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Abstracts

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Panel 1: The Geopolitics of Knowledge: Latin America in/and the World

Eugenia Demuro (Deakin) and Carlos Eduardo Morreo (ANU): “Mapping critical area studies / Reading for political difference”

If political ontology and difference is always *in situ*—then, how might we read for political difference? This project looks to the substantial work of ‘critical area studies’ and ‘anti-area studies’ (Morris-Suzuki 2000, Gibson-Graham 2016, Mirsepassi 2002) as a way through which political difference may be rendered thematic and put into dialogue with local or distant territories and trajectories. Critical area studies may serve as a space of translation for postdisciplinary research that seeks to read political difference across sites, and *beyond* European social theory or Anglophone political studies. We argue that a turn to political ontologies is at stake in contemporary perspectives from Latin America that challenge conceptions of the political as reducible to accounts of state, liberalism, nation, and democracy or democratisation. Exemplary conceptualisations of political difference are apparent in Mario Blaser’s work on political ontology, as well as in Marisol de la Cadena’s cosmopolitics, Arturo Escobar’s ontological design, Eduardo Kohn’s thinking natures, and the postdevelopmental translations of ‘buen vivir’ in the work of Alberto Acosta, Eduardo Gudynas and others. Enrique Dussel’s politics of liberation, Walter Dignolo’s call for pluriversality, and Ramón’s Grosfoguel’s account of diversity, can be similarly read as articulations of political difference. In light of the above, and from the perspective of critical area studies, our paper argues that Latin Americanism may no longer involve a focus on ‘Latin America’, but rather a broader project of engaging political difference and its dislocation across parallel worlds.

Richard Reddaway (Massey) “One’s Own Otherness in the Eyes of Others”

If it is true that, following Heidegger, worlding involves “ongoing process through which we construct our own world out of multiple possibilities”, then, it seems, a problem is presented to us: that of cultural appropriation, with the attendant potential for exploitation and neo-colonialism of those “possibilities” which we admire, but may not be ours to build with. Certainly, this issue continues to dog contemporary non-indigenous cultural practitioners in Australasia, as witnesses by a recently published review of artist Francis Uprichard’s exhibition “Jealous Saboteurs” in which author Lana Lopesi reveals the cultural co-option occurring both within the artwork and by the structures that surround and present it.

Yet Lopesi also offers possibilities that elide the potential for such exploitation, arguing that it all depends on the quality of the relationship. And this seems key, for when we tour the place of the world which we love, and here that demonstrably includes Latin America, as we study, as we undertake research residencies, it behoves us, as we attempt to construct our hybridized spaces, to remember to think on the power relationships at play in what we do. The attraction of the Other should cause us to reflect on our own otherness, and thereby allow for a more complex and inclusive world in which “the alternative to a general theory is the promotion of an ecology of knowledges combined with intercultural translation“, to follow Boaventura de Sousa.

Panel 2: Changing Laws in Bolivia and Venezuela

Maria Itati Dolhare (TC Beirne School of Law, UQ): “The Concept of *vivir bien* as a Legal and Decolonial Project in the Context of the New Bolivian Constitution: A Case Analysis”

In 2009, the indigenous concept of *Vivir Bien* was incorporated into the new Bolivian Constitution. This concept privileges a Plurinational and intercultural model of nation as opposed to the one nation/one culture Western dominant model implemented by modern liberal constitutions enacted in Bolivia since its independence in the 19th until the last century. As such, it seeks to “decolonize modern liberal constitution” by founding the state anew to build a fair and just society in harmony with all the communities of Mother Earth. However, this transition from a model of modern liberal constitution based on dominant Western legal concepts to this novel “hybrid” type of constitutional text incorporating indigenous legal concepts with equal legal hierarchy has been far from uncontroversial. The ongoing legal dispute over the proposed construction of a highway across a protected indigenous territory and national park exemplifies this type of legal controversy. This paper discusses a judicial decision of the Plurinational Constitutional Court of Bolivia related to this matter. The aim is to gain a further understanding of how this Court is interpreting and applying indigenous and non-indigenous constitutional principles to a real legal dispute as well as balancing the demands and expectations of Western and indigenous stakeholders.

Bianca Olguín Malavisi (Monash): “Bolivia’s Path to Economic Sovereignty and Indigenous Liberation under Evo Morales”

In 2006, the world watched Bolivia democratically elect its first indigenous Aymara president. Since then, Evo has been hailed as a pioneer in environmental policies and bringing mother earth (‘Pachamama’) to the forefront of the Constitution by granting her protection.

However, the commitment to environmentalism has swiftly been challenged by the controversial proposal to build a road through the middle of the TIPNIS natural reserve with indigenous communities who live off the natural reserve fearing that a road will expedite deforestation and coca plantation. On the other side of the country, other indigenous groups who run mining companies are also resisting government regulations in order to maximise profit.

In order to understand these conflicts, and the broader question of the intersection of indigenous and environmental policy, it is necessary to first explore different relationships that different indigenous communities in Bolivia have with the Pachamama. Accordingly, this paper will seek to analyse the differences between indigenous communities in Bolivia and their political/economic relationships with the environment, in order to illuminate the tension between indigenous groups in the Morales era.

Raúl A Sánchez Urribarri (La Trobe): “High Courts and Autocratic Consolidation: The Venezuelan Supreme Court under Nicolás Maduro’s Rule”

This article discusses the role of high courts in the context of a political transition from competitive authoritarianism towards a dictatorship based on a hegemonic party. The use of high courts to entrench authoritarian rule – enhancing the regime’s legitimation, bureaucratic compliance and social-control – depends on a series of non-exclusive conditions related to the court system, regime features and political context. Increasing authoritarianism may involve significant costs for both the regime and the judiciary, including losing powers that the judiciary enjoyed under a previous ‘hybrid regime’ configuration. Yet, the benefits secured might outweigh the costs of other alternatives. A reliable, supportive judiciary is not only a rubber stamp: It can help the government

solve internal conflicts, extract valuable information for policy making; and operate with other organisms as part of a functional repressive apparatus. More importantly, at a time of rising authoritarianism worldwide, pro-government judicial decisions could help a flagging regime bolster their claim that the regime is stable, functional and with enough political clout to deliver credible commitments made with international allies, financial institutions and economic actors. I discuss these arguments in the context of contemporary Venezuela under Nicolas Maduro's autocratic rule (2013 - Current), a country where the Supreme Court functions as a 'judicial authoritarian enclave' – blocking opposition threats, disowning fundamental rights, supporting new policy solutions, providing key mechanisms to improve the regime's repressive capacity and enhancing regime legitimacy vis-à-vis internal and external allies.

Panel 3: Catalonia as an Emerging Nation

Dana Guisasola (VUW): “La figura del charnego en *Últimas tardes con Teresa*, de Juan Marsé: hacia un nuevo concepto de nación”

En este trabajo, se apuntará a revisar los modos de representación del otro en la novela *Últimas tardes con Teresa* de Juan Marsé. La novela, publicada en 1966, es uno de los primeros registros literarios de la inclusión en la sociedad catalana de la figura del charnego (término despectivo asociado al inmigrante proveniente del sur español entre los años sesenta y setenta; este aluvión migratorio se estableció principalmente en la periferia de Barcelona y llegó a representar más del 50% de su población). Mediante su incorporación en el escenario nacional catalán, propongo que Marsé delinea un primer paso en la construcción de un discurso nacional contra hegemónico de la lógica nacionalista, permeable a una interpretación en términos posmodernos. Esta nueva concepción de la idea de nación, abierta y plural, propone una progresiva difusión de fronteras entre “lo propio” y “lo otro” que se comprueba a lo largo de su obra hasta hoy. El hecho de que la novela—como toda la obra de Marsé— esté escrita en castellano fortalece esta línea de interpretación, en tanto el escritor—profundamente catalán— se sitúa también en una posición liminal con respecto a la cuestión lingüística, central en las negociaciones identitarias de lo nacional en el caso catalán.

Alfredo Martínez Expósito (Melbourne): “La imagen de España en el cine catalán posterior a 2012: imagología y *nation branding*”

Como elemento esencial del estudio de “lo periférico”, la construcción epistémica del “centro” y “la centralidad” se puede acometer desde una considerable pluralidad de perspectivas. En esta presentación me centro en la intersección entre dos de ellas: el paradigma imagológico (Beller y Leerssen 2007, Zacharasiewicz 2010) y la teoría de la marca-nación (Anholt 2006, Dinnie 2015). Entre ambas perspectivas se movilizan conceptos como “estereotipo cultural”, “poder blando” o “nacionalismo comercial” (Volcic y Andrejevic 2016), cuya elaboración desde la periferia es necesariamente divergente de su uso “centralizado”.

