

XIII NOLAN CONFERENCE 2026

Encounters in Transition: Latin American Struggles, Horizons, and Global Connections

Stockholm University, Sweden
10–12 June 2026

Stockholm University

Sponsored by Iberoamerikanska donationsfonderna at the Dept. of Global Studies

UNIVERSITY OF GOTHENBURG

Index

Day 1 – Wednesday, 10 June

Day 2 – Thursday, 11 June

Day 3 – Friday, 12 June

Participants (Alphabetical)

CONFERENCE PROGRAM – PANELS, PRESENTATIONS AND ABSTRACTS

Day 1 – Wednesday, 10 June

Session 1A – Room B479, 13:45-15:05

Fronteras móviles y desplazamientos indígenas: rupturas normativas y horizontes humanitarios en América Latina. Org.: Alberto Álvarez-Ramos (Universidad Central de Venezuela)

Descripción del panel: El panel analiza las migraciones en América Latina y cómo el desplazamiento afecta a las comunidades indígenas, generando rupturas normativas, tensiones transfronterizas y pérdida espiritual del territorio. Se discuten desafíos del derecho humanitario, pluralismo jurídico y tutela ambiental, proponiendo respuestas comparativas desde la tradición romana y los marcos constitucionales latinoamericanos.

Trabajo 1

Nomoi en ruptura: desplazamiento y desarticulación jurídica en comunidades indígenas venezolanas Tulio Alberto Álvarez-Ramos (UCV-FACES-FCJP / UCAB Instituto de Investigaciones Jurídicas) Correo: talvarez@ucab.edu.ve

Resumen: El desplazamiento interno y transfronterizo de comunidades indígenas venezolanas genera una ruptura del nomos, entendido como el orden normativo que articula la vida comunitaria. La pérdida de territorialidad no solo implica desarraigo físico, sino también la desarticulación del sistema jurídico propio, que se fundamenta en la relación espiritual con el territorio. El marco humanitario convencional, centrado en parámetros universales, resulta insuficiente para proteger esta dimensión espiritual y normativa. La ponencia propone una lectura crítica que vincula el derecho constitucional y el derecho internacional con la necesidad de reconocer la territorialidad indígena como un derecho fundamental, cuya vulneración constituye una forma de desposesión jurídica y cultural. Se plantea que la protección diferenciada debe incluir no solo garantías materiales, sino también el reconocimiento de la dimensión espiritual y normativa del territorio indígena, como condición indispensable para la justicia intergeneracional y la preservación de la identidad cultural.

Trabajo 2

Pluralismo normativo y derecho humanitario: protección diferenciada de pueblos originarios desplazados Jesús González (UCV-FACES / Consultor de la Cruz Roja Venezolana) Correo: jesuregon@gmail.com

Resumen: La aplicación del derecho internacional humanitario a los migrantes y a las comunidades indígenas desplazadas enfrenta el desafío de integrar criterios culturales y normativos propios en los mecanismos de protección. El principio de "protección diferenciada", aunque reconocido, suele aplicarse de manera formalista, sin atender a la especificidad de los sistemas jurídicos indígenas. La ponencia examina cómo el pluralismo normativo puede enriquecer la práctica humanitaria, incorporando elementos culturales, espirituales y jurídicos que permitan una protección más integral. Se propone una reinterpretación del legado quiritario como antecedente histórico que ilumina la necesidad de reconocer la diversidad normativa en contextos de desplazamiento, abriendo la posibilidad de un derecho humanitario intercultural. La discusión se centra en la necesidad de superar la visión universalista del derecho humanitario, integrando parámetros de justicia ambiental y espiritualidad territorial como componentes esenciales de la protección.

Trabajo 3

Fronteras móviles, derechos vulnerados: migraciones indígenas y desafíos humanitarios en América Latina Luis Farías (Presidente de la Cruz Roja Venezolana) Correo: lfarias@cruzrojavenezolana.org

Resumen: Las migraciones recientes han afectado de manera particular a los pueblos latinoamericanos y, en particular a las comunidades indígenas, cuya movilidad ancestral entra en conflicto con las fronteras estatales. En numerosos casos, las políticas migratorias fragmentan derechos fundamentales y generan situaciones de vulnerabilidad extrema. La ponencia analiza el impacto humanitario de estos desplazamientos, destacando la tensión entre la movilidad cultural y las restricciones estatales. Se discute el papel del derecho humanitario en la articulación de respuestas coherentes y se plantea la necesidad de un marco regional que reconozca las migraciones y la movilidad indígena, evitando la invisibilización de estas comunidades en los sistemas de protección.

Trabajo 4

Parlamentos latinoamericanos y defensa de los derechos humanos de los desplazados Pedro Luis Contreras Tirado (UCV-FCJP) Correo: plcontrerast@gmail.com

Resumen: Los parlamentos latinoamericanos desempeñan un papel crucial en la defensa de los derechos humanos de las poblaciones desplazadas. Sin embargo, su actuación ha sido desigual y, en muchos casos, limitada por intereses políticos y económicos. La ponencia examina experiencias legislativas recientes en la región, identificando avances y vacíos en la protección de los desplazados. Se plantea la necesidad de fortalecer la cooperación interparlamentaria y de promover marcos normativos que reconozcan la especificidad de los desplazamientos indígenas y rurales. Asimismo, se propone que los parlamentos asuman un rol activo en la construcción de políticas públicas que integren justicia ambiental, equidad social y respeto a la diversidad cultural como pilares de la protección de los desplazados.

Session 1B – Room B522, 13:45-15:05

Mexican agriculture as contested terrain: global encounters, local alternatives, and southern epistemologies. Orgs.: Malin Jönsson (Autonomous Metropolitan University, Mexico); Francisco Montaño (Karlsruhe Institute of Technology, Germany)

This panel examines Mexican agriculture as a space of global-local encounters through four cases: native corn, avocado, radical economies, and territorial defense. It reveals how these territories negotiate knowledge, contest sovereignties, and build transnational networks, generating Southern biocultural alternatives to address climate and food crises.

Paper 1

Harvesting Resilience: Genetic Diversity and Community Stewardship of Native Maize in the Purépecha Plateau Francisco Javier Verduzco Miramón, Tecnológico Nacional de México, francisco.vm@zamora.tecnm.mx

Abstract: The Purépecha Plateau in Michoacán, Mexico, sustains a unique biocultural system where Indigenous communities have preserved native maize genetic diversity for centuries. This presentation examines how these landrace varieties—adapted to specific microclimates and fundamental to traditional cuisine—serve as pillars of resilience against agribusiness threats, climate change, and neoliberal policies. Through ethnographic and agroecological research, we analyze community strategies sustaining this diversity: collective seed banks, reciprocal exchange systems, and traditional governance models regulating land use. These mechanisms not only protect native maize from transgenic contamination but challenge monoculture-based development

paradigms. The study reveals how maize defense intersects with broader struggles for Indigenous autonomy and food sovereignty. Purépecha communities have positioned native seed conservation as political resistance, even influencing national anti-GMO policies. Yet challenges persist from agribusiness pressures and youth migration. Based on fieldwork with Purépecha communities, this work contributes to global debates on alternatives to green capitalism, demonstrating how traditional agricultural systems offer viable models for climate adaptation and food justice. The Purépecha experience proves that true agricultural innovation may reside in ancestral knowledge.

Paper 2

Encounters over avocado toast: the necro-political agro-industry and the communal defense of life in the P'urhépecha Plateau. Francisco Montaño, Karlsruhe Institute of Technology, francisco.montano@kit.edu

Abstract: From 1997 to 2022, the state of Michoacán, Mexico was the only state allowed by the regulations of the North American Free Trade Agreement (NAFTA) to export avocado to the United States. Such a monopoly gave local farmers the possibility to extract record-high profits from avocado cultivation, which led to the expansion of orchards in the state. Soon, this industry was responsible for deforestation, water and land depletion and pollution in the region known as the P'urhépecha Plateau. The profitability of the business not only attracted the attention of farmers, but multi-national agri-businesses, national and international investors, and organized crime. In variegated ways, these actors have provided access to cheap land, money and labour necessary to keep profits high. This is also evident in environmental devastation, extortions, kidnappings and other forms of violence that are part of the daily landscape of the industry.
The town of Cherán, at the center of the Plateau, provides a point of contrast to this industry. In 2011, women in town expelled the illegal loggers, paid by organized crime, who were making space for the expansion of avocado. Identifying that local police, municipal authorities and political parties were complicit in those actions, the community expelled them too. Since 2012 they have developed their own form of government and their own economic projects to ensure a good life and the maintenance of their local ecosystems. The community is not free from conflicts: State intervention alters community dynamics, financial investors keep trying to appropriate their work and climate change poses ever-increasing threats to their forests. Based on previous fieldwork in this region, this paper will delve deeper into the conflictual encounters occurring around the avocado region in the Plateau.

Paper 3

La defensa del maíz nativo en México como punto de partida para la creación de soberanía alimentaria. Malin Jönsson, Autonomous Metropolitan University, malin.jonsson@secihti.mx

Abstract: Mexico is the center of origin, domestication, and constant diversification of maize. For at least 9,000 years, indigenous peoples and other small-scale farmers have selected and saved seeds generation after generation to preserve and develop genetic diversity hand in hand with food culture. The diversity of maize, with different colors and characteristics, each adapted to different climates, is essential for traditional dishes, and there are 700 different registered prepared with this sacred grain. Each landrace maize plant has unique DNA, making Mexico the largest living gene bank in the world. Today, maize is the most important grain worldwide, and most of it is grown from seeds with homogeneous DNA owned by corporations; these are conventional hybrids or genetically modified (GM) in laboratories. In 2001, Mexico identified its first landrace maize who had been contaminated with a transgene, although its commercial planting (and in some cases experimental planting) had not been authorized, as the import of GM corn from the United States had grown significantly since the North American Free Trade Agreement (1994, NAFTA) came into

force, now called the United States-Mexico-Canada Agreement (2020, USMCA). Given their importance in Mexico, native maize varieties in the hands of small-scale farmers are essential for promoting the autonomy of the people and the creation of food sovereignty. Therefore, this presentation will analyze how the authorizations for GM planting in Mexico have been halted (since 2013); that is, how the defense and protection of landrace maize has been achieved, from communities to political advocacy, promoted by social movements, a fundamental part of which is the current revaluation of the diversity of native corn at the legal and discursive level, although much remains to be done in practice.

