origins studying in the UK [Argelia, Nigeria, Mexico, Brazil, Chile]. We argue that 'Ventana' is not only a window but a portal that activates innovative and decolonial forms of creating and addressing academic issues, holding space for enacting theoretical and practical ways of doing and thinking beyond Western debates. For this article, we delve into the decolonial frameworks and empirical experiences behind the production of the conference, such as the value of being uncomfortable, vulnerability, new formats and multilingual settings to create dialogues between historically marginalised voices. We provide an account of this transformative and reflexive process from its beginnings, changes, challenges and alternative forms of hosting and conducting an academic event. Finally, we provide lessons from these experiences about how to re-think and create knowledge otherwise.

Charlotte Austwick (University of Sussex)
Education and its role in the transformation of relationships and attitudes towards the natural environment for Amerindian adolescents in Guyana

As humans, we rely on the natural environment for our very existence. Scholars note that there is much more research just recorded on this interdependency, rather than the process of how people learn what they come to know. This study uniquely focuses on the long-term development of how people become entwined with nature and how these relationships are being transformed as a result of formalised environmental education for Amerindian adolescents in a global post-colonial landscape. Guyana is a country currently undergoing considerable rapid economic, infrastructural, and technological development. Due to recent large oil discoveries, combined with its other economic activities, Guyana currently has the fastest developing economy in the world (IMF,2024). In conjunction with these developments, its educational system is undergoing a rapid reform to align with current sustainable development demands.

Through a series of workshops, transect walks and interviews, this study uses de-colonial and indigenous methodologies to authentically understand the impact that rapid economic development is having on human-environmental relationships in the country. Preliminary findings argue that Amerindian adolescents from two field sites in Southern Guyana are experiencing an ontological dilemma between rapidly having to accept modern concepts and developments or remaining faithful to their traditional lifestyles and roles as 'Guardians of the Forests'. Gathering first-hand knowledge from indigenous people who are experiencing transformation of thought, but still connected to their natural environments will help provide a significant contribution into how human-environmental relationships are being (re)bordered and contribute towards ways of globally improving and delivering impactful environmental education.

G5: N/A

G77A: Transforming Archives

Luis Medina Cordova (University of Birmingham)
Viral Lit in and from LatAm: an online archive of real-time literary responses to Covid-19

This paper shares research results from the project "Archiving Real-Time Literary Responses to the Covid-19 in Latin America", funded by the British Academy from 2023 to 2025. The presentation aims to showcase and promote scholarly engagement with the online archive created by the project, hosted on a freely accessible website purposely developed and titled Viral Literature: Latin America. The online archive documents and maps how Latin American writers responded to the pandemic through social media and other digital platforms in the first two years of the health crisis, from 2020 to 2022, when the fear of the virus was not a memory but a live reality. It reveals and keeps a record of an online body of writing deeply engaged with the fears and anxieties caused by the virus worldwide, thereby enabling public access and research into the Latin American real-time narration of a global crisis. Analysis of the body of writing in the archive enables critical assessment of literature's contributions to coming to terms with the social and personal impacts, thereby tracing a direct connection between literature and well-being during Covid-19 in the region. Furthermore, the recorded born-digital writing, which spread internationally evading institutionalised channels of literary circulation, signals the need to rethink hegemonic discourses on the meanings of literature and literariness during and after a global catastrophe for studying World Literature.

Marco Ramírez Rojas (Lehman College, CUNY)
Crisscrossed afterlives: Julio Cortázar's literary biography of John Keats

In 1952 Julio Cortázar wrote a literary biography of John Keats. It includes personal essays and literary criticism that weave through the poems, life, and letters of British poet. A most unconventional book, Imagen…defies generic expectations as it weaves together a collage of memoir, novel, literary criticism, poetry, translation, and biography. Perhaps because of the experimental quality of the text, Cortázar was unable to find a publisher. Discouraged, he left this "bold and unkempt" work in a drawer, sleeping soundly until it was released in 1996 as a posthumous work. Despite the canonicity of both writers, Imagen…is virtually unknown amongst Keatseans and is understudied even among Latinamericanists. Excited by the possibility of bringing this text for the first time to Anglophone readers and to establish a transatlantic dialogue, Marco Ramírez and Olivia Moy undertook the translation of this text only to find that, as it happened to the author over fifty years ago, it is nearly impossible to find a house for this atypical "Life of Keats." In dialogue with Apter's concept of (un)translatability and Damrosch's theorization on world literature, we reflect on the nature of Imagen… as a text that resist and is resisted by commercial circuits and academic practices. By doing so, we also engage in a discussion of the crisscrossing paths of two canonical writers transplanted into a language and a tradition foreign to their origins: the afterlife of Cortázar in English, and that of Keats in Spanish.