Con este utillaje me propongo una reflexión sobre las operaciones de re-semantización a que la imagen de España se ve sometida en el cine catalán contemporáneo (desde el comienzo del proceso independentista), ejemplificado en la producción de madurez de Ventura Pons. El estudio de las películas *Ignasi M.* (2013), *El virus de la por* (2015), *Cola, colita, colassa (Oda a Barcelona)* (2015), *Oh, quina joia* (2016) y *Sabates grosses* (2017), basado en un análisis de referencias a temas y motivos asociados a “lo español” y teniendo en cuenta el contexto de construcción nacional catalana del período 2012-2017, permitirá extraer conclusiones provisionales sobre las estrategias de extrañificación, borrado (*erasure*) y *othering* que se observan en gran parte de la producción cinematográfica catalana del mismo período.

Wendy-Lyn Zaza (Auckland): “Mapping the Internationalisation of Catalonia”

This paper will examine the progression in external activities that constitute Catalonia’s different internationalisation strategies since the restoration of the *Generalitat* in post-Francoist Spain. The initial emphasis was on pan-European associations; hence Catalonia’s membership of the Council of the Regions of Europe, later the Assembly of European Regions, and the Four Motors of Europe. The focus then moved to specific strategies to internationalise the economy, culture, and knowledge about Catalonia in and beyond Europe, through, e.g., international trade offices, delegations of the Ramon Llull Institute and the Institute of Catalan Cultural Industries, and tourist offices. ‘Embassies’ were also established worldwide to encompass the political, commercial and

cultural. During the *procés* leading up to the referendum on 1 October 2017, Catalunya's international strategy revolved around lobbying by politicians who, through the international media, political institutions and academic fora abroad, aimed to garner support for Catalonia's right to self-determination and bid for independence. The final stage, to date, has been protagonised by ex-president Carles Puigdemont. Following the central government's suspending the autonomous status of Catalonia and imposing direct rule on the region, Puigdemont and several top former ministers fled to Belgium, the heart of the European Union and home of Flemish nationalists sympathetic to the Catalan cause, to continue to make their case on the European and world stages.

Panel 4: “Decentring Risk and Bushfire Approaches: The (In)visibility of Chile and Australia”

Disasters push to the limit the capacity of States to react in a timely fashion. Chile and Australia are home to Mediterranean ecosystems which, over recent years, have seen an increase in bushfires associated with droughts and climate change (Vilén and Fernandes 2011; Liu *et al.*, 2010; Whittaker *et al.*, 2013). Bushfires have become more visible because of their occurrence in an increasingly populated urban-rural interface, where the interrelation between risk and communities reveal complexities and juxtapositions in terms of making timely decisions.

Socio-cultural academic work linking Chile and Australia is scarce, while research into disasters – and more specifically addressing bushfire response – is almost non-existent. This panel analyses three dimensions: connections and exchanges between Latin America and Australia on the topic of children’s rights in disaster-prone areas, the interrelation between State policies and community preparedness in the case of bushfires in Chile and in Australia, and the role of urban design in disaster risk reduction. With this group of elements, the panel aims to provide visibility to phenomena which are generally neglected within a south-south focus. The analyses take into consideration the worst bushfires that have occurred in Chile and in Australia: the 2009 Black Saturday bushfire in Australia, and the 2014 Great Fire and 2017 Bushfires in Chile.

Katitza Marinkovic (Melbourne): “Sharing ideas on children’s rights and disaster resilience: connections between Latin America and Australia”

In Chile and Australia, living in disaster-prone areas presents significant challenges to the rights of children to protection and participation. Although the application of children’s rights is determined by their context, exchanging lessons and ideas across a range of countries can be of benefit to our knowledge and practices. This study explores examples of this type of connection, firstly between Latin American and Australian research, and secondly between Chilean and Australian children.

Irene Strodhoff (RMIT): “State policies, bushfires and preparedness: Gaps and tensions in Chile and Australia”

The dominant “command and control” style of disaster risk management constructs the community affected by bushfires in a hierarchical and homogenous way in Chile, while Australia’s approach to the community is more horizontal and heterogeneous.

Jorge León, Paula Aguirre, Alan March and Constanza González-Mathiesen (Melbourne) Urban design and bushfire risk reduction: examining exposure and vulnerability parameters in Australian and Chilean settings

The spatial planning’s mid-scale of urban design (including actions encompassing the spatial arrangements of buildings and the public space comprised by them and the integrative potential inherent to this) has been significantly underutilized in disaster risk reduction practices. In order to contribute to bridge this gap, this study aims to identify and assess, for both Chilean and Australian bushfire-affected settings, a set of well-defined urban form indicators and metrics that can be systematically calculated and updated, to assess their impact on the characteristics of fire-spreading patterns (e.g. speed, intensity and direction).

Panel 5: Transnational, Transcultural and Transmedial Indigeneity

Maia Gunn Watkinson (UNSW): “Displacing the Maya Village: The Works of Ana Patricia Martínez Huchim and Marisol Ceh Moo”

This paper explores narratives that break with the established modes of narration in Maya literature which tend to romanticise the village space. In contrast, the narratives I focus on represent a world of poverty and social difference. In particular, I concentrate on the bilingual Maya-Spanish texts of writers Ana Patricia Martínez Huchim and Marisol Ceh Moo who relate what it is like to be a Maya woman and man on the fringes of a regional and national society dominated by criollo culture, and further, of a rural and provincial culture which devalues women and men who exist outside of gender norms. In this discussion, I present some of the features and themes of this new Maya writing which explores the consequences of globalisation and neoliberalism in a gendered and spatial way. These new representations not only question which forms can effectively narrate the contemporary world that Maya women and men inhabit, but challenge what is considered “Maya” in contemporary Maya literature.

Daniela Müller (Melbourne): “Libros de fotografías y la constitución imaginaria del sentido: Graciela Iturbide’s *Los que viven en la arena*”

Basada en un encargo del *Instituto Nacional Indigenista* (INI), la fotógrafa mexicana Graciela Iturbide grabó la comunidad indígena de los Seris al norte de México en el desierto de Sonora como un pueblo nómada oscilando entre tradición y modernidad. Junto al antropólogo Luis Barjau como autor de los textos que acompañan las fotografías, su monografía *Los que viven en la arena* se publicó en 1981 como parte de una serie antropológica del *Archivo Etnográfico Audiovisual*.

En mi ponencia me centro en el valor estético y artístico del libro de Iturbide, al establecer una forma única de su diseño formal y un lenguaje artístico notable. Eso se puede ver en la disposición de las fotografías heterogéneas, la tipografía y la interacción entre imagen y texto. Depende de la imaginación de cada un espectador crear el significado entre texto e imagen y conectar las imágenes entre ellas, activado por medio de los principios de construcción cinematográficos y a través de la unión estética formal.

Quería mostrar cómo Iturbide rompe en la narración visual con la imagen estática a favor de la linealidad fílmica, y también analizar los límites en la representatividad fotográfica-documental de minorías étnicas. Ninguna interpretación fija se establece en el libro, sino que se entrega a la imaginación del espectador el vínculo entre imágenes y entre imágenes y textos, aunque los contextos creados por el espectador en su última instancia siempre están llevados ad absurdum.

Sarah Mahalli (VUW): “José María Arguedas’s Visual Poetics of Transculturation”

José María Arguedas (1911-1969) was a Peruvian writer whose work was inspired by the people and culture of Peru’s Southern Andean region. Critics have celebrated the transculturative nature of his writing because of the way he weaves indigenous music, song and lyricism into his texts. Focus on Arguedas’s literary incorporation of the aural/oral has meant that scant critical attention has been paid to the way he also constructs a transcultural visual poetics. Arguedas often bases the visual in his writing on elements of Andean culture, thus exposing the reader to the Andean world on various sensorial levels. Developing upon the scholarship of Ángel Rama and William Rowe, I will address the Andean elements of the author’s visual poetics and discuss their counter-hegemonic implications. I will examine Arguedas’s use of an indigenous Andean conceptualisation of light, which accompanies many crucial moments in his narratives and often converges with the

gaze and/or the aural/oral to transform the textual reality. I will also analyse several visual symbols of indigenous resistance, which Arguedas often evokes to empower Andean culture and his Indian characters.