Paper 4

Radical Ecological Economics: A paradigm from the Global South. David Barkin, Autonomous Metropolitan University, barkin@correo.xoc.uam.mx

Abstract: Radical Ecological Economics is a more appropriate way for collaboration with communities in the Global South. It transcends the conceptual and methodological premises of Ecological Economics, integrating realities that are not commonly considered, but exist and actively resist throughout the world. The text addresses three major areas: 1) the broadening of the understanding of the social, not only as "the human" but as the encounter of complex structures of organization, of biological and cultural reproduction, of identity reaffirmation and even the search for autonomy in the face of historical oppressions whose leadership is entrusted to a Revolutionary Communitarian Subject; 2) the understanding that, within this social complexity, there are realities that are not generally considered, in which the natural endowment and goods for consumption and enjoyment are not allocated by market mechanisms; where production is organized as part of the social fabric; in which surpluses take multiple material and non-material forms, and are distributed for the common good (human and non-human); and in which socioecological metabolic configurations are nourished by historical cosmovisions that respect the biophysical limits of ecosystems; 3) REE has clear ontological, epistemological, methodological, and political foundations, taking into account a diversity of realities. This formulation offers a comprehensive method to understand the multiple worlds and approaches of millenarian societies that now are forging worlds outside the capitalist model by communities committed to alleviating the multi-scale crisis that afflicts them.

Session 1C – Room C512, 13:45-15:05

Ciberpolítica y afectos: el impacto de la digitalización y la emocionalización en las democracias de América Latina. Orgs.: Mélany Barragán Manjón (Universidad de Valencia, Spain); Paolo Cossarini (Universidad Europea de Madrid, Spain)

Este panel analiza la transformación política en América Latina mediante el cruce de los giros digital y afectivo. Examina cómo las redes sociales facilitan liderazgos populistas, eludiendo instituciones tradicionales. Se debatirán la polarización, la gobernanza tecnológica y el auge de una "democracia emocional" que redefine el espacio público regional.

Trabajo 1

El giro afectivo en la política digital latinoamericana: Desafíos de la emocionalización en los nuevos liderazgos y la comunicación política. Mélany Barragán Manjón, Universidad de Valencia, melany.barragan@uv.es

Resumen: Esta ponencia analiza el nexo entre la digitalización de la política y el proceso de emocionalización de la democracia en América Latina, tomando como base el estudio de la "democracia emocional". El trabajo argumenta que el entorno digital ha exacerbado una forma de comunicación política regional basada en la inmediatez, la cercanía y el contagio afectivo, donde el "cerebro político" de la ciudadanía es apelado mediante relatos de indignación, esperanza o miedo.

A través de una revisión de la transición desde el marketing político tradicional hacia las estrategias de ciberpolítica, el texto examina cómo el uso de redes sociales ha permitido la consolidación de liderazgos personalistas que utilizan el pathos para construir comunidades de identidad frente a supuestos enemigos externos o élites tradicionales. El estudio profundiza en las particularidades del ecosistema mediático latinoamericano, caracterizado por una alta penetración de redes sociales y una crisis de representación que facilita que la digitalización actúe como un catalizador de la polarización afectiva. Finalmente, el trabajo concluye que la emocionalización digital no es un fenómeno accesorio, sino un rasgo estructural que desafía la racionalidad democrática en la región, exigiendo una comprensión más profunda de cómo los afectos circulan y se institucionalizan en el espacio digital latinoamericano.

Trabajo 2

«Iberosfera» y la Internacional Reaccionaria: antiizquierdismo, soberanismo y rebeldía en las alianzas transatlánticas de la extrema derecha. Paolo Cossarini, Universidad Europea de Madrid, paolo.cossarini@universidadeuropea.es

Resumen: En los últimos años, se han forjado alianzas transatlánticas entre partidos de extrema derecha. En particular, desde la llamada "Carta de Madrid" en octubre de 2020, el partido de extrema derecha español Vox ha ido fortalecer los lazos con los países latinoamericanos, en torno a un núcleo ideológico y programático que Vox resumiría como «la defensa de la libertad y la democracia en la Iberosfera». Este artículo explora los rasgos centrales de esta alianza, centrándose especialmente en los discursos sobre ese espacio político-ideológico, la llamada «Iberosfera». A partir de un enfoque multimodal de análisis del discurso, y desarrollando principalmente un análisis de la comunicación online, este artículo señala los vectores ideológicos y estilísticos que caracterizan este supuesto espacio político. En concreto, el artículo señala algunos rasgos fundamentales: (a) el antiizquierdismo; (b) el anti-globalismo y, simultáneamente, el soberanismo; (c) la rebeldía política como estilo comunicativo, en contraposición con lo políticamente correcto. Además de enmarcar la «Iberosfera» dentro del amplio abanico de conexiones internacionales establecidas en el seno de la extrema derecha internacional, el análisis argumenta como las dimensiones de antiizquierdismo, de antiglobalismo y de rebeldía discursiva proporcionan un marco analítico rigurosos en el estudio de la extrema derecha proto-autoritaria contemporánea.

Trabajo 3

¿Quién "manda" en el espacio virtual en México? Soberanía y Democracia en el Ciberespacio'. Erick Gonzalo Palomares, Universidad Comillas, egpalomares@icade.comillas.edu

Resumen: Este artículo se interroga por la soberanía y la democracia en el espacio virtual, teniendo en cuenta el contexto mexicano. La soberanía en el campo de las relaciones internacionales, como le determinó Spehen Krasner hace más de 30 años, puede todavía entenderse como la "Hipocresía Organizada"; un compromiso imperfecto entre institucionalización y anarquía, donde los actores políticos se adhieren al concepto cuando les ofrece beneficios, pero lo violentan cuando no. Sin embargo, a nivel nacional la soberanía depende tanto de la autoridad del estado (sucapacidad represiva) como de su capacidad afectiva (nacionalismo). La emergencia de nuevas tecnologías nos lleva a cuestionar de alguna manera ambas dimensiones integrativas del estado. Mucho se ha escrito ya sobre la inaplicabilidad del concepto de soberanía – el monopolio de la violencia no existe ni puede existir – en el ciberespacio, y también sobre las consecuencias negativas que puede tener para la democracia el intentar ejercer soberanía en el terreno virtual. China y otros países autoritarios ofrecen modelos antidemocráticos que buscan subyugar a las redes sociales y a los grandes proveedores de servicios digitales a la voluntad del estado. O si son incapaces de lograrlo, el estado puede entonces crear herramientas de vigilancia y penetración que le permitan controlar, hostigar y localizar elementos que considere contrarios a sus intereses. México parece acercarse, en

algunos sentidos, a este modelo autoritario imperfecto. El estado mexicano se ha convertido, como en otras partes de América Latina, en una de las principales fuentes de amenazas de ciberseguridad para sus ciudadanos. El estado mexicano, a través de su capacidad represiva, busca de esta manera fortalecer su autoridad en el ciberespacio. Pero esto, paradójicamente, debilita su capacidad afectiva; México no puede ejercer autoridad absoluta en el espacio digital, y es aún menos probable que pueda desarrollar una dimensión afectiva en un espacio que es necesariamente transnacional. México se encuentra entre diferentes modelos de gobernanza digital. Por una parte, México busca ejercer control sobre este nuevo "elemento" del estado dónde la soberanía tradicional es inaplicable e incompatible con principios democráticos. Por otro lado, ningún país con las características de México puede adoptar un modelo libertario que deje la regulación de las redes a si mismas.

Trabajo 4

¿Democracia emocional u oclocracia? Una propuesta teórica a partir del caso argentino. Ariel Sribman Mittelman

Resumen: Este trabajo plantea si cuando se habla de democracia emocional se hace referencia verdaderamente al campo de la democracia o si, bien mirado, se alude a regímenes que se sitúan fuera de aquél. La Ciencia Política ha ido agregando adjetivos a la democracia a lo largo de las últimas décadas. A través de esas puntualizaciones se han introducido matices y se ha refinado el análisis, puesto que reflejan una realidad difícilmente cuestionable: que el espectro de regímenes llamados democráticos ofrece una notable variedad interna. El número de países considerados democráticos en 2025-2026 se sitúa en el entorno de los 80, según el índice que se utilice. Entre esos ochenta regímenes se advierten diferencias de calado. Por ello resultan relevantes los adjetivos de la democracia.
Ahora bien, en algunos casos cabe preguntarse si se puede hablar de democracia con adjetivos, o en rigor de verdad habría que hablar de otras formas de gobierno. La propia idea de "formas de gobierno" ha caído en desuso al hablar de regímenes no democráticos, y puede ser de gran interés recuperarla. Entre las formas de gobierno utilizadas por los clásicos grecolatinos, la mayoría de las cuales perviven, llama la atención la práctica desaparición de una: la oclocracia, es decir, la democracia desviada, corrompida.
La presente investigación utiliza la Argentina de 2003-2026 como caso de estudio de democracia emocional, y la contrasta con las características atribuidas por los clásicos a la oclocracia. Se plantea, en última instancia, la siguiente pregunta: ¿se puede situar a la Argentina en el espectro democrático?

Session 2A – Room B522, 15:25-16:45

Illiberal Catholic Reaction in Past and Present: Case Studies from Brazil, Argentina, and Mexico. Org.: Georg Wink (University of Copenhagen, Denmark)

In this panel we investigate the often-underestimated role of reactionary Catholic political action in Latin America. Through exemplary in-depth studies, we show the long tradition of Catholic illiberal resilience and how these ideas, networks and actors have again discrete or blunt influence on the political far-right in the 21st century.

Paper 1

Reactionary Catholicism in Brazil: Media, Moral Politics, and the Reconfiguration of the Latin-American Right. Manoela Mayrink, Fluminense Federal University/University of Bergamo, manoelamayrink@id.uff.br

Abstract: This paper examines the role of reactionary Catholicism in the contemporary Brazilian right, situating it within broader Latin American dynamics of political polarization, moral conflict, and media transformation. While public and academic debates on religion and right-wing politics in

the region have largely emphasized evangelical and neo-Pentecostal actors, this study argues that Catholicism remains a central, yet underexplored, source of moral authority, intellectual legitimacy, and political mobilization. Drawing on an ongoing PhD research, the analysis focuses on how conservative and traditionalist Catholic actors in Brazil have reconfigured their public presence since the 2010s through digital platforms, audiovisual media, and alternative educational initiatives. These actors mobilize narratives of moral decay, loss of civilizational values, and epistemic crisis, positioning themselves as defenders of tradition against secularism, progressive politics, and academic institutions. The paper argues that reactionary Catholicism operates not only as a religious identity but as a political and epistemic project that seeks to reshape public debate and cultural authority. By combining theological references, historical revisionism, and platform-based communication strategies, these groups construct parallel circuits of knowledge and influence that resonate with broader far-right currents in Brazil and across Latin America.