Catalina Delgado Rojas (The University of Manchester)

Comics drawing as a reparation initiative in the museum: Mediating the representation of racialised identities through comics

This study set out to examine how are comics particularly well suited to question representations of racialised identities related to colonial legacies in museum as well as the potential of comics drawing in symbolic reparation initiatives. In recent years, there has been an increasing demand for museums to address their colonial past and repair affected communities, however, besides restitution, practical initiatives are often lacking discussion. This paper argues that the use of comics' visual and written languages permits to critically reflect on the representation of difficult heritage and address uncomfortable silences by creating alternative stories about the objects in the museum. The analysis focuses in two comic creation workshops in the National Museum of Colombia.
The paper provides a novel approach to analysing how comics creation can contribute to the reparation of colonial legacies by transforming the material, symbolic, and functional characteristics of representations of racialised identities in the National Museum of Colombia. The analysis of the workshop, the resulting comics page, and participants' feedback with the complexity-informed adaptation of The Symbolic Reparation allows a change of perspective from assessing components and desired effects, to understanding the interactions established by the creator with a particular space and time. Findings suggest that comic creation can facilitate reparation initiatives in the museum by raising awareness of the discourses intersecting objects an image and giving participants tools to mediate and, in some cases, remediate hurtful representations.

B.H05: Transnational Media and Cultural Politics in Twentieth-Century Latin America

Over the course of the twentieth century, the range and scope of transnational communication media grew exponentially. Radio, television and cinema were used extensively for soft power influence between nations, particularly during the Second World War and the global Cold War. In the Marxist critiques of the 1970s, transnational media corporations were often viewed as part of a hegemonic project serving the interests of capital and cultural imperialism; an issue that was deemed particularly acute in the ‘underdeveloped’ context of Latin America. More recent research has approached both the production and reception of transnational media as dependent on collaboration and subject to communication breakdown and ‘glitch’. Scholars have also turned their attention to counter-hegemonic projects that used the transnational circulation of film, photography, television and radio to advance alternative cultural projects and political visions. Alongside governments and multinational corporations, transnational media projects were also launched by non-state actors, including religious groups and non-governmental organisations. Bringing together new research on film, photography, radio and television from across Latin America, this panel will examine the different motives that underpinned the production and distribution of transnational media in Latin America and examine their impact in the latter half of the twentieth century.

Anna Cant (London School of Economics & Political Science)
Spreading the Good News: Catholic radionovelas made by and for Latin Americans in the 1970s

Drawing on the archives of Unda, International Catholic Association for Radio and Television, this paper analyses the work of the organisation’s Latin American secretariat. Founded in 1952, Unda-Latin America was largely dormant until the late 1960s, when its members galvanised around a project to create a series of radionovelas that would present Catholic doctrine in new, progressive ways and reach audiences among the poor and marginalised communities of Latin

America. In so doing, they sought to position Latin America on the world stage as a site of innovation and leadership in Catholic broadcasting. Inspired by ideas emerging from Liberation Theology and popular education, these radionovelas were created by a transnational team of writers, actors, and producers, and circulated across Latin America throughout the 1970s. Alongside radio broadcasting, the project utilised the technique of radio discussion groups to stimulate reflection and debate. While heavily criticised by conservative members of the clergy – who ultimately pulled the plug on the whole operation – the programmes themselves have lived on in digital format. The paper analyses the content of these radionovelas in relation to frictions within the Catholic Church and the cultural politics of the Cold War era. It shows how, despite a small budget and limited support from the Church hierarchy, these radionovelas succeeded in disrupting the status quo and advancing an alternative vision of Catholic transnationalism.

David M.J. Wood (University College London)
New, Forgotten or Networked Indigeneity: The ILO's Andean Programme on Film

In 1953 the International Labour Organisation established the Andean Programme with the participation of the United Nations and several of its specialist agencies, with the aim of studying and improving the living conditions of the native peoples initially of Bolivia, Peru and Ecuador, and subsequently also of Colombia, Chile and Argentina. This paper looks at a number of nonfiction films made during the 1950s and 1960s to document, promote and disseminate the work of the Andean Programme, including The Forgotten Indians (1956) and Kantatiskiwa (Dawn of a New Day) (1963). It explores the rich and complex entanglements that lay behind these films, bringing together international bodies such as those mentioned above, European media organisations (the BBC and the Office de Radiodiffusion Télévision Française), and creative personnel such as the British documentary filmmaker Anthony de Lotbinière and his Bolivian counterpart Jorge Ruiz. The paper shows that such documentaries acted as communicating vessels between the everyday practices and representational paradigms of indigenous Andean communities, the variously developmentalist, populist and/or revolutionary national governments of the Andean nations at the time, and the modernising "world-making" agendas of the post-World War Two international architecture. I read the top-down "governmental" and "biopolitical" work that the documentaries perform (in dialogue with existing scholarship on such films) alongside close reading and analysis of their various contexts of production, exhibition, transmission, reception and recirculation. I show that, through their time-travelling use of visual, aural and narrative tropes of ancestral Andean-ness and modern futurity, they seek to produce ideas of a new, networked, globalising Andean indigeneity whose colonial underpinnings are masked by a spirit of emancipatory internationalism.