Panel 6: Music and/as Politics

Israel Holas (Deakin): “El giro contracultural en el rock chileno de la Unidad Popular”

Esta ponencia propone una lectura crítica del rock chileno de finales de los 60 y principios de los 70. Las diversas agrupaciones de rock chileno de la época de la Unidad Popular, en especial Los Jaivas y Los Blops, proponen una visión alternativa, contracultural y situada del ser que se comunica de forma crítica con las ideologías dominantes de la época y se expresa a través de la letra y de la estética de los grupos. En esta ponencia exploro el rock chileno en clave de texto menor (Deleuze y Guattari), al tratarse de un fenómeno que cuestiona los valores y los discursos identitarios y políticos que componen la subjetividad chilena en el momento histórico particular de la Unidad Popular. El rock chileno gatilla una deterritorialización del lenguaje existente y conecta de forma crítica con la realidad política chilena del momento creando y abriendo un nuevo espacio para la batalla política.

Ramón López Castellano (Deakin): “El cuerpo *biorrumbero* de la Transición: la rumba vallecana como tecnología del cambio social en España”

De entre los fenómenos culturales populares del periodo transicional en la España postfranquista, algunas manifestaciones, en especial la Movida, han recibido atención y, en general, apreciación como fuerzas de primer orden en maquinaria que socavó los cimientos del franquismo sociológico, o en palabras de Germán Labrador, “cuerpo biopolítico” del régimen. Sin embargo, otros fenómenos culturales igualmente populares e igualmente necesarios para la derrota de la herencia franquista en la sociedad española no han recibido ninguna atención ni estudio por parte de la academia. En esta presentación analizo la importancia histórica y el rol de la llamada rumba vallecana en las transformaciones sociales que acompañaron el advenimiento de la democracia en España, y cómo, antes incluso que la Movida, la rumba opone al amojamado “cuerpo biopolítico del franquismo” un “cuerpo biorrumbero” para una generación nueva de jóvenes transicionales.

Dan Bendrups (La Trobe): “Worlding Chilean Musical Identities: Exploring the Trans-Pacific Leanings of *fusion latinoamericana*”

This paper investigates the ways in which Polynesian music and culture are negotiated within contemporary constructs of Chilean cultural identity, focussing specifically on music and musicians from the *fusión latinoamericana* movement. Since the 1888 annexation of Rapa Nui (Easter Island), Chile has enjoyed the geopolitical distinction of maintaining a territorial presence in island Polynesia. While the first fifty years of this arrangement were marked by (variously) disinterest, abuse and neglect, things began to change in the 1940s when Rapa Nui first loomed into the national consciousness. By the 1960s, this has transformed into fascination, and by the end of the century, Rapa Nui culture and cultural products were fully embedded in mainstream constructs of *chilenidad*. With a focus on the cultural domain of music, this paper will draw on examples of Chilean engagement with Polynesian performance culture, in order to explore how and why this thoroughly foreign, ‘world’ influence has been adapted into mainstream contemporary and commercial constructs of Chilean cultural identity.

Panel 7: (Trans)national memories

Andrea Hepworth (VUW): “Negotiating the Local and the Global: Heterogeneous Effects on Memory Politics in Spain”

In recent years, there has been a growing focus on the “transnational turn” in memory politics, transcending the limitations of national boundaries. Scholars have further recognised a nexus between transnational and national politics of memory and local memory initiatives. How does that play out in Spain? Which global memory paradigms are of importance in Spain’s socio-political memory discourses? What are the differences between and limitations of memory initiatives at local and national level? This paper focuses on the mnemonic framework in Andalusia, Spain’s most southern autonomous community, and its historical memory initiatives. By drawing on Ricoeur’s observation that justice extracts the “exemplary value from traumatic memories” and transforms “memory into a project,” the study argues that the ongoing validity of the 1977 Amnesty Law and the inadequacies of the 2007 Historical Memory Law left a legal vacuum that sparked interventions by local authorities to address this void. It takes as its point of departure the regional Law on Historical and Democratic Memory enacted by the government of Andalusia in March 2017 and the memory initiatives centring on the former prison of La Ranilla, Sevilla. The study contends that regional communities such as Andalusia develop distinctive local collective memories by circumnavigating national memory politics and drawing on select localised and global paradigms, evident in the production and promulgation of official counter-narratives by the local governments. The study aims to provide new perspectives for understanding the combination of localised, national and transnational memory politics in regional communities.

Michaela Callaghan (La Trobe): “Terroristas, fugimoristas y artistas: Confronting Memory in Peru”

Hijo de terruco, terruco es! This is the accusation levelled at historian, writer and human rights activist José Carlos Agüero by members of the Peruvian hard-right. Agüero is an employee of LUM-Lugar de la Memoria, la Tolerancia, y la Inclusión Social (Place of Memory, Inclusion and Social Tolerance), which has been at the centre of an ongoing polemic since the inauguration in 2015. According to Agüero, the accusations are an attempt by members of the right to instrumentalise him, in a bid to discredit both LUM and the Peruvian Truth and Reconciliation Commission.

LUM was created as a place to memorialise the victims of Peru’s brutal internal armed conflict that persisted from 1980-2000. The creators insist that it is not a museum, but rather an “expository space” which represents the period of political violence as an ongoing “living memory”. However, this is no easy task in a country with such a complex socio-political history and cultural diversity. In 2017, the director of LUM was forced to resign following complaints made by Fujimori sympathisers that a particular exhibit was too political, and portrayed the Fujimori regime of the early 1990s in a negative light. In May this year, another employee was forced out of her position after a congressman dressed in disguise, secretly filmed her commentary while she worked. He then posted the footage online and accused her of sympathising with terrorists.

Through the examination of the polemic surrounding LUM, along with interviews with artists involved in its creation, this paper reveals the challenges facing Peruvians as they try to reconcile and remember.

Claudia Sandberg (Melbourne): “Chilean Cinematic Postmemory and the Neoliberal Spectator”

In Chile, as in other countries of the Southern Cone which have been plagued by repressive regimes in the 1970s and 1980s, the concept of postmemory is an important framework to evaluate the legacy of the dictatorship in ways that bridge the increasing generational distance to these experiences. Younger people, born after the events, cannot actively remember this past. Chile’s neoliberal political, economic environment inhibits the young peoples’ understanding of and interest in the historical events. In this situation, film steps in to act against forgetting and sealing the past away. Recent Chilean television productions aim to enrich the collective imaginary and disseminate knowledge especially among younger audiences. I focus on the TV series *Ecos del desierto* (Andrés Wood, 2013), as an example which negotiates between the demand to create an awareness of young Chileans about a contested part of history and addressing this post-dictatorship generation as neoliberal subjects, individuals formed by values such as self-determination, mobility, and a consumerist lifestyle. My paper explores if postmemory cinematic forms help a nuanced understanding of the historical events? Can films be effective vis-a-vis young Chilean spectators with adverse political and historical views?

Panel 8: Mexico in the World / The World in Mexico

Luis Gómez Romero (Wollongong): “Worlding the Revolution: A Jurisprudential View on the Paradoxes of Power and Rebellion in José Clemente Orozco’s *Justicia*”

Mexican muralism has been frequently described as both revolutionary art and official art that was used to legitimize an authoritarian state. The murals of Diego Rivera, José Clemente Orozco and David Alfaro Siqueiros indeed embody, at the same time, a radical commitment to social justice and state propaganda. One of the best examples of this oxymoronic quality of Mexican muralism is Orozco’s *Justicia* (1941), which is displayed in two panels across the main entrance of the Supreme Court building in Mexico City.

Orozco glorifies in a third panel that accompanies *Justicia* the rights of workers guaranteed in article 123 of the Mexican Constitution. *Justicia*, however, does not represent the Court as a site of justice, but rather as a space of debauchery and corruption that could only be cleansed through the truthful justice embedded in socialism. In this sense, *Justicia* is an excellent point of departure for worlding specifically Mexican perspectives on social justice. This paper will develop a jurisprudential analysis of Orozco’s *Justicia*, both contextualizing the mural in the intersections between the 1917 October Revolution and the 1910 Mexican Revolution, and inquiring how Orozco’s scathing depiction of bourgeois justice can contribute to solve our current perplexities around law and justice.