Paper 2

Catholic Rioters of January 8: A Typology of Minas Gerais Detainees in Brazil's Three Branches Seizure. Daniela Matos, Pontifical Catholic University of Minas Gerais/University of Copenhagen, danielavelosodeabreu@gmail.com

Abstract: This study describes, from an exploratory perspective, the socioeconomic profile of self-declared Catholics among those detained in connection with the January 8, 2023 events, when the headquarters of Brazil's three branches of government were seized in Brasília. The analysis focuses on Catholics born in Minas Gerais, characterizing the observed cases without claiming to estimate population parameters.
The empirical reference universe comprises 187 individuals born in Minas Gerais (N=187) arrested in flagrante delicto between January 8 and 11, 2023, under Inquiry 4879/DF. The database was built from the Qualification and Interrogation Records available in the Brazilian Supreme Federal Court's (STF) electronic system. Methodologically, the study adopts a case-series design, with descriptive analysis of a non-probabilistic sample of 90 individuals (n=90), from which a subsample of 10 Catholics is extracted (n_cat=10). Variables cover basic sociodemographics, family situation, education, labor-market position, and prior contact with the criminal justice system as a defendant. Results are presented through distributions and summary measures and synthesized into a typology of profiles based on recurring configurations. The discussion situates the findings within debates in the sociology of religion, emphasizing limitations and potential biases arising from the small number of cases and document availability.

Paper 3

Against Liberal Modernity: Illiberal Catholicism in Argentine Politics. Aurelio Poles, University of Copenhagen, aupo@hum.ku.dk

Abstract: Historically, Argentine Catholicism has displayed a marked hostility toward liberal political philosophy and the liberal tradition, which have often been interpreted as products of a corrupt modernity perceived as alien to the Argentine ethos, and as destabilizing forces threatening the unity of the Catholic people. As a consequence, various actors within the Argentine Church and Catholic milieu have recurrently supported explicitly illiberal — and at times openly anti-democratic — political parties and movements, ranging from reactionary currents to forms of progressive revolutionary activism. This tendency has contributed to the erosion of any consensus over liberal democracy in Argentina, both as an institutional framework and as an ideological–political model. The present contribution offers a concise overview of the development of anti-liberal thought within Argentine Catholicism, examining its principal figures, theoretical transformations and the mechanisms through which these ideas have permeated broader society and influenced national political debate. Particular attention will be given to the intellectual connections between Argentina and the Euro-Atlantic world, with the aim of demonstrating how

Argentine "peripheral" political discourse, while maintaining a degree of autonomy, has consistently responded to and been shaped by major ideological shifts originating from the Western "core."

Paper 4

Reactionary Catholicism Goes Underground: The Mexican Reserved-Secret Networks. Georg Wink, University of Copenhagen, georg.wink@hum.ku.dk

Abstract: While most of Latin America experienced during the last decade a shift to the far right, Mexico seems to have followed an opposite trend. Nowadays an exception, in the 2000s the country underwent a deep going political and societal change which did not only end the era of PRI (Institutional Revolutionary Party) governments but brought with PAN (National Action Party) a movement to power which anticipated several aspects of the later Latin American far-right shift. In my contribution, I will focus on the decisive lobbying of reactionary Catholics in Mexico and explore how these acted as reserved or even secret networks to support the regime change in 2000. To understand the reasons for this political strategy, one needs to revisit the particular history of Mexican Catholic militancy which was under unrivaled secularizing pressure from the 1920s to the early 1990s. My argument is that this experience of resilience trained Catholic reaction to go "underground" and as such enabled them to play a pivotal role in the election and support of PAN. My hypothesis is that these characteristics, which distinguish the case of Mexico from other Latin American tendencies, might in the close future pose a risk to the stability of the current progressive governments, due to the reserved-secret nature of both lobbying and political action, and I will point to indicators for an increasing mobilization of the Catholic far-right in Mexico.

Session 2B – Room C512, 15:25-16:45

Fragile Democracies: Perspectives from Latin America. Orgs.: Monika Sawicka (Jagiellonian University, Poland); Aleksandra Zdeb (University of the National Education Commission in Kraków; Queen's University Belfast, Northern Ireland)

The panel is organized around an international research project and the edited volume Democracy and Its Fragility: Mapping the Unstable Equilibrium published with its main findings this year in Routledge. The book conceptualizes democracy fragility as an assessment tool of contemporary democracies. Included papers focus on cases of Argentina and Brazil.

Paper 1

Democracy fragility. The reality of contemporary democracies in Latin America? Aleksandra Zdeb, University of the National Education Commission in Kraków and Queen's University Belfast, aleksandra.zdeb@uken.krakow.pl

Abstract: The paper sets out to conceptualize the notion of democratic fragility as an overlooked dimension of contemporary democracies. It also constructs an analytical framework that was adopted in our collaborative international research project focused on the condition of contemporary democracies whose results were published in the edited volume Democracy and Its Fragility: Mapping the Unstable Equilibrium (eds. Monika Sawicka, Artur Gruszczak and Aleksandra Zdeb, Routledge, 2025). Emphasis will be placed on highlighting the model's applicability to research on the state of democracy in Latin America. It points out that fragility is not a phenomenon that hampers democracy but rather an inevitable characteristic of it since democracies continuously face limitations and threats that put them at risk of damage and destruction. Further, the paper also distinguishes fragility from vulnerability, resilience, and robustness, the last two gaining increasing attention in the scientific literature in the past few years. Seeking to contribute to the understanding of democracy in Latin America and its challenges by redirecting attention to its fragility, the study proposes a framework in which it is defined as the interplay between a top-

down mezzo-level - political actors with their attitudes and perceptions of the political game, the bottom-up activity of civil society, and the structural level of institutions understood as rules of the game constraining actors within the system. As a next step, the paper proposes to identify whether and how democratic regimes across the region cope with fragility when impacted by a variety of unfavourable conditions, ranging from levels of socio-economic development, quality of public services, moderate to poor economic growth, high inequalities, growing polarization and exacerbation of social cleavages along class, ethnic, and gender lines by political elites that affect them in differing sequences and combinations and with varying degrees of intensity.

Paper 2

A fool's errand? Quantifying the fragility of Latinamerican democracies. Monika Sawicka, Jagiellonian University, monika.sawicka@uj.edu.pl and Mark McQuay, Jagiellonian University and NATO Defense College, marksmcquay@gmail.com

Abstract: The paper reviews selected democracy indices created by the Varieties of Democracy (V-Dem) project, Economist Index Unit (Democracy Index), Bertelsmann Stiftung (Transformation Index) and Freedom House (Freedom in the World Index), as well as rankings of phenomena closely related to the stability of democratic regimes: corruption (Corruption Perception Index), state fragility (Fragile State Index), economic freedom (Economic Freedom in the World Index), social development (Human Development Index), political violence (Conflict Severity Index) and state security and exposure to organized crime (Organized Crime Index). It outlines the main controversies surrounding efforts to measure the condition of democratic regimes in Latin America and current trends in quantitative studies, apart from considerations regarding the applicability of datasets for a project focused on the state of democratic fragility in the region. The review of data provided in selected democratic rankings serves to outline a fragility map of Latin America based on quantifiable indicators that reflect the features of democratic institutions, political elites, and civil society, as well as a broad range of unfavourable conditions affecting democratic systems (those include socio-economic and public security indicators to grasp regional and country idiosyncracies). Further, it briefly analyzes the ratings assigned in the abovementioned indices to Argentina, Brazil and Mexico, three states analyzed in Democracy and Its Fragility: Mapping the Unstable Equilibrium. This allows us to highlight the limitations and shortfalls of quantitative assessments of democracy and the necessity to extend them through qualitative analysis.

Paper 3

Fake news and fragility: Bolsonaro and the Supreme Federal Court in the pendulum of Brazilian democracy. Amurabi Oliveira, Federal University of Santa Catarina, amurabi.oliveira@ufsc.br, amurabi1986@gmail.com

Abstract: The 2018 presidential elections marked a significant shift in electoral campaigns in Brazil, transitioning from a model centred on television propaganda to one based on social media. Jair Bolsonaro won despite having had very limited time allocated to him in the electoral campaigning on TV. His victory was largely influenced by an ecosystem of disinformation and the spread of fake news, which has continued to operate ever since. Further, the efforts of the Supreme Federal Court to combat disinformation have stirred up controversy over freedom of speech. The paper explores the relationship between fake news and disinformation, recognizing them as being among the main contemporary challenges defining the fragility of Brazilian democracy. Further to this, the author posits the need to distinguish between Bolsonaro's actions and Bolsonarism, a political movement of the far-right, considering that even after the candidate's electoral defeat in 2022, Bolsonarism remains active in Brazilian society, sustaining a robust ecosystem of disinformation. This challenge to democracy necessitates a grappling on the part of the political system and anti-Bolsonaro elements with the balancing of the right to freedom of expression (as

claimed by Bolsonarists) and the fight against disinformation, aiming to facilitate the maintenance and strengthening of Brazilian democracy.

Paper 4

Societal cracks expressed through la grieta. Political polarization and democratic fragility in Argentina. Magdalena Lisińska, Jagiellonian University, magdalena.lisinska@uj.edu.pl

Abstract: Throughout 40 years of uninterrupted democracy, Argentina has managed to set a global example by bringing leaders of the junta before civilian courts and beginning the process of accounting for the crimes committed during the military dictatorship (1976-1983). These successes notwithstanding, quantitative data available in democracy indices hint at a range of challenges present in the last four decades in the South American state. Particularly striking was the economic collapse along with the national bankruptcy and socio-political crisis of 2001. One of its longstanding consequences, coupled with the inability of the political elites to respond satisfactorily to the people's demands, is sociopolitical polarization. Commonly referred to as la grieta (the crack), it amounts to the clash between supporters and opponents of Kirchnerism - the dominant Peronist political movement, associated with the presidencies of Néstor Kirchner and Cristina Fernández de Kirchner.
The paper aims to scrutinize how polarization affects the quality of democracy by increasing its fragility in Argentina. It will examine how polarization contributed to the victory of Javier Milei in the 2023 presidential race, challenge the hypothesis that this event could herald the collapse of ingrained divisions among political elites, and outline the long-lasting consequences for democratic support in Argentina.

Session 2C – Room B479, 15:25-16:45

Del litoral báltico a América Latina: Migración judía, Holocausto y memoria en la cultura latinoamericana. Orgs.: Urszula Ługowska (University of Warsaw, Poland); Matylda Jonas-Kowalik (Uppsala University, Sweden)

El objetivo del panel, en el marco de los estudios de memoria cultural, es analizar la memoria histórica de los migrantes judíos de Europa Central y Oriental, los judíos polacos, en el contexto histórico. Sus descendientes han mostrado recientemente un creciente interés por su patria ancestral, de la que estuvieron separadas durante años cuya imagen, moldeada y distorsionada(?) se descubre en la literatura y el arte latinoamericanos.