Daniel Mandur Thomaz (King's College London)
Propaganda-Spectacles: film screenings and photographic reports for the US Information Service in Brazil during the Early Cold War

In this paper I will interrogate unexplored photographic reports commissioned by the US State Department from American photographer Allan Fisher (1913-1988). They document the itinerant screening of US propaganda newsreels, educational films and cartoons using mobile units to transport cinematographers to schools, factories, and remote villages in Brazil in the late 1940s and early 1950s. These photos capture public reactions and offer an aesthetically ambitious insight into the reception of these campaigns. The paper's aim is twofold. First, I will reposition Alan Fisher as a key figure to understand US information warfare in mid-century Brazil. Secondly, I will explore the extraordinary potential of Fisher's photography to formulate an

approach to these propaganda operations that accounts for the persuasive (and deceptive) dimension of these screenings while also considering the audience's agency and strategic complicity. I theorise the screenings framed by Fisher as political-performative events (propaganda-spectacles) and argue that the role of entertainment and performance in these campaigns is crucial to understanding the audience's adherence to these spectacles. Ultimately, Fisher's images help us to gain an insight into these propaganda operations: they frame these events in a way that offers a third-party angle into the phenomena. In this sense, the triangulation between the audience, the screening of the propaganda films and the framing of these events by the photographer will be used as a strategy to think about the blurred boundaries between the audience's agency, propaganda's subterfuge, and the imperial gaze.

Thamyris Almeida (Swarthmore College)
Leave it to Beaver: US Sitcoms and Cold War Morals on Brazilian TV

This paper explores the Cold War-era messaging in the sitcom Leave it to Beaver (1957-63) as it aired on Brazilian television in the 1960s. This paper analyzes articles from Brazilian magazines and newspapers, alongside federal censorship documents from the National Archive in Brasilia, to better understand the importation of the United States-produced television program in Brazil. The Brazilian military dictatorship's (1964-85) Public Entertainment Censorship Division (DCDP) praised the educational and moral messaging in Leave it to Beaver during a time when the regime framed anticommunism in moralist terms. Read against the backdrop of Cold War cultural politics across the Americas, the military regime's promotion of Leave it to Beaver's educational values highlights its belief in television as a moralizing medium. While this perception of TV did not begin with the Brazilian military dictatorship, it gained new stakes under authoritarian rule and in the context of inter-American Cold War politics. Given the nationalistic rhetoric often employed by the dictatorship, the regime's embrace of foreign moral and cultural values underscores the transnational dimension of Cold War cultural politics and television's role within it.

From 17.30. B.H05: Film Screenings: *Reborn Eyes: Story of a Movement in Resistance* (35 min, 2023) & *Donde meter la cabeza* (35 min, 2023)

Lucía Guerrero Rivière (University of Exeter)
Reborn Eyes: Story of a Movement in Resistance

In April 2021, a National Strike broke out across Colombia after a tax reform was announced. The country witnessed an outpouring of dignified rage over socioeconomic inequalities, ongoing violence against social leaders, environmental harms, and a lack of social support amid the COVID-19 crisis, among a host of other issues. Demonstrations were met with heavy-handed police repression, and as the days wore on, a pattern of injury began to emerge: eyes mutilated by tear gas canisters and rubber bullets. Almost two years on from the National Strike, MOCAO (the movement in resistance against ocular attacks) held their first-ever encounter for survivors of ocular mutilation from across the country. They continue to voice urgent demands for justice, but also to enact collective resistance through the everyday struggles of surviving an attack on the right to see and be seen.

Peter Petkovsek (University of Leeds)
Donde meter la cabeza

Aguablanca is a district in the city of Cali, Colombia, that lies on a desiccated wetland. National

armed conflict-induced migrations in the middle of the 20th century resulted in an 'occupation' of the agricultural territory by migrants seeking security and better fortunes, and its transformation into self-constructed urban neighbourhoods. The district has been the victim of street gang violence and organised crime activities, and is still considered by middle-class Caleños a symbol of poverty, crime and danger, while its mostly Afro-Colombian population continues to suffer from racial and socioeconomic inequality. In the context of my practice-based research exploring environmental stories and climate justice through intercultural theatre, I worked in 2023 with the Pontificia Universidad Javeriana and the local Aguablanca organisation Son de mi gente, which provides creative content and activities to children in the surrounding neighbourhoods, to co-create and perform a 'salsa musical' narrating the story of the district, based on the real experiences of community leaders within the barrio Marroquin 2. The show, called Donde meter la cabeza, included a group of young local performers as well as the founders of Son de mi gente, and used salsa dancing as a language of resistance and resilience. It also explored the development of the community through the symbolism of the connection to one of the only remaining bodies of water in the district today, the Charco Azul lagoon.