James Trapani (Western Sydney): “The International Legacy of the Mexican Constitution”

Mexico’s 1917 constitution is a truly radical document. It was authored to hold together the fragile revolutionary alliance that had overthrown the dictatorship and diminished the power the established oligarchy. The constitution addressed the larger issue governing Mexico in the aftermath of a decade of devastating civil war. To win allies throughout Mexico, it became the first such constitution to set out programs for social rights, labor rights, women’s rights, economic nationalism, agrarian reform, wealth redistribution and Indigenous rights. Moreover, it was more of an ideological proclamation than a program for immediate action. Despite a generation of pragmatism within Mexico, many outsiders looked at the Mexican Revolutionary constitution as a platform for their political movements. This paper will demonstrate that the alliance building, and populist, aspect of the 1917 constitution had a lasting impact regional politics. Virtually every Latin American country faced the monumental challenge of deposing an authoritarian leader and implementing democratic and social reforms. The alliances forged between peasants, workers, students and the middle-class revolutionaries formed the basis of several ‘social democratic’ revolutions in the coming decades. Inasmuch, the authors of Mexico’s constitution had a significant impact on their national discourse and on regional politics.

Nam Kwon Mun (Hankuk University of Foreign Studies): Mexico’s Post-Neoliberal Economic Reform”

After the global financial crisis, Latin American countries are undertaking several alternative economic development models. Brazilian liberal neo-developmentalism, Bolivia’s Andean Amazonian capitalism, Venezuela’s 21st century socialism and Cuba’s search for the socialist market economy, represent the regional effort to figure out the proper development model of each country in the specific political economic context of each country.

Mexico has undertaken its own structural reform with the start of Enrique Peña Nieto government. Unlike other Latin American leftist countries, Mexico’s reform stands for the second

generation economic reform that aims to deepen neoliberal features and fix the previous failure of neoliberal attempts. Energy reform, tax reform, telecommunication sector's reform, education reform, and labor market reform are some representative ongoing reform of Mexico. Though economic performance has been positive with the reform, social conflicts and security issues has brought up massive political criticism toward the government. Also some economic problems like class inequality and regional imbalance need to be addressed properly. This work aims to analyze the achievements and limits of Mexico's post-neoliberal structural reform.

Panel 9: Memory Museums, Political Art and Social Practice in Latin America I

Robin Rodd (James Cook): “Prone to the Banal: Memory Museums and Contemporary Art Representations of the Banality of Evil”

In December 2016, a short video of an employee of the Ex-ESMA memory space in Buenos Aires dancing on a table at a staff Christmas party was released on social media. Images of memory space employees cheering their colleague as she gyrated in a room once occupied by military officers complicit in genocide and torture enraged survivors of state terror. Nevertheless, how to move past indignation to open public debate on the banalisation of rights, suffering and memory? Keeping open the possibility of democracy means debating and remembering the proneness for banality. Banality, however, lends itself to dispersed pleasures, generality over specificity, the ordinary over the momentous, but not to villains and victims, monuments or memorialization. How can we represent the acquiescence of citizens in state terror and other systems of suffering? I explore different ways that artists and museums have reckoned with the banality of evil, everyday thoughtlessness, and systemic complicity in state violence. I draw on Wolin’s notion of ‘invocations’ as a political register of mourning and loss, and Zabala’s critique of the normalization of emergency to explore how memory museums can open ruptures in civic consciousness that arrest the pull of the banal.

Sol Rojas-Lizana (UQ): “‘Thank You, I Am Feeling Stronger and Full of Hope’: Entries of Gratitude in the Guest Book of the *Museo de la Memoria y los Derechos Humanos* in Chile”

Guest books are a tradition used in many venues such as galleries and museums. In this article, hundreds of entries from the 2016 guest book at the *Museo de la Memoria y los Derechos Humanos* in Chile were discursively analysed. Specifically, I have examined the entries that contained the macro communicative intention of ‘thanking’ with regards to the content and the *emotioning* the Museum experience of a traumatic past triggered on the visitors. The voluntary and relatively anonymous nature of guest books along with the fact that the entries are made immediately after their experience allows for complex discourses that reveal different types of emotions and reflections. The results show that people who express gratitude seem to have experienced feelings connected to a deep level of engagement, identification, humility, and responsibility, which contrast with other entries that contain other speech acts, such as congratulations. This study informs the areas of memory studies, museum studies, pragmatics, and discourse studies.

Walescka Pino-Ojeda (Auckland): “‘¡No más!’ Trayectoria de una consigna desde la vanguardia artística hacia procesos de democratización político-sociales en Chile”

“Pocas veces el arte tiene la capacidad de incidir directamente en los procesos políticos.” De este modo la escritora y miembro del Colectivo de Acciones de Arte (CADA), Diamela Eltit, describió la consigna “¡No más!” puesta a circular por el colectivo desde 1979 para ayudar a vencer el miedo mediante intervenciones urbanas múltiples que lograron normalizar la necesidad de oponerse al terrorismo de estado. En 1988 esta misma consigna sirvió para “La campaña del No” que decidiría el cierre o continuidad del pinochetismo. En 2011, el movimiento estudiantil lanza “¡No más lucro!” para expresar su rechazo al neoliberalismo que ha regido al Chile post-autoritario. Esta ponencia reflexiona sobre el potencial de incidencia política del arte, el cual al salvaguardar la memoria social proporciona el soporte ético que le ofrece coherencia y legitimidad a los procesos sociales.

Panel 10: Latin America's Global Networks

Thomas Nully-Valdés (ANU): “Latin America in World Literature Theories/Methodologies”

Recent theorists of World Literature such as Pascale Casanova (2004) and Franco Moretti (2000 and 2003) approach World Literature not as an *object* (such as a canon) but as a *methodology*. Aside from demonstrating the shortcomings of these models, Latin American literary critics have framed these theories as instances of European epistemological coloniality. However, this argument has been conflictually developed while also critiquing these theories' apparent devaluation of the well-established methods of cultural studies and particularly close-reading, similarly Western methodologies. I argue that theory and methodology, whether consciously or unknowingly applied –the later too often being the case–, act as literary interfaces (the interaction between the critic and the text) which mediate our interpretation of the text. The heuristic value given to literature in Latinamericanist cultural studies can be re-thought within world literature paradigms as responses to extra-literary commitments such as identity politics and projects of cultural differentiation and anti-globalisation. By engaging with these critiques I argue that World Literature methodologies (while acknowledging their limitations) should not be disregarded but be tested as new informative tools in the interpretation of texts, authors, literary contexts, and even the academy.

José Luis Fernández Castillo (Providence): “Politics and Violence in Patricio Pron's ‘European novels’”

Widely translated into other languages, Patricio Pron's narrative has quickly gained international recognition. In this presentation, I will focus on two of Pron's novels, *El comienzo de la primavera* (2008) and *No derrames tus lágrimas por nadie que viva en estas calles* (2016). Both works are set in Europe and deal with the traumatic memory of the Second World War in Germany and Italy respectively. Both of them travel from present times back into the historical effervescence of totalitarian ideologies. Both works revolve around the tortuous search for two elusive fictional figures (Hans-Jürgen Hollenbach, a philosopher involved with the Nazi regime in *El comienzo de la primavera*; Luca Borrello, a Futurist poet and one-time fascist in *No derrames...*). Echoing Latin America's long history of utopian projects and political instability, Pron draws on Europe's darkest moments to retrace the implications of politics as a passion for the absolute. With the assistance of pivotal notions on the conflict between rationality and pathos, justice and violence (Cuesta Abad, Esposito, Rancière), my presentation will elucidate the political philosophy that underlies Pron's novels and question about the meaning of political literature at the age of global capitalism and utopian disenfranchisement.

Cintia Agosti (Macquarie): “The Themed-Coffeeshouses of Buenos Aires: A Local Iteration of a Global Phenomenon”

This paper examines the characteristics with which the global phenomenon of themed-coffeeshouses has manifested itself in the city of Buenos Aires in response to particular local needs. As Riley Fitch (2006) and Fernández Irusta (2003) point out, European coffeeshouses responded to their clientele's changing needs through the establishment of themed-coffeeshouses such as cyber-coffeeshouses, chanson coffeeshouses, book coffeeshouses and comedy coffeeshouses, among others. These types of themed-coffeeshouses were at their peak in the 1980s both in Europe, the United States of America and some Asian countries. Comparatively, the themed-coffeeshouse phenomenon is a relatively new one in Buenos Aires, having manifested itself in the twenty first century. This paper analyses the socioeconomic reasons behind their vigorous emergence. It then

outlines the wide range of interests that these coffeehouses cater to and focuses on some notable examples. The paper also explains how themed-coffeehouses, as manifestations of the “experience economy” (Pine and Gilmore, 1999), involve patrons at an emotional, physical and intellectual level by integrating practices that had previously been characteristic of other social spheres.