Trabajo 1

Judíos polacos en América Latina: encuentros y desencuentros en la construcción de la memoria. Urszula Ługowska, Instituto de Estudios Ibéricos e Iberoamericanos, Universidad de Varsovia, ulugowska@uw.edu.pl

Resumen: Se propone un análisis de obras creadas en diversos países latinoamericanos. Los autores incluyen tanto a los últimos sobrevivientes del Holocausto como a los hijos y nietos de inmigrantes judíos de Polonia, miembros de organizaciones judías o con una afiliación vaga a ellas. Se explorarán aspectos específicos de la memoria colectiva presentes en estas obras, así como sus características individuales, y se intentará desarrollar una tipología que permita catalogar las obras posteriores. ¿Cómo retrata la literatura analizada a Polonia como país de emigración judía a Latinoamérica? Podemos hablar hasta de una tradición intelectual específica, moldeada por este Encuentro? Se explorarán temas como las razones de la emigración desde Polonia, el lugar del Holocausto en la memoria de Polonia, el destino específico de los judíos en los países del litoral báltico de la Europa Centro-Oriental, los contactos con el país de origen y los contactos con la diáspora polaca local.

Trabajo 2

Peruvian Jews as Victims of the Holocaust. August Grabski, Mordechaj Anielewicz Center for Research and Teaching Jewish History and Culture in Poland, Faculty of History, University of Warsaw, a.grabski@uw.edu.pl

Resumen: Perú se mantuvo neutral durante la mayor parte de la Segunda Guerra Mundial. No fue hasta febrero de 1945 que declaró la guerra a Alemania y Japón. Sin embargo, el Holocausto afectó a judíos de ciudadanía peruana residentes en Europa, así como a judíos de diversos países que, en sus contactos con los nazis, utilizaron pasaportes peruanos (ilegales), obtenidos, por ejemplo, de José María Barreto, Cónsul General del Perú en Ginebra. En esta presentación, presentaré el destino de estos dos grupos, considerando la postura del gobierno de la República del Perú hacia la comunidad judía y la inmigración judía al Perú (la presentación será en inglés: Peru remained neutral for most of World War II. It was not until February 1945 that it declared war on Germany and Japan. Nevertheless, the Holocaust affected Jews with Peruvian citizenship residing in Europe, as well as Jews from various countries who, in their contacts with the Nazis, used (illegally) Peruvian passports, obtained, for example, from José María Barreto, the Consul General in Peru in Geneva. In this presentation, I will present the fate of these two groups, taking into account the stance of the government of the Republic of Peru towards the Jewish community and Jewish immigration to Peru.)

Trabajo 3

El encuentro entre Eliane Karp y las comunidades indigenas: de raíces judías a Perú. Angelina Lucero Núñez Cueva de Andruszkiewicz, Warsaw University of Technology, Universidad de Varsovia, a.nunez-cueva-de-andruszkiewicz@uw.edu.pl

Resumen: Eliane Karp-Toledo es una figura pública muy conocida en Perú y América Latina. Convertirse en Primera Dama durante el gobierno peruano de Alejandro Toledo (2001-2006) fue todo un reto. Pocos conocen detalles sobre sus orígenes europeos – sorprendentes en una quechua hablante - y sobre su labor como investigadora (antropóloga). Su interés constante por Perú y los pueblos indígenas ha marcado no solo su vida profesional sino también la personal. El propósito de la ponencia es mostrar el vínculo entre la descendencia de judíos polacos sobrevivientes del Holocausto y el compromiso por los indígenas peruanos. La ponencia se basa, entre otras fuentes, en una entrevista exclusiva conseguida por la autora.

Trabajo 4

Efraim Szmulewicz: del niño judío nacido en Polonia al escritor e investigador chileno. Paulina Bojarska, Instituto de Estudios Ibéricos e Iberoamericanos, Universidad de Varsovia, p.bojarska@uw.edu.pl

Resumen: El objetivo de la ponencia es reflexionar sobre la cuestión de la identidad, a partir del ejemplo de Efraín Szmulewicz, miembro de la diáspora judía en Latinoamérica. Este escritor y humanista, nacido en el seno de una familia judía en el este de Polonia, desarrolló su obra literaria en Chile y en español. Llegó al país tricontinental siendo un joven adulto en 1931 y en pocos años comenzó a publicar sus cuentos y novelas, así como una serie de biografías de destacados poetas e intelectuales chilenos: Pablo Neruda, Gabriela Mistral, Vicente Huidobro y Nicanor Parra. Entendiendo la identidad como un proceso dinámico que se construye a lo largo de la vida, reflexionaremos sobre el papel de los Encuentros en este proceso en el caso de Szmulewicz, a partir de sus obras seleccionadas: la novela con elementos autobiográficos “Un niño nació judío” (1940), una de sus emotivas biografías de poetas y la antología “Poesía para todos. Antología universal” (1988).

Session 3A – Room B522, 17:00-18:50

Territories in Tension: Media, Conflicts, and Representations in the Global South. Orgs.: Thaïs Machado-Borges (Stockholm University, Sweden); Fernando Resende (Universidade Federal Fluminense, Brazil)

This panel investigates how media, territory, and conflict intersect across the Global South. From conflicts around street level cultural expressions to forms of storytelling embedded in territorial struggles, this panel examines how different kinds of media emerge as terrains where power is exercised, negotiated, and resisted. Drawing on cases from Brazil, Mexico, and Latin America more broadly—including disputes over urban soundscapes, counter territorial imaginaries, corporate racism crises, visual reworkings of violence, Indigenous media practices, and the authoritarian uses of broadcast television—the panel examines how images, sounds, and communicative infrastructures contribute to the continual reconfiguration of political space.

Paper 1

"Music conflicts in the streets". Felipe Trotta, Universidade Federal Fluminense (UFF, Brasil), Felipe da Costa Trotta <felipetrotta@id.uff.br>

Abstract: Although music is often referred to as something pleasurable, calming, and relaxing, or enthusiastically employed to enhance joy, dance, and happiness, it can also be a device that causes disturbance and generates conflict. In everyday life, we face several situations in which we are forced to listen to music we do not like and, therefore, have to deal with it. It is not uncommon to witness music-related conflicts in public places and even among neighbours. This paper addresses these issues by examining the power of music to produce conflicts in public spaces. Drawing on a five-year research project on "annoying music," we focus on a particular case in Rio de Janeiro: São Salvador Square. Street music has been the source of years of struggle between residents and visitors to the square, which is occupied by various artistic and musical activities. At first, the occupation of the square was acknowledged as an example of the positive transformation of public space through musical activism. However, as music and sound began to be performed without interruption every weekday until late at night, residents became increasingly irritated by the activity. The debate surrounding permissions for sound in the square raises issues such as the right to the city, the right to silence, the meaning of citizenship, and tensions related to the aesthetics and ethics of musical practices. Sound and music are elements of everyday life that remain under-researched and under-debated, despite their social importance. Through sound, people engage in interactions that can either intensify social tensions or, more optimistically, contribute to their resolution. This paper invites reflection on the power and possibilities of sound and music in producing or alleviating social conflicts.

Paper 2

Tensões de Imagem para marcas envolvidas em crises fora de seu território. Nathália Basil, PhD-Candidate, PPG-COM, UFF, nathaliabasil@id.uff.br

Resumo: Uma das características centrais da globalização é processo de difusão de marcas em diferentes regiões do planeta. Assumindo que marcas globais têm suas sedes, em grande escala, inseridas no norte do planeta, nota-se que é desses locais que partem os principais direcionamentos e estruturas organizacionais, que irão ser desdobrados nos âmbitos locais, onde as sucursais desempenham suas atividades. Nesse contexto, o presente trabalho pretende discutir como se dá a relação entre matriz e subsidiaria, no que tange crises de imagem, no âmbito geolocalizado de norte e sul global. Para este estudo será analisado o caso envolvendo a rede varejista francesa de supermercados Carrefour. Em novembro de 2020 João Alberto Freitas, um homem negro, foi morto por agentes de segurança de um estabelecimento da marca no Rio Grande do Sul, no Brasil. O caso teve grande repercussão, atribuída a três fatores principais: o contexto de pandemia, que aumentou

a difusão de informações nas redes sociais, a morte de George Floyd nos Estados Unidos, no mesmo ano, e o fato de ter ocorrido na véspera do Dia da Consciência Negra no Brasil. Este material busca entender quais os impactos para a matriz, ao ver o nome da marca envolvido em um caso desta proporção, e como esta se posiciona frente à cobrança popular por medidas de reparação. Assumindo a perspectiva da análise do discurso (Bakhtin, 1986; Maingueneau, 2015), propomos a análise de 4 portais de notícias franceses, sendo eles Le Monde, Le Figaro, Libération e Le Parisien, no período de novembro de 2020 a junho de 2021, momento de assinatura do Termo de Ajustamento de Conduta pela marca, para compreender como o caso foi tratado e como a pauta racial (Kilomba, 2019; Hall, 2017; Hartman, 2020; Mills, 2023) foi debatida, a partir das assimetrias globais sobre o tema.

Paper 3

Latin American territory and the production of a geography of counter-colonial power.
Fernando Resende, PPG-COM, Universidade Fluminense, Fernando Antonio Resende, <fernandoresende@id.uff.br>

Abstract: Telling stories in Latin America is an act of challenging the structure of the geography of the colonial power. Distinct worldviews, conflicts of power and gender, to name just a few of the ways in which disputes are manifested, are constitutive of a territory marked by usurpation. Brazilian geography studies have very much contributed to the understanding that in Latin America territory is a category of practice and the body is the minimum scale of resistance. In this place, both territory and body, which served so well in the process of implementing the colonial power, are crucial elements in the production of political-aesthetic events that challenge the invasion. Starting from these premises, the purpose of this work is to think about some of the ways storytelling, in the context of a usurped territory, is imbricated in the process of producing a countercolonial power. By taking into account 3 (three) Mexican examples (two of them in audiovisual form and the other in the form of street graphic design) the objective is to understand Latin America as constitutive of an embodied territory, where daily experience of conflict is an essential part of the thread within which power is produced.

