

SLAS Conference 2026:

Memory Studies & Social Justice

9-10 April, University of Leeds



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This year the Society for Latin American Studies has been pleased to develop a partnership with the [The Eccles Institute for the Americas and Oceania at the British Library](#). The generous support of the Eccles Institute has enabled two new initiatives: the SLAS-BLAR-EI Fellowship and the SLAS-Eccles Institute Conference Access Award. The SLAS-Eccles Institute Conference Access Award is specifically designed to support SLAS members who lack institutional or personal sources of income to attend the SLAS Annual Conference. By reducing the financial burden of attendance, this initiative aims to ensure a diverse and inclusive representation of scholars within our UK Latin American Studies community. We are delighted to welcome the recipients of this grant as well as colleagues, Laurence Byrne and Laura Carderera, from the Eccles Institute to the conference.

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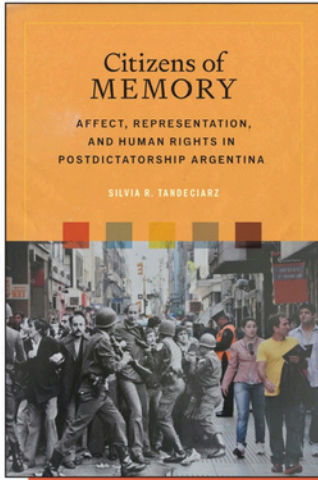




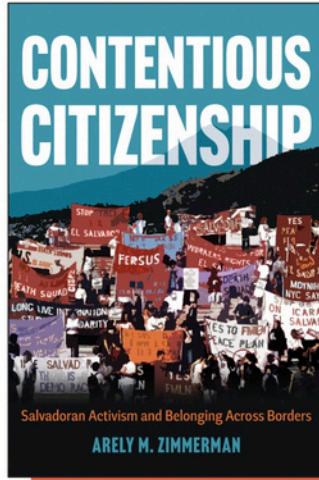
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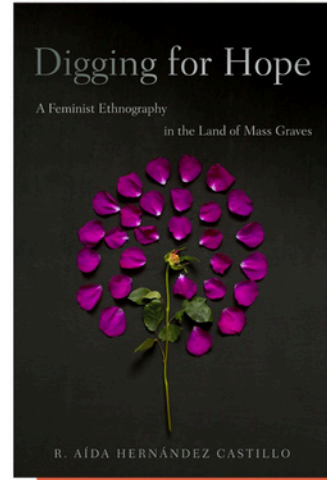
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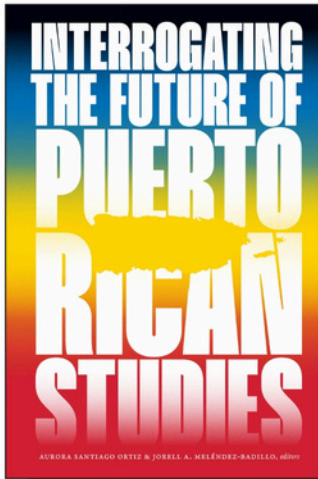
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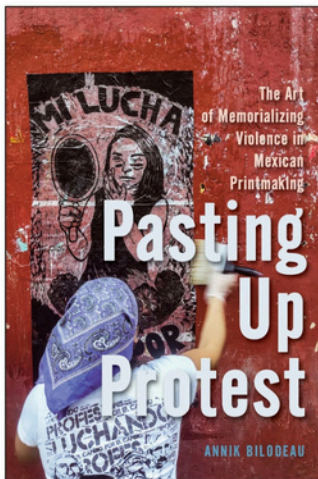
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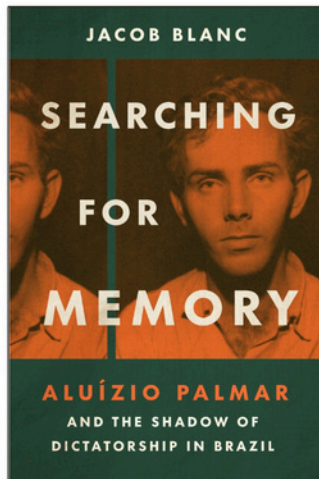
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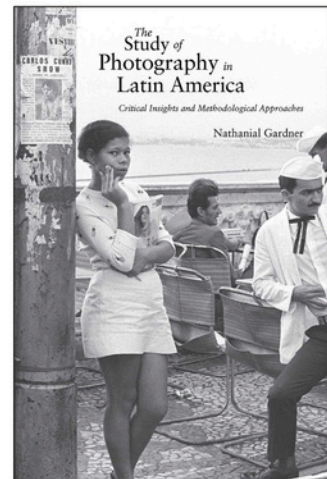
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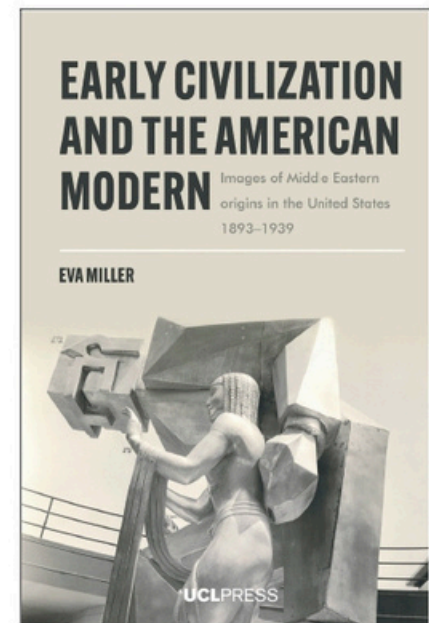
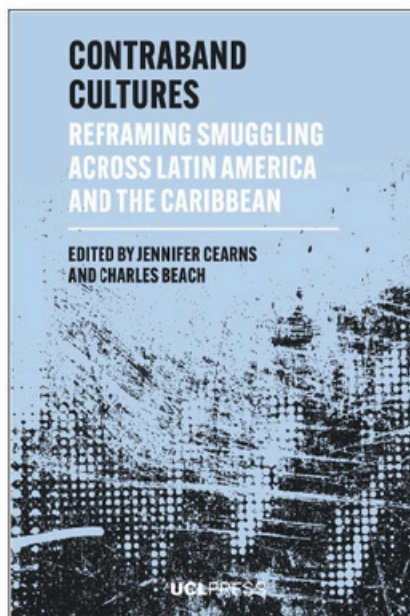
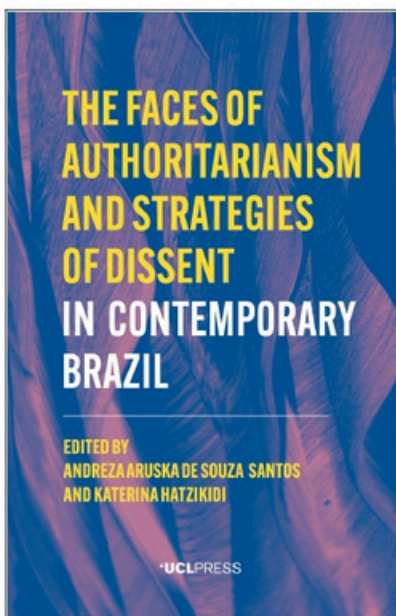
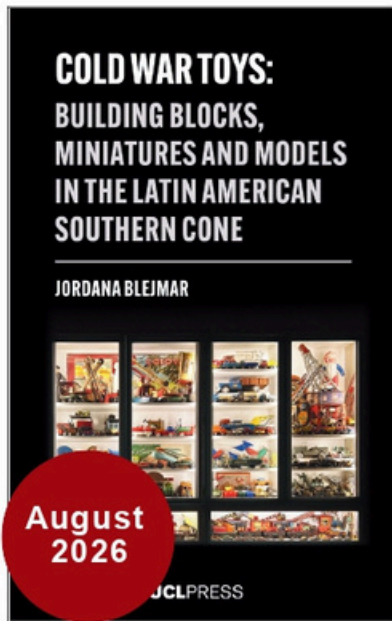
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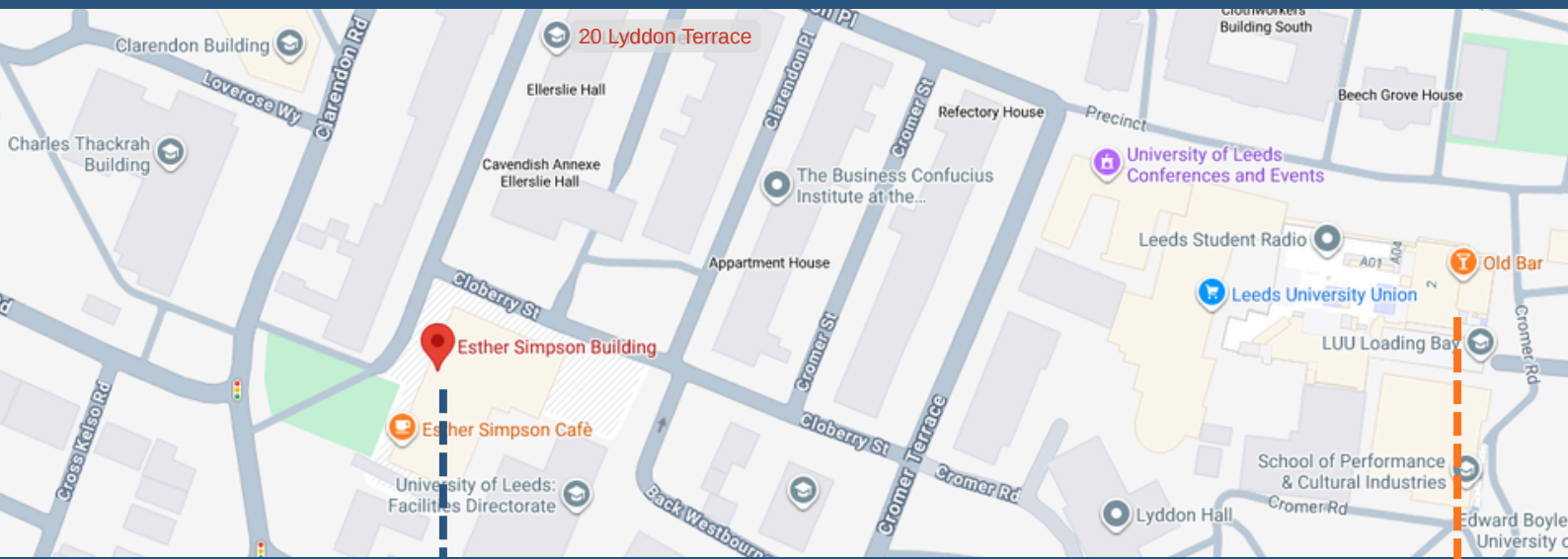
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CONFERENCE VENUE: Esther Simpson Building, Lyddon Terrace, LS2 9LQ



Main entrance



Coffee break area



LUNCH VENUE: The Refectory, Lifford Place, LS2 9JT

Just a few minutes' walk from Esther Simpson is the Refectory, in the Leeds University Union Building. While you're there, look out for...

THE CHILEAN MURAL



Painted in 1976 by three Chilean exiles, this restored mural is an artefact of global solidarity with Latin America. The mural is just a few metres away from The Refectory.

Welcome Event

Thursday 9th April

7.30-11pm

Left Bank, Cardigan Rd, LS6 1LJ



Left Bank Leeds is a striking former church that has been transformed into a vibrant multidisciplinary arts and community venue. Built in 1907 as St. Margaret of Antioch, the building was funded by the local working-class community and served as an Anglican place of worship for nearly 90 years. After closing in 1995 due to high maintenance costs, it was rescued by a charitable trust in 2002, which set out to preserve its breathtaking Gothic-inspired architecture while reinventing its purpose.

Today, the space operates as a Community Interest Company (CIC), serving as a creative hub for the Hyde Park and Burley areas. By removing the traditional pews to create a flexible, open floor, the venue now hosts everything from weddings and gigs to workshops and a community café. Its history is a testament to local resilience, moving from a community-built site of worship to a modern, inclusive space for social connection and the arts

Music from Pitanga



Pitanga (or the Pitanga Acoustic Trio) is a Leeds-based instrumental trio focusing on Brazilian and Latin American music, active in the local music scene since 2022. They blend genres including Brazilian choro, samba, forró, Spanish flamenco, Argentinian milonga, and classical guitar.



Food from Bliss Bites Café



Bliss Bites Café located in Leeds specialises in authentic Brazilian home-style cuisine, characterised by traditional flavours and generous portions. For the SLAS 2026 Welcome Event, head chef Silvia Oliveira has prepared a fantastic buffet-style selection of Brazilian and Mexican classics, including coxinhas, empanadas and tacos.



Scroll to the next page to see the full menu!

BRAZILIAN SELECTION

Sabores que fazem sorrir!

Get ready for a burst of colour, joy, and the lively spirit that only Brazilian food can bring. Every bite delivers a little piece of Brazil: soulful flavours, vibrant ingredients, and dishes that spark pure happiness.

A true tropical celebration — full of flavour, rhythm, and heart.

(ALL ITEMS BITE-SIZED / CANAPÉ STYLE)



MINI VEGETARIAN BURGER
Grilled vegetable patty with herbs, served in a soft bun with light dressing.



CHICKEN COXINHA
Traditional Brazilian snack made with shredded chicken, wrapped in a crispy golden dough



CHEESE BALLS
Crispy-on-the-outside, gooey-on-the-inside Brazilian cheese bites.



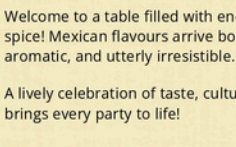
MINI PALM HEART BRAZILIAN PIE
Buttery Brazilian pastry filled with delicious creamy hearts of palm.



VEGETABLE STICKS BOARD WITH BEETROOT HUMMUS
Fresh crudité served with a vibrant beetroot hummus.



FRIED EMPANADAS (PASTEL)
Crispy Brazilian pastries with beef or cheese filling.



MINI CREAM CHEESE & VEGETABLE SANDWICH
Soft bread with cream cheese, and fresh vegetables.



SMOKED SALMON & CREAM CHEESE SANDWICH
Delicate smoked salmon paired with cream cheese on soft bread.



MINI CHICKEN TART
Savoury tart filled with creamy shredded chicken.



MINI PRAWN TART
Delicate pastry with creamy prawn filling.



MINI VEGETABLE TART
Bite-sized tart loaded with seasoned mixed vegetables.



CHARCUTERIE CUP
Individual pots with cured meats, cheeses, and olives.



COUSCOUS SALAD
Fluffy couscous with vegetables and herbs, served cold.



CAPRESE SALAD
Caprese salad with fresh tomato, creamy mozzarella, basil, and a drizzle of olive oil.



COD BITES
A traditional delight made with salted codfish, potatoes, onions, parsley, and garlic, formed into fritters.



TAPIOCA DICES
Crispy cubes of tapioca with a chewy center, fried to perfection.



VEGGIE KIBBEH
Vegetarian version made with bulgur wheat and seasoned vegetables.



CASSAVA BROTH WITH BEEF RIBS
A comforting warm cassava soup slow-cooked with tender beef rib meat.

BRAZILIAN DESSERT

MINI BRIGADEIRO CAKE
A Brazilian chocolate cake made with brigadeiro, a traditional chocolate fudge. Soft, moist layers topped with creamy chocolate and chocolate sprinkles. - Contains nuts.



MINI NINHO CAKE WITH STRAWBERRIES
A light, velvety milk-powder cake made with Leite Ninho, filled and topped with a smooth, creamy milk filling and fresh strawberries.

MEXICAN SELECTION

FIESTA DE SABORES!

Welcome to a table filled with energy, colour, and just the right touch of spice! Mexican flavours arrive bold and expressive — crunchy, creamy, aromatic, and utterly irresistible.

A lively celebration of taste, culture, and that iconic Mexican spark that brings every party to life!



FRESH AVOCADO DIP SERVED IN BITE-SIZED FRIED TORTILLA CONES
The guacamole is served separately, so you can enjoy it inside the crunchy cone or scoop it up with nachos.



VEGETARIAN NACHOS WITH CHEESE
Nachos topped with veggie chilli, vegetables and melted cheese.



MINI TACOS
Crispy bite-sized tortillas filled with a flavorful mix of vegetables.



SWEETCORN & CHEESE PIE
Traditional Mexican-style corn pie with cheese.



SPICY MEXICAN BITES
Crunchy spicy bites inspired by Mexican street food.



CHEESE-STUFFED JALAPEÑOS
Jalapeños filled with melted cheese and lightly battered.



CORN EMPANADAS
Mexican-style empanadas with spicy corn & cheese.



FRIED ZUCCHINI
Crispy golden courgette, delicately seasoned and served with a refined dipping sauce.

MEXICAN DESSERT



MINI CHURROS WITH DULCE DE LECHE
Crispy churros filled or dipped with dulce de leche.

HOUSE SAUCES

Pineapple Vinaigrette

Traditional Tomato Vinaigrette

House Chilli Sauce

Mexican Sauce Pico de Gallo

EVENT STYLE & ATMOSPHERE

Brazilian Buffet Decoration, inspired by Brazil's tropical warmth, featuring:

- Fresh fruits
- Faux tropical foliage
- Rustic wooden boards
- Traditional festive elements

Mexican Buffet Decoration with:

- Mexican hats (sombrosos)
- Brightly coloured cactus pots
- Fresh vegetables (culturally themed and colourful)
- Traditional festive elements

Click on the boxes for
more information!

DAY 1: THURSDAY 9TH

09.00-10.30/SESSION A

ROOM 1.08 /Panel 5: The Politics of the Past in Resurgent Authoritarianism

ROOM 2.07 /Panel 26: Gender, Youth and Intimate Memories of Migration

ROOM 2.08 /Panel 3: Epistemic Borders and Canonical Gaps in Latin American Studies

ROOM 2.09 /Panel 24: Narratives of Extractivism in the Lithium Triangle

ROOM 2.10 /Panel 4: Short Narratives of Trauma, Childhood and the Family.

ROOM 2.12 /Panel 10: Melodies of Memory: Music and Digital Identity.

10.30-10.45/Tea & Coffee Break - Esther Simpson cafe, ground floor

10.45-12.00/SESSION B

ROOM 1.08 /Panel 13: Contested Subjectivities: Shifting Memories of Victimhood, Grief & Reconciliation

ROOM 2.07 /Panel 8: Embodied Justice: Gender, Care and Performance

ROOM 2.08 /Panel 14: Imperial Genealogies and Global Knowledge

ROOM 2.09 /Panel 9: Gothic Ecologies and the Aesthetics of Trauma

ROOM 2.10 /Panel 25: Memory, Knowledge and Fear in Latin America's Literary Peripheries

ROOM 2.12 /Panel 18: Institutional Reform, Inequality & Bureaucracy.

LECTURE THEATRE/Screening 2: Cine Dialógico- How no-budget, collaborative filmmaking can encourage experience sharing between activists in the Global South & North. 70 mins.

12.00-13.00/LUNCH - The Refectory

13.00-14.00/KEYNOTE: Leslie Wehner - Lecture Theatre

14.00-14.15/Tea & Coffee Break - Esther Simpson cafe, ground floor

14.30-15.45/SESSION C

ROOM 1.08 /Panel 15: Black and Indigenous Memory Activism

ROOM 2.07 /Panel 2: Queer and Trans Archives: Bodies, Futures, and Memory.

ROOM 2.08 /Panel 7: Territory, Law, and Indigenous Struggles for Sovereignty

20 Lyddon Terrace G.10: BLAR Editors' Meeting

ROOM 2.09 /Panel 30: Negotiated Governance: Local Agency, Global Frameworks & Contesting Democracy.