Panel 11: Roundtable on Cuba: Now and Then

Barry Carr (La Trobe): “The Multiple Uses of Julio Antonio Mella in Post-1959 Cuba: Transnational Communist Precursor, Revolutionary Adonis and Articulator of Grand Multi-Class Unity”

Visitors to Cuba will encounter images, monuments and other political references to the youthful student leader, Communist and revolutionary internationalist, Julio Antonio Mella (1903-1929). While references to Mella are nowhere as numerous as those to Che Guevara or José Martí, there is no doubt that Mella is an iconic figure in Cuban history; and all the more so since 1959. Mella's frenetic activism and projects have been constantly used by generations of Cuban radicals in a country where there has always been a strong sense of a national ideal with figures chosen for their redemptive significance. The 1959 revolution simply confirmed and relaunched readings of the past to construct a new revolutionary social and political order and give it a new heroic, genealogy. I will first introduce Mella, his brief life and career, and then identify some of the different ways in which this radical Adonis was appropriated by later revolutionary generations

Antoni Kapcia (Nottingham): “Political Power and Authority in Cuba: The Complex Matrix of Negotiation”

Although lay Cuba-watchers' attention has recently focussed on the political implications of individuals (i.e. both the legacy and role of the outgoing president, Raúl Castro, and speculation about the significance of his successor, Miguel Díaz-Canel Bermúdez), such a focus, all too common in the literature on Cuba, has never been helpful in understanding the contradictions and strength of the Cuban political system, and is no less unhelpful now. Because the traditional focus on personality continues to dominate our thinking on Cuba, this paper suggests an alternative approach to understanding the Cuban *system* (rather than the leaders) and, with that, the survival of 'the Revolution'. That approach suggests that we should focus on the structures and processes of the system's essential characteristic of constant negotiation, vertically and horizontally, and that, rather than looking for evidence of personal *power*, we should instead be considering the role and nature of personal *authority*, but within the complex matrix which has evolved over the decades since 1959. In that light, the Raúl years make perhaps more sense than simply seeing him as a long-overdue reformer, modernising an anachronistic and personalist system.

Deborah Shnookal (La Trobe): “Post-1959 Cuban migration to the US: Welcomed Political Refugees or Illegal Immigrants?”

There has been one exception to the seemingly unchanging US Cuba policy, an antagonistic, “regime change” policy doggedly pursued by Democratic and Republican administrations alike for nearly six decades. Apart from offering a brief moment of hope by restoring diplomatic ties, President Barack Obama made another significant adjustment to that policy. While President-elect Donald Trump trumpeted his commitment to build a wall on the southern border to keep out unwanted immigrants, just days before leaving the White House, Obama quietly changed the rules under which Cubans would be admitted into the United States (and canceled the inimical Medical Professional Parole Program). No longer would Cubans arriving on US soil without visas be allowed to remain in the country legally (with work and medical benefits) as had been the case since the 1960s. This went some way to ending the unique, privileged status of Cubans who, under the 1966 Cuban Adjustment Act, could be fast-tracked to US citizenship. This paper will examine the history and politics of US immigration policy with regard to Cuban migrants since the 1959 revolution.

Panel 12: Spanish Literature in the World

Ana Puchau de Lecea (Melbourne): “‘Celia en Argentina:’ Transnacionalidad en la obra de Elena Fortún (1886-1952)”

“Celia y su mundo” es el profético título bajo el que Elena Fortún (1886-1952) comenzó a publicar en el Madrid de los años treinta la mejor serie infantil de la época. Las aventuras de Celia en el seno de una familia de clase media durante la Segunda República funcionan como un reflejo del ambiente social y cultural en España. Sin embargo, Celia y su mundo crecen al tiempo que se imponen los acontecimientos históricos que convertirán lo local en global: Fortún se exilia a Argentina al terminar la Guerra Civil (1936-1939) y, en consecuencia, también Celia.

Esta conferencia estudia la transnacionalidad en la serie “Celia y su mundo”. En primer lugar, analizo la deslocalización del personaje en su nuevo enclave geográfico y cultural (*Celia institutriz en América* 1944). En segundo lugar, estudio la adaptación de la colección al público argentino, fruto de la ambición de Manuel Aguilar, editor de Fortún en España. La oportunidad de llegar a un mercado global en Latinoamérica hizo que las primeras aventuras de Celia (*Celia lo que dice* 1929) se reimprimieran directamente en Buenos Aires (1941), modificando entre otros aspectos el habla de los personajes, que pasaron de representar distintas variedades del español peninsular a utilizar (con distinto éxito) el voseo argentino.

Pilar Alejandro (Macquarie): “Narrativa Femenina y Globalización: el caso de Elena Quiroga”

La globalización es un proceso de integración que tiene que ver con las redes de interconexiones entre sociedades en expansión creciente y a escala planetaria, por lo que se entiende la importancia de la cultura en este contexto, ya que no podrían existir tales redes sin el elemento cultural.

Como parte de la cultura, la literatura es un componente crucial de la globalización y uno de los principales medios en que la experimentamos en nuestra vida cotidiana.

Elena Quiroga (Santander, 1921-La Coruña, 1995) galardonada con el premio Nadal (1951) ha sido objeto de relativamente escasa crítica literaria en los últimos años. Sin embargo, su trabajo narrativo es representativo de la generación de Medio siglo y en él la autora presenta la sociedad española de su época desde una perspectiva femenina a través del uso del espacio narrativo.

Con su novela *La Sangre* (1952) Quiroga contribuye al rescate de una memoria colectiva, específicamente femenina, en gran parte reprimida o silenciada. Su obra constituye en particular un homenaje a la mujer: El silencio de la protagonista, Liberata, representa el silencio de la mujer española silenciada y reprimida durante la Dictadura. Los personajes de sus novelas se sienten alienados en los lugares en los que viven, donde las identidades personales, locales o nacionales parecen espejismos. Los esfuerzos individuales o colectivos para definir identidades propias se ven amenazados continuamente por la invasión de lo que el antropólogo Marc Augé llama el no-lugar: la proliferación contemporánea de espacios, desde aeropuertos hasta centros comerciales, que no pueden definirse como históricos o relacionados con la identidad.

En este trabajo se analiza la novela *La Sangre* y se discuten los elementos autobiográficos de esta escritora. Se exploran temas como la memoria comunicativa, el uso del espacio interior como representación de la identidad de las protagonistas en contraste con el espacio exterior. Así mismo se explora el uso del espacio en su narrativa desde una perspectiva feminista, pues en su discurso narrativo se manifiesta el deseo de dar voz a la mujer en la sociedad patriarcal franquista.

Lucia Filipova (Vienna): “Desde España a Australia: la detective Lònia Guiu en las Antípodas”

El objetivo de esta ponencia es analizar la autoimagen catalana a través de la heteroimagen de los australianos en *Antípodas* (1988), la segunda novela negra de Maria-Antònia Oliver, protagonizada por la detective Lònia Guiu. Desde la Transición a la democracia, España ha vivido significativos cambios políticos, sociales y culturales que, asimismo, han tenido mucha influencia sobre su apertura a nivel europeo y mundial. La trama se desarrolla en los años 80 en Australia y el título insinúa las estereotipadas diferencias entre los países de los hemisferios norte y sur que se abordarán desde el punto de vista de la imagología. Sin embargo, situar la trama de la novela en Australia permite al mismo tiempo plantear la cuestión de la identidad en un mundo globalizado, puesto que tanto los australianos como los catalanes se pueden considerar víctimas del imperialismo que han tenido que luchar por la independencia. Basándose en la teoría poscolonial de Edward W. Said y Homi K. Bhabha, se analizará la mirada eurocéntrica, así como su deconstrucción a lo largo de la narración. Quizás precisamente los numerosos paralelismos entre el caso australiano y el contexto histórico y político de Cataluña hayan llevado a la reciente reedición de esta novela.

Panel 13: Latin American Intellectuals and Music in a Changing World

Stephen Gregory (UNSW): “Uruguayan Intellectuals under a Centre-Left Government: Episodes from a Checkered History since 2005”

From the mid 1950s sociologists are agreed that just about all Uruguayan intellectuals have been somewhere on the left of the political centre. For over half a century, many of them actively supported the Frente Amplio since its founding in 1971, with no small help from a number of leading writers and other intellectual figures. In 2005 the Frente won the national elections, the first time any force other than the two traditional parties (Nationals/Blancos or Colorados) had won office since independence. This paper looks at some of the highlights of recent cultural and intellectual history in Uruguay since the party largely supported by intellectuals when in opposition began the official exercise of power. Topics covered will include: intellectuals inside or close to the Frente; the posthumous lives of the Tupamaro idea(l); investigations into recent history, especially the human rights infringements during the civico-military dictatorship (1974-1985); intellectuals in the centre-right opposition; intellectual critiques of the Frente administrations from the Left. If there is an amoral lesson to be drawn from this account, it might be “Be careful what you wish for!”