Paper 4

Narrativas em disputa no Brasil e no México: uma análise de contraimagens do poder. Laís Rodrigues Cavalcante, PhD-candidate, Universidade Federal Fluminense, laiscavalcante@id.uff.b

Resumo: Busco apresentar uma parte da pesquisa, inserida no eixo “Movimentos sociais e ativismo comunitário”. O trabalho analisa as disputas narrativas em torno das produções imagéticas sobre dois eventos emblemáticos de violência no Sul Global: a Chacina do Complexo do Alemão e da Penha (Rio de Janeiro, 2025) e o desaparecimento dos 43 estudantes de Ayotzinapa (México, 2014). O objetivo central é compreender como essas narrativas, no regime de visualidade contemporâneo, contestam as coberturas midiáticas hegemônicas e produzem contraimagens que territorializam os corpos e espaços oprimidos. Parte-se da hipótese de que tais produções, ao revelar as camadas de violência colonial ainda persistentes na América Latina, geram um impasse às políticas de extermínio e possibilitam o agenciamento político das comunidades afetadas. O corpus analisa conteúdos de veículos brasileiros (G1, Mídia Ninja, Voz das Comunidades) e mexicanos (El Universal, La Jornada, Desinformémonos), investigando como as narrativas de resistência se constituem como último recurso para a existência e memória das vítimas, cujas mortes e desaparecimentos estão atrelados a condições de raça, classe e gênero. O estudo demonstra que a luta pela visibilidade é um campo fundamental de reivindicações diante das violências estruturais.

Referências: CASTRO, Natascha. Politicamente vivos? uma mirada sobre as disputas narrativas a respeito do desaparecimento forçado dos 43 estudantes de Ayotzinapa, México. (Dissertação em Comunicação). Instituto de Artes e Comunicação Social. Niterói: Universidade Federal Fluminense,

2017. GRUZINSKI, Serge. A guerra das imagens: de Cristóvão Colombo a Blade Runner. São Paulo: Companhia das Letras, 2006. JEAN, Melina Jean. Dispositivos visuales ante la desaparición de los 43 estudiantes de Ayotzinapa, México. Índex, revista de arte contemporáneo, n. 8, p. 100-108, 2019. RESENDE, Fernando Antônio. Geographies of the South: unfolding experiences and narrative territorialities. In: Amanshauser, Hildegund, Bradley, Kimberly. (eds.). Navigating the Planetary. Vienna: Verlag für moderne Kunst, 2020.

Paper 5

O papel da televisão na ditadura militar brasileira e sua responsabilização na democracia atual. Eduardo Amando de Barros Filho (IMES-SM/BRA), eabfhis@gmail.com

Resumo: Os meios de comunicação foram fundamentais para constituição da ditadura militar no Brasil (1964-1985). Os empresários das comunicações frequentemente se posicionaram como agentes da "revolução" e utilizaram desse expediente para terem seus desejos atendidos no novo regime.

Como nenhuma ditadura consegue se manter apenas pela força, a brasileira consolidou a expansão da TV no país, investindo estrategicamente em um meio de comunicação que possibilitaria, literalmente, uma boa imagem para o regime. Essa oportunidade foi mais bem aproveitada pela Rede Globo, que, por meio das boas relações de Roberto Marinho com os militares, se consolidou como uma das maiores e mais influentes emissoras do mundo. A Globo serviu como instrumento de inculcação ideológica do regime, ao mesmo tempo em que recebeu uma série de benefícios para tanto, sendo favorecida diretamente, como no caso da CPI Globo/Time-Life, e, indiretamente, na cassação da TV Excelsior.

Empresas estiveram associadas de distintas formas à ditadura e lucraram isso. Existiu uma vinculação direta com um projeto político ditatorial e setores foram beneficiados e outros fortemente prejudicados. Muitas empresas que colaboraram com a ditadura seguem lucrando. O Brasil se encontra extremamente atrasado em demandas por justiça, memória e verdade em relação ao período ditatorial. Essa política de esquecimento tem o apoio de boa parte dos empresários das comunicações que, mesmo após a redemocratização, desrespeitaram suas responsabilidades sociais, influindo diretamente nos rumos políticos do Brasil.

Conforme o jornalista Inimá Simões, a televisão brasileira parece um cão pit bull, inofensiva na infância, crescida no toma-lá-dá-cá de um quartel e agora livre e solta na comunidade, "quem vai pôr a coleira no bicho?".

Paper 6

Re-existence on Screen: Co-Creation Strategies in Contemporary Indigenous Cinema and Indigenous Media Collectives in Brazil. Bartira Fortes, PhD-candidate, Södertörn University, Bartira Fortes <bartira.fortes@sh.se>

Abstract: This paper examines the shifting cartographies of Indigenous cinema in Brazil as a decolonial and territorial praxis that reclaims both the camera and the screen as instruments of resistance and re-existence. Transitioning from cinema "about" to cinema made "with", "from", and "by" Indigenous peoples, this constellation of Indigenous cinematic practices unsettles ethnographic paradigms and reconfigures filmmaking as a relational field of territorial, visual, and epistemic struggles. Drawing on decolonial theories, the paper explores how contemporary Indigenous cinema transforms the camera into a camera-as-arrow that pierces through colonial regimes of visibility to affirm the right to enact, narrate, and make visible their own histories. In addition, these films are situated within broader frameworks of comunicación para el buen vivir (communication for living well) and decolonial media ecologies, which articulate interconnections between art, politics, and Indigenous cosmologies. The analysis engages with co-creative methodologies ranging from long-term filmmaking processes developed "with" Indigenous

communities to film productions led “by” Indigenous filmmakers, including works emerging “from” community-based media collectives across Brazil, where collective creative processes are constitutive of the groups themselves. The chapter argues that contemporary Indigenous cinema in Brazil is an expanding movement of world-making resulting from inherently collaborative media practices that redefines both the material and symbolic dimensions of Indigenous re-existence on the cinema screen. Through this reconfiguration, the screen itself becomes a territory – an extension of land, memory, and body – where moving images and the processes of making them enact acts of resistance, continuity, and cosmopolitical imagination.

Session 3B – Room C512, 17:00-18:50

Mediaciones culturales y redes transnacionales: circulaciones literarias, visuales y afectivas entre el Caribe y el mundo. Orgs.: Hans Jacob Ohldieck (University of South-Eastern Norway); Haydée Arango Milián (Universidad de La Habana, Cuba)

Con aproximaciones a la edición literaria, el debate intelectual, la crítica poscolonial y los estudios visuales y cinematográficos, explora intercambios culturales que tienen al Caribe como nodo activo dentro de circuitos globales de producción, mediación y recepción, para analizar cómo diversos objetos culturales se reinterpretan en diálogo con nuevos referentes.

Trabajo 1

Puentes de papel: mediaciones editoriales de la literatura escandinava en Cuba. Haydée Arango Milián, Universidad de La Habana, haydee.arango@gmail.com

Resumen: Los vínculos entre los países escandinavos y el archipiélago cubano tienen larga data, pero han sido estudiados, fundamentalmente, desde los influjos literarios y migratorios, en uno u otro sentido. Por otro lado, aunque en Cuba las investigaciones editoriales cuentan con alguna tradición (fortalecida desde la academia en las últimas décadas), todavía queda mucho por hacer, sobre todo teniendo en cuenta la vitalidad y extensión que alcanzó el sistema editorial cubano a partir de la Revolución de 1959. La perspectiva de las mediaciones editoriales ofrece la oportunidad de desarrollar un estudio abarcador sobre cómo se publicó la literatura escandinava en Cuba desde la década de los 60, para atender no solo los contenidos, sino sobre todo los criterios de selección e inserción de los textos en determinados catálogos o revistas, su traducción, así como la incorporación de elementos paratextuales como notas de contracubierta, notas editoriales, fichas de autor, prólogos, diseños de cubierta, ilustraciones, etc. Esta ponencia se propone como muestra de una investigación en proceso, a partir de la identificación de un repertorio de autores noruegos, suecos o daneses publicados desde 1959 hasta la actualidad, para analizar cómo ha sido moldeada la recepción de la cultura escandinava en Cuba, desde su literatura.

Trabajo 2

El caso Padilla – visto desde Escandinavia. Hans Jacob Ohldieck, University of South-Eastern Norway, Hans.J.Ohldieck@usn.no

Resumen: En 1967, el poeta cubano Heberto Padilla publicó el poemario Fuera del juego, que marcaría un punto de inflexión en la relación entre intelectuales occidentales y el gobierno revolucionario de Cuba. A raíz de la publicación, Padilla fue acusado de contrarrevolucionario y tuvo que pasar un mes en prisión. En 1971, hizo un discurso público aparentemente montado, lamentando haber traicionado al pueblo cubano. El caso recibió gran atención internacional y, liderados por Jean-Paul Sartre, intelectuales tanto de Europa como de América Latina expresaron su inquietud en una "Carta abierta a Fidel Castro" en Le Monde (9 de abril de 1971), y luego en una carta más abiertamente crítica en el diario Madrid (21 de mayo de 1971). El "caso Padilla" también despertó polémicas en Escandinavia, y en esta ponencia me centraré en debates correspondientes en revistas escandinavas desde 1969 hasta 1971, partiendo de las siguientes preguntas: ¿qué

importancia tuvo el caso Padilla para la discusión escandinava de la revolución cubana, además de las características de una "literatura radical"? ¿Es cierto que la "denuncia europea" del caso Padilla tiene una dimensión "poscolonial" –además de económica y cultural– tal como afirman algunos polemistas?

Trabajo 3

Cuentos clásicos para niños ilustrados con ingeniería de papel en coediciones cubano-soviéticas de los 80. Pilar Fernández Melo, Universidad de La Habana, pilarfermelo@gmail.com

Resumen: Tomando como objeto de estudio los libros pop-up coeditados entre Editorial Gente Nueva (cuba) y varias editoriales de países del antiguo campo socialista en los años 80 del siglo pasado, esta ponencia observa, describe y analiza paralelismos y divergencias entre el texto literario y el texto visual en este tipo de libros. En el trabajo con ingeniería de papel, los roles de ilustrador, diseñador de libros, escultor o ingeniero se difuminan. La representación y la interpretación del texto literario (por parte del ilustrador o artista visual encargado de ello) pueden ser estudiados desde dos perspectivas: el diseño superficial y el diseño estructural; asimismo la integración de todos los elementos visuales y literarios en el objeto libro. Los cuentos clásicos para niños publicados en estas coediciones de libros pop-up configuraron un imaginario contrahegemónico para el público infantil cubano en la década del 80 del siglo pasado.

Trabajo 4

Transitar lo poscolonial desde la ternura. Una lectura de Mr. Loverman, de Bernardine Evaristo. Claudia Díaz García, Universidad de La Habana, claudiaz17694@gmail.com

Resumen: En Girl, Women, Other (2019), novela que le valió el Man Booker Prize, Bernardine Evaristo teje una red de personajes femeninos que construyen una comunidad diaspórica donde el Caribe e Inglaterra convergen en experiencias vitales unificadas por su raíz poscolonial y por la propuesta afectos relacionales como vías de organización social y resistencia a mecanismos coercitivos. Evaristo, sin embargo, ya había explorado estas posibilidades narrativas con la publicación en Mr. Loverman. Esta ponencia analiza la ternura como mecanismo de mediación entre el Caribe e Inglaterra y para ello se ampara en teóricos como María Zambrano, Rita Segato, Laura Berlant y Suely Rolnik. La articulación de este dispositivo afectivo construye un puente entre ambas regiones desde el cual es posible reflexionar sobre fracturas identitarias, memoria histórica y epistemologías alternas.