ROOM 2.10 /Panel 6: Visualising Absence: Memory and the Politics of Disappearance in Mexico

ROOM 2.12 /Roundtable 3: Coming to Latin America: Moving Image Encounters, Non-Latin American Practitioners

Click on the boxes for more information!

PANEL TIMETABLE

DAY 1: THURSDAY 9TH

15.45-17.00/SESSION D

ROOM 1.08 /Panel 32: Afro-Descendant Perspectives on Memory and Justice in Brazil and Ecuador

ROOM 2.07 /Panel 28: Social Regulation and the Intimate Self

ROOM 2.08 /Panel 31: Reproductive (In)Justice: Historical Legacies & Contemporary Judicial Politics

LECTURE THEATRE /Screening 1: The End of the World (Moving Mountains Project) Alessandro Mosca, 15 mins + discussion

ROOM 2.09 /Panel 33: Materialising Resistance: Archives, Heritage and Memory in Chile

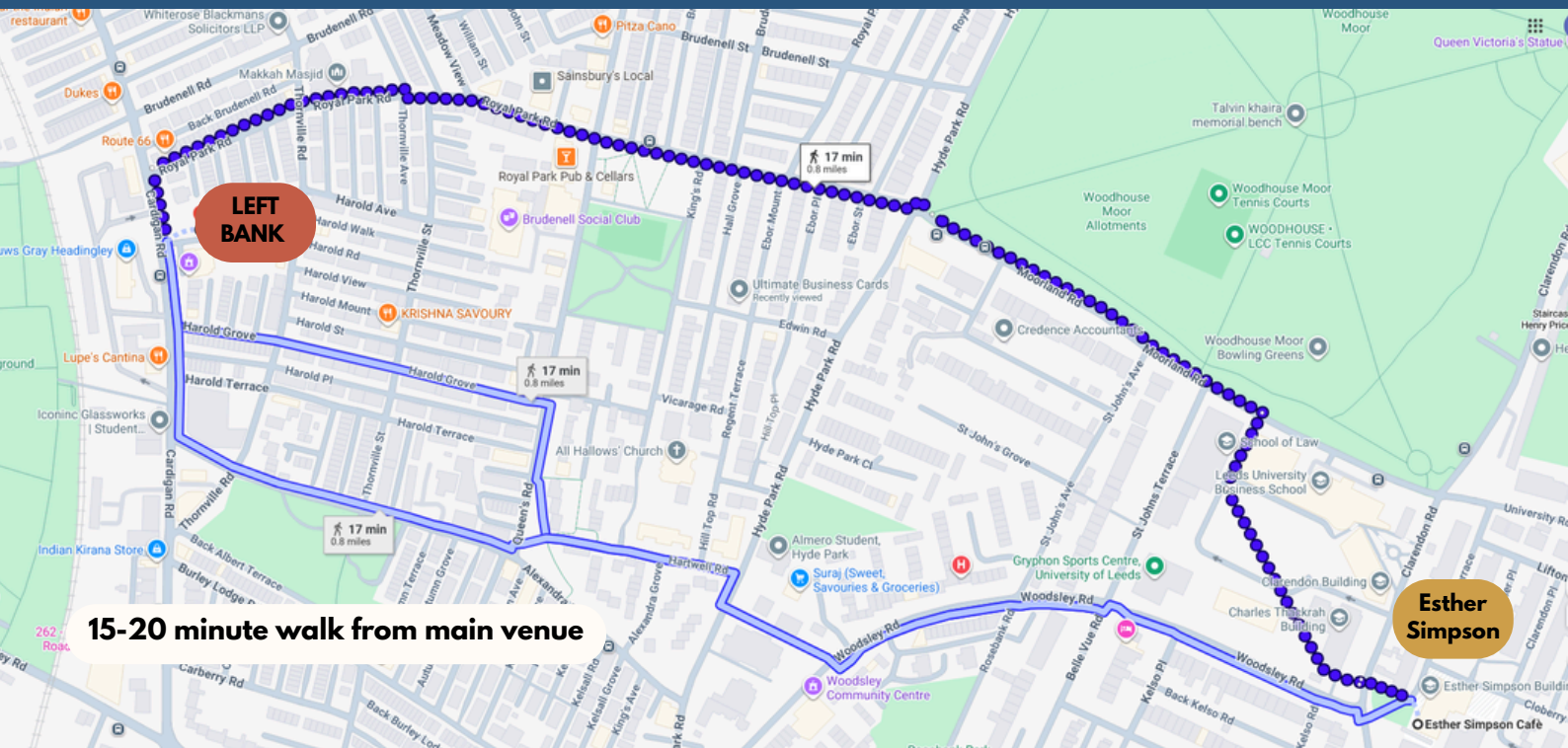
ROOM 2.10 /Workshop 1: Seeing Latin Leeds 1980s-2010s, a creative workshop

ROOM 2.12 /Roundtable 1: Political violence in Churcampa, a Quechua-speaking district in Huancavelica deeply affected by Peru's internal armed conflict.

17.00-18.00/KEYNOTE: Nuala Finnegan - Lecture Theatre

19.30-23.00/WELCOME EVENT - Left Bank

Featuring live music from Pitanga and buffet-style food from Bliss Bites Cafe. See pages 6-7 for more detail.



Esther Simpson

Click on the boxes for more information!

DAY 2: FRIDAY 10TH

09.00-10.30/SESSION E

[ROOM 1.08/ Panel 19: Urban Subjectivity and Collective Memory](#)

[ROOM 2.09/Panel 27: Environmental Knowledges and Resistance to Green Extractivism](#)

[ROOM 2.07/Panel 1: Transnational Archives and Gendered Belonging](#)

[ROOM 2.10/ Panel 12: Staging Resistance: Performance, Journalism & Witnessing](#)

[ROOM 2.08/Roundtable 4: Bulletin of Latin American Research Panel -the challenges of AI in submission and peer review.](#)

[LECTURE THEATRE University of Leeds Student Showcase](#)

10.30-10.45/Tea & Coffee Break - Esther Simpson cafe, ground floor

10.45-12.00/SESSION F

[ROOM 1.08/Panel 22: Victimhood, Agency and Citizenship](#)

[ROOM 2.09/Workshop 2: Thinking Inside the Box](#)

[ROOM 2.07/Panel 29: Women, Memory and Struggles for Justice in the Twentieth Century](#)

[ROOM 2.10/Workshop 3: Palgrave Handbook of Digital Latin American Studies](#)

[ROOM 2.08/Panel 23: Submerged and Absent Memories: Non-Human and Cognitive Perspectives](#)

[LECTURE THEATRE Roundtable 2: Building the Collective](#)

12.00-13.00 /LUNCH - The Refectory

12.15-13.00/SLAS Committee AGM - Lecture Theatre

13.15-14.15/KEYNOTE: Katucha Bento - Lecture Theatre

14.00-14.15/Tea & Coffee Break - Esther Simpson cafe, ground floor

14.30-16.00/SESSION G

[ROOM 1.08/Panel 21: Contested Governance, Security and Elite Power in Colombia](#)

[ROOM 2.09/Panel 17: Sports, Media and Authoritarian Imaginaries](#)

[ROOM 2.07/Panel 20: Environmental Violence, Knowledge and Extractivism](#)

[ROOM 2.10/Panel 11: Acoustic and Spatial Imaginaries of the Nation](#)

[ROOM 2.08/Panel 16: Decolonial Pedagogies and Transnational Identities](#)

[LECTURE THEATRE Performance: Sertões Contemporâneos](#)

16.00-17.00/KEYNOTE: Guilherme Wisnik - Lecture Theatre

Thursday 9th: 13.15-14.15

Far-Right Leadership, Foreign Policy and Global Governance: A Latin American Perspective, *Leslie Wehner, University of Bath*

Chair: Geoff Goodwin



Latin America is experiencing a wave of far-right leadership. This trend is not unique to the region, as the cases of Donald Trump, Viktor Orbán, Giorgia Meloni, and Recep Tayyip Erdoğan demonstrate. Far-right leaders in Latin America promise to restore what they claim their countries have recently lost: traditional values, order, security, and economic growth. In doing so, they often target political elites and progressive groups, presenting themselves as the true representatives of “the people” against a corrupt establishment that has betrayed national values. While these leaders mobilise domestic audiences, they also seek international legitimacy. They adopt distinctive foreign policy strategies that support and reinforce their political projects at home. These international actions are not merely symbolic or driven by short-term gains; they also shape patterns of global governance. This presentation examines the national, regional, and global effects of far-right leadership in Latin America through the lens of foreign policy change, international action, and governance dynamics. It focuses on how far-right leaders in Latin America and the United States use proactive international engagement to reshape foreign policy agendas and influence global governance.

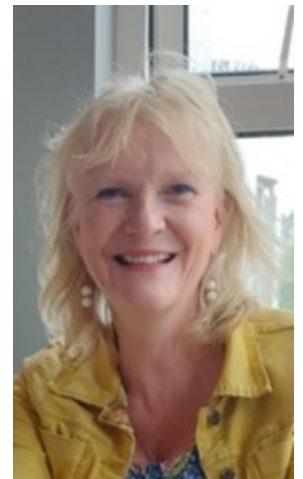
Leslie Wehner is Full Professor and Chair of International Relations at the University of Bath. He is currently Chief Editor of *Foreign Policy Analysis* and past Vice-President of the International Relations Association (2021-22). Leslie Wehner’s research interests include theories of foreign policy analysis, International Relations theory and international political economy. He also conducts research on role theory in foreign policy, emerging powers (BRICS), leaders and leadership in foreign policy analysis, populism in international politics, and regional cooperation and trade strategies of Latin American states. His most recent work has been published in *British Journal of Politics and International Relations*, *Cambridge Review of International Affairs*, *Cooperation and Conflict*, *Foreign Policy Analysis*, *Gender & Politics*, *Global Studies Quarterly*, *International Studies Quarterly*, *International Studies Perspectives*, *International Studies Review*, *International Relations*, & *Journal of International Relations and Development*.

An *Escrache* poetics: Fragility, Ephemerality, and Solidarity in Dialogue with the Work of Cara Levey, *Nuala Finnegan, Univeristy College Cork*

Thursday 9th: 17.00-18.00

Chair: Thea Pitman And introductions from Prof Emma Cayley, and Diane Levey

In this lecture, I would like to consider what we might conceptualize as a poetics rooted in the *Escrache*, that well-studied practice of outing the perpetrators of human rights abuses during the military dictatorships in Argentina and Uruguay of the 1970s and 80s. Understood as a ‘bringing to light’ through the enactment of a guerrilla performance of collective shaming, the *Escrache* constitutes a fleeting and noisy moment of revelation. In this way, it prominently foregrounds ideas of fragility and ephemerality, questioning the potential as well as the limits of collective solidarity. I would like to channel this *escrache* energy – a sustained interest of Cara Levey’s research (2015; 2016) – to enable an exploration of these concepts as applied to the academic/activist interface that Cara embodied and that many of us aspire to. This reflection on an *escrache* poetics will explore two recent examples: the first probes relationality and collective story-telling methods in a project that aimed to mobilize Latin American feminist epistemologies in conversations about constitutional futures on the island of Ireland (Ashe 2025). Notions of provisionality and precarity; but also, resistance and collective anger, infuse the *escrache* as a potent manifestation of non-institutional power. In the second example, I explore these concepts in relation to the circulation of a photograph of a child, the son of asylum seekers from Ecuador, an image that was omnipresent in the global mediascape in January 2026. This image prompts us again to consider questions of ephemerality, virality, and the fissures between activism, academic research and collective political protest at the systemic edges (Sassen 2014) of the contemporary necropolitical moment.



Nuala Finnegan is Professor of Spanish and Latin American Studies at University College Cork, Ireland. Director of the Centre for Mexican Studies (1999-2023), she has published widely in the areas of contemporary Mexican literary and visual cultural studies with a particular focus on gender. Much of her work explores cultural interventions on violence like, for example, *Cultural Representations of Femicidio on the U.S.-Mexico Border* (2018), as well as exhibitions, community engagement and student/staff cultural activism. Committed to multi-disciplinary collaboration, she has extensive experience of exhibition curation and co-ordination including *OUTPOSTS: global borders and national boundaries Involved in exploring the generative interconnections between Ireland and Latin America*, she recently led a research team with Ulster University on an award-winning project called *Critical Epistemologies Across Borders* (2022-25), which integrated Latin American art practice and feminist epistemological approaches to forge conversations about women, identity and new constitutional futures on the island of Ireland. She is currently working on a project on ethics, politics and child-centred art practice at the Mexico-US border and her latest book is *Changing Configurations of Día de Muertos during the COVID-19 Pandemic*, co-authored with Jane Lavery (Palgrave 2025).

Friday 10th: 13.15-14.15

Amefricaladina as Counter-Keynote: Cuír Quilombo-Making and Reimagining of What Is Yet to Come,*Katucha Bento, University of Edinburgh, Chair: Anna Grimaldi*

This counter-keynote intervenes in the validity of “Latin America” as a coherent analytic frame in our memories and in struggles for social justice, asking what forms of erasure, violence and simplification are sustained in such legitimacy. Inspired by Lélia Gonzalez, I will discuss “Amefricaladina” as a territory that exceeds colonial cartographies and linguistic-national boundaries, understood as a living, contested and relational praxis of world-making where Black and Indigenous lives are, in fact, possible. For that, the counter-methodology offered is positioned to disrupt binary logics and depart from the suffering as a primary epistemological register, instead foregrounds metaphysical praxis as a site of creation, where quilombos are Amefricaladina territories of possibilities through which to create other-wise. Quilombo is understood not merely as refuge, but as a Black diasporic territory of thought, memory and futurity, which existence and (re)constitution of collective being happens beyond imposed borders. The act of queering (*tornar cuír*) emerges as a method and refusal, destabilising normative categories of knowledge, identity, humanity and belonging, and dismantle binary logics that attempt to establish order, rigour and hierarchical forms of being. *Cuír* operates as an ongoing movement of unmaking and remaking, opening territories of being that cannot be contained within colonial epistemes. Amefricaladina does not stay in the anti-colonial, but moves with the possibilities of quilombo-making through *cuír* dreamwork for liberation, trans-versing time and space.

I am a Black Brazilian woman, educator, creative writer, poet, Black queer feminist, antiracist disruptor, decolonial activist, auntie, PhD in sociology and social policy, and a vegan foodie. Currently, I serve as a Senior Lecturer in Race and Decolonial Studies and Chaplain in Candomblé at the University of Edinburgh (UoE). I am also the co-founder of the Free Afro-Brazilian University (UNAFRO), a third sector collective to offer accessible education to all people as part of reparative justice. My work is dedicated in discussing Black diasporic experiences and interlocking oppressions involving the lives and routes towards liberation, radical love and how affect circulates, topics I discuss in my upcoming book “Intersectionality in (post)colonial Britain: Weaving affect with Black diaspora” (Palgrave, 2026).

Friday 10th: 16.00-17.00

Public Space and the Dispute over Memory in Brazil*Guilherme Wisnik*

Chair: Stephanie Dennison

In 21st-century Brazil, there is growing dispute over public space, evident in movements such as the defence of Augusta Park, Minhocão Park, and Bixiga Park in São Paulo, as well as activist movements such as Praia da Estação in Belo Horizonte and the Occupy Estelita movement in Recife. In this context, the weak tradition of public space in Brazilian cities, dominated by road infrastructure and private interests, is confronted by actions that reclaim new notions of memory, for example attacks on public monuments that glorify the history of colonisation. Such actions have ignited a conservative political reaction, which has also begun to advocate for traditional values in relation to bodies in cities. In this keynote I will discuss these disputes and their attendant actions, with a focus on new themes related to race and gender which have emerged in relation to public spaces.



Guilherme Wisnik is a tenured professor and Vice Dean of the Faculty of Architecture and Urbanism at the University of São Paulo (FAU USP). He is the curator of the Brazilian Museum of Sculpture and Ecology (MuBE). He was the chief curator of the 10th São Paulo Architecture Biennial (2013), of the exhibition *Infinite Span: 90 Years of Brazilian Architecture* (Casa da Arquitetura de Portugal, 2018), and of the Brazilian Pavilion at Expo 2020 in Dubai. He is the author of books such as *Lucio Costa* (2001) and *Inside the Mist: Contemporary Art, Architecture and Technology* (2018). He received the “Prominence 2018” award from the Brazilian Association of Art Critics.

Panel 5: The Politics of the Past in Resurgent Authoritarianism

Chair:

Democracy, State Violence, and Contested Memory in El Salvador, *Dr Sonja Wolf, Research Professor, Panamerican University*

El Salvador's President Nayib Bukele has sought to reinterpret the country's historical memory and the meaning of democracy to delegitimize the establishment parties and position himself as a new kind of political leader. In March 2022 legislators declared a state of emergency that would allow mass arrests of suspected gang members. The measure, which suspends certain constitutional guarantees, remains in place and has become a tool to crack down on regime critics. Testimonies by victims of the state of emergency reveal arbitrary arrests as well as mistreatment and deaths in state custody. This paper traces the workings of the state of emergency and examines victims' experiences under the measure to understand both its role in El Salvador's resurgent authoritarianism and its societal consequences. I argue that survivors' testimonies can constitute a powerful antidote to state terror and foster dialogue about resistance to authoritarianism.

Reshaping the Past. Memory and Politics under Javier Milei in Argentina, *Dr Magdalena Lisinska, Jagiellonian University in Krakow*

The ascent of far-right libertarian Javier Milei to power in Argentina in 2023 has generated visible transformations across multiple dimensions of public policy. Milei and his circle have emerged as actors with strong views on Argentina's past, frequently invoking history and, importantly, doing so in a manner clearly distinct from previous governments. Since Milei assumed office, a clear trend has developed toward reshaping the narrative of key events in Argentina's history, often challenging the modes of remembrance and commemoration embedded in Argentine society.

This paper examines how Milei's government constructs the narrative surrounding two crucial episodes from Argentina's history that are deeply embedded in the nation's collective memory: the 1976-1983 military dictatorship and the Falklands/Malvinas cause. It analyses how current discourse diverges from the democratic narrative, how society responds to the government's memory politics, and whether Milei can permanently reshape how the past is collectively remembered.

Anticomunismo, memoria y "batalla cultural": genealogías en la derecha argentina desde los años 30 hasta el gobierno de Javier Milei, *Dr. Gabriel Piro Mittelman, Universidad de Buenos Aires*

Esta ponencia analiza los usos contemporáneos del pasado por parte del gobierno de Javier Milei, centrada en la reactivación de discursos anticomunistas y negacionistas sobre los años setenta y la última dictadura militar argentina (1976-1983). Desde una perspectiva genealógica, vincula estas narrativas con matrices ideológicas de las derechas argentinas de las décadas de 1930 y 1940, cuando el comunismo era concebido como una amenaza existencial al orden social, la identidad nacional y la soberanía. El trabajo indaga cómo estos discursos se reactualizan en el presente y qué función cumplen en la configuración de una nueva derecha radical. La hipótesis sostiene que el gobierno de Milei resignifica el pasado reciente en clave de "batalla cultural", recuperando esquemas discursivos propios del periodo de entreguerras y de la Guerra Fría. Este proceso se expresa en la noción de "memoria completa" y la relativización de los crímenes de la dictadura.

Panel 26: Gender, Youth and Intimate Memories of Migration

Chair:

The role of memory in the (re)construction of Latin American migrant masculinities, *Dr John Fitton, Institute for Global Health, University College London*

This paper explores the role of memory in how masculine identities are constructed and renegotiated for Latin American migrant men. Transnational masculinity studies, in various global contexts, have considered how migrant men remember gendered behaviours and social expectations from their country of origin, and how this influences masculine identity development in the new home. However, this topic has received little attention in the context of Latin American migration. This paper is based on a narrative review of non-fictional literature which explores masculinities in migrants from Latin America, both within and outside of the Americas. It reflects on examples of how the act of remembering informs the reshaping of masculine identities in response to the challenges and dislocations associated with migration, across domains including work, family, sexuality and health. It then considers the role of narrative methods as a form of memory work in future research on Latin American migrant masculinities.