Stephen Cuttriss (La Trobe): “Tango, Cooperatives and Collectives: ‘How Tango is Sustained through Independent Social Movement and Mobilisation’”

This article looks into the contemporary tango music scene of Buenos Aires in light of its cultural revitalisation throughout the late 90s and early 2000s and the establishment of a multi-faceted scene, constantly expanding and encompassing many stylistic channels and diverse cultural characteristics. The article questions how a post-popular music genre is sustained and re-popularised in the urban and social-economic and political context of twenty-first century Buenos Aires. Looking into how tango music is sustained through the organisation and mobilisation of cultural collectives, and the establishment of independent cultural spaces, the article demonstrates how collective artistic enactment is borne simultaneously out of economic necessity and as a form of cultural-political engagement. Drawing on ethnographic research conducted over a twelve-month period in Buenos Aires, the article highlights one specific case study, illustrating how a musical cooperative engages with tango as a productive resource for artistic creation and alternative social organisation. The article looks into the natural opposition of this independent scene to the ‘State’ and to the cultural narrative it promotes in Buenos Aires.

Ralph Newmark (La Trobe): “Cuba Goes Home to Africa: The Influence and Role of Cuban Music in the Development of Modern African Urban Soundscapes”

In this multimedia presentation, Dr Ralph Newmark applies his award winning “Aural History” methodology to investigating the influence of Cuban music in Africa - especially after WWII. The paper argues that Cuban music played a crucial transitional role in the “decolonisation” of African musical culture by providing an alternative to European styles in the urban context. This aided the development of cultural nationalism as Africa moved into the independence era. These processes will be analysed in case studies of Senegal, Guinea, Nigeria and the Congos.

In terms of “Worlding”, Cuban music in Africa played a countervailing and liberating role. It served as an important opposing force to imperialism and colonialism and became a conduit for many African nations developing their own modern sounds.

“Aural History” uses music and popular culture to explore past and present political, economic, and social issues in Latin America, the Caribbean and Africa. This method has proved to be a successful vehicle for teaching, learning and researching the histories of these regions and the trans-Atlantic world.

Panel 14: Cultivating Land and Language

Robert Martin (La Trobe): “Agriculture, Environmental Management, and the Aztec Empire”

The Aztecs, although more famous for their monumental architecture, military expansion, and bloody religious practices, were skilled managers of the environment and exceptional agriculturalists. This paper argues that, not only were the Aztecs skilled farmers, but that their success in modifying and controlling the landscape played an important role in the establishment and maintenance of Aztec Imperial power that has yet to be widely recognized. They used advanced farming techniques such as the chinampas, to feed their population and to combat drought. In addition, Aztec government took control of the lake system, constructing an expansive system of dykes and levees to protect themselves from flooding and salinity. These forms of landscape management brought prosperity and food security to the Imperial heartland, and facilitated an enormous increase in population from which the Aztecs drew their military and economic power.

Pepa Hernández (Melbourne): “Benefits and Challenges of Creating an ‘Observatory of the Spanish Language and Hispanic Culture in Australia’”

With about 400 million speakers, Spanish is the second spoken language in the world, being the linguistic vehicle of a large, complex and very different cultures that encompasses what we understand as the “Hispanic culture”.

Only a few years ago, in 2013, Harvard University alongside with the *Instituto Cervantes* understood the importance of studying the situation of Spanish language, its use and cultural evolution and, thus, created the “Observatory of the Spanish Language and Hispanic Cultures in the United States”. This set in motion a program of projects and activities to analyse and discuss the presence and social, cultural and linguistic status of this language and its communities.

The increasing number of Spanish speakers in Australia, the interest in learning this language among the population of this country and the fair amount of cultural projects and institutions that have emerged to keep alive the Hispanic culture “down under”, set an interesting ground where it could be interesting and beneficial to create an Institution of this kind to promote a better understanding and a deeper analysis of the situation of the language and the cultural richness of the Hispanic community in Australia. In this talk, and following the model created by Harvard University and the *Instituto Cervantes* in the USA, it will be analysed the benefits and challenges of creating an institution of this kind in this country.

Panel 15: Memory Museums, Political Art and Social Practice in Latin America II

Peter Read (ANU): “Impermanent Memorials in an Uncertain Future: Chile since the Transition to Democracy”

My talk examines the signage on leading Santiago memorials that deal with the victims of the Pinochet dictatorship, to identify three main formulations in the discourses of memorialisation that have taken place since the end of the dictatorship. For the first decade after 1990, the Chilean government used the power of the state to restrict the language of memorialisation to no more than a brief recital of the names of the dead and the disappeared and with some indication of individual affiliation with a political party. In the following ten years, that included the accession of the socialist Michelle Bachelet to the Presidency, the growing pressure from families and survivors was represented in a series of new memorials whose inscriptions drew on the rhetoric of human rights in order to condemn the actions of the dictatorship. The third and very recent changes to the form of memorial narrative focus on the experiential dimension of memorialization whereby the experience of the victims is highlighted, and the viewer is invited to respond empathetically with what the victims endured.

Vanine Borges Amaral (Auckland): “The Right to Heritage: The Brazilian Experience of the Memory Spots Program”

This essay aims to present the Brazilian experience of the Memory Points Program, the main purpose of which is to give voice to social groups who did not have the opportunity to narrate and expose their own stories in museum spaces. Because of its recognition as a successful experience which empowers local communities, the Memory Points Program has now been institutionalized as a permanent cultural policy of the federal government. Born in 2009 with a twelve-action pilot project, the last public call resulted, in 2015, in the registration of 85 new memory points at Brazilian cities and four Brazilian memory points at foreign cities. The program brings together initiatives for the valorization of social memory, encouraging activities to rescue cultural identity related to peripheral groups, popular culture, folk traditions, indigenous and afro practices. It develops different educational events and exhibitions using self-curatorship and engaging people at every stage of the process.

Larry Defelippi (Curtin): “Remembering ex-combatientes: A Visual Enquiry into the Social Memory of Colombia’s Former Combatants”

For the better part of the twentieth century up to the present day, Colombia has experienced an uninterrupted and incapacitating internal conflict whose current status combines elements of both conflict and post conflict. My research, situated in visual arts practice, investigates the complexities of representing former combatants from this conflict. This project employs photographic practice informed by the phenomenology of social memory in an enquiry into the social memory of Colombian ex-combatants. In the past Colombian society has tended towards a practice of amnesty, and collective amnesia that make the construction of social memory difficult. This is changing in Colombia, though still, scant attention is paid to the individual experiences of either former guerillas or paramilitaries. This project seeks to address this, and hopefully provide a map to understanding those who took up arms, not only in Colombia, but also in other contexts of political violence.

Panel 16: Latin American Cinema

Luis Gaitan (Melbourne): “The Colombianness in Cinema”

The study of Colombian cinema has been ignorantly bundled into a Latin American cultural box painted with a very general “latino” depiction. The ‘Colombian-ness’ in film - that notion of identity - calls for a critical discussion on the relationship between the types of films produced and stereotyping process through Colombian cinema.

While I lived outside of Colombia, when been asked where I come from, comments like “cocaine”, “dangerous” or “jungle” usually follow. These topics have been largely depicted by the globally dominant U.S. media, and specifically—though not exclusively—Hollywood movies. In recent Colombian cinema, cocaine trafficking, armed conflict, and popular comedy have been the most represented in film (or at least the most publicised). However very few specialised analyses can be found, which add up to a mischaracterisation I will refer as Colombianness.

My research paper would investigate the cinematic stereotyping process in Colombian cinema throughout the analysis of two films: *The Embrace of the Serpent* and *The Trip 2*. These are two productions that epitomised the two main film production styles established in Colombia. This discussion becomes particularly rich due to unprecedented changes experienced since 2010 to now, regarding Box Office records and the awards obtained at International film circuits.

Ana M. Fernández (Ottawa): “Del dialogismo bajtiniano en *Shunko*: jaque al discurso pedagógico tradicional”

Con los nuevos discursos socialistas de los 60, en el ámbito latinoamericano, surge una nueva epistemología pedagógica que rompe con la perspectiva tradicional y que se encarna principalmente en la voz de Paulo Freire. En la praxis docente freiriana, se apela a un desplazamiento de la dominación discursiva homogeneizante hacia un nuevo dialogismo áulico. Dentro del contexto argentino resuenan también distintas voces (re)presentando una gran heterogeneidad discursiva en el fuero político-ideológico, artístico, socio-económico, etc. que desea incluir a grupos periféricos, socialmente marginados (desde el centro). *Shunko* (Argentina, 1960), filme basado en la novela homónima de Ábalos (1949), propone una mirada crítica respecto a la implementación de la educación primaria básica en el espacio quichua-santiagoño.