Trabajo 5

Diálogos entre cine cubano y coreano: Insumisas (Fernando Pérez) y La doncella (Park Chan Wook). Claudia Hernández Novo, Universidad de La Habana, croshgis@gmail.com

Resumen: Desde el año 2005 existe una presencia sistemática de la filmografía surcoreana en las salas cubanas de cine. Asimismo no ha quedado atrás la presentación de películas cubanas en Corea del Sur a través de ciclos de cine. La exhibición de cintas surcoreanas en Cuba ha suscitado el interés de la crítica audiovisual especializada y los estudios académicos. La presente ponencia intenta establecer diálogos culturales al interior de las propias realizaciones cinematográficas. Para ello se han escogido dos filmes representativos de la producción contemporánea surcoreana y cubana, los cuales se conocen internacionalmente como La doncella del cineasta Park Chan Wook e Insumisas del realizador Fernando Pérez. De ellas se comparan diversos puntos como la narrativa, la representación de contextos coloniales, la identidad, los valores estéticos, así como los personajes protagónicos femeninos.

Day 2 – Thursday, 11 June

Open Networking Hour (Participant-initiated) 09:00–10:00

Session 4A – Room B522, 10:00-11:05

Nordic Migration to Latin America: Experiences, Narratives, and Power. Orgs.: Laura Álvarez López (Stockholm University, Sweden); Eeva Sippola (University of Helsinki, Finland)

This panel examines Nordic migration to Latin America from comparative human-sciences perspectives. It explores motives, experiences, policies, networks community-formations and identity in the migration-process. Contributions addressing individual experiences and their interplay with institutional and policy contexts are welcome.

Paper 1

The São Paulo Letters: Swedish Experiences in a Transforming Nineteenth-Century Brazil.
Laura Álvarez López, Professor, Dept. of Romance Studies and Classics, Stockholm University, laura.alvarez@su.se and Erik Olsson, Professor Emeritus, Dept. of Social Anthropology, Stockholm University, erik.olsson@socant.su.se

Abstract: This paper examines the experiences of Swedish migrants in late nineteenth-century São Paulo, focusing on how their social positions shaped their experiences of the migration process and the strategies they employed to meet all the challenges along the way. Drawing on qualitative content analysis of forty-five migrant texts—including a published diary and letters from eighteen individuals printed in Swedish newspapers—the study explores how Swedes navigated Brazil's transition from a slave-based to a wage-labor economy. The analysis centers on the accounts of arrival and settlement, migrants' idealized expectations of Brazil and their encounters with slavery and labor exploitation (Mendonça, 2012; Silva, 1976; Stolcke & Hall, 1983). By contextualizing these personal accounts within Brazil's broader socioeconomic transformation, the study demonstrates how European migrants' experiences were shaped by class, mobility, and the institutional structures of a society transitioning from coerced to ostensibly free labor. The findings contribute to research on migration, inequality, and underlines the value of personal narratives for understanding historical processes in Latin America.

Mendonça, J. 2012. Sobre Cadeias e Coerção: Experiências de Trabalho No Centro-Sul do Brasil do Século XIX. Revista Brasileira de História 32(64), 45–60.
Silva, S. 1976. Expansão Cafeeira e Origens da Indústria no Brasil. São Paulo: Alfa-Omega.
Stolcke, V., Hall, M. 1983. A Introdução do Trabalho Livre nas Fazendas de Café de São Paulo. Revista Brasileira de História 3(6): 80–120.

Paper 2

Narrating Finnish Migration to Argentina through Letters, Travel Diaries, and Newspaper Articles in the Early Twentieth Century.
Eeva Sippola, Professor, Dept. of Languages, University of Helsinki, eeva.sippola@helsinki.fi

Abstract: In 1906, a group of utopian Finnish migrants established a colony in the forested Misiones province of Argentina, seeking new opportunities and ideals in South America (Pärssinen, 1974). While the history of this community, its formation and eventual demise (Tessieri, 1986; Lähteenmäki, 1989), as well as the linguistic change and variation affecting Finnish (Sippola, 2023, 2023; Sippola & Vitikka, 2022) have been examined, the discursive construction of the migration experience has so far received little attention.
This study investigates how the early Finnish migrants to Argentina narrated their experience through a corpus of personal letters, travel diaries, and newspaper articles documenting their

journeys and settlement. Particular attention is given to how landscapes, climate, and settlement spaces are described, and how these depictions mediate emotional and cultural transitions. The study asks: What narrative strategies shape descriptions of landscapes, social environments, and transitions from familiar to unfamiliar surroundings? How do migrants conceptualize "home" in the context of transcontinental displacement?
The corpus of approximately 143,000 words is systematically analyzed for collocations and narrative techniques in migrants' accounts. Computational methods are employed to extract references to people, places, and concepts across different text types, enabling comparative analysis of discursive patterns. These digital approaches are complemented by close reading and ethnographic contextualization, allowing for nuanced interpretation of individual narratives within broader historical and social frameworks.
By applying narrative analysis to the migration experience, the study sheds light on how migrants constructed notions of home and represented the physical and social environments of Misiones in their writings. More broadly, the research demonstrates the value of combining digital humanities tools with traditional interpretive practices to uncover the narrative dynamics of migration and their role in shaping transnational cultural identities.

Lähteenmäki, O. 1989. Colonia Finlandesa : Uuden Suomen perustaminen Argentiinaan 1900-luvun alussa. Helsinki: Suomen historiallinen seura.
Pärssinen, I. (1974). Argentiinan ja Paraguayn suomalaissiirtokunnat. Siirtolaisuus-Migration 1.
Sippola, E. 2022. Spanish contact influence in a Finnish heritage community in Misiones, Argentina. Nordic Journal of Linguistics 45(3), 348–368.
Sippola, E. 2023. From Nordic to Hispanic. Shift in a Family's Given Names. Onomástica desde América Latina 4(1), 1–21.
Sippola, E.; Vitikka, I. 2022. Sustitución lingüística en la Colonia Finlandesa, Misiones, Argentina. Revista Digital de Políticas Lingüísticas 14(16).
Tessieri, E. 1986. Kaukainen maani. Päätepysäkki Colonia Finlandesa. Porvoo: WSOY.

Paper 3

On Their Own: Lone-Coming Women Immigrants to Brazil from the Nordic Countries, 1829-1932. Dag Retsö, Associate Professor, Dept of Economic History and International Relations, Stockholm university. dag.retso@ekohist.su.se

Abstract: This paper shows that lone-coming women constituted a structurally significant but historiographically overlooked component of Nordic migration to Brazil. Approximately 4,000 immigrants from the Nordic countries to Brazil are registered in printed and unprinted immigration sources in the National Archives in Rio between 1829 and 1932. Emigration from the Nordic countries to Brazil has indeed been the subject of a few scholarly studies in the past, mainly concerning Swedes (Stenbeck 1973, Klasson & Olander 1987, Retsö 2016). However, one category of emigrants has received only scant attention – women, and in particular, women who emigrated as lone emigrants.
Unfortunately, immigration records are deficient for the first decades, but 17 Nordic women have been registered before 1841, most of them Danish and five of them re-emigrated to Europe. The epoch of global mass migration is better covered in the sources and also allows for a more detailed picture of socioeconomic status. While the vast majority of Nordic women arriving in Brazil between 1880 and 1932 came as members of a family (married, together with their husbands and children), 156 were women who were registered as lone-comers, i.e. married women without accompanying spouses, divorced women, widows and single mothers. Among these lone-coming women, there is a marked similarity to the general pattern of Nordic immigration, i.e. mostly Swedish peasants before 1914 and predominantly Finns and Danes of urban professions after the First World War.

Klasson, M.; Olander, E. 1987. Till Brasilien 1891: Om emigranter och återvändare. Linköping: Kulturbyggares.
Retsö, D. 2016. Emigration from the Nordic countries to Brazil 1880-1914. Iberoamericana – Nordic Journal of Latin American and Caribbean Studies, History X(X), X, 1-13.
Stenbeck, K. 1973. Utvandringen från Sverige till Brasilien 1868–1891: Tre studier. Historiska institutionen (unpublished thesis). Uppsala: Uppsala Universitet.

Session 4B – Room C512, 10:00-11:05

Contested Politics, Everyday Ecologies, and Citizen Agency in Latin America. Org.: Hector Bahamonde (University of Turku, Finland)

This panel examines how communities in Chile, Colombia, Mexico, and Cuba navigate political, ecological, and urban challenges. Combining experimental, ecological, ontological, historical, and ethnographic approaches, it explores how Latin Americans confront inequality and extractive pressures while creating grassroots practices of repair and transformation, reshaping political and environmental futures from below.

Paper 1

Vote-Selling and Vote-Buying: Does The House Always Win? Gambling Votes in the Lab.
Hector Bahamonde, University of Turku (hector.bahamonde@utu.fi)

Abstract: The clientelism literature has produced substantial insights into how parties target voters, but it remains heavily unbalanced toward the demand side of the exchange. Much less is known about the strategic behavior of vote sellers. This paper brings voters back into the analysis by integrating vote buying and vote selling within a common theoretical and empirical framework. We develop a simple formal model that contrasts party-initiated and voter-initiated exchanges and derives distinct core---swing voter predictions for each case. When parties initiate the transaction, they minimize costs by buying votes from ideologically proximate (core) supporters. When voters initiate the exchange, incentive structures reverse: voters anticipate which party has the highest electoral stake and strategically sell their votes to the opponent expected to win. To evaluate these predictions, we implement an economic laboratory experiment in Chile that mirrors the formal model's structure. The results provide strong empirical support for both mechanisms and show that initiative shapes utilities: voters consistently earn higher payoffs when parties initiate vote buying, whereas parties fare at least as well when voters initiate vote selling. These findings highlight the importance of modeling the supply side of clientelism to understand how the distribution of surplus varies across institutional settings.