Navigating Post-Deportation: Ethnographic Insights into Reintegration, Language, and Identity in Small-Town Mexico, *Ash De Visser, PhD Candidate, Carleton University*

Deportation disrupts lives, severing individuals from their communities and forcing them into unfamiliar terrains. Building on Boehm's (2016) notion of "permanent temporariness," this study examines how four men deported from the USA to small-town Mexico navigate belonging and dislocation through everyday interaction. The analysis highlights how linguistic choices—switching between English and Spanish or invoking labels like Chicano—mediate inclusion and self-definition in post-deportation life. Ethnographic interviews foreground participants' voices, focusing on concrete experiences such as first days in Mexico, relationships with family and local communities, and navigation of linguistic and cultural expectations. The role of humor, informal social bonds and community networks in easing or complicating their transition is also explored. Emerging themes include the politics of deportation, the emotional and material stressors of forced displacement, and contrasts between state and non-state mechanisms of control and adaptation. Centering deportees' experiences, the looks critically at migration policies and their human consequences.

Memory and Migration in the Making of the Sexual Selves in Chilean schools, *Karen Ibáñez Riquelme, PhD candidate in Education, University of Southampton*

This paper explores how sexual and gendered subjectivities are negotiated and embodied among South-South migrants adolescents in Chile, whose experiences are shaped by migration and schooling. Drawing on a comparative ethnographic study conducted in two Chilean schools as part of my doctoral research, the paper focuses on biographical interviews with four students (aged 12-17) foregrounding young people's own sense-making of migration, schooling, intimate life and selfhood. Findings show how narratives of home - understood as translocal and relational- intersect with migratory challenges such as disorientation and familial responsibilities, alongside school experiences. In school, adolescents navigate gender expectations, love and self-understandings through encounters and tensions between their biographical trajectories and new sexual norms, relational practices and moral discourses. While school environments often reproduce exclusion, memory emerges as a resource for agency, resilience and the reworking of normative expectations in ongoing formation of sexual subjectivities.

Navigating Forced Migration: Women's Decision-Making in a South-South Context Case Study: Venezuelan Women Settling in Bolivia, *Fabiola Aparicio, PhD Researcher, Politics and International Relations, University of Southampton*

This study examines the migration trajectories of Venezuelan forced migrant women in Bolivia, focusing on their decision-making processes through the lenses of Threshold Theory, Network Theory, and Aspirations and Capabilities Theory. It draws on a qualitative longitudinal design based on in-depth interviews and focus groups conducted with Venezuelan women at different stages of their migration and settlement. Migration studies have increasingly shifted from viewing migrants as passive subjects of state control to recognizing them as active agents navigating complex and constrained choices. This research contributes to this perspective by analyzing how Venezuelan women adapt their strategies over time in response to legal, economic, and social conditions in Bolivia, an under-researched migration context. Often regarded as a secondary or unexpected destination, Bolivia provides a revealing setting for examining how forced migrant women with limited resources negotiate mobility, settlement, and survival within structurally constrained environments.

Panel 3: Epistemic Borders and Canonical Gaps in Latin American Studies

Chair: Stephanie Dennison

The Third Root of Latin America? Notes on the Field of Afro-Latin American Studies, *Malvika Nair, University of Warwick*

Afro-Latin American people's experiences, shaped by systemic racism and social exclusion, and their contribution to the history and the making of the modern Latin American society remains an understudied area within the field of Latin American Studies. This paper is a theoretical exploration that traces the development of the field of Afro-Latin American studies, which can be understood as a response to the same. Though, there has been gradual acknowledgement of the Afrodescendant identity as a component or the 'third root' along with the European and the Indigenous roots, that have together birthed the Latin American ideological biology, this paper argues that there is a pressing urgency to disseminate the field of Afro-Latin American studies further today. Utilising an extensive survey of literature, and original interviews, this paper presents an overview of key political events with respect to the Afrodescendants in Latin America and it surveys how the scholarship within the field has responded to them.

Latin American Studies since the 1980s: an assimilationist consolidation of the academic field, *Juan Grigera, Thiago Oliveira & Pedro Mendes Loureiro*

Latin American Studies (LAS) in Anglophone countries has often been described as a child of the Cold War, shaping what knowledge was produced, circulated and legitimised, and who could participate in the field. This paper asks how LAS has fared since the 1990s and whether fundamental changes have occurred. We examine content published in leading LAS journals, analysing articles and book reviews across two periods: 1982–2003 and 2004–2024. The dividing line is the end of what we call the areastreiten, the late-1990s crisis of Area Studies marked by neoliberalisation, reduced funding Studies marked by neoliberalisation, reduced funding and shifting disciplinary relationships to locally embedded knowledge. Using two databases—articles from three journals (1982–2024) and book reviews from seven journals (1975–2025)—we apply network analysis and topic modelling to identify continuities and changes. We conclude that LAS has consolidated as a field and attracted more Latin American authors, but through an assimilationist process privileging Anglophone norms, marginalising Latin American journals, and maintaining English-language dominance.

The Birth of Latin American Studies in Japan: Cold War, Anthropology, and Travel to Alternative Modernity, *Eiji Yasuhara, PhD candidate, University of Kent*

Latin Americanism or Latin American studies has been problematised as a concept that implies the U.S.-centred academic configuration, which was sprung from its Cold War diplomatic policies and whose intellectual labour is unevenly divided between metropolitan academics and native informants. Following these problematics, recent scholarship such as Fernando Degiovanni (2018) has highlighted the plurality of Latin Americanism, exploring this type of discourses enunciated from different local loci of sometimes contested interests. This paper excavates the history and memory of Latin American studies in Japan, which has produced knowledges on Latin America under the U.S. neocolonial order in the aftermath of Second World War. I explore this type of Latin American–Japanese academic interconnections with a case study on the Centro de Estudios de Asia y África at El Colegio de México in the 1970s, which had accommodated a wide range of Japanese academics. This presentations is accessible to non-expert audiences.

Precursoras: Uncovering Gaps in Brazil's Historiography of Women Writer, *Fernanda Barini*

This paper presents the trajectory of a pilot postdoctoral research project focused on the historiography of Brazilian literature. While teaching the modules Contemporary Brazilian Culture and Gender and Cultural Creativity in Portuguese, and engaging with canonical literary histories, a persistent absence of women writers—particularly in Brazil's early literary periods—became evident. Antônio Candido (1987), Brazil's most influential literary critic, identifies the nineteenth century as the period of consolidation of Brazilian literature and its relative independence from European models, culminating in the work of Machado de Assis. Yet in key works by Candido, such as *Iniciação à Literatura Brasileira* and *Presença da Literatura Brasileira* (1959), women writers are almost entirely absent. Similar omissions appear in the work of other critics and historians, including Sílvio Romero and Alfredo Bosi. Aiming to identify gaps in the historiography of Brazilian literature during its formative periods, this presentation outlines the research path that foregrounds questions of omission, canon formation, and gender in literary history.

Panel 24: Narratives of Extractivism in the Lithium Triangle

Chair:

History Matters: The Role of Extractive Legacies in Lithium Industrial Policy in Argentina, Chile, and Bolivia, *Esteban Valle-Riestra Padró*

The rise of lithium as a key mineral in the energy transition has sparked the interest of countries with large reserves in seizing emerging economic opportunities. In Latin America, countries of the "lithium triangle"—Argentina, Bolivia, and Chile—have advanced policies aimed at adding value by engaging with the lithium battery production chain, seeking to overcome the condition of being mere exporters of raw materials. While comparative literature highlights similarities regarding the central role assigned to the state, significant nuances can be observed in the mechanisms implemented and in the stages of the value chain where the public sector is involved. To explain these variations, this article adopts a constructivist institutionalist approach that assigns a central role to ideas in institutional and policy design. Drawing on in-depth interviews with key government officials involved in policy formulation (2006–2020 in Bolivia; 2020–2025 in Argentina and Chile), the findings highlight the weight of extractive legacies shaping policy decisions in each country.

The Pre-History and Repoliticisation of Lithium Governance in Chile, *Mirko van Pampus*

With over one-third of global lithium reserves, Chile holds a prominent position on the new frontier of extraction for the energy transition and currently provides around a quarter of global production. Lithium governance in Chile has developed through different and sometimes contradictory phases since its discovery in the 1960s. Initially classified as a non-concessional resource of strategic importance, extraction was gradually privatised under both dictatorial and re-democratised governments. The 2010s brought renewed efforts at re-regulation amid rising global demand, culminating in the National Lithium Strategy launched in 2023. The strategy foresees direct state participation in extraction, a developmental agenda around value-added production, improved environmental monitoring, and greater social inclusion. This article analyses the pre-history of lithium governance in Chile and argues that the current phase represents an attempt at repoliticisation of resource management. However, expanded extraction has drawn criticism from environmental movements, highlighting tensions between inclusive governance and extractive growth.

Territorial Memory Practices: Navigating Justice in the Lithium Triangle's Resource Conflicts, *Dr. Araceli Clavijo, PhD Assistant researcher CONICET-UNSa (Argentina)*

Socio-environmental conflicts in the Lithium Triangle (Argentina, Bolivia, Chile) highlight the interplay between institutional opacity, resource nationalism, and indigenous rights, resonating with the idea that memory guides struggles for justice. This study explores how memory practices within extractive governance address historical erasures and contribute to transitional justice. Opaque environmental information systems obscure indigenous land dispossession and undermine free, prior, and informed consent, while state-led resource nationalism perpetuates ecological degradation, including aquifer depletion and biodiversity loss. Combining archival analysis, ethnographic observations, and institutional case studies, the research shows how collective memory contests racialised and gendered environmental violence embedded in global supply chains. The findings underscore memory's role in environmental justice, advocating more equitable energy governance and sustainable planetary futures in the Global South through interdisciplinary engagement with scholars, activists, and policymakers.

Interdisciplinary Approaches to Culture and Climate: A videographic exploration of Utama (2022), *Dr Catriona McAllister & Dr Oscar Martínez Alvarado*

This paper will explore the potential of videographic research methods to produce innovative interdisciplinary research, using a case study of a current collaboration between two members of the Reading Latin American and Caribbean Research Network (R-LAC). This project has brought together a researcher in cultural studies (Catriona McAllister) and a meteorologist (Oscar Martínez Alvarado). We have been working with a recent film, *Utama* (Alejandro Loayza Grisi, 2022), to explore how videographic methods can both create genuine dialogue across our disciplines and produce new insights on the film. Set in the Bolivian altiplano, *Utama* charts the impact of a changing climate on an already fragile ecosystem and its human community. Working on this videographically has opened creative avenues for bringing together cultural research methodologies and climate science. This paper will analyse both the process, including its potential for generating new insights and true dialogue across disparate disciplines, and showcase the work produced to date as part of this project.

Panel 4: Short Narratives of Trauma, Childhood and the Family

Chair:

Playfulness and Cultural Trauma in Nona Fernández's *Space Invaders* and Laura Alcoba's *The Rabbit House*, Rafael Mendes, *Trinity College Dublin*

This paper explores the dynamic between playfulness and cultural trauma in Nona Fernández's *Space Invaders* and Laura Alcoba's *The Rabbit House*. Fernández and Alcoba are part of a generation that has employed parody and playfulness as means to reflect on their childhoods during dictatorial regimes within broader national trauma processes. Focusing on children's experiences, this paper argues that children are political agents who participated in cultural and political movements against oppressive regimes, even if only in a limited capacity due to their age. During the military dictatorships in Chile and Argentina, children were one of the most affected social groups and were subjected to subjective and systemic violence, yet research has often overlooked how this group has been affected, participated in, and remembered those years. Accordingly, this paper argues that in both novels, a complex relationship exists between children and the adult world, as children's political activism transitions from playful activism to traditional modes of agency. Eschewing narratives based exclusively on suffering, Nona Fernández and Laura Alcoba playfully explore the intersection of trauma and literature, opening up new perspectives on political agency.

Ethics of Witnessing in Valeria Luiselli's *'Lost Children Archive'*, Kalliopi Konstantinopoulou, *Independent Researcher*

How can literature and photography bear witness to the unrepresentable suffering of displaced children? This question is explored through Valeria Luiselli's *'Lost Children Archive'* (2019), a hybrid narrative that interweaves story, documentary archives, and photographs to confront the erasure of migrant children at the US-Mexico border. I argue that Luiselli combines storytelling with visual elements to make visible lives that are often ignored or erased, creating a space for remembrance and responsibility. The paper shows how the novel invites readers not only to witness migration and loss but also to reflect on how such stories should be told. As a counterpoint, I briefly discuss the film *'Desierto'* (2015) by Jonás Cuarón, highlighting how different media represent border violence. Overall, the paper suggests that literature and visual storytelling can foster empathy, collective memory, and ethical engagement with the issue of forced migration.

Colombian Diasporic Memory and Belonging: The Short Story Form as a Site of Memory, Laurisa Sastoque Pabon, *University of Cambridge*

This paper explores how collections of short stories written by and about Colombian diasporic communities serve as sites for the negotiation of memories of violence in the homeland and processes of belonging. Collections such as Patricia Engel's *Vida* (2010), Óscar Osorio's *Allende el Mar* (2023), and Orlando Tobón's *Las Crónicas de Jackson Heights* (2006), offer series of cuentos that detail the challenges and commitments of diasporic Colombians in New York and Miami. Drawing on Pierre Nora's conception of "sites of memory" and Jan Assmann's notion of "communicative memory," in which the past is preserved through means such as gossip and conversation, this paper examines how these collections translate memory into narrative practice. Ultimately, it explores how the short story form—through its repetition, fragmentation, and ritualization—provides a site for the stabilization of individual and collective memory, and its relation to lived spaces and social fabrics in diasporic contexts.

Not Your Abuela's Motherhood: Feminist Disruptions in Contemporary Colombian Fiction, Katarzyna Stepien

This paper examines how Colombian writers Margarita García Robayo and Pilar Quintana rethink motherhood and articulate evolving feminist perspectives in twenty-first-century Latin American literature. Both challenge idealised maternal narratives by foregrounding ambivalence, desire, and the social pressures shaping women's lives. In works such as *Tiempo muerto* and *Primera persona*, García Robayo portrays motherhood as emotional dissonance and constrained identity, disrupting the idea that maternal experience is inherently fulfilling. Quintana, in *La perra* and *Los abismos*, explores women negotiating caregiving, sexuality, and violence within patriarchal structures that sanctify and limit female agency. Situating these texts within current Latin American feminist debates—marked by tensions between traditional expectations, neoliberal empowerment, and movements for bodily autonomy—the paper argues that both writers develop grounded, everyday feminism attentive to class, regional norms, and affective complexity, revealing the instability of maternal identity and broader struggles over autonomy.

Panel 10: Melodies of Memory: Music and Digital Identity

Chair: Thea Pitman

Research through Creation using 'Parrandas Vallenatas', *Dr Diana Valencia-Duarte, Lecturer in the History of the Global South, Aberystwyth University & Andrés Guerra Mendoza, Docente e Investigador, Universidad de Santander UDES Sede Valledupar (Colombia)*

This paper introduces a participatory, memory-based methodology of Research through Creation that draws on the musical and storytelling practices of the Parranda Vallenata, a traditional gathering from the Caribbean region of Colombia. Building on the early work of sociologist Andrés Guerra Mendoza and subsequent collaborations with the University of Bristol and Aberystwyth University, the methodology has been developed and applied in projects in Colombia and Wales. The paper presents two central arguments. First, that vallenato's creative and communal forms of expression offer new perspectives that challenge established narratives of conflict, post conflict, and migration while also providing therapeutic benefits and strengthening community cohesion. Second, that this approach counters extractive tendencies in academic memory work by fostering collective knowledge, relationships, and processes of reconciliation.

Songs for our Earth, Songs for our Mothers, *Prof Rebecca Jarman, University of Leeds*

This paper reflects on the lessons I have learnt from Juana Jiménez, a landholder, poet and school janitor who survived the 1970 Peruvian earthquake and landslide that buried her hometown. These lessons sit at the heart of the collaborative project Moving Mountains. When I met Juana in 2019 and asked about the disaster, she ended her story with a Quechua song, 'Rima Rima'. Throughout our collaborations and the friendship sustaining them, she has offered glimpses of her world – her sisters, crops, animals, political struggles and affiliations – often mediated by song, story or poetry. In 2024, she featured in our film *El fin del mundo*, composing a song dedicated to her late mother. Considering imagery in her songs – motherhood, mountains, ancestry, flora, fauna, kinship – the paper asks what they teach about memories of home, place and disaster. Drawing on Andean ontologies, I suggest they weave a thread between death and life, fostering a "closeness of feeling" that creates an embodied relationship to place.

The racial politics of chichera music. The case of Indigenous bands on social media, *Jérémy Voirol, University of Applied Sciences-Fribourg & University of Manchester*

In Ecuadorian mainstream media, chichera music is usually associated with the racialised urban working classes and seen as 'tacky'. In this talk, I look at Otavalo Indigenous bands of chichera music, and their use of social media to spread their music, asking: How is Indigeneity articulated—or not—through these platforms? I argue that these bands omit sonic and visual cues that commonly evoke a 'cultural' sense of Indigeneity, unlike Indigenous groups playing traditional and urban genres. This absence is not accidental: Indigenous audiences do not expect chichera to be 'indigenised' but rather enjoy it, in private and local parties, in its conventional form, as played across Ecuador. However, as my examination of mainstream media and data gathered with non-Indigenous urban middle- and upper-class Ecuadorians, Otavalo chichera musicians and publics risk being racialised and discriminated against because of their taste, evoking a memory of racism that calls for social justice.

Indigenous Youth, Digital Activism, and the Commodification of Cultural Difference, *Ignacio Aguiló, University of Manchester*

This presentation examines how Indigenous youth utilise platforms like TikTok and Instagram for identity expression and activism, marking a generational shift in communication where traditional gatekeepers are bypassed and new forms of 'playful activism' (Cervi & Dillon, 2023) are explored. At the same time, platform algorithms incentivise aestheticised content, leading to the commodification of indigeneity for non-Indigenous audiences and producing 'minority celebrity' (Abidin, 2021). The analysis highlights creators' resistant strategies – coded language, dual-audience humour, and refusal of explanatory labour – interrogating the tension between empowerment and spectacle. Ultimately, it reveals how platform capitalism structures racialised visibility, constraining self-representation even while opening new spaces for collective memory and resistance.

Panel 13: Contested Subjectivities: Shifting Memories of Victimhood, Grief and Reconciliation

Chair:

Between Memory, Recognition and Impunity: Kidnapping and the Limits of Reconciliation in Colombian Transitional Justice, *Camilo Tamayo Gómez, University of Huddersfield*

Kidnapping, systematically practised by the FARC and other armed actors for over six decades, is one of the most paradigmatic forms of violence in Colombia's armed conflict, yet it long remained marginal within justice and memory frameworks. Following the 2016 Peace Agreement, the Special Jurisdiction for Peace (JEP) placed kidnapping at the centre of transitional justice through Macrocase 001. Drawing on 42 interviews with victims accredited before the JEP, this paper analyses how the case has reshaped, and at times strained, the construction of social memory and reconciliation. It examines: i) public recognition of harm and victim dignification through hearings and confessions; ii) disputes over the proportionality of restorative sanctions and risks of 'magical legalism'; and iii) victims' bottom-up initiatives transforming individual suffering into collective memory claims. The study shows that while a 'democratisation of pain' has enabled recognition, reconciliation remains a contested arena marked by power asymmetries and risks of impunity.