Esta propuesta, inscripta en una postura sociocrítico-semiótica, analiza la (re)creación del personaje docente dentro del enclave quichua-santiagoño, en relación con los conceptos de dialogismo bajtiniano e interpelación escolar. Observamos que en *Shunko*, en el binomio maestro-alumno, se interconectan dos dinámicas contrapuestas: por un lado, la intención homogeneizadora nacional que se materializa en los monólogos del maestro; y por el otro, la intención responsiva local, de carácter heteróclita que pone en jaque la hegemonía docente, dando nacimiento al dialogismo áulico. Sostenemos que en esta re-presentación, se proyecta al docente como símbolo del Estado-nación reevaluando la unívoca y monolítica identidad nacional, legitimada desde el seno de la institución escolar argentina.

Panel 17: Memories of Violence in Mexico and Spain

Robert Mason (Griffith): “Bordering Violence: Human Rights and Suffering in Contemporary Mexican Museums”

This paper investigates how Mexican museums approach questions of human suffering in the context of a continued escalation of violence in key regions of that country. The paper explores how ‘the border’ is constructed as a site of vulnerability, at which violence to the human body is legitimised and perpetrators of violence can be legitimated. The paper analyses depictions of the border as a shifting zone of violence (with a particular focus on histories of the 19th century), and explores the implications for contemporary society of these inscriptions of violence across the landscape. The paper focuses on approximately 12 museums in the Mexican cities of Chihuahua, Mexico City, Monterrey, Puebla, Queretaro, and Veracruz. It explores how these museums frame and discuss the border as a means to explore human vulnerability, human rights and the experience of violence in contemporary society.

Sarah Leggott (VUW): “Sexual Violence in Francoist Prisons: Testimonies of Rape, Humiliation and Torture”

The extent of the gendered violence inflicted on Republican women is an aspect of the history of Francoist repression that continues to be under-estimated and little-studied, despite the fact that sexual violence, torture and rape were generalised punishments inflicted by the regime on left-wing women. This paper will focus on the perpetration of gendered violence in Francoist prisons, drawing on the testimonial evidence of survivors and on recent historical work that has revealed the extent of the systematic practice of rape and other forms of sexual violence, many of which were targeted at parts of the body associated with femininity and motherhood. I will also discuss current campaigns in Spain to recover the memories of Francoist prisons and their inmates, through memorials at the physical sites of imprisonment and through exhibitions and websites.

Panel 18: Mexican Migrations

Nicole Fidalgo (Sydney): “Mexico and Australia: Perceptions Post-Migration”

Migration from Mexico is perceived as a fairly minor and recent development in Australia and consists of a mainly qualified, young and female cohort. Bearing this profile in mind (as described by governmental bodies), this paper proposes to evaluate how a small sample of Mexican migrants living in Australia make sense of the world. If the world is an active and ongoing process, how do Australia and Mexico compare in terms of gender and sexual equality post-migration?

Research has shown that Latin American migrant women often highlight Australia’s culture on gender equality in comparison to more patriarchal settings in Latin America (Zevallos 2003, 2005 & 2008, Vazquez Maggio 2017). Australian scholarship has also delved on the motives that have influenced sexual migration from the perspective of Latino gay men (Lewis 2014). In addition, the complexity of discourses used to describe Latin America as “machista” and Australia as “progressive” need to be considered in the context of the Mexican migratory experience. This paper analyses the opinions of a small sample of Mexican migrants and the nuances of how they make sense of their lived experiences as gendered and sexual beings in both Australia and Mexico. Is one more liberal than the other when it comes to gender and sexual equality?

Presenter TBC: “Education: Another Face of Migration”

El promover una mejor educación y un crecimiento educativo es una herramienta clave que se tiene que pulir para beneficio propio de cada país. La migración tiene muchas caras, una de ellas no muy destacada, la educación. Este proyecto de intervención que presento fue inspirado al observar las necesidades y problemáticas que viven los estudiantes transnacionales en su ingreso al sistema educativo mexicano, en torno al ámbito migratorio que se está viviendo en la frontera México-EE.UU. Este proyecto está encaminado para proveer ayuda a los estudiantes transnacionales, y no se limitará solo a ciudadanos mexicanos. Se espera poder atender de manera apropiada, las necesidades de los estudiantes transnacionales en México, con el fin de que la calidad de educación mejore. El objetivo general de este proyecto es: Orientar a los estudiantes transnacionales, de nivel superior y medio superior, por medio de un conjunto de sesiones informativas, guía de pasos, y asesorías personales con el fin de proveerles la asistencia necesaria en su reingreso al sistema educativo mexicano. La asesoría sería dada con apoyo de la Secretaría de Educación Pública en México.

Panel 19: Latin America, Asia and Africa

Gabriel García (Wollongong): “China’s Development Experience: A Model for Latin America”

Development is one of the key ideological, political and legal worlding instruments fostered by late capitalism. Latin America was affected by a considerable number of financial crises in the 1980s and 1990s. In order to address the turmoil, governments followed a recipe sponsored by the Bretton Woods institutions to solve the problems and promote ‘development’ in the region. In spite of the heavy involvement of the World Bank and the International Monetary Fund, Latin America showed little sign of recovery and social and economic conditions deteriorated by the end of the twentieth century.

In contrast to the gloomy outlook in Latin America, the twenty first century witnessed the rise of China that experienced unprecedented economy growth, accompanied with one of the most impressive reduction of poverty in recent times and an extraordinary enhancement of living standards for its citizens. As a consequence of their successful record, many experts turned their attention to the Chinese development “miracle.” China itself became an active participant in the international debate on development guided by the principle according to which development cooperation is a collaboration process among sovereign states to share development experiences and achieve mutual benefits.

In spite of the prominence status achieved by China in global forums, a few in Latin America are aware of China’s new global role and some experts have labelled China’s development cooperation practices “worrisome” and its development experience “inapplicable” to the region. This paper discusses from a Latin American perspective, the role of China as an influential actor in the debate about development.

Chaowarit Chaowsangrat (Thammasat): “The Misinterpretations and Misunderstandings of Populism in Thailand: Lessons Learned from Latin America”

For many years, the study of populism has been held back by the complex problem of framing a clear methodological schema. Some analysts have offered definitions or listed essential characteristics of populism, and others have found only dubious connections and weak similarities between different populist practices. Attempts to offer a general characterization of populism have been contentious. According to Margaret Canovan, the definitions formed ‘suggest affinities with ideological movements like socialism, liberalism or nationalism. But although all these other “isms” range over widely varied phenomenon, each gains a degree of coherence to identify themselves by the name, distinctive principles and policies’. However, ‘populism does not fit this pattern’.

This research aims to investigate the misinterpretation and misunderstanding of populism in Thailand by analyzing and comparing with the evidences and experiences of populism in Latin America. It also studies the relations between populism and democracy, which was understanding controversially among Thai scholars and policy-makers such as the then Deputy Prime Minister M.R. Pridiyathorn Devakula once stated that: “*The end of democracy is populism*”. Finally, the research tries to diagnose the possibility that populism can support and get along with democracy in the society.

Richard Stone (Independent researcher): “The Southern Ocean Defence Plan: Planning, Implementation and Political Control”

The origins of the Southern Ocean Defence Plan (SODF) lie in the mid-to-late 1960s when the United States and their allies sought to maximise use of technological developments to achieve greater hegemonic positions and coordination of Signals Intelligence. It was directed at the Soviet Union in general, and Cuba, in particular. The SODF was southern-hemispheric, based on 'Three A's military jargon: Argentina, South Africa, Australia. The US regarded NATO a European-based organisation. The South Atlantic Treaty Organisation formed half the plan, the India Ocean the other.

This paper is primarily about Cuban involvement in Southern Africa and elsewhere. It also throws light upon US-led covert operations and Nugan Hand Bank, Sydney, with branches in both Argentina and South Africa.