Paper 2

Challenges for the democratization of agroecology policies within contested democracies and ontologies from below in south-western Colombia.
David Caiceido Serralde, University of Helsinki (david.caicedosarralde@helsinki.fi)

Abstract: This article attempts to show how the conflict and marginalization of ontologies have brough about several challenges for the democratization of agroecology policies. The article is informed by an extensive fieldwork consisting of 76 interviews and conversational circles gathered in several scenarios of policy building, including political, civil society and business orientated scenarios. By applying a Political Ontology (Escobar, 2015; Gutiérrez, 2016) and Cultural Political Economy (CPE) Framework (Jessop & Sum, 2015), an ontological turn is included as a central core of the analysis understand how the ontologies of South-western Colombia, have been transformed into a political project for seed sovereignty that is constantly facing challenges in the policy arena. Most importantly, this article will show that the cause of seed sovereignty, which is a fundamental part of agroecology policies, embodies not only a quest to protect agrobiodiversity, but also the

ontologies of the territories . Lastly, as I am a researcher and activist, who is a member of the Management Committee of the Seed Guardians Network of Colombia, the article will include a part on a critical analysis of my positionality to contribute towards expanding the scope and encourage future research done by activists researching their own networks and communities.

Session 4C – Room B479, 10:00-11:05

Lo transnacional como fuente de intercambio, transformación y decantación ideológica en América Latina. Orgs.: Daniel Rodríguez Suárez (Universitat de Girona, Spain); Arturo Lopez-Levy (Georgia College & State University, United States)

Este panel analizará las interacciones horizontales, formales e informales, y los contactos entre actores que van más allá de los Estados nacionales y los organismos gubernamentales. De este modo, se prestará atención a los intercambios dentro de los organismos transnacionales partidistas, a las relaciones interpartidistas entre formaciones políticas de diferentes estados, a la influencia de las diferentes corrientes doctrinarias en el ámbito internacional, y a las transferencias y alianzas que operan en instituciones supraestatales.

Trabajo 1

La Internacional Socialista y la Guerra Fría Interamericana: la decantación de un programa en revisión permanente (1955-1991). Daniel Rodríguez Suárez, Universitat de Girona, daniel.rodriguezsuarez@udg.edu

Resumen: La siguiente ponencia analizará el papel jugado por la Internacional Socialista durante la Guerra Fría. Se estudiará el período que va de la creación del Secretariado Latinoamericano de la Internacional Socialista en 1955 hasta la disolución de la URSS en diciembre de 1991. En esta aproximación se expondrá igualmente la decantación programática a la que estuvo sometido el plan de acción de la socialdemocracia, la importancia del contexto, el eurocentrismo recurrente, la dificultad de asumir lo nacional cómo implemento ideológico y los problemas registrados en la construcción del sujeto político. Además de lo expuesto, en este proceso de búsqueda de una visión operativa e influyente de la Internacional Socialista en América Latina se analizarán también las diferencias entre períodos, entre áreas geográficas y entre formaciones políticas. Se abordará por último el pap,el jugado por la Internacional Socialista como tercera vía, o bisagra, entre Moscú y Washington y los intentos de reconfigurar los conflictos latinoamericanos bajo las coordenadas del ordenamiento y las relaciones entre el Norte y el Sur como superación del marco de la Guerra Fría y el enfrentamiento Este Oeste.

Keck, M. E., & Sikkink, K. (19B98). Activists beyond borders: Advocacy networks in international politics. Ithaca, NY: Cornell University Press.
Laclau, E., & Mouffe, C. (1985). Hegemonía y estrategia socialista: Hacia una radicalización de la democracia. Madrid, España: Siglo XXI Editores.
Mainwaring, S., & Scully, T. R. (Eds.). (2010). Democracia cristiana en América Latina: Conflictos y competencia electoral. México D.F., México: Fondo de Cultura Económica.
Mujal-León, E. (1983). El socialismo europeo y la crisis en Centroamérica. Foro Internacional, 24(2 [94]), 155–198. https://www.jstor.org/stable/27737939
Onuf, N. (1989). World of our making: Rules and rule in social theory and international relations. Columbia, SC: University of South Carolina Press.
Pedrosa, F. (2013). Redes transnacionales y partidos políticos: La Internacional Socialista en América Latina (1951–1991). Iberoamericana, 13(49), 25–46.
Rivarola Puntigliano, A. (2009). El nacionalismo continentalista en Latinoamérica. Estocolmo, Suecia: Instituto Nórdico de Estudios Latinoamericanos, Universidad de Estocolmo.

Rivarola Puntigliano, A. (2019). El continentalismo latinoamericano: nacionalismo de quinta frontera. En A. Methol Ferré y la geopolítica del Sur (pp. 15–30). Buenos Aires, Argentina: RILZEA.
Rivarola Puntigliano, A. (2019, noviembre 30). Estamos ante la estructuración de nuevos tipos de nacionalismos o pan-nacionalismos [Entrevista]. La Mañana. Recuperado de https://www.xn--lamaana-7za.uy/internacional/andres-rivarola-puntigliano-estamos-ante-la-estructuracion-de-nuevos-tipos-de-nacionalismos-o-pan-nacionalismos/
Wendt, A. (1992). Anarchy is what states make of it: The social construction of power politics. International Organization, 46(2), 391–425. https://doi.org/10.1017/S0020818300027764

Trabajo 2

El "nuevo constitucionalismo" latinoamericano en perspectiva: Balance de una época. Marco Aparicio Wilhelmi, Universitat de Girona, marco.aparicio@udg.edu

Resumen: El llamado "nuevo constitucionalismo" latinoamericano constituye una de las experiencias más innovadoras del constitucionalismo contemporáneo, surgida en el marco de procesos constituyentes impulsados por demandas históricas de inclusión social, reconocimiento cultural y justicia material. Esta ponencia propone un análisis desde un enfoque decolonial y de constitucionalismo crítico, orientado a valorar los cambios paradigmáticos introducidos por este modelo, sin eludir sus tensiones, ambigüedades y límites. En particular, se examinan los casos de Venezuela, Ecuador y Bolivia como expresiones de un giro que cuestiona los fundamentos eurocéntricos, liberales y antropocéntricos del constitucionalismo clásico. El trabajo destaca la ampliación y resignificación del concepto de derechos, el reconocimiento del pluralismo jurídico y político, la centralidad de los derechos sociales y colectivos, y la incorporación del constitucionalismo ecológico —incluidos los derechos de la naturaleza— como elementos disruptivos que expresan una voluntad de ruptura con matrices coloniales de poder y desarrollo. No obstante, desde una mirada crítica, el artículo analiza las dificultades estructurales para la materialización efectiva de estas innovaciones, poniendo de relieve las tensiones entre proyectos constitucionales transformadores y prácticas estatales marcadas por el extractivismo, la concentración del poder y la persistencia de lógicas liberal-capitalistas en la organización institucional. Asimismo, se examina la brecha entre el potencial emancipador del discurso constitucional y sus resultados concretos en términos de democratización, protección ambiental y redistribución. En conclusión, se sostiene que el nuevo constitucionalismo latinoamericano representa una apuesta progresista de alto valor simbólico y normativo, cuyos aportes paradigmáticos son innegables, pero cuya consolidación enfrenta desafíos profundos que exigen una revisión crítica de sus presupuestos y de sus condiciones materiales de realización.

Boaventura de Sousa Santos. Refundación del Estado en América Latina. Perspectivas desde una epistemología del Sur (2010).
Roberto Gargarella. Latin American Constitutionalism, 1810–2010: The Engine Room of the Constitution (2013).
César Rodríguez Garavito (ed.). El derecho en América Latina. Un mapa para el pensamiento jurídico del siglo XXI (2011).
Eduardo Gudynas. Derechos de la naturaleza. Ética biocéntrica y políticas ambientales (2011).

Trabajo 3

A Internacional Democrata Cristã e a Ditadura Militar Brasileira: investimentos da Fundação Konrad Adenauer na Fundação Centro Brasileiro de TV Educativa (1970-1974). Eduardo Amando de Barros Filho, IMES-SM/BRA. eabfhis@gmail.com

Resumen: A Fundação Centro Brasileiro de TV Educativa (FCBTVE), inaugurada em 1967, foi uma referência na política da ditadura militar brasileira (1964-1985), visando utilizar a televisão para

fins educativos. A Fundação Konrad Adenauer (FKA), instituição política alemã, criada em 1956, fundamentada nos valores da União Democrata-Cristã e atuando no Brasil desde 1969, doou a aparelhagem televisiva e prestou auxílio técnico para a FCBTVE por meio de um acordo internacional celebrado entre Brasil e Alemanha, em 1970, além de patrocinar encontros sobre os usos educativos da televisão. Portanto, esta comunicação tem como objetivo trazer dados e análises que contribuam para o entendimento das relações entre a Internacional Democrata Cristã e a ditadura miliar no Brasil.

Referências:
BARROS FILHO, Eduardo Amando de. Televisão e ditadura militar no Brasil: a Fundação Centro Brasileiro
de TV Educativa (1964-1981). Curitiba, PR: Ed. UFPR, 2024.
BRASIL. Ministério das Relações Exteriores. Coleção de Atos Internacionais, n. 656, 1971.
BUSETTO, Áureo. A democracia cristã no Brasil: princípios e práticas. São Paulo: UNESP, 2002.

Session 5A – Room B522, 11:25-13:00

Latin America in a New Geopolitical Context: Imperialism, Adaptation, and Resistance. Orgs.: Andrés Rivarola Puntigliano (Stockholm University, Sweden); Benedicte Bull (University of Oslo, Norway)

This panel examines Latin America's geopolitical and development challenges in a shifting geopolitical order. It explores contemporary forms of imperialism and big power positions, by the United States and other global powers. I also analyze regional responses to external pressure, and the strategies Latin American countries are adopting to navigate and reshape an emerging multipolar world.

Paper 1

Autonomy and development, lessons from the past and positions for current challenges.
Andrés Rivarola Puntigliano, Stockholm University, andres.rivarola@lai.su.se

Abstract: The pursuit of autonomy has been a central concern in Latin American economic thought, foreign policy, and development strategies throughout the twentieth and twenty-first centuries. From early structuralist and dependency theories to more recent debates on strategic autonomy and post-neoliberal governance, Latin American policymakers and intellectuals have repeatedly grappled with how to expand national and regional policy space within asymmetric global power structures. This presentation revisits the historical evolution of autonomy as both an analytical concept and a political objective, drawing lessons from past experiences to assess its relevance under current geopolitical conditions. The paper examines key moments in the region's autonomy debates, including import-substitution industrialization, non-alignment during the Cold War, regional integration initiatives, and the tensions generated by neoliberal globalization. These experiences reveal enduring dilemmas between external dependence and internal development, sovereignty and integration, and state capacity and market openness. While earlier strategies often faced structural constraints and political reversals, they generated institutional, intellectual, and normative legacies that continue to shape contemporary policy choices. The presentation then turns to the current global context, marked by intensifying great-power competition, the reconfiguration of global value chains, renewed geopolitical rivalry involving the United States, China, and other actors, and growing pressures related to climate change, technological transformation, and financial volatility. By connecting historical lessons with present challenges, the paper argues that autonomy remains a relevant but contested project, dependent on domestic political coalitions, regional cooperation, and developmental state capacities. Rather than a fixed

outcome, autonomy should be seen as a dynamic process through which Latin American countries seek to navigate and reshape an evolving global order.

Paper 2

Non-Alignment in Practice: State–Business Dynamics under U.S.–China Rivalry in Latin America. Benedicte Bull, Centre for Global Sustainability, University of Oslo, Benedicte.bull@globe.uio.no

Abstract: The last decade, US-China rivalry has increasingly been felt in Latin America through US attempts at excluding China from investments and other engagements in different countries. Examples range from high priority geopolitical issues, such as reducing Chinese influence over the Panama canal and its access to Venezuelan oil, to less politically salient issues such as the agreement about printing Chilean passports. Latin American governments have pursued different strategies to accommodate US demands while not jeopardizing the important trade and investment relations in with China. This has ranged from outspoken "non-alignment" to day-to-day pragmatism. In extreme cases, we have seen ruptures with China, but more often continuity. In this paper I discuss how Latin American companies have sought to reduce, adapt to and benefit from the increased geopolitical tension. An underlying hypothesis explored is that the consequences for Latin American countries of the big power rivalry depends to a great extent on large business groups' engagement and ability to negotiate and seeking long term benefits for the companies and their home countries, rather than short term gain or avoiding risk. I also explore how the current geopolitical rivalry changes state-business relations in Latin American countries.

Paper 3

Populist Attitudes in the International Arena: Latin American elites before the US, the EU, China and Russia. Asbel Bohigues, University of Valencia, asbel.bohigues@uv.es

Abstract: How do Latin American legislators' populist attitudes shape their trust in foreign actors such as the United States, the European Union, China, and Russia? Drawing on elite surveys conducted in 14 countries between 2014 and 2019, four latent dimensions are identified from a 10-item populism battery: pluralism and elitism (non-populist) and people-centrism and anti-elitism (populist). Fixed-effects ordered logit models estimate the influence of each dimension on government trustworthiness toward two pillars of the Liberal International Order (US, EU) and two of its challengers (China, Russia). As expected, pluralism increases trust in the US and EU, yet it also unexpectedly raises trust in China. Elitism is positively associated with China and Russia, contradicting expectations. Anti-elitism, rather than eroding trust, strengthens it in the US and EU. Only people-centrism consistently reduces trust in the US. These results suggest that the relationship between populist attitudes and evaluations of global actors is more nuanced than the literature might suggest.

Paper 4

La geopolítica de la Comunidad Iberoamericana: límites y retos. Francisco Sánchez, Catedrático de Ciencia Política, Director del Instituto de Iberoamérica de la Universidad de Salamanca. fsanchez@usal.es

Abstract: Desde la primera Cumbre Iberoamericana celebrada en Guadalajara en 1991, la Comunidad Iberoamericana se ha consolidado como uno de los espacios de concertación política más persistentes entre América Latina, España y Portugal. A lo largo de más de tres décadas, las declaraciones adoptadas por los jefes de Estado y de gobierno han articulado una narrativa política relativamente coherente basada en la defensa del multilateralismo, el derecho internacional, la democracia representativa y los derechos humanos. Sin embargo, la dimensión geopolítica y normativa de este corpus documental ha recibido una atención limitada en la literatura académica.

Esta ponencia propone analizar la Comunidad Iberoamericana desde una perspectiva que combina teoría de las relaciones internacionales y geopolítica crítica, a partir de un análisis comparado de las declaraciones finales de las Cumbres Iberoamericanas entre 1991 y 2023. El objetivo es reconstruir la propuesta geopolítica implícita en el proyecto iberoamericano y evaluar sus límites en el contexto actual. En particular, se examina cómo las Cumbres han contribuido a proyectar una visión del orden internacional basada en el multilateralismo y en la promoción de valores normativos compartidos, especialmente la democracia y los derechos humanos.
El análisis muestra que, desde sus orígenes, la Comunidad Iberoamericana ha buscado presentarse como un espacio político comprometido con la consolidación democrática en la región. Sin embargo, esta dimensión normativa enfrenta hoy importantes tensiones. En un contexto internacional caracterizado por el retroceso democrático, el fortalecimiento de regímenes autoritarios y la creciente fragmentación política en América Latina, la defensa regional de la democracia y los derechos humanos ha perdido centralidad en muchas agendas nacionales.
Desde una perspectiva teórica, este caso refleja las limitaciones estructurales de los proyectos regionales basados en la concertación política en un sistema internacional jerárquico (Waltz, 1979; Mearsheimer, 2001), así como la naturaleza discursiva de las identidades geopolíticas regionales (Ó Tuathail, 1996). En este sentido, la Comunidad Iberoamericana puede interpretarse como un proyecto geopolítico normativo que busca articular una voz colectiva en el sistema internacional, pero cuya capacidad efectiva depende de la convergencia política entre sus miembros y de su capacidad para sostener la defensa de la democracia y los derechos humanos en un entorno internacional cada vez más contestado.

Paper 5

Geopolítica e transformações tecnológicas: desafios regionais sul-americanos e ações de financiamento de CT&I no Brasil. Raphael Padula; Universidade Federal do Rio de Janeiro (UFRJ / Brasil), Diretor de Fundos e Investimentos do Ministério da Ciência, Tecnologia e Inovação (Brasil); padula.raphael@gmail.com / raphael.padula@mcti.gov.br

Abstract: O cenário geopolítico atual caracteriza-se pela crescente competição pelo poder global, combinada a intensas transformações na economia política que possuem implicações estratégicas para a inserção do Brasil e da América do Sul. No século XXI, a retomada de políticas industriais explícitas nas Grandes Potências, seguida pela sua busca pela internalização da produção de bens e serviços em áreas estratégicas, levaram a rupturas das chamadas cadeias globais de valor, especialmente em áreas essenciais para o funcionamento e desenvolvimento das economias nacionais. A percepção de que a dependência de abastecimento externo gerava vulnerabilidades estratégicas ficou evidente no âmbito da crise da Pandemia de Covid-19, e foi intensificada com a eclosão de conflitos recentes, como a Guerra da Ucrânia. Ainda, a intensidade das transformações tecnológicas, especialmente nas áreas energética e digital, tem implicações não somente na inserção econômica e política, mas também na competição geopolítica por acesso e controle de recursos naturais presentes na América do Sul, os chamados minerais críticos. Neste cenário, as reflexões sobre a relação entre Geopolítica e Desenvolvimento, e em especial sobre a busca pela autonomia produtiva e tecnológica em setores estratégicos, ganha relevância para pensar estratégias estatais de inserção global, incluindo projetos de integração regional. A partir disso, esta apresentação busca sistematizar os principais desafios do Brasil e da América do Sul, em termos de: aprofundamento da dependência econômica baseada em recursos naturais em prol de uma transição energética e transformação digital acelerada; projeção de poder de potências externas (notadamente EUA e China); possibilidades de cooperação regional e com atores externos nos campos do financiamento e produtivo-tecnológico, tendo como objetivo a busca pela autonomia em áreas estratégicas. Em particular, a apresentação destaca as ações do Brasil no financiamento da CT&I (Ciência, Tecnologia e Inovação), por meio do Fundo Nacional de Desenvolvimento Científico

e Tecnológico (FNDCT), no sentido da busca pela soberania científica e tecnológica em áreas estratégicas.

Session 5B – Room C512, 11:25-13:00

Communication Inequalities in Unstable Political Scenarios. Orgs.: Paola Sartoretto (Jönköping University, Sweden); Leonardo Custódio (Malmö University; Åbo Akademi, Finland)

The advance of illiberal and authoritarian political actors coupled with foreign influence exercised through political and economic means have intensified communicational inequalities in Latin America. Presentations in this panel address these inequalities from an intersectional perspective, discussing multifaceted questions of communicational (in)visibility related to Latin America's marginalized groups.

Paper 1

Indigenous Cartographies in the Covid-19 Pandemic. Paola Sartoretto, Jönköping University, paola.sartoretto@ju.se

Abstract: For Indigenous populations in Brazil, maps have long been instruments of invisibility. Official maps have historically misnamed and erased Indigenous territories and communities. At the same time, cartographic representations have been a tool of resistance for Indigenous activists. Indigenous communities and organisations have created their own maps identifying territories, peoples, languages, and cultures. These dynamics of contentious visibility intensified during the Covid-19 pandemic when the spread of the virus among Indigenous populations was poorly reported or even absent from hegemonic contagion maps. State negligence, intensified by an authoritarian government hostile to Indigenous populations, threatened the survival of communities around the country who organised collectively to create their own cartographic representations of the pandemic through resistant appropriations of media and data. This article draws on interviews with Indigenous leaders and media activists to discuss processes of data appropriation and resistant cartographies during the Covid-19 pandemic. Findings highlight the use of data and counter mapping strategies for self-representation and political action that must be understood through a non-media-centric perspective, drawing from conceptualisations at the intersection between human geography, communication, and post-colonial theory.

Paper 2

How does communication play out in women's everyday lives in post-COVID Argentina? Unmet right, ambivalent infrastructure, struggle, backlash. Florencia Enghel, Jönköping University, florencia.enhel@ju.se

Abstract: In this presentation I will briefly introduce the reader to the situation of women in Argentina in 2015-2024. Beginning with the emergence of the #NiUnaMenos feminist movement, I will outline a recent history marked by advances towards gender justice (e.g. the legalization of abortion in 2020) and setbacks, particularly the backlash against women's rights that has gained momentum since the COVID-19 pandemic.
I will show how the local/global attention given to #NiUnaMenos by communication and media scholarship, construed as an extraordinary case of a social movement's digital networking power to effect change, grew at the expense of inattention to the everyday struggles of non-activist women. Based on qualitative fieldwork conducted across Argentina between 2021 and 2023, I will make three arguments. First, that a focus on women's everyday lives illuminates how communication, as structured in the context of neoliberal capitalist governance, and as experienced/practiced by women, is part of the problem of gender injustice despite much publicity as a feminist solution. Second, that women put into practice communication for and/or about their rights in distinct ways in their daily lives, producing forms of everyday communicative activism that have the potential to

effect changes at the micro/meso levels but barely scratch the surface of gender injustice at the macrostructural level. And third, that distinct types of ethico-political work are required to shift communication's role in women's everyday lives from problem to potential solution.

Enghel, F. (2024) "Revisiting everyday activism for gender justice and expanding on its communicative dimensions". International Journal of Communication, 18, 3814–3835 https://ijoc.org/index.php/ijoc/article/view/22181
Enghel, F. (2023) "Justicia de género en línea: navegar, naufragar, insistir". In Ramos, A. (ed) Democracia en red: Internet, sociedad y política en la Argentina, NIC Argentina.

Paper 3

Hegemonic