From Martyrs to Victims: The Sandinista Revolution's End in Nicaragua, *Samira Marty, University of Bayreuth*

This presentation examines the end of Nicaragua's 1979 Sandinista revolution through the lived experiences of those who actively participated in or grew up in its afterlives and came to contest it. Rather than treating revolutions as singular ruptures or gradual transformations, I demonstrate how their conclusion unfolds through everyday contestations over political symbols, meanings and memory. My analysis draws on long-term

ethnography and archival research of the political mobilization of two figures killed by state violence. I trace how Nicaraguans systematically stripped these figures of their political identities, replacing the public imaginary of heroic sacrifice with innocent death. Combining literature on victimhood, martyrdom, and revolutionary afterlives, I demonstrate how this semantic shift from martyr to victims reflects decades of disenchantment among those who participated in or grew up within the revolution, revealing how post-revolutionary consciousness produces fundamentally new political imaginaries.

From Grievance to Grief: The (Im)Materiality of the 2018 April Rebellion in Nicaragua, *Jorn Verschuere, PhD Student, Department of Conflict & Development Studies, Ghent University*

The 2018 April Rebellion in Nicaragua scattered the fragile image of a peaceful post-conflict society that had gained great socioeconomic achievements and made peace between historical foes under the second term of president Daniel Ortega (since 2007). In this paper, I argue that The April Rebellion cannot be understood solely as an expression of contemporary grievances, but rather as an eruption of historically accumulated grief that goes back to the Somoza era. Based on long-term fieldwork among Nicaraguan exiles in San José, Costa Rica, I discuss both the material conditions leading up to the rebellion and its immaterial symbolism, exposing decades of repressed and unhealed wounds, trauma, and resentment. By tracing the entanglement of grievance and grief, the Nicaraguan case shows how unresolved pasts put so-called post-conflict societies in a volatile state, making them susceptible to interconnected cycles of violence and authoritarianism.

Panel 8: Embodied Justice: Gender, Care and Performance

Chair:

Demanding Urban Gender Justice through Playing Football: Buenos Aires and Rio de Janeiro, *Emma Frazer, University of Bristol*

Playing football can act as a key way for women to achieve urban justice in Latin America. For decades, women were banned or discouraged from participating, and even today their presence is not always accepted: men walk across pitches mid-game, shout taunts, and make assumptions about women's abilities and personal lives. Yet women persist, challenging expectations and claiming access to male-dominated space. On the pitch, they learn they are capable of far more than they had imagined, which helps them see they can do the same beyond it. Women have long struggled to find teams or pitches, as these spaces are neither provided for them nor expected to be used by them. Instead, they must conquer spaces, create their own communities, and build sites of belonging. Through overcoming challenges and working collectively, women's teams develop strong social capital, empowering players to improve their lives and demand urban gender justice.

Experiential knowledges in the aftermath of a forgotten epidemic, *Dr Rosamund Greiner, Research Fellow, Institute for Global Health, University College London*

Drawing on ethnographic research, this paper will highlight practices of knowledge production and dissemination among 'mother-carers' of children with Congenital Zika Syndrome in Barranquilla, Colombia. Mother-carers are key producers of knowledge about the condition and living in the aftermath of the epidemic. In the early days of the epidemic, when "no one could give them any answers", mother-carers turned to one another to make sense of their experiences. Later on, as they began to seek out health care and therapeutic services for their child, they drew on these peer networks and began "filling the gaps they

found in the health system" by exchanging tips and advice. As clinical guidelines have become outdated and funding for scientific research on their condition has dwindled, mother-carers have continued to produce and disseminate new knowledge about how to meet the needs of children with Congenital Zika Syndrome. As such, their engagement in knowledge production and dissemination represents a form of resistance against being forgotten.

Embodied memories and menstrual justice: Introducing the menstrual cup in Late-Socialist Cuba, *Floriana Marinelli, PhD candidate in Cultural and Social Anthropology at Università degli Studi di Milano-Bicocca, Italy*

This paper explores how sustainable development initiatives focused on women's health and bodily autonomy intersect with memory and social inequality in contemporary Cuba. Based on ethnographic fieldwork conducted in Havana during a project that introduced the menstrual cup through workshops, donations, and transnational networks, it examines how this object became a site of negotiation between global feminist discourses, local practices, and socialist legacies. Promoted as a sustainable and liberatory technology, the menstrual cup encountered deep-seated memories related to menstruation, hygiene, and gendered embodiment. For many women, experiences of chronic scarcity during the Período Especial shaped cautious or ambivalent responses, while younger generations often interpreted the cup as a symbol of autonomy, environmental awareness, and feminist connection through emerging narratives about the body and care. As a mnemonic device, the menstrual cup ultimately reveals tensions between collective wellbeing, individual choice, and attempts to challenge bodily taboos in a shifting social landscape.

Panel 14: Imperial Genealogies and Global Knowledge

Chair:

Imperial Genealogies of Race: Shaping colonial and postcolonial racial hierarchies in Latin America, *Perla Polanco Leal*

This paper examines how competing Spanish and British imperial projects shaped enduring racial hierarchies in Latin America during colonial rule and after independence. It argues that race is shaped by shared memory of imperial exploitation and the desire to build nations recognised as equal to Western powers. It traces how the Spanish Empire's formal rule relied on hierarchies of privilege through castes that later became obscured by *mestizaje*, while the British Empire influenced newly independent countries through informal mechanisms that reinforced race as a visible and exclusionary category. Facing the challenges of formal empire, Britain developed an informal apparatus of control through economic extraction and cultural influence, positioning its actors as exemplars of modernity. Racialised hierarchies produced material consequences and shaped nation-building efforts that reproduced imperial models. This work contributes to postcolonial and critical race studies through archival research and discourse analysis of 18th- and 19th-century correspondence and diplomatic reports.

Beyond Emblematic Memory: A Transnational Reassessment of the First Inter-American Archival Meeting (1961), *Claudio Ogass Bilbao, University of Liverpool*

Latin American archival history has gained renewed scholarly attention in recent years, yet much of the existing literature remains descriptive, nationally bounded, and celebratory—particularly in studies of regional archival meetings held between the 1960s and 1970s. This paper argues for a transnational approach to better understand how archival ideas, actors, and agendas circulated across borders during this period.

It revisits the First Inter-American Archival Meeting (1961), organised by the U.S. National Archives and funded by the Rockefeller Foundation, which brought together directors of Latin American National Archives to discuss shared problems and future reforms. Rather than treating this meeting as a foundational or heroic moment, the paper reframes it as a transnational gathering shaped by negotiation, uneven reception, and local reinterpretation. By tracing networks, debates, and institutional responses after 1961, the study challenges assumptions about one-way influence and highlights the contingent nature of archival development in Latin America.

The Purloined Library: Books and the Spanish-British Colonial Rivalry in the Seventeenth-Century Caribbean, *Michael J. Sauter*

This paper explores the role that books played in the Spanish-British colonial rivalry by analyzing a library Spain confiscated in 1633 from a British fort on Trinidad. Spanish troops divided the collection of about 80 titles, sending half to Seville, along with a detailed inventory, and the other half to Cartagena de Indias, albeit without a listing. The former comprised "secular" books, including works on cartography, while the latter included religious tomes to be evaluated by Cartagena's Inquisitor. In addition to examining the inventory's contents, this paper will explore why the religious books were sent to Cartagena, rather than to Seville. The latter also had its own Inquisitor capable of evaluating orthodoxy. In this sense, the purloined library offers a glimpse into not only the history of the book in the colonial world but also the religious politics that permeated print culture in colonial Spain.

Panel 9: Gothic Ecologies and the Aesthetics of Trauma

Chair:

Feral biopoetics: fear and freedom in Cristina Rivera Garza's "El mal de la taiga,"

Edyta Andzel-O'Shanahan, University College Cork

This presentation centres on the theme of ferality in Cristina Rivera Garza's novel "El mal de la taiga" (2012) with a view to exploring the tension between exclusion and inclusion into bio/necropolitical power structures, rendered in literary fiction. As liminal beings, situated precariously between the domesticated and the wild, the feral subjects depicted in the text embody both a desire for autonomy and extreme vulnerability to violence. I contend that the eco-Gothic atmosphere of "El mal de la taiga" can be interpreted as an expression of ecophobia (Estok, 2013), and as such it foregrounds the fear of agency as central to Rivera Garza's creative project. This supports the argument that becoming feral from a feminist perspective is simultaneously enmeshed with other liberatory projects which strive to release bodies, human and non-human alike, from interdependent forms of domination: patriarchal, heteronormative, capitalist, and anthropocentric.

"Que los ojos puedan oler todo esto": Human Wrecks and Gore Realism in Temporada de huracanes by Fernanda Melchor and La sangre de la aurora by Claudia Salazar Jiménez,

Ana María Villaveces Galofre, PhD Candidate, University of Cambridge

In Fernanda Melchor's *Temporada de huracanes* (2017) and Claudia Salazar Jiménez's *La sangre de la aurora* (2013), horror hungers for the real. Drawing on newspapers and truth commissions, these narratives guzzle images and stories of pasts not bygone. Despite Adriana Cavarero's (2008) warning that "the crude reality of bodies rent, dismembered, and burned [cannot] entrust its meaning to language," both authors endeavour

to capture the elusive Real of Latin American horror and, moreover, to render language useful as a means to capture it. Underscoring the influence of cinematic gore on the grammatical form of these novels, this paper moves towards a renewed recognition of the living at the core of contemporary horror. Melchor and Salazar, I argue, build scaffoldings of ruthless language that pull readers into an "intimate apocalypse" (Badley 1995) and offer glimpses of bare flesh—of what refuses to be symbolised—to make words hurt.

The Geology of Abandonment: "We Are All Children of Pedro Páramo,"

Mariana Felix, PhD Student, Brunel University London

Alma Delia Murillo's assertion that "We are all children of Pedro Páramo" highlights a pervasive reality in Mexico: the foundational trauma of abandonment. Drawing on Cristina Rivera Garza's theorisation of "desedimentation", this paper argues that the legacy of abandonment constitutes a form of geological trauma—layered, compressed by silence, and foundational to present reality. Through Juan Rulfo's *Pedro Páramo*, Murillo's *La cabeza de mi padre*, and Cloyo Mendoza's *Furia*, this paper examines how Latin American horror texts undertake desedimentation journeys that begin with abandonment as their generative wound. When origin stories are defined by abandonment, communities naturalise precarity and come to expect necropolitical realities—accepting life's perpetual vulnerability as an inescapable horizon. This paper positions literary desedimentation as crucial memory work, demonstrating how confronting the "geology of abandonment" constitutes a necessary intervention in struggles for historical accountability and collective futurity.

Panel 25: Memory, Knowledge and Fear in Latin America's Literary Peripheries

Chair:

Digging Up Memory: Forensic Anthropology in Fernando Butazzoni's *Tierra mínima* (2024), Jorge Sarasola Herrera, *University of Warwick*

Building on Cara Levey's work on Uruguay's marginal position within postmemory debates, this paper maps the contributions of Fernando Butazzoni, the most prolific novelist of the Uruguayan civic-military dictatorship (1973-85). A former resistance member exiled in Cuba, Butazzoni has produced a literary cartography of the dictatorship and its aftermath across an extensive oeuvre that blends biographical, autofictive, testimonial, historical, imaginative and journalistic modes. His latest novel, *Tierra mínima* (2024), centres on the 2019 discovery of the remains of desaparecido Eduardo Bleier and highlights the painstaking work of forensic anthropologists in the pursuit of justice. Their emergence as literary characters marks a turning point in Uruguayan memory literature, prompting reflection on the role and limits of science in reconstructing the past. The novel's stylistic interplay between factual and imaginative elements mirrors this tension, revealing how scientific labour and narrative invention together shape contemporary understandings of memory.

Reading spirited poets from the Gulf of Mexico amid socioecological disasters, Dr Yairen Jerez Columbié, *Lecturer in Latin American and Caribbean Studies, University College Cork*

This paper analyses and connects the work of Irma Pineda and Mikeas Sánchez, whose poetry and self-eco-translations combine Spanish with Diidxazá and Zoque—two minoritised languages rooted in regions of rich biocultural heritage along the Gulf of Mexico. Existing research highlights the ecological dimension of linguistic diversity and its correlation with biodiversity, a pattern clearly visible in the Gulf's varied ecosystems. Bringing Caribbean poets Dulce María Loynaz and

Legna Rodríguez Iglesias into conversation, the paper traces a continuum of eco-poetic strategies used across the region to respond to socioecological crises, including disasters. Drawing on the creative and philosophical work of Mixe linguist Yásnaya Elena Aguilar Gil, the analysis combines thematic criticism and close reading to explore how eco-poetry functions as a mode of environmental knowledge-making. The paper argues that these poets articulate ecological insight not only through content but through multilingual, multisensory forms that reflect and protect threatened lifeworlds

The Mangrove Gothic in Contemporary Ecuadorian Literature: Urban Violence, Ecology and the Global Circulation of Fear, Dr Luis Medina Cordova, *University of Birmingham*

This paper proposes the term "Mangrove Gothic" to analyse how contemporary Ecuadorian literature engages with drug-related urban violence. Over the past seven years, Ecuador's coastal region—especially Guayaquil—has become the epicentre of a dramatic rise in homicidal violence, prompting writers to narrativise lived experiences of fear and precarity. Authors such as Mónica Ojeda and María Fernanda Ampuero produce horror fiction that resonates with Guayaquil's violent realities while remaining grounded in the city's social, material and ecological conditions. The Mangrove Gothic links coastal mangrove ecosystems to the global Gothic tradition, positioning Guayaquil not as a mere backdrop but as a space where ecology becomes both metaphor and material force. The term resists the flattening tendencies of the "New Latin American Gothic," which often reproduces generic associations between "Latin America" and "violence." Instead, it foregrounds contextual specificity, attending to localised manifestations of fear that exceed the Andean framing typically applied to Ecuadorian literature.

Panel 18: Institutional Reform, Inequality and Bureaucracy

Chair: Jardel Pereira Da Silva

The Promises Political Parties Forgo: Why Democratic Brazil Remains So Unequal, Dr Daniel H Alves, King's College London

Despite four decades of competitive elections, popular demand for redistribution, consecutive left-led majoritarian governments, and tax revenues above the OECD average, Brazil remains one of the world's most unequal countries. What explains this outcome? Focusing on political parties as central policymaking actors, this article hypothesises that even socially committed presidential parties have forgone promises to activate major equity-enhancing levers. When winning PSDB (1995–2002) and Workers' Party (2003–2016) candidates campaigned on expanding public education and cash-transfer programmes and then submitted reforms to Congress, institutions enabled policy success. Conversely, inequality-reducing plans absent from their platforms—most notably social security and tax reforms—failed to overcome institutional hurdles, if attempted at all. Through a historical approach disentangling party decision-making across four positive and negative policy cases, the article moves the politics-of-inequality literature beyond debates over institutional design. It argues that the choices political parties make also matter for shaping redistributive outcomes.

Negotiating a transition: Parliamentary politics, compromise and coup d'état in the lead up to the 1946 Venezuelan presidential election, Rafael Angulo Tirado, University of Oxford

After decades of dictatorship under Juan Vicente Gomez, the 1930s and 1940s represented an era of gradual change in Venezuela. This period of slow political liberalization was cut short after the regime of president Isaías Medina Angarita was unable to negotiate around a compromise candidate in the lead up to the 1946 presidential election, resulting in a coup. Despite the immense importance given to the events of the 1945 d'état, existing historiography has often

overlooked the process by which the proposed a democratic transition was agreed upon. And even less so, the failed last-minute attempts to find a replacement for the original compromise candidate Diogenes Escalante. Through an examination of a variety of testimonies, historical writings, and the press, this work will aim to examine the process of negotiation, and the way it was presented to the general populace.

Global Education Reform Movement in the Latin American Context: A Comparative Study of its Effective Adoption in Brazil and Mexico, Jardel Pereira Da Silva, University of Brasília

This study examines the Global Education Reform Movement (GERM) and its adoption in Latin America, comparing Brazil and Mexico. Drawing on Stephen Ball's policy cycle framework, it analyses how educational reforms are shaped within national contexts influenced by global agendas. The GERM—marked by standardised curricula, accountability systems and market-oriented governance—has expanded through the influence of organisations such as the World Bank, IMF and OECD. Using qualitative, bibliographical and documentary methods, analysed through Mayring's content analysis, the study addresses three questions: how the GERM is organised and diffused; how Brazilian and Mexican reforms converge or diverge; and how sociopolitical contexts shape policy adoption. Latin American reforms, shaped by structural adjustment programmes, paved the way for neoliberal models. Mexico's OECD-driven reforms reinforced centralisation and teacher accountability, while Brazil's 2017 reform emphasised competencies and flexibility within a federal, ideologically contested setting. The comparison shows hybrid reforms—globally convergent yet nationally distinctive—highlighting the need to reconcile global competitiveness with cultural diversity.

Screening 2: Cine Dialógico (Ragged Cinema Collective, 2026) 70mins + discussion

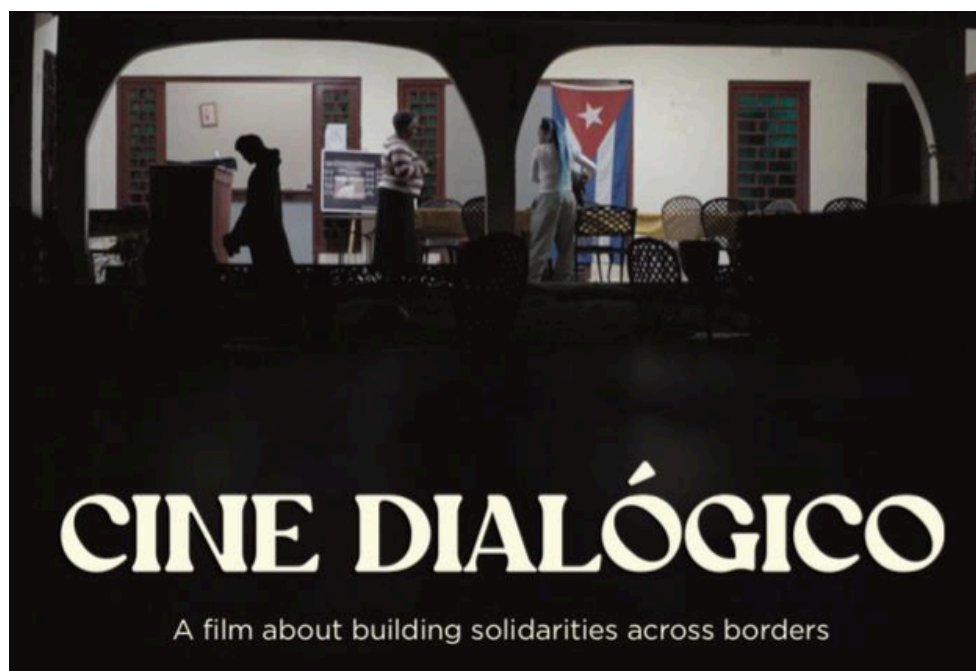
Organised by Núria Araüna Baró (URV, Catalunya)

What can film do to foster solidarities across borders? Cine Dialógico, charts the attempts by feminist activists in Cuba, Catalunya and Glasgow to develop creative conversations through zero-budget dialogical filmmaking.

This film emerges from the British Academy research project Filmmaking and the Academy in Times of (Dis)Order: Deep Listening | Dialogue | Diffraction. Cine Dialógico moves across remote geographies to reflect on a project that uses audiovisual technologies to foster dialogue between feminist activists in four historically connected cities: Havana and Glasgow, and Matanzas and Vilanova i la Geltrú. The film explores how non-budget, collaborative filmmaking can encourage experience-sharing between activists in the Global South and the Global North, creating translocal networks of support and solidarity. Rooted in diverse patriarchal contexts, capitalist and communist, the project rethinks city-twinning arrangements by foregrounding the voices of non-state actors and fostering “alliancial thinking.” Through participants’ reflections, Cine Dialógico engages the multilocality of feminism and its everyday remaking across borders. The emergence of the translocal entity “Glahamavila” opens a utopian space for imagining alternative forms of being together and a shared common world.

Cine Dialógico was funded by [The British Academy](#).

Ragged Cinema is a feminist socialist film collective founded by Núria Araüna Baró (URV, Catalunya) and David Archibald (University of Glasgow).



Panel 15: Black and Indigenous Memory Activism

Chair:

Archival Silences and the Representation of Black Women in Rio de Janeiro's Public Archives, *Letícia Marques Camargo PhD, Social Anthropologist and Visual Ethnographer, Honorary Research Fellow, Images, Narratives and Research on Race (INARRA), State University of Rio de Janeiro (UERJ)*

This paper explores how Black and white women were visually represented in paintings and photographic collections produced in Rio de Janeiro between the nineteenth century and the 1930s. Images held in public archives are often treated as neutral historical records, yet they reveal persistent racial and gendered hierarchies. Black women are overwhelmingly portrayed as workers, while white women appear in domestic, leisure, or bourgeois settings. By comparing these visual patterns, the paper shows how race and gender were jointly embedded in Brazil's cultural memory. Drawing on visual anthropology, the analysis focuses on clothing, gestures, posture, and setting, as well as the social intentions behind image-making. Particular attention is given to photographs from the 1930s that depict Black women performing labour in ways that closely resemble pre-abolition imagery. The paper argues that such visual continuities helped naturalise Black women's association with labour, while also leaving traces that allow for critical reinterpretation today.

Reclaiming Erased Histories: Dignification, Memory Activism, and Afro-Descendant Political Agency in Colombia, *Kandya Obezo Casseres, PhD Candidate in Social Policy, London School of Economics*

This paper examines how dignification operates as a decolonial form of memory activism through which Afro-descendant communities in Colombia reclaim erased narratives and reconstitute themselves as political subjects. Focusing on San Basilio de Palenque, the first free Black town of the Americas and a UNESCO-recognised site of intangible cultural heritage, it shows how Palenquero activists engage in community

-driven memory work and affective re-signification to transform stigma into collective worth, pride, and legitimacy. Drawing on ethnographic research, the paper argues that dignification emerges not from official heritage recognition but from everyday practices such as ethno-education, cultural festivals, language revitalisation, and mobilisation of historical narratives of resistance. These practices validate histories, strengthen collective identity, and create foundations for political engagement. Highlighting dignification as memory activism, the paper contributes to discussions on heritage, race, and social justice in Latin America, showing memory as political creation.

Invisible Native Americans: Rethinking "Memory" through Indigenous Garifuna Place-Making and Transnational Continuity in Labuga (Livingston), Guatemala, *Erica M. Zuniga, PhD Researcher, University of Strathclyde*

This paper explores how Indigenous Garifuna communities in Livingston (Labuga), Guatemala, and across a transnational diaspora practice "memory-making" as cultural inheritance and political intervention. Drawing on oral interviews in Labuga (Nov 2023-Feb 2024), I argue that remembrance is not a static reservoir of the past but an embodied, relational practice linking people to Ancestors, land, and sea through speaking, witnessing, and intergenerational teaching. Rather than a single noun that maps neatly onto "memory," speakers foreground verbs such as "asaminara" (to reflect, to consider) and "aritagua" (to think, to remember), casting remembering as ethically grounded and shaped by timing and relation. I read Labuga as sacred land-sea territory where place-making is renewed through Ancestral presence and ceremony. Finally, I show how "visibility" and protective withholding govern what may be shared, and how "invisibility" functions not as absence but as an active condition of Indigenous survival and self-determination.

Panel 2: Queer and Trans Archives: Bodies, Futures and Memory

Chair:

Images of the Pre-Transition Past: Trans Ethics in Brazilian YouTube, *Carolina Castellanos Gonella, Associate Professor of Spanish and Portuguese, Dickinson College*

YouTube has become an important space for trans women in Brazil. The platform allows creators to showcase their talent and creativity, collaborate with one another, reach wide audiences, and do so at no cost. My presentation examines how three trans YouTubers—Beta Boechat, Dacota Monteiro, and Wanessa Wolf—engage with images of themselves from before their gender transitions. Although all three transitioned as adults, they revisit these past images in very different ways. Using close reading and drawing on scholarship about trans representation and identity, including Leticia Nascimento's concept of *outrerridades* (otherness), I explore how these creators shape ethical practices within the trans community. I argue that trans YouTubers build on each other's work, thereby constructing an episteme for the community.

The somateca as embodied archival memory, *Emilio Pineda-Zapata, University of Cambridge*

This paper examines the way cuir and travesti memory practices in Latin America are embodied as a somateca: the living body as a political-textual archive. Cuir and travesti communities—as a transliteration of sexual politics specific to the Hispanic context in the Global South—have developed an archival impulse based on specific politics of memory in precarious environments. These contemporary projects are a continuous construction of dissident identities that call into question the historical accounts of the construction of nation, in which non-normative bodies and sexualities were systematically marginalized.

Thus, I argue that the somateca emerges as a challenge of the modern vision of the sovereignty of the body and the nation, where the body itself can become a new site of inscription and archival.

'La muchacha infutura / bebe su nombre idiota': Susana Thénon's Visions of Queer (In)futurity, *Georgina Fooks, University of Oxford*

This paper examines how Argentine poet Susana Thénon (1937–1990) imagines the future both before and after Argentina's last dictatorship, in the context of queer studies. Thénon was a singular voice within Argentine literature, acclaimed for her poetry which blended high culture and the classics with profanity and sharp political commentary. Her earlier lyrical poetry evokes a future of radical possibility – calling for the invention of 'nuevos sexos' – whereas the poetry composed after Argentina's last dictatorship offers the bleak image of the 'muchacha infutura' and her idiot name. Hesitating between abject pessimism and the irony required for survival, Thénon faces the future with a variety of poses (to use Sylvia Molloy's term), always with one eye on the past. Faced with the impossibility of a (queer) future in authoritarian conditions, her poetry offers us the ability to both rethink the future and its legacy in queer studies.

Panel 7: Territory, Law and Indigenous Struggles for Sovereignty

Chair:

Between Law and Territory in Colombia: Indigenous Territorial Politics and the Frictions of Land Restitution, *Sandra Brunnegger*

Colombia's six-decade armed conflict has produced widespread forced displacement from and within territories, with Indigenous peoples disproportionately affected. For Indigenous communities in the Colombian department of Cauca, territory is often understood as a lived relation, a repository of collective memory and modes of learning and knowing that sustain and orient social, political, cultural, and economic life. Within this understanding of territory, this paper examines how Indigenous territorial politics shape engagements with Colombia's land restitution framework under the Victims and Land Restitution Law and its Ethnic Decree, the latter of which frames restitution not only as the return of land but as the restoration of territorial rights. Drawing on ethnographic research conducted in Cauca, the paper traces frictions that arise as state legal categories and protracted bureaucratic processes of restitution become entangled with Indigenous political projects of territorial defense and recovery. It considers what these unevenly borne frictions reveal about the reach and limits of restitution within ongoing regimes of territorial governance.

The living politics of lithium: promise and conflict in southern Peru, *Sayuri Andrade*, *PhD candidate in Social Anthropology, University of Manchester*

In 2017, a Canadian company discovered what has been described as the world's sixth-largest lithium deposit in Puno, Peru. Located above indigenous Quechua communities, what makes this project unique is that, despite the exploration phase not yet having begun, its ghostly presence is already reshaping historical narratives and future expectations, structuring debates that dominate daily life in Puno.

This became particularly visible during the 2023 cycle of social protests, the largest in recent decades, when social organisations demanded reform of the (neoliberal) Political Constitution to secure lithium industrialisation in the region and to end a long history of poverty and exclusion since colonisation. I explore lithium as a device through which relationships between local communities and the subnational and national state are reimagined (Anderson, 1983; Perreault & Valdivia, 2010; Revette, 2016), and as part of emerging cosmopolitical indigeneities (de la Cadena, 2015) in the context of the global energy transition.

The politics of memory in Plurinational Bolivia, *Sue Iamamoto*, *Universidade Federal da Bahia*

This paper analyses the politics of memory in Bolivia from the Gas War of 2003 to the crisis of 2019, moving from protests to state propaganda and back to the streets. It argues that the Plurinational State, inaugurated in 2009, functions as a "memory state," grounding its legitimacy in politics of memory. By anchoring its foundation in past injustices, the state transformed social memories into a powerful tool that compelled all political groups to use the grammar of memory to dispute national politics. Under the MAS and Evo Morales, the state recovered indigenous and nationalist activist memories and converted them into state language through campaigns and public policy. At the same time, it denied responsibility for other historical debts, fuelling human rights and regionalist movements that later became oppositional. These disputes culminated in the events of 2019, when social movements reorganised around competing historical demands to contest state power.

Panel 30: Negotiated Governance: Local Agency, Global Frameworks and the Contestation of Democracy

Chair: Markus Fraundorfer

From Discourse to Practice: How Global Democracy Promotion Shapes Indigenous Participation in Ecuador and Colombia,

Yairy Vega Muenala, University of Leeds Alumni

This research explores how international efforts to promote democracy affect Indigenous political participation in Latin America, focusing on the United Nations Development Programme (UNDP) in Ecuador and Colombia. It examines how global ideas about democracy are translated into practice at the national level and how these processes shape opportunities for Indigenous engagement in political life. A comparative approach shows that the UNDP applies its democracy-promotion strategies differently across countries, leading to uneven outcomes. These inconsistencies raise essential questions about the UNDP's institutional legitimacy and point to deeper historical patterns of exclusion rooted in colonial legacies. By linking contemporary democracy promotion to longer histories of political exclusion, the research examines how Indigenous political participation struggles to be acknowledged within prevailing democratic frameworks. In addition to the fields of Global Governance and Indigenous Rights, the study contributes to discussions on memory, social justice, and democratic transitions in Latin America.

Criminal Violence, Democracy and Local Agency: Reflections Beyond Liberal Frameworks from the Lenses of Local Communities in Mexico,

Yael Anahí López Torres

Liberal frameworks often assume democracy rests on civil rights, freedoms, and equal legal protection. Yet in Mexico, large-scale violence has persisted within an allegedly consolidated democracy. Since 2006, organised crime has driven over 460,000 homicides, while state-centred and militarised responses have largely failed and exposed state incapacity to protect fundamental rights.

Engaging debates on uneven democracy, state capacity, and local institutions, this paper asks: what role does civil society play in responding to criminal violence?; and what enables or constrains these responses? Through a micro-level qualitative analysis of two northern cities –Ciudad Juárez and Monterrey–, the paper foregrounds local communities as active agents. It shows how citizens use formal and informal arrangements to navigate organised crime and political-criminal violence, filling protection gaps left by the state. By centering local voices, the paper links debates on democratisation and political violence and prefigures alternative forms of democratic participation beyond political elite accounts.

Histories of Coproduced Governance in Conflict-Affected Colombia,

Claudia Rodríguez-Castellanos, PhD Candidate in International Development at LSE

This article examines the origins and evolution of governance institutions in conflict-affected communities in areas strongly influenced by the FARC in southern Colombia. Specifically, I analyse Community Action Boards (Juntas de Acción Comunal), bottom-up civilian village councils. Literature on rebel governance often portrays civilians as either resisting armed group rule or entirely submitting to it. Moreover, in areas under political and military control, armed groups are usually seen as in charge of dispute resolution. Drawing on interviews with community members, participatory memory workshops, and secondary sources, I argue that rather than unilateral rule imposed by armed groups, governance was coproduced by civilians, the state, and the rebels. Community Action Boards played a central role in a wide range of governance tasks – including, but not limited to, conflict resolution – leading to a dynamic, negotiated governance arrangement.

Panel 6: Visualising Absence: Memory and the Politics of Disappearance in Mexico

Chair:

Photographing the absent. How to portray missing persons, *Eréndira Derbez. PhD student. CLAS, Cambridge*

The work of Martell and Gómez Lucini highlights the importance of remembering those who have been lost, advocating for the rights of the disappeared to be searched for, cared for, and recognised. Their photographs and projects transcend documentation; they are acts of remembrance and resistance, demanding justice and attention to the systemic violence of the disappearances in Mexico and the impunity surrounding them.

Telling Untellable Stories: Filmmaking that Resists Re-traumatizing, *Niamh Thornton, Professor in Latin American Studies, University of Liverpool*

Since 2006, Mexicans have experienced sustained and ongoing trauma because of armed interventions in the transnational illegal drugs trade that has resulted in hundreds of thousands of deaths, disappearances, and physical injuries. Multiple films have turned the events into spectacles for entertainment with little regard for the experiences of those who live with, have survived, and remember them. Such narratives can cause significant harm, often receive considerable attention, and impact the value given to the lives of others. Over these tumultuous decades there is evidence of an emerging trauma-informed approach by Mexican filmmakers which can be found in the ethical choices that take due care for those whose stories are being told with an awareness of the risks it supposes to tell them. In this paper I will examine *Ruido/Noise* (Natalia Beristáin, 2022) and explore how this film is an example of trauma-informed storytelling.

Feminist Activism in Mexico: Challenging Gender-Based Violence and Envisioning Everyday Justice, *Dr Melissa Chacón, Postdoctoral Research Associate, University of York*

Despite numerous efforts and significant legal advancements, gender-based violence (GBV) remains a pervasive and escalating issue worldwide. In Latin America, GBV not only manifests through regular forms of gendered coercion and subordination in both private and public spheres but also intersects with various other violent phenomena such as conflict, forced disappearance, human trafficking, the war on drugs, and criminal, political, and state violence. This complex context has led to a lack of political visibility and governmental acknowledgment of the causes and consequences of GBV. In response, a powerful and vibrant feminist social movement has emerged in Latin America over the past few decades. Alongside traditional forms of contestation and social mobilization, this heterogeneous movement has incorporated artistic tools and creative methods to raise awareness and advocate for justice for victims and survivors of GBV, as well as other gendered forms of extreme violence. In this paper, I focus on the Mexican case, examining the impact and risks of Mexican feminist activists working against sexual and gendered forms of violence. This analysis draws on empirical data collected through a feminist participatory methodology and arts-based research methods (photovoice and fanzine), working in alliance with 40 Mexican activists. In this analysis, I focus on how feminist activism challenges dominant ways of thinking about GBV and creates opportunities to envision alternative and everyday forms of justice in highly violent contexts.

Roundtable 3: Coming to Latin America: Moving Image Encounters, Non-Latin American Practitioners

Organised by Javier Pérez-Osorio (he/him) and Dr. Lawrence Alexander

Latin America has long been a region marked by the arrival of foreign actors. Especially since the landing of Europeans in the fifteenth and sixteenth centuries, the whole continent has been in a constant process of redefining itself in assimilation or rejection of external influences while holding tight to what remains autochthonous. Cinema has not been an exception in this process of exchange. The arrival of the Lumière brothers is intimately connected to this history of external influences that have recursively shaped Latin American visual culture over many centuries. Considering four different examples, this roundtable explores from a critical perspective the geographic and symbolic relocation of moving image practitioners from beyond the continent who create work in and about the region, in what we call "Coming to Latin America". We consider how the external view of the continent – whether stereotypical or innovative, romanticised or vilified, fetishised or demystified – becomes a productive locus not only to examine the nuances of the continent's projected image but also to rethink film, and moving image practice broadly speaking, as a medium. We interrogate the foreign gaze not because it surpasses that of local practitioners but because these works can catalyse new epistemic pathways. How might the very presence of the outsider's camera activate forms of knowledge that challenge both foreign and domestic assumptions about Latin American distinctiveness? Can the discomfort of cross-cultural encounter allow alternative logics and ontologies to emerge?

Rather than dismissing foreign engagement as inherently colonial, our reflection aims to explore how the friction between external representation and internal reality might produce new forms of visual thinking that exceed the limitations of both imported theories and regional blind spots, suggesting that decolonial cinema emerges not from a native "purity" but from the productive tensions of intercultural exchange.

"X" Marks the What? "Cross Influence", Extractivism, and the Labours of Moving Image Excavation in Harun Farocki's *The Silver and the Cross* (2010), Dr. Lawrence Alexander, Leverhulme Early-Career Research Fellow, Ruskin School of Art, University of Oxford

From Thailand to Colombia: Soundscapes of a Violent Past in Apichatpong Weerasethakul's *Memoria* (2021), Dr Javier Pérez-Osorio (he/him), Leverhulme Early-Career Research Fellow, University of Edinburgh

Reenacting Women's Lives: Queer Archival Practices and Colombian Female Leadership in St Andrews (Scotland), Dr Karol Valderrama-Burgos (she/ella)

Ragged Cinema and Cine Dialógico (2026), Professor David Archibald, University of Glasgow

Panel 32: Afro-Descendant Perspectives on Memory and Justice in Brazil and Ecuador

Chair:

Imagining Equitable Black/Afro Futures: Using participatory and creative methods to tackle gender-based violence in Esmeraldas, Ecuador. *Sophia Valle Conibert, Northumbria University*

DignArte Cimarrona is a feminist, decolonial, and anti-racist research project examining the spatial and racialised dynamics of gender-based violence (GBV) in protracted crises in Esmeraldas, Ecuador. Centred on the experiences of Black and Afro women and LGBTQ+ people, it highlights the need for culturally grounded strategies to address racialised GBV and to generate qualitative data often missing from national statistics and prevention policies. Using participatory photography and mapping, the project works with Black/Afro peer researchers to identify problems, reflect on everyday experiences, and co-develop solutions. The paper critically analyses how these creative methods deepen understanding of perceptions of safe and unsafe spaces, contribute to efforts to address racialised GBV, and engage broader feminist debates on space, power, and representation, emphasising contributions from Latin-American decolonial thought. It underscores participatory and creative practices as tools for reclaiming space and imagining more equitable Black and Afro futures.

The Color of Silence: Discourse, Race, and Memory in News Reports of Femicide in Brazil /A cor do silêncio: discurso, raça e memória nas notícias de feminicídio no Brasil, *Eva Dayane Almeida de Góes, Federal University of Southern Bahia (Brazil)*

This article analyzes racial erasure in online journalistic coverage of femicides in Brazil, understanding news discourse as a space of dispute over meaning and the construction of the social memory of violence. We understand that news constructs public knowledge about femicide, but in a selective way, where violence against Black women is naturalized and depoliticized.

Using Critical Discourse Analysis and a corpus of 33 online news articles, we engage in dialogue with authors who discuss the racial issue in Brazil and the world. The results indicate that journalism acts ideologically in the production of meanings about violence, selecting what should be seen/remembered and what can/should be silenced. Using a narrative framework that shifts structural violence to the field of isolated events, they construct selective social memory based on racial, social, and gender ideologies, concealing the historical inequalities that underlie femicide in Brazil.

Maroon land struggle in Brazil: Alcântara's 'Quilombolas' in the face of the Rocket Launch Centre, *Ana Camila Ribeiro Moreira, PhD candidate at Pontifícia Universidade Católica de Minas Gerais and PhD visiting researcher at Northumbria University*

Maroon communities in Brazil, or Quilombolas, were formed during the colonial period by fugitive and freed Black slaves resisting oppression. Since then, ethnicity and territory have remained central to Black rural identity, with land shared collectively according to socio-environmental and ethnic criteria. Quilombo spaces provide cultural and territorial belonging for Afro-descendant people who have long faced discrimination. Large-scale public and private projects, however, have threatened their ways of living, traditions, and social organisation. This is evident in the displaced and vulnerable Quilombola communities of Alcântara, Maranhão, affected by the military's installation of a rocket launch centre since the 1980s. Militarisation has damaged traditional livelihoods based on fishing, agriculture, and extractivism, producing food insecurity and broader losses in heritage, health, education, and the environment. In response, rural Black communities have begun claiming legal title to ancestral lands to avoid further displacement. This paper analyses forms of collective action taken by Alcântara's Quilombolas to claim their rights.

Panel 28: Social Regulation and the Intimate Self

Chair:

(Re)Writing the Masculine: Emotion and Gender in Héctor Abad Faciolince's "Lo que fue presente" (1985-2006), Angello Alcazar, *Mr, University of Cambridge*

In an effort to problematise the (stereo)typically hypermasculine scripts that prevail in Latin American culture, this paper sheds light on the representation of alternative configurations of masculinity in "Lo que fue presente", the literary diary of Colombian novelist Héctor Abad Faciolince (b. Medellín, 1958). Written between 1985 and 2006, the entries of this highly intimate text constitute an archive of multiple painful experiences, including the homicide of the author's father in 1987, his complex relationships with partners and relatives, the political maelstroms of his country and, chiefly, the cumulative creative crises that preceded the publication of his most acclaimed novel, "El olvido que seremos" (2006). With an emphasis on the sentimental deployment of emotion in his diary, the paper elucidates how this life-writing genre provided Abad Faciolince with a privileged medium to not only transgress but also reformulate overdetermined structures in his discursive self-figuration as a man.

Love on Trial: State, Law, and Emotions in Romantic Relationships in Santiago de Chile, 1884-1924, Daniela Belmar Mac-Vicar, *University College London*

This paper explores how romantic relationships in Santiago de Chile between 1884 and 1924 were shaped by emerging forms of state regulation following the civil marriage law. Combining legal history with the history of emotions, it examines how juridical and institutional transformations affected not only social norms surrounding love and marriage but also the lived emotional experiences of men and women. Drawing on judicial sources—including criminal case files on breach of promise, adultery and marital violence—alongside university theses and ecclesiastical records, the study reveals how emotions were negotiated within an increasingly judicialised framework. I argue that legal secularisation did not eliminate religious morality but reconfigured it within a new affective regime in which the state became arbiter of private passions. Using the concepts of "emotional regimes" and "emotional communities," the analysis shows how individuals invoked, resisted or justified legal norms through affective language. The research illuminates how legal and religious discourses shaped emotional subjectivities during a key moment of state modernisation and transformation of intimate bonds.

Panel 31: Reproductive (In)Justice: Historical Legacies and Contemporary Judicial Politics

Chair:

Looking at the history of abortion criminalisation and the making of contemporary health systems in Latin America, *Andrea Espinoza Carvajal*, *Research Fellow, University of Bristol*

This paper presents a review of the history of abortion in Latin America. When Latin American independent states started to develop their healthcare systems in the nineteenth century, they also began to debate the criminalisation of abortion, making this procedure a point of concern in public health and the state-building process. In states like Ecuador, Peru, Bolivia, Colombia, Chile, and Argentina, the law criminalised medical professionals who performed this procedure, developing the basis for the region's gendered health culture and public health systems. However, these two centuries of criminalisation have never been studied to understand the institutionalisation of gender-based violence in medical practice and public health policy. This presentation provides an overview of the region's first criminal codes to understand the initial perspectives, concerns, and medical and moral debates surrounding abortion.

Absence and Excess: Paradoxes of Reproductive Judicial Politics and Animated Documentary in Vicenta (2020),

Dr Oliver Wilson-Nunn, University of Cambridge

This paper explores how the animated documentary film *Vicenta* (Doria 2020) mobilizes an aesthetic tension between absence and excess to register a parallel political tension between 'state absence' and 'judicial excess' underpinning reproductive (in)justice in Argentina. Doria's film critiques the pre-2020 criminalization of abortion through symbolic forms of absence and excess in a series of cinematic contrasts: archival vs animated images; judicial vs subjective vocal registers; mobile cinematography vs immobile bodies. The paper establishes an interdisciplinary dialogue between animated documentary studies, feminist theories of reproductive justice, and work on judicialization in Latin America. By bringing together these divergent fields' convergent engagements with 'absence' and 'excess', it foregrounds *Vicenta's* simultaneous insistence on 'too much' judicial intervention and 'too little' state presence as a generative tension. The film establishes a contrast between an individualising model of judicialization from above and the collective potential of 'reanimating' state law through feminist struggle from below.

Panel 33: Materialising Resistance: Archives, Heritage and Memory in Chile

Chair: Molly Avery

Of ruins and monuments. Junín: an innovative locomotive, a nitrate railway and an international conflict, *Ann Varley, UCL*

This paper examines the UK presence of Latin American heritage through the case of the 30-ton Junín locomotive held at Armley Mills Industrial Museum. Built in Leeds in 1929–30 for Chile's Junín nitrate railway, the locomotive was later moved to Antofagasta and ultimately abandoned in the Atacama Desert as the nitrate industry declined. Decades later, the Leeds museum acquired it as a symbol of local engineering, returning it to the UK in 1990—one year after Chile had declared it a National Monument. Its repatriation generated international conflict, raising questions about where “home” lies when two nations share historical ownership. Rather than fitting into debates focused on colonial plunder, the Junín illustrates how heritage connected to industrial and imperial histories complicates cultural claims. Drawing on theories of ruins and “imperial debris,” the paper argues that the locomotive's story embodies ambiguity, producing new tensions while revealing how past infrastructures shape future interpretations.

Democratising Memory: Intersections of Past and Present Temporalities in Chilean Documentary Cinema and their Impact on Political Memory, *Dr Paulina Bronfman, University of Portsmouth and Universidad Católica de Valparaíso*

This paper explores how recent Chilean documentary films reshape the politics of memory by connecting experiences of dictatorship, democratic transition, and the 2019 social uprising. Focusing on *Mi país imaginario* (Patricio Guzmán, 2022), *Resistencia, voz y voto* (Nosotras Audiovisuales, 2021), and *Punto de encuentro* (Roberto Baeza, 2020), it examines how documentary cinema brings past and present into dialogue

to address unresolved trauma and imagine social change. Drawing on Elizabeth Jelin's concept of “memory work,” the paper shows how these films challenge official, state-centred histories by foregrounding collective, feminist, and grassroots perspectives. While Guzmán offers a personal reflection on the uprising, *Nosotras Audiovisuales* amplifies the voices of women from working-class, Indigenous, and migrant communities, and Baeza links intergenerational memory with contemporary protest. Together, these documentaries present memory as a shared, contested, and democratic practice grounded in care, solidarity, and resistance.

Tallersol: A Digital Archive of Cultural Resistance, *Dr Richard G. Smith; Department of History, University of Liverpool*

Tallersol is a graphic workshop founded in Santiago, Chile in 1977 during the Pinochet-led civil-military dictatorship. It produced posters, pamphlets, and leaflets for a range of partners: political, human rights, cultural. Thousands of posters, produced to support campaigns in women's and children's rights, student activism, the urban periphery, and the rights of exiles, have now been digitised. The collection provides insights into the networks and strategies of the (cultural) resistance to dictatorship in Chile in the late 1970s and 1980s, and depicts the hopes and aspirations of grassroots activists for what Chile might have looked like after dictatorship. With the shift from resistance to party politics in the transition to democracy, such visions have been marginalised. This paper discusses this emerging unique resource, and its potential in academic research and campaigns for justice and against the continuing invisibility of the Chilean resistance.

Room 2.10

Workshop 1: Seeing Latin Leeds 1980s-2010s

Organised by Angela Covarrubias

This workshop explores the relationship between visual culture and collective memory within Latin America's diasporic presence in the UK. It invites participants to consider how contextualised and credited images can shift from objects of consumption to acts of social justice. Drawing on my Laidlaw Project, Reframing the Lens on Latin Leeds, the session examines representations of Latin American visual culture in Leeds—from 1980s solidarity posters to contemporary co-created exhibitions—and how digital archiving can preserve and democratise cultural memory. Participants will engage with selected visuals, first without explanation and then with historical context, prompting discussion on how authorship and purpose shape perception. A closing “digital memory wall” will gather reflections to inform a growing public archive of Leeds-Latin visual culture. The workshop positions Leeds as a micro-history of transnational memory and proposes moving from looking at to looking with Latin America, modelling how material artefacts can support collective and transitional justice



Room 2.12

Roundtable 1: Political violence in Churcampa

Organised by Miguel Francisco Burgos Olavarría

This study examines political violence in Churcampa, a district in Huancavelica characterised by a Quechua-speaking peasant society. During the 1980s internal armed conflict, pre-existing conditions of economic precariousness, structural racism, and exclusion were severely exacerbated, deeply affecting the community. Singer-songwriter **Filomena Ortiz Valencia**, born in Churcampa, composed two Quechua songs that reflect the community's experience of political violence. Her testimony and artistic work are key to understanding its sociocultural dimensions. Anthropologist **Miguel Burgos** contributes research based on oral histories, analysing the cultural reproduction of social and collective memory and exploring why memory in Churcampa is silenced yet persists through music and oral transmission. Filmmaker **Luis Cintora's** documentary examines families of the disappeared, focusing on memory preservation, causes of disappearance, and resilience. The panel also includes reflections by historian **Gabriel Salazar Borja** on memory policies, human rights, and Peru's internal armed conflict.

Screening 1: *The End of the World (Moving Mountains Project)* Alessandro Mosca 15mins + discussion with organiser Rebecca Jarman

The End of the World is a short fictional film produced in collaboration with Shiwa Films, that builds on the research findings of *Moving Mountains*. It dramatises the history of the Yungay landslide, which caused around 8000 deaths and left around 400 survivors, from the perspective of local adolescents. Its principal aims are to facilitate skills-acquisition in research, communication, and filmmaking among young people in Peru; to foster a dynamic, youth-facing educational programme that preserves memories of the 1970 landslide; and to promote intergenerational knowledge exchange and solidarity as a result of this.



Panel 19: Urban Subjectivity and Collective Memory

Chair: Samira Marty

The Temporal Grammar of Democracy: Chile's 2009 and 2015 Education Reforms, *Benjamin Concha Gonzalez, Mr., University College London*

This paper examines the 2009 and 2015 educational reforms in Chile, namely, the Ley General de Educación and the Ley de Inclusión Escolar. These bills were passed in the wake of significant social mobilisations against the market-driven educational model, a persistent institutional legacy of Augusto Pinochet's dictatorship. Through a semantic analysis of parliamentary debates and press, I explore how different conceptualisations of democracy and time were formulated during the legislative process by the centre-left coalition Concertación/Nueva Mayoría, the centre-right Alianza, and the left, including the Partido Comunista and emerging new-left movements. I argue that political parties advanced competing representations of democratic time, mobilised either to justify or to oppose these reforms. In doing so, the paper contributes to expanding our understanding of reforms as sites of enunciation of temporal notions of democracy and to a comparative characterisation of recent ideological debates in contemporary Chilean history regarding education.

New social movements and institutional politics: changes initiated by the Chilean uprising of 2019 in political elites, linkages, and electoral behaviour, *Victoria Elena Leon-Porath, PhD student, Queen Mary University of London*

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

Constructing Political Subjectivities from the Subversive and the public space: The Case of Mural City, Xanenetla Puebla México, *Martha Avalos-Pelaez, Ibero Puebla, Mexico*

Xanenetla is a neighbourhood founded on the outskirts of Puebla, Mexico to house the working class. Over time, it and surrounding areas were forgotten by government and city authorities, and by the 1990s they formed a poverty belt marked by high crime rates. It is in this context that Mural City arrived in Xanenetla, seeking to bring together art and community to change local narratives. Exploring the street art in Xanenetla involves examining how murals occupy urban public space and influence the relationship between space and community by evoking memories of what the neighbourhood once was. This presentation approaches this from two dimensions. The first explains how Mural City functions as a practice of resistance and memory, using art as a discourse against oblivion and the commodification of public space. The second examines how recovered public space constructs political subjectivity among inhabitants who were marginalised for years, revealing the transformative potential of collective artistic intervention.

Digital Heritage as a Pathway to Community Agency: Insights from Ethnographic Research in Brazil, *Bernardo de La Vega Vinolo, Doctoral Researcher & Rosa Codina, Senior Lecturer, both Oxford Brookes University*

This presentation shares voices from socially marginalised communities in Rio de Janeiro, Brazil, drawing on participatory research conducted with community museums and grassroots heritage initiatives. Through locally grounded stories, it explores how these groups mobilise heritage, memory, and digital tools to challenge inequality, reclaim their histories, and strengthen collective action, including the role of cross-collaborations in this process. Based on preliminary findings from an ongoing ethnographic study, the research examines how digital practices such as online archives, social media, and virtual storytelling are being used to preserve local heritage and support social justice goals. At the same time, it highlights the practical and structural barriers that limit digital engagement and management, including lack of resources and unequal access to technology. Through focusing on everyday community experiences, the presentation offers insights into how digital innovation can both empower and constrain community heritage work, providing perspectives from a Latin America context.

Panel 1: Transnational Archives and Gendered Belonging

Chair: Marcela Palomino-Schalscha

Resisting disinformation through queer living archives: Cuba and Ireland in dialogue, *Clare Geraghty*

This work-in-progress comparative paper examines the role of queer living archives in resisting the disinformation underpinning anti-gender movements (AGMs) in the postcolonial island nations of Ireland and Cuba. It outlines preliminary findings on how the archives Cubanecuir, curated by Librada González Fernández, and the Irish Queer Archive, housed in the National Library of Ireland, challenge disinformation about queer lives in both contexts. A central tenet of AGMs is nostalgia for a past that never existed, invoked to reaffirm dominant power structures. Turning to queer living archives subverts such narratives, particularly claims about the supposed 'newness' of trans and gender non-conforming identities. The global rise in anti-queer violence is tied to rhetoric of 'gender ideology', often aligned with racist, anti-migrant, and right-wing populist positions. Enabled by disinformation, AGMs have been described as a dominant strain of contemporary fascism. This paper contributes a Cuba-Ireland comparison foregrounding the resistant power of queer creativity.

Unravelling Irishness: gendered identities in diasporic Irish cultural printed press in early 20th-century Argentina, *Magali Belen Segovia*

This paper presents my PhD project and initial findings on the intersecting construction of gender and national identities through the cultural production of the Irish community in their cultural printed press in Argentina during the first half of the 20th century. My project combines archival research and cultural analyses to explore the representation of gendered Irishness in three key publications during this period: *The Southern Cross* (1875–present), *The Hiberno-Argentine Review* (1906–1924) and *Fianna* (1910–1913). My project aims to interrogate these partially explored primary

sources to enable understandings of how the Irish community in Argentina constructed, represented and reproduced Irishness as a complex gendered identity. Supported by approaches rooted in Latin American Studies, Cultural Studies, and drawing from existing historical, feminist and decolonial studies, I aim to build an intersectional perspective on gender and national identities in the study of the Transatlantic cultural exchanges between Ireland and Argentina.

Textiles, bodies and historic memories in transit: Unpacking Latin Americans' experiences of race, belonging and decolonisation in Aotearoa New Zealand, *Marcela Palomino-Schalscha, Senior Lecturer, School of Geography, Environment and Earth Sciences, The Herenga Waka Victoria University of Wellington*

This presentation shares voices from socially marginalised communities in Rio de Janeiro, Brazil, drawing on participatory research conducted with community museums and grassroots heritage initiatives. Through locally grounded stories, it explores how these groups mobilise heritage, memory, and digital tools to challenge inequality, reclaim their histories, and strengthen collective action, including the role of cross-collaborations in this process. Based on preliminary findings from an ongoing ethnographic study, the research examines how digital practices such as online archives, social media, and virtual storytelling are being used to preserve local heritage and support social justice goals. At the same time, it highlights the practical and structural barriers that limit digital engagement and management, including lack of resources and unequal access to technology. Through focusing on everyday community experiences, the presentation offers insights into how digital innovation can both empower and constrain community heritage work, providing perspectives from a Latin America context.

Panel 27: Environmental Knowledges and Resistance to Green Extractivism

Chair: Markus Fraundorfer

Environmental justice as public policy for indigenous communities, Evidence from Oaxaca, Mexico, *Ady Carrera-Hernandez, PhD, Universidad Popular Autonoma de Puebla*

Environmental justice guarantees the right of people to live in a safe and healthy environment. The government sector is responsible for regulating, funding and/or promoting conditions to achieve it, and public policies are its main mechanism. These policies are diverse, but they have something in common: they contribute to improving the access of people, especially those more vulnerable, to better standards of living. This includes provision of basic services, such as clean water, sanitation or waste disposal. Also access to clean air and clean energy, protection from pollution, etc. Traditionally, policies have neglected indigenous communities, leaving them behind from basic conditions for development. This paper aims to analyse data from indigenous Mexican municipalities in Oaxaca, a southern state, to determine to what extent environmental justice is reflected in the provision of public services, infrastructure, the existence of regulation and institutions responsible to answer the needs of these communities.

The War of Oiá – Culture, Communication, and Energy Transition in Contemporary Sertões, *Gislene Moreira*

Oiá, in Afro-Brazilian mythology, is the lady of the winds and storms. This research proposal invokes the strength of this feminine archetype to discuss the resistance of women from the Sertão region against the advance of green capitalism in Bahia. The result of more than 10 years of fieldwork, the study reflects the relationships between culture, communication, and energy in the struggles over future imaginaries in the semi-arid region. Faced with the perverse impacts of hegemonic projects, the initiative points out how ancestry and memory are part of the narratives defending the biocultural heritage of these body-territories. The study blends multidisciplinary knowledge such as Political Ecology, Ecofeminism, Community Communication, Social Psychology, and Cultural and Decolonial Studies. Inspired by the energy of the women who move the world of life to defend their right to existence, this text seeks to renew thinking about the energy transition, highlighting the resilience and resistance of the semi-arid Northeast of Brazil and its ancestral peoples as alternative paths to the challenges of a more just, egalitarian, and democratic ecological transition.

Energy and extractivism in Fütawillimapu: Cultural counter-discourses to wind projects in ancestral Mapuche-Williche territory, *Annabelle Dawson, University of Leeds*

In recent years, the Chilean government has positioned the nation as a regional leader in the energy transition, promoting private investment in renewable energies such as wind and solar power. Yet the rapid expansion of these projects across the country is generating socio-environmental conflicts, raising important questions about how the green transition is reproducing the socio-ecological harms of Chile's extractive development model. Drawing on empirical data gathered during fieldwork and informed by post-development and critical discourse scholarship, this paper examines wind energy development and resistance in ancestral Mapuche-Williche territory, exploring how and why Mapuche-Williche communities and their political allies contest wind farms. It finds that cultural counter-discourses to wind projects articulate territory, identity and memory in order to show what is at stake and advance alternative development pathways that are grounded in place-based notions of *buen vivir*.

Past, present and future: Family Farming in the Face of Environmental Disasters, *Dr. Aline Costa Gonzalez / Federal University of Paraná (UFPR)*

It is necessary to recognise contemporary environmental transformations from the perspective of social justice and the vulnerabilities of farmers in Brazil and worldwide. The aim of this research is to examine how family farmers resist the impacts of environmental disasters in their territories and what their expectations are regarding rural succession and food sovereignty in the face of the climate crisis. The research is based on narrative and historical analyses derived from in-depth interviews. A latent tension is perceived between remaining in the countryside and moving to the city. It is observed that family farming is not limited to production: it is history, culture, and memory. It is highlighted that family farmers are not only victims of the climate crisis but also agents of knowledge, resilience, and adaptation. The study recognises the importance of these individuals and understands that their memories, practices, and knowledge are fundamental for sustainable and just development.

Panel 12: Staging Resistance: Performance, Journalism and Witnessing

Chair:

El día en que supe lo que no sabía que sabía: complicating public and private memories in Kati Lincopil's short story 'Wanna be Prais', *Dr Céire Broderick, University College Cork*

This paper explores the sociopolitical awakening of the narrator in Kati Lincopil's 'Wanna be Prais', arguing it reflects and complicates a common trajectory in Chile from the 'apolitical' acts of forgetting, orchestrated by a collective, to an undeniably political need to remember individually, intergenerationally, which in turn becomes collective. Despite its brevity, Lincopil's text touches on the periods of Allende, Pinochet, and the transition period, experiences of exile, disappearance, the Penguin Revolution. Joining a large body of work that has contemplated these complications, its ability to hold simultaneous realities and historical periods in just a few pages is impressive. Its contribution lies in its clear, direct narrative as its young narrator slowly pieces together the silences, absences and half truths to better understand the Chile of which she is part.

The Theatre as Site of Resistance and Remembering: El Galpón and the Uruguayan Dictatorship (1973-1984), *Catherine O'Leary, Professor of Spanish, Director of Cultural Identity and Memory Studies Institute, University of St Andrews*

This paper considers the intersections between culture and the state, and the power of performance to challenge authority. It explores the impact of the military dictatorship (1973-1985) on Uruguay's theatre scene and the performative acts of resilience and resistance that it engendered, with a particular focus on the theatre group, El Galpón. The story of El Galpón is part of the cultural memory of the dictatorship and the group's archive is an important repository of the cultural opposition to the regime. Drawing on ideas from memory studies, this paper also considers how today's Uruguayan theatre addresses the dictatorship, both representing previously-silenced stories and engaging creatively with shared, but contested, experiences. El Galpón remains a key player in this theatrical memory work that both commemorates loss and interrogates the present-day impact of remembering and forgetting a traumatic past.

Con grabadora en mano: Testimonio y memoria en el periodismo de Leila Guerriero, *Liliana Chavez Diaz*

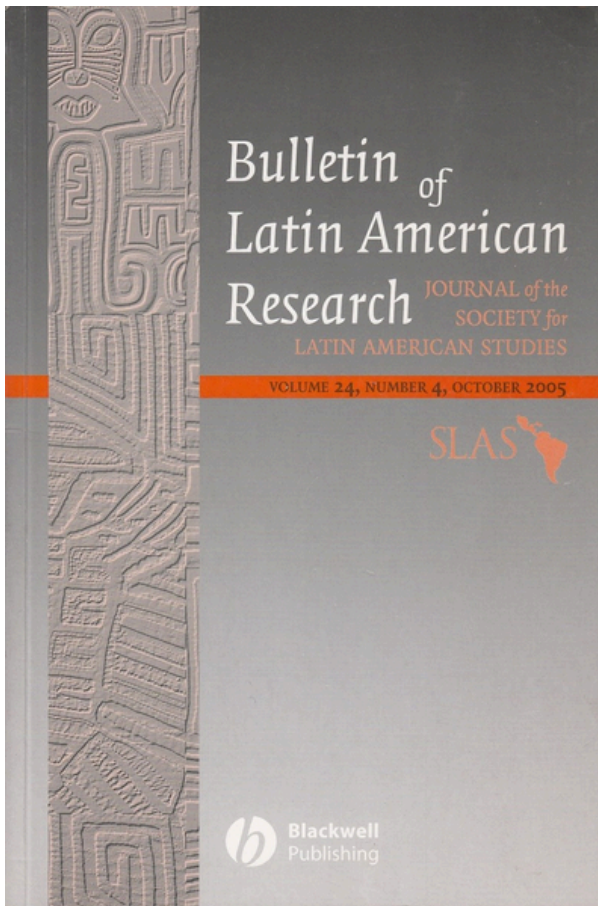
Esta ponencia explora las intersecciones entre testimonio, memoria y periodismo en la obra de Leila Guerriero, con especial atención a *La llamada* (2022). Mediante un enfoque interdisciplinario, se examina cómo Guerriero recupera voces silenciadas, reconfigura narrativas de trauma y construye una ética del escuchar. Se argumenta que Guerriero, con "la grabadora en mano", actúa como mediadora de la memoria colectiva en la Argentina de postdictadura, empleando la entrevista y la observación como estrategias de verosimilitud. La investigación reflexiona sobre la práctica de la confesión y su relación con la justicia social a través del testimonio y la crónica. Asimismo, se discuten las tensiones éticas en la representación del trauma y la construcción de una verdad testimonial. El análisis de esta obra ofrece una respuesta creativa a los debates sobre democracia, derechos humanos y (pos)memoria en Latinoamérica.

Del spaghetti al aguardiente: agencia femenina y representaciones decoloniales en el cine wéstern italiano y colombiano, *Paula Andrea Barreiro, Universidad de Antioquia*

Esta ponencia propone un análisis comparado de la representación femenina en los wésterns de Italia y Colombia, examinando obras de directores canónicos y de cineastas mujeres que subvierten el género. Desde una perspectiva decolonial, se explora la transición de los personajes femeninos de objetos estéticos a sujetos políticos, analizando narrativas y estéticas a través de tres categorías: (1) "El duelo de miradas", contraste de la visión masculina con una "estética del cuidado" en películas dirigidas por mujeres; (2) "El estribo de la resistencia", los roles femeninos como catalizadores éticos y de supervivencia; y (3) "Tierra de nadie, memoria de mujeres", vinculación de la tierra con el duelo territorial. El estudio concluye que, mientras la tradición europea desmitifica el canon mediante la estilización y politización de sus personajes femeninos, el wéstern colombiano utiliza el género para procesar la violencia histórica, desafiando las jerarquías decoloniales impuestas sobre el cuerpo y el paisaje.

Roundtable 4: Bulletin of Latin American Research

This roundtable discussion is organised by the Bulletin of Latin American Research (BLAR) to discuss and reflect on the challenges of AI in submission and peer review in academic publishing today.



The Bulletin of Latin American Research (BLAR) is a leading peer-reviewed journal published on behalf of the Society for Latin American Studies (SLAS), featuring interdisciplinary research on Latin America, the Caribbean, and the diaspora. It covers social sciences and humanities, including politics, economics, and culture, with 5 issues yearly, comprising original articles, special thematic issues, and book reviews.

University of Leeds Student Showcase

Chair: Mette Wiggan

Empowering Indigenous Chilean Women is Key for Environmental Justice. *Chiara Mildon, Final Year Sociology student*

Chile is a large, global producer of lithium, and the international interest in its extraction has led to exploitation of both the environment and the surrounding local communities. Despite the importance of developing green technologies, it is key to analyse the impacts of capitalist growth, governance, privatisation of materials, patriarchal power and colonial legacies and how these affect vulnerable communities in mining areas. I specifically focus on how indigenous women are amongst the worst affected by this phenomenon and how they are the pioneers of environmental activism and justice. This is part of my dissertation project where I aim to uncover the hidden costs of climate friendly developments, in particular how using a gendered, intersectional approach is ultimately necessary to the progression of a green yet just society, both in a physical and socioeconomic sense.

What the news won't tell you about the Venezuelan crisis, *Anabella Parraga Lafee*

This presentation explores the current situation in Venezuela from the perspective of a young Venezuelan migrant. It reflects on how the country reached its present political, economic and humanitarian crisis, highlighting the repression faced by opposition movements and civil society. Drawing on personal experience and testimonies from people inside the country, the talk examines the challenges of living under authoritarian rule and the impact of mass migration on Venezuelan society. It also discusses the international appeals for support made by democratic actors and citizens. By combining personal narrative with political context, this presentation seeks to humanize the Venezuelan crisis and provide insight into how it is experienced from both inside and outside the country.

Victoria Yan

Currently studying in the second year of BA International Relation, I have been doing research about gender inequality in Latin America, women in war and so on. I did the module Latin America in Global History as my optional module last term and chose to analyse the Conyugal's impact in marriage law. This term, I will explore further about gendered appearance in diplomacy and gender pay gap in workplace. I believe every little step counts and really wish to see a world in peace.

Understanding Argentina's Political Shift: Javier Milei and The Global Rise of the Right-Wing. *Kirsty Garrido, Final Year International Relations student.*

A brief presentation on the key findings of my dissertation on the global rise of right-wing political parties and whether Argentina's Javier Milei fits into broader trends. Argentina is home to a unique case of cross-cutting historical and economic grievances accompanied by various turbulent presidencies over recent decades. My research seeks to provide a more nuanced perspective from the people on the ground during these periods and does so by interviewing associates of my familial network in Argentina. This work praises the importance of all lived experiences but those specifically of the citizens that believe Milei's governance to be fit for Argentina's future. By bridging the gap between authentic, personal experiences of hardship, I aim to not only amplify the voices of those who may go unheard or unrepresented in mainstream discourse, but also dissect the possible explanations for the broader global rightward shift.

Bridging the Gap: Can We Use Liberation Theology to Reconcile the Theory-Practice Divide in Latin American Faith-Based Development? *Erin Weir*

Within much development discourse and for many development scholars, Christian missionary work continues to exist primarily within the realm of neocolonial exploitation. However, for many faith-based organisations and global local churches, mission work and international relational cooperation are biblical principles that contribute meaningfully to their faith communities and generate tangible corporate and individual benefits. This preliminary research explores whether liberation theology can broaden the discourse and bridge the gap between theory and practice in Latin American faith-based development. Through its emphasis on grassroots organisation, structural justice, and activism, contemporary forms of liberation theology may prove to be a valuable framework for informing faith-based development practice, while reconciling on-the-ground positive realities with colonial legacies and power imbalances within the context of the Christian mandate for mission.

Panel 22: Victimhood, Agency and Citizenship

Chair: Prof. Jelke Boesten

No-body Techniques: Mourning and the Materiality of Absence in the Peruvian Andes, *Mario R. Céspedes Cáceres, PhD Student, Centre of Latin American Studies, University of Cambridge*

During Peru's internal armed conflict (1980–2000), thousands of people were forcibly disappeared. Today, more than 22,000 remain missing, and over 5,000 clandestine burial sites have been identified, many of them in the Andean region of Ayacucho, the epicentre of the violence. Drawing on ethnographic research in Ayacucho, this paper explores how relatives of the disappeared live with loss in the absence of bodies. It introduces the concept of No-body techniques to describe the everyday, emotional, and ritual practices—such as offerings, dreams, and the care of unexhumed graves—through which families sustain bonds with their missing loved ones and seek recognition and justice. These practices show how mourning becomes a shared and political process, shaping how communities relate to places marked by violence. The paper asks how such practices help rebuild social ties and a sense of belonging in landscapes still shaped by unresolved loss.

Ambiguous memories, fractured politics, *Prof Jelke Boesten, King's College London*

Based on a qualitative research project with Peruvian military recruits who fought against Shining Path in the 1980s and 1990s, this paper explores the multiple memorial narratives that these veterans articulate. Despite a rigid public narrative about the role of the army—from heroism and saviours of the fatherland to an opposite narrative that emphasises human rights violations—individual memories leave space for ambiguity. This paper captures these ambiguities: doubts about who the enemy was, the benevolence of the army, doubts about their own survival and their supposed opposition to those considered victims of the war.

In exploring and identifying these ambiguous memories I search for the space that would allow for a dialogue across the victim-perpetrator binary that continues to shape the fractured politics of contemporary Peru.

Archiving the struggle: reflections from victims-survivors contemporary memorialization practices in post-conflict Guatemala, *Gretel Mejía Bonifazi, postdoctoral researcher, Human Rights Centre, Ghent University*

In Guatemala, victims-survivors of the internal armed conflict have mobilised memory in struggles for recognition and dignification. Over more than three decades, they have engaged in diverse forms of memory work amid entrenched denialism, victim stigmatisation, and the weaponisation of memory by state and non-state actors. A key contemporary practice is the creation of civil society-led archives, often driven by survivors and second-generation relatives, documenting struggles for justice such as the search for the disappeared, exhumations, reparations and criminal trials. Drawing on fieldwork conducted in 2025, this paper examines how survivors reconfigure memory practices by combining archival work with artistic interventions and youth engagement. Archiving here emerges as a dynamic space for intergenerational transmission, cultural survival, and political negotiation. By exploring how victims-survivors imagine and mobilize archival work, this paper aims to contribute to debates on long-term grassroots mobilisation in transitional justice in contexts of democratic erosion and revisionism.

Panel 29: Women, Memory and Struggles for Justice in the Twentieth Century

Chair: Valentina Ospina Díaz

Forgotten Stories and Persistent Violence: The Cusco Domestic Workers' Union and the Internal Armed Conflict in Peru, Mercedes Crisóstomo, *British Academy Postdoctoral Fellow Department of History University College London*

This paper examines the history of the Domestic Workers' Union of Cusco, exploring how revolutionary aspirations and Peru's internal armed conflict (1980-2000) shaped its struggles, organisational actions and the lives of its members. Drawing on archival sources, oral histories and the Truth and Reconciliation Commission, it seeks to inscribe the union and its members into local and national histories, recognising them as historical and political actors. The paper reconstructs the union's trajectory, the militancia of its founders and the repression they endured, including imprisonment, torture and sexual violence. It argues that the union's members—primarily rural Indigenous women—were deeply affected by the conflict, and that the silences surrounding their experiences reflect intersecting structures of racial, class and gender discrimination. By interrogating official narratives of the conflict in Peru, and in Cusco in particular, the paper contributes to ongoing "Battles for Memory," expanding debates on gender, memory, subaltern political agency and the hierarchies that shape contexts marked by racism, violence and historical silencing.

The "Mystery" of Law 5859 (1972): Memory, Mobilisation, and Domestic Workers' Rights in Brazil, Yasmin Getirana (*LSE*)

Brazilian domestic workers, predominantly women of colour, faced historical marginalisation and cultural stigma that hindered their professional identity. Law 5859/72, passed in December 1972 during one of Brazil's most repressive dictatorial periods, first granted them rights like paid vacation that other workers had secured since 1943.

Unionised members called this timing "a mystery," yet recall their association bustling with activity and new members afterwards. Using oral history, newspapers, law bills, and union and police records, this paper argues the law was no mystery but resulted from decades of mobilisation between unionised domestic workers and various political actors. It demonstrates how these workers linked labour legislation to social justice and citizenship, constructing institutional memory around their activism during dictatorship. In turn, this paper enhances our understanding of working-class women's movements during South America's Cold War authoritarian regimes, contributing to social, labour, gender, race, and memory historiography.

Left-wing women in Allende's government (1970-1973), Paola Orellana Valenzuela, *Centro de Estudios Bicentenario*

Fifty-two years after the coup d'état in Chile, national memory has long held that women largely rejected the Chilean road to socialism, a view reproduced in academic historiography, where women during Allende's government are typically portrayed as actors of opposition. This paper revisits the period by offering a new interpretation of the agency of women who collaborated with the Allende government. It analyses the role of left-wing women in political power—First Lady Hortensia Bussi, Minister of Labour Mireya Baltra, and female members of Congress such as Gladys Marín, Laura Allende and Fidelma Allende. The hypothesis is that these women contributed to policies improving women's living conditions and exercised their agency in pursuit of social justice. Their participation was not limited to gender-specific demands but integrated into a shared political project. Their agency was key to the revolution, shaping the Chilean road to socialism and defending democracy against the coup. Primary sources come from the National Library of Chile and the IISH in Amsterdam.

Panel 23: Submerged and Absent Memories: Non-Human and Cognitive Perspectives

Chair:

Spectral Eco-Structures: Water, Memory, and the Disappeared in Chile and Ireland,

Dr. Sara Helin-Long & Ellen O'Sullivan, both University College Cork

This paper proposes a methodology for engaging with memory in the aftermath of environmental and political violence. With a focus on the 1976 disappearance of Marta Ugarte in Chile and the 1973 disappearance of Jean McConville in Ireland, we theorize spectral ecostructures—a framework that recognizes the hauntological and more-than-human qualities associated with enforced disappearance. Drawing on Astrida Neimanis' (2019) work on watery embodiment and Macarena Gómez-Barris' (2022) theory of submerged perspectives, we explore how watery landscapes affect and are affected by cases of disappearance and research on those cases. We situate the case studies within post-anthropocenic memory studies (Craps et al., 2018; Chakrabarty, 2018; Wüstenberg, 2023), attending to the uneven temporal and geological scales through which both human and nonhuman entities grieve, witness, and remember. Through fieldwork, creative practice, and critical analysis, we propose a transferable, ecologically grounded methodology for studying memory and disappearance."

Dementia as memory-making in Latin American literature: Samantha Schweblin's "La respiración cavernaria" (2015) and José Donoso's Coronación (1957),

Yasmin Murray, PhD Student in Hispanic Studies at Brown University

The fields of Disability Studies and contemporary Latin American Cultural Studies have intersected in recent research such as *Libre Acceso: Latin American Literature and Film through Disability Studies* (2016), however critics have not yet adequately addressed the representation of dementia in twentieth

-century Latin American literature. In my paper, I discuss representations of dementia in Mexican author Samantha Schweblin's short story "La respiración cavernaria" (2015) and Chilean novelist José Donoso's novel *Coronación* (1957), with special attention to the connection between this cognitive disability and the possibilities for collective memory and social justice. I argue that while dementia can be read in both texts as a meaningful representation of an often-neglected disability, literary readings of dementia can also unearth cognitive disability as a potential—and powerful—site of collective memory.

Heritages of violence. Postpreservation in Chilean sites of memory,

Arantxa Figueroa-Pizarro, PhD Student, Centre of Latin American Studies, University of Cambridge

Until today, northern Chile has been considered a key region for expressing nation-state discourses of sovereignty, crucial to national politics and natural resources. During Pinochet's dictatorship (1973–1990), it was a proper landscape of repression, hosting detention centres where political prisoners were held, interrogated, and tortured. Many of these sites have been protected, not without controversy, as Historical National Monuments, reflecting a narrow, official view of their historical significance. Drawing on Caitlin DeSilvey's work, this paper explores the concept of postpreservation through a specific case in northern Chile, aiming to reflect, under the scope of postmemory proposed by Marianne Hirsch, on the challenges of alternative approaches to these sites, and how they could better contribute to contemporary preservation discussions in Chile. This paper also intends to question the on-growing obsession with repair within conservation practices, following Elizabeth Spelmann's work, and how a postpreservation perspective could challenge conventional ideas of repair.

Room 2.09

Workshop 2: Thinking Inside the Box

This workshop celebrates 10 years of Thinking Inside the Box, a decolonial pedagogical framework that uses archives as sites of knowledge transmission and performance. Focusing on the teaching and learning of Latin American politics and history since the mid-late 20th century, the workshop will guide a collective reflection on how we can engage with archives and performance as part of the pedagogy of Latin American Studies more broadly. We will also showcase, interpret and 'perform' a collection of posters created by the Organización Continental Latinoamericana y Caribeña de Estudiantes (OCLAE).



Room 2.10

Workshop 3: Palgrave Handbook of Digital Latin American Studies

This session will include an update on progress with this 150-chapter handbook, and brief presentations by three local authors of chapters for the handbook whose work will be either published or very close to being published by the time of the conference (Camilo Tamayo Gómez – multiplatform social justice; Victoria Adams – heritage and digital media, Peter Watson – digital fan engagement in Latin American football). We encourage all SLAS attendees who are part of the handbook project to attend as well as anyone interested in the project more generally – at SLAS Bristol, several attendees for the handbook session left with commissions to write chapters, and we do still have just one or two slots we're trying to fill...

Roundtable 2: Building the Collective: Celebrating and Reflecting on Five Years of Feminist Perspectives

Dr Saskia Zielinska, King's College London

Dr Phoebe Martin, King's College London

Dr Lea Happ, University College London

Dr Andrea Espinoza-Carvajal, University of Bristol

Five years on from its inception during COVID-19, Feminist Perspectives has built a community of contributors amongst academics, activists, practitioners, and community groups. With most of our editorial collective researching Latin American, much of our published works centre around Latin American feminist issues; from abortion rights in Argentina, to GBV in Ecuador and Peru, to women's community organisation in Brazil. In one of our contributions, the Red de Organizaciones Femeninas el Pacifico Caucano Matamba y Guasa warned against the 'instrumentalisation of women's memories and struggles' by Global North academia and asks us 'how could we do transnational research as feminists committed to social transformation?' In this roundtable, we discuss the key themes and feminist concerns emerging from our contributors focusing on Latin American, discuss how FP has been a platform for transnational feminist conversation and exchange, and also discuss its limitations as a platform embedded in a global North institution.

Panel 21: Contested Governance, Security and Elite Power in Colombia

Chair: Irene Piedrahita-Arcila

Partners in Coercion: Landed Elites and the Counter-insurgent Foundations of Contemporary State-Building in Colombia, *Camilo Acero, PhD Researcher, LSE*

This paper recentres landed elites in theories of Latin American state-building by analysing how Colombia's cattle ranchers became operational and socio-political partners of the state on agrarian frontiers. Drawing on ranchers' publications, official archives, security manuals, and press, I show that public authority expanded less through bureaucratic penetration than through institutionalised delegation: counter-insurgency laws authorising civilian participation in national defence; quasi-public surveillance and communication infrastructures controlled by ranchers; and land-governance arrangements that fused property protection with territorial control. These mechanisms embedded ranching associations within military and policing routines, producing a durable alliance that simultaneously extended state reach and insulated security forces from civilian oversight. By theorising this mode of indirect rule in a formally democratic setting and tracing its concrete institutional foundations, the paper challenges conventional understandings of state weakness in Latin America. Instead, it reveals how the delegation of coercive authority to elite intermediaries constitutes a deliberate governance strategy.

The Security-Trust Nexus: Colombia, *Valentina Ospina Diaz, Geneva School of Diplomacy & International Relations*

This research examines how coercive security dynamics employed by the State and Violent Non-State Actors (VNSAs) shaped public trust, human security and governance during the Colombian Armed Conflict. Drawing on Critical Security Studies, governance and peace research, and theories of legitimacy, the social contract and the monopoly of force, it analyses how coercive practices influenced governance outcomes and complicated peacebuilding. The study identifies the emergence of hybrid

governance arrangements produced by the State's limited capacity or willingness to provide legitimate and inclusive security, creating vacuums in which VNSAs asserted authority through fear, coercion and fragmented rule. By analysing the interaction between security practices, governance structures and citizens' perceptions, it shows how coercion undermined human security, eroded trust and hindered reconciliation. Using Colombia as a case study, it argues that while Transitional Justice offers mechanisms to restore legitimacy, trust-building must be a central objective or TJ risks being viewed as ineffective, limiting its contribution to sustainable peace.

Contested Memories of Violence: Ex-Combatants' Narratives Between War and Reincorporation in Colombia, *Irene Piedrahita-Arcila, University of Glasgow*

Scholarly debates on postwar transitions often assume a temporal and moral rupture between war and peace. This paper examines narratives of former FARC combatants to explore how meanings around violence are constructed and reconfigured in the transition to civilian life. Drawing on in-depth interviews and oral history, it analyses accounts in which violence is narrated as strategy, discipline, trauma and learning, revealing the ambivalence of memory and unsettling fixed categories of victim, perpetrator and witness. The narratives place past and present in tension: combat experiences are reinterpreted through the challenges of reincorporation, while everyday practices remain shaped by memories of war. Violence is thus not narrated as a closed chapter but as a field of contested meanings that persists beyond disarmament. By foregrounding categorical and temporal tensions, the paper shows how ex-combatants' stories complicate dominant understandings of Colombia's conflict and transition, highlighting the political significance of narrative and affective approaches to postwar subjectivities.

Panel 20: Environmental Violence, Knowledge and Extractivism

Chair:

Sociobioeconomy as an Alternative: Brazil's Role in a New Geopolitics of Knowledge, Gabriela Fideles Silva, PhD candidate in Global Health and Sustainability at the Faculty of Public Health, University of São Paulo (USP).

Fideles Silva, PhD candidate in Global Health and Sustainability at the Faculty of Public Health, University of São Paulo (USP).

This work addresses the importance of the Global South's participation in knowledge production within multilateral organizations and the international system, particularly in the face of global crises such as the Covid-19 pandemic and global challenges such as extreme climate events and socio-environmental disasters. The Brumadinho disaster illustrates the vulnerabilities of the traditional extractivist model in contexts of late development and risk society, as described by Beck, underscoring the need to incorporate ancestral knowledge and decolonial approaches into environmental and health policies. In this context, the paper presents the Amazonian sociobioeconomy as an innovative alternative to extractivism, simultaneously fostering biodiversity conservation and community-based income generation. This perspective highlights socio-bioeconomy not only as an economic alternative but also as a political and epistemic tool capable of reshaping development models and strengthening local resilience."

Memory, Arraigo, and Environmental Justice in Oaxaca's Forest Restoration: Beyond Technical Metrics, Mariana C. Hernández-Montilla, The University of Manchester

How does collective memory shape community-led restoration and challenge extractive environmental governance? This research examines how indigenous communities in Oaxaca's Mixteca Alta mobilize historical memory and territorial attachment (*arraigo*) to redefine restoration success beyond ecological indicators. Documenting how communities transformed degraded landscapes into forests over 40 years, our analysis identifies *arraigo*—place attachment and intergenerational knowledge—as critical for sustainability. This "memory in practice" renders restoration an act of territorial regeneration inseparable from cultural continuity. Challenging paternalistic policies that position indigenous actors as passive beneficiaries, communities self-organize through traditional assemblies and *tequio* systems. While global agendas count trees, local definitions of success integrate ecological recovery, water security, and cultural survival. By connecting collective memory and biocultural restoration, this work demonstrates how community autonomy expands global environmental justice practice.

Echoes in the Amazon - Violence and Its Reverberations Following Oil Extraction in the Ecuadorean Amazon, Luca Venga

This paper examines the enduring aftermath of environmental violence in the Ecuadorean Amazon through the theoretical lens of "reverberations" developed by Yael Navaro. Drawing on ethnographic fieldwork conducted in Ecuador, this study explores how massive, long-term oil contamination continues to generate cascading forms of violence that extend far beyond the initial extraction period, affecting communities that are physically and temporally "downstream" from the original sites. Furthermore, by considering the implications for nature itself (under the framework provided by the crime of *ecocide*), I reflect on the damage wrought on ecosystems and on other non-human beings, which is especially poignant given Ecuador's history of granting rights to natural entities. The research contributes to anthropological understandings of environmental violence while extending Navaro's theoretical framework. The findings suggest that addressing environmental violence requires acknowledging its reverberative character rather than treating it as a discrete, temporally bounded event.

Multiple and Contested Narratives of Regressive Erosion on the Coca River: An Environmental Disaster Analysed as Reflection of the Politics of Ecuador's Transición Ecológica, Joanna Morley, PhD graduate, University of Liverpool

This presentation introduces the relational framework used to map and analyse the perspectives, interactions, and shifting dynamics among actors involved in contestation surrounding the regressive erosion of the Coca River in the northern Ecuadorean Amazon. It examines how different groups understood and responded to events on the river, and what factors shaped these understandings within the political nature of state governance and the national context of natural resource exploitation. After outlining the narratives identified, the presentation focuses on two main contestations: the knowledge selected as technical expertise in the official response, and debates over the environmental impacts of strategic energy infrastructure that expose the paradox of renewable energy. It also shows how local community contributions were used to analyse official narratives and compare experiences. The findings illustrate uneven territorial impacts and spillover effects of extractive expansion, revealing how governance shapes interventions, how extractivisms permeate policy, and the limits of the extractive state imaginary.

Panel 16: Decolonial Pedagogies and Transnational Identities

Chair:

Teaching Across Worlds: Intercultural Higher Education, Knowledge and Social Justice in urban Indigenous Amazonia,

Angela Giattino, Leverhulme Early Career Fellow, University of Oxford

Drawing on thirty-three months of ethnographic fieldwork in Pucallpa, Peru, this paper examines how urban Amazonian indigenous youth in intercultural universities imagine alternative futures by combining ancestral knowledge with academic training. These educational trajectories reveal critical engagement with structural inequalities and generate novel forms of relationality, resilience and belonging. Intercultural universities aim to decentralise dominant epistemologies by integrating native knowledge into higher education, yet students face financial precarity, discrimination and risks of cultural loss. Through creative strategies within and beyond campus, young people contest precarious conditions and pursue self-determination. The study situates Amazonian youth as central agents in challenging epistemic injustice and reimagining knowledge and social-justice relations. Methodologically, I reflect on knowledge extractivism and propose pathways for more equitable collaboration with indigenous participants. By foregrounding lived realities, the paper argues that intercultural education offers locally grounded practices of resistance with broader implications for fairer, more inclusive futures.

On the Plurality of Coloniality: An Okinawan Peruvian Reflection,

Rafael Shimabukuro, Research Associate in Latin American Development, University of Cambridge

In the wake of the decolonial turn, critical scholars of Latin America write extensively of coloniality. They tend to do so in the singular. From an Okinawan Peruvian standpoint, I argue scholars of race and ethnicity in Latin America ought to understand coloniality as a plural concept. Drawing from decolonial theory, auto-ethnography and collective memory, I argue there is no singular coloniality, but rather a kaleidoscope of occasionally overlapping, occasionally competing projects. As Okinawan Peruvians, our identities are affected by at

least two distinct colonialities, one Japanese and one (Euro)Peruvian. Together, the Japanese and Peruvian colonialities push us towards Japaneseness and Mestizaje, often in unexpected ways. Sometimes the Japanese coloniality pushes us towards Mestizaje, and sometimes the Peruvian coloniality pushes us towards Japaneseness. Their complex interplay slowly erases Okinawanness. The plurality of coloniality has vital intellectual and political implications. Beyond illuminating colonialities otherwise obscured, understanding coloniality as plural shields us from unwittingly supporting non-Western colonial projects seeking domination under the guise of decolonisation.

Nou Toujou Ap Kriye: the Cruel Intersection between Racial Discrimination and Poverty in Migration Flows of People of Afro-Descendants of in Latin America-Haiti,

Ethol Exime, Haitian Social Scientist and Professor & Liria Maria Bettiol Lanza, Professor, both State University of Londrina (UEL), Londrina-PR-Brazil

Migration is often presented as a pathway out of crisis for people living in peripheral and unequal societies. This paper examines how poverty and racial discrimination, rooted in colonial legacies and economic dependence, shape contemporary migration flows of Afro-descendants in Latin America, with a focus on Haiti. Using a qualitative and intersectional approach, the study combines ten in-depth interviews with Haitian migrants living in southern Brazil and secondary data from international organizations such as ECLAC, the UN, and the IOM. The findings show that poverty, food insecurity, and racial discrimination are deeply interconnected and continue to affect migrants after displacement, particularly through unemployment, social exclusion, and everyday discrimination. Migrants' narratives reveal how historical memories of racial and social injustice travel with them, influencing their experiences in destination countries. The study argues that migration policies must address these structural inequalities to respond effectively to the needs of marginalized Afro-descendant populations.

Panel 17: Sports, Media, and Authoritarian Imaginaries

Chair: Pete Watson

Se acabó la época de Maradona”: Social Justice, Media, and Acceleration, *Mauro Greco*

This presentation, offered at a conference centred on debates around social justice, shares the fourth chapter of my Maradona Project, begun after his death in 2020. The paper analyses former president Mauricio Macri’s claim that “the time of Maradona is over,” asking what this “time/época” designates. I propose a tripartite reading. First, the phrase evokes historical Peronism and the era of the welfare state, when social justice—understood as production and redistribution—was a central political principle. Second, “the time of Maradona” refers to the transformation of mass media from the 1970s to the 1980s, when analogue communication gave way to satellite and digital forms, with Maradona becoming a global focal point of this shift. Third, drawing on Hartmut Rosa’s theory of acceleration, I argue that Macri was triply mistaken: Maradona has been totemised rather than surpassed; his epoch is our digital present; and his accelerated temporality shapes an ever-projected, all-encompassing present.

Mobilising the Gaze: Alan Fisher's Photography and US Visual Warfare in Cold War Brazil, *Daniel Mandur Thomaz, Senior Lecturer in Brazilian & Latin American Studies, KCL*

This paper interrogates unexplored photographic series commissioned by the US State Department to Brazil-based photographer Alan Fisher (1913–1988). These images document the itinerant screening of US propaganda newsreels, educational films and cartoons using mobile units that brought cinematographers to schools, factories and remote villages in Brazil in the late 1940s and early 1950s. The photos capture public reactions and offer an aesthetically ambitious

insight into the reception of these campaigns. The paper’s aim is twofold: first, to reposition Fisher as a key figure for understanding US information warfare in mid-century Brazil; second, to explore the potential of his photography to analyse propaganda operations in ways that acknowledge both their persuasive (and deceptive) dimensions and the audience’s agency and strategic complicity. I theorise the screenings as political-performative events and argue that entertainment and performance were crucial to securing adherence. Ultimately, Fisher’s images illuminate the blurred boundaries between audience agency, propaganda’s subterfuge and the imperial gaze.

Inventing 'los Zorros del Desierto': The Chilean Dictatorship and 'Club de Deportes Cobreloa', *Dr William Huddleston, Assistant Professor in Spanish, Gonville & Caius College, University of Cambridge*

This paper investigates the formation and early trajectory of 'Club de Deportes Cobreloa', a Chilean football club founded in the small mining city of Calama in the midst of the Pinochet regime. Cobreloa was just one of a host of state-sponsored clubs created in peripheral regions during the dictatorship, reflecting a broader strategy of 'bread and circuses' designed to sever the ties between football and left-wing activism which had been established by the early 1970s. Unlike the majority of these clubs, however, Cobreloa experienced immediate sporting success. Within four years it had won the national championship, reached the final of the Copa Libertadores and become by far the largest team outside Santiago. Through an analysis of sporting media and national press, this paper explores the entanglement of sport and state power, analysing the framing of Cobreloa’s success by political actors and its reception by Chilean civil society at large.

Panel 11: Acoustic and Spatial Imaginaries of the Nation

Chair: Michael J Sauter

Spatial Nostalgia, Modernity and Early Argentine Detective Fiction, *Oliver Eccles, PhD Candidate, UCL*
 'Ten Years of Investigation in the Argentine Republic' (1908) by Félix Alberto de Zabalía broke with the traditions of the detective genre. Not only were the tales explicitly Argentine in setting and character, but they also often eschewed the detective's hallmarks of urban sophistication in favour of a more wistful rurality. The stories evoke a nostalgia defined not by time but by space: a spatial nostalgia. As a reaction to modernity's uneven expression in a developing nation-state, spatial nostalgia was a useful tool for promoting rural migration at a time when the Buenos Aires elite had sore need to do so. Detective fiction was an ideal conduit for this messaging, as it hid its ideological posturing behind seemingly objective claims of truth and justice. Drawing the reader into nostalgia's idealised vision of geography and nationhood, Zabalía's work illustrates the genre's attraction and evolution at the turn of the twentieth century.

Continental nationalism, social change and the memory of the military: An analysis of nationalist discourse in the Venezuelan Bolivarian Armed Force (FANB), *Pablo Ribeiro Uchoa*

This paper examines the creation and dissemination of nationalist discourse in the Bolivarian National Armed Force (FANB) of Venezuela. It analyses how themes such as anti-imperialism, social change and continental nationalism are articulated in *Columnata*, the journal of the Bolivarian Military University of Venezuela (UMBV). The military plays a central role as generator of revolutionary content in Venezuela's politico-military system, claiming to embody Bolívar's liberation struggle and to present the Bolivarian revolution as a second independence. The paper situates this case of military-led nation-building within the broader Latin American tradition in which militaries have taken centre stage in state- and nation-formation. Scholars have long noted the fragmented nature of early nationalisms, shaped by anarchy, despotism, *laissez-faire* and *caudillismo*, and the later role of armies in projecting unifying identities. By examining this experience within that wider history, the paper offers insights into how militaries construct and disseminate competing visions of nationalism and showcases methodological tools for theorising their ideological influence.

Race, ecology and the "classificatory ear" in Conquest-era Argentine literature, *Dylan Diego Bradbury, University of Manchester*

In the late nineteenth century, in the so-called Conquest of the Desert in Patagonia, the Pampas and the Chaco was key to the consolidation of modern Argentina. This military campaign was accompanied by a justificatory framework which cast these regions as untamed "deserts", barely inhabited by recalcitrant "indios" in need of civilisation, among other tropes. Jens Andermann (2007) presents Argentina's nation-building project as emerging through "a new way of seeing" and governed by "rules of perception" established in elite practices and discourses. While Andermann focuses on visual perception, this paper explores how the ideological framing of the Conquest also operated through practices of listening. I examine how sounds and listening feature in a number of key literary texts of the Conquest and post-Conquest eras, including by Francisco Moreno and Estanislao Zeballos. In particular, I identify a kind of "classificatory ear" in these texts, in which both subjects (particularly Indigenous peoples) and spaces (in this case, Patagonia and the Pampas) were classified by way of new auditory practices, exploring how this classificatory listening was implicated in the politics of race, ecology and territory in this crucial stage of Argentina's modernity.

Writing Backwards: Re-Imagining the Pampa in *Las aventuras de la China Iron* (2017) by Gabriela Cabezón Cámara, *María José Espinosa, PhD student, University of Cambridge*

Las aventuras de la China Iron (2017) by Gabriela Cabezón Cámara can be read as a queer rewriting of Martín Fierro and, in Cristina Rivera Garza's terms, as a reversal of Hernández's foundational poem in both literary history and the territorial imagination of the pampa. Central to this reversal is Cabezón Cámara's rendering of the pampa as an all-encompassing material presence that unsettles colonial representations of the region as "pristine nature" (Pratt 1992) or as an empty, primordial space enabling extractive logics (Uriarte 2023). In contrast to canonical depictions in works such as Sarmiento's *Facundo* and Echeverría's *La cautiva*, this novel first reproduces and then progressively inverts the aesthetic and political mechanisms that have defined the pampa as a desolation. This paper analyses this gesture of "writing backwards" as a practice of desedimentation (Yusoff 2019), exposing colonial and extractivist conceptions of space (Svampa 2019) while foregrounding Indigenous epistemologies and queer configurations of community.

Performance: Sertões Contemporâneos

Gislene Moreira

The theatrical performance "Sertões Contemporâneos" is the result of the academic research of the same name that discusses social, political, cultural, and communicative transformations in the semi-arid region of Bahia. The initiative provides a musical and scenic immersion through a century of modernization and the impacts of globalization on female bodies. The performance discusses how changes in rhythms, styles, and aesthetics in the hinterland of the backlands reflect profound and complex shifts in power relations. The theatrical performance blends theoretical depth with humor and dance to provoke critical reflections on the construction of memory and spaces through female bodies. The body-territory-performance is the methodological application of decolonial studies and provokes ruptures and impulses of resistance. The initiative has already toured more than 20 cities, performing at street markets and cultural spaces, reaching an estimated audience of 15,000 people. After the presentation, which lasts approximately 30 minutes, there will be time for dialogue and exchange with participants about the emotions, historical processes, concepts, and methodological contributions that led to the work. There will also be the launch of the book "Munturo," a literary novel that also rewrites the sertões from the perspective and actions of women.