Panel 20: Echoes of Spain's religious past

Nicola Gilmore (VUW): "Resurrecting and Reincorporating *al-andalus* in Spanish Historical Fiction"

The period 711-1492, during which parts of the Iberian Peninsula were governed by Muslim rulers and were collectively known as *al-Andalus*, is a popular topic for Spanish writers of historical fiction. In part, this is due to certain features of the period that are especially stimulating to the writerly imagination. The advanced nature of Andalusí material culture, for example, provides ample possibilities for descriptions of palaces, gardens, banquets, luxury and perfumes. The dramatic potential of the centuries-long conflict between the Christians seeking to recover territory and the Muslim rulers seeking to defend their kingdoms is, of course, another factor in this popularity. However, I will argue that it is also due in part to a desire to recuperate what became perceived in the late twentieth century as a "lost heritage." The shift from the idea, prevalent under the Franco regime, that Spain's heritage was exclusively Christian and Castilian (with Jews and Muslims as inherently Other and un-Spanish), to a vision of Spain's past as being tri-cultural (with Jews and Muslims an integral part of Spain's identity) is a fundamental one, stimulated by a number of factors. These included a conscious rejection of the Francoist historical narrative of Spain's past and a desire to re-write that past (its "national mythscape," to use Duncan Bell's term) according to different values. Another key stimulus, I argue, were the commemorations of 1992 provided a public platform for the celebration of Spain's Muslim and Jewish pasts, which were presented as lost but integral parts of Spain's heritage. This presentation will examine the ways in which historical fiction has responded to these stimuli and served contributed to the resurrection of an awareness of Muslim Spain and its reincorporation into the popular national mythscape.

Heidi Zogbaum (La Trobe): "Being Converso in Castile: The Case of Andrés Laguna (1510-1559), Physician and Humanist"

Andres Laguna, the son of a doctor from Segovia, who was forced to convert to Christianity in 1492, was also considered converso, despite being born a Catholic, with all the disadvantages this status brought, including lacking *limpieza de sangre*. He could not study medicine at Salamanca because conversos were not admitted. Instead he chose Paris. Like so many gifted Spaniards before and after him, he chose to leave his homeland where the brilliant career he was to have, would not have been possible. Laguna became a cosmopolitan, enriching Renaissance Europe with translations of medical tracts from the ancient world, plays, and his famous *Discurso sobre Europa*. He became personal physician to two popes and served on the medical staff of the Emperor Charles V. He returned to Segovia to die at the young age of 49.

Azariah Elikah Quintana Alfante (Auckland): "Cloistered Echoes: Bécquer and Disentailment in Nineteenth-Century Spain"

My paper seeks to investigate and examine the cultural responses to ecclesiastical confiscation in nineteenth-century Spain, and specifically, the decrees of Juan Álvarez Mendizábal in 1835-37, Baldomero Espartero in 1841 and Pascual Madoz in 1855.

I foreground the work of Gustavo Adolfo Bécquer (1836-1870), who participated actively in the Spanish political and literary scene. As he was alive during Mendizábal's regime, Bécquer witnessed the implementation of disentailment and its effects. Three of Bécquer's principal works, *Historia de los templos de España* (History of the Temples of Spain) (1857), *Cartas desde mi celda* (Letters from my cell) (1864) and *Leyendas* (Legends) (1858-1864) are set in vividly religious, otherworldly or

medieval landscapes. His *Leyendas* in particular explore themes of sublimity, disorder and the clash between the divine and the secular.

I will discuss the various cultural, religious and political facets of a transforming Spain, such as nationalism and anti-clericalism. I hope that this study will serve as a platform for future inquiry into modern-day local and global questions of religious and cultural heritage.

Panel 21: Asserting and Subverting Authority

Ruth McHugh-Dillon (Melbourne): “Speaking with Authority: The Extratextual Dynamics of Junot Díaz’s Interviews”

Since he burst onto the literary scene in 1996, U.S. Dominican author Junot Díaz has become a celebrated public intellectual at home and abroad. This paper examines how Díaz’s fictional voice (in two short story collections, a novel, and a children’s book) relates to his prolific voice in the media (in interviews, public events, social media). I propose that Díaz’s public presence plays an important yet understudied role in his fiction’s reception. Díaz’s fiction interrogates “when and where power gets into the story” (Trouillot, *Silencing the Past*, 28), by questioning the relationship between writing and authoritarianism, the historical erasure of oral cultures, and market pressures on contemporary minority writers. Díaz’s media presence, in turn, lends these literary themes new dimensions. What does it mean for a writer who critiques authoritarianism to be positioned in the U.S. literary market as *the* voice of the Dominican community? The paper investigates Díaz’s complication of this position in interviews – eschewing universalising claims and celebrating other writers, yet also offering *author-atative* interpretations of his own fiction, orally delivered. The paper argues that scholarship must recognise the impact of Díaz’s extratextual persona on how his fiction and its themes are interpreted, both within and beyond academia.

Consuelo Martínez Reyes (Macquarie): “Queer Theory and Epistemic Disobedience in Gabby Rivera’s *Juliet Takes a Breath*”

Gabby Rivera’s *Juliet Takes a Breath* (2016) is the first coming-of-age lesbian novel written by a Puerto Rican in the diaspora. Nineteen-year-old Juliet Palante leaves the Bronx to spend her summer in Portland working as an intern for Harlowe Brisbane, (fictional) author of *Raging Flower: Empowering your Pussy by Empowering your Mind*. There she will learn about preferred gender pronouns and polyamory, among other terms that, as a ‘feminist’, she is assumed to know. Her experience there will reveal the gap between the white, hipster Portland community and the reality she lives in the Bronx – a breach exemplary of common issues of exclusion of the working classes from feminist movements, and the fissures between queer (white) theory and queer (brown) life. The talk will also discuss how Rivera’s work converses with Jack Agüeros’ *They Can’t Even Speak Spanish*, the iconic Young Lords, and Lolita Lebrón as a means to achieve socio-political awareness. Here, the library stands as a source of hidden truths, a cultural haven that enables Juliet into her path to epistemic disobedience and decolonial thinking (Mignolo). *Juliet Takes a Breath* serves as a journey of personal, but most importantly gender, sexual, racial, and national discovery.

Elena Alonso Mira (Deakin): “Monstruosidad y paternidad en la ficción de Alberto Laiseca”

Alberto Laiseca (1941-2016), autor argentino quien, según cuenta la leyenda, deliró lo suficiente como para declarar a Borges su enemigo¹ con objeto de defender “la mala escritura” de la que se le había acusado, es el creador del realismo delirante, una denominación creada por él mismo para definir una poética en la que se descubre una obra hiperbólica, irónica, atonal, extravagante, pornográfica, antiacadémica, plebeya, grotesca y monstruosa. Esta ponencia se centra en la última característica, la que dota a su obra de una exuberante, a ratos seductora y a otros abominable, monstruosidad, no solo para entender mejor la obra del cada vez menos olvidado Laiseca, sino también para explorar cómo el autor echa mano de los múltiples significados del monstruo para acercarse a la realidad.

Panel 22: Well Being and Ethics in Australia and Latin America

James Levy and Peter Ross (UNSW): “Well Being and Development: Argentina and Australia 1880-1960”

In recent decades the concept of development – what it is and how it can be achieved – has switched from a fairly narrow economic understanding, measured primarily by Gross Domestic Product per capita, to a greater emphasis on investment in human development, which is seen as not just improving the living standards of the marginalised but as a motor of economic and social growth for society as a whole.

A comparison of the histories of the peoples of Argentina and Australia provide some support for this newer understanding of development. Over the period 1880 to 1960, Australian colonial, state and national governments invested much more and much more efficiently in education, health, housing and welfare than did their counterparts in Argentina. Inequality was also much less.

This investment raised living standards and also generated economic growth, enabling Australians to build a more diverse and sustainable economic structure than Argentina, and giving them the aptitudes and skills to adapt more easily and creatively to changing local and international economic and political circumstances.

Victoria G. O. Cannon (Melbourne): “Investing Ethically in Latin America: Corporate Social Responsibility in Resource-Based Industries, Lessons from Chile”

There is a growing academic literature surrounding the concept of ethical investment, or how corporations and governments can advance their interests in a foreign country without causing unnecessary damage to its economy, environment, or people. Drawing on this literature and my experience developing an internship with a prominent Australia-based renewable energy operator in Santiago, Chile, this paper examines the methods implemented to involve and compensate the communities affected by the company’s activities. I question whether these steps are adequate in relation to the harm caused and whether they are enough considering the monetary gains flowing to the company and its stakeholders from each project. I reflexively examine my own role in the data collection process, noting that my association with the company made impartial and objective analysis difficult if not impossible. I conclude by proposing improvements that could be made to the accountability and transparency of the company’s conduct and how these improvements are critical to sustainable economic relations between Australia and Latin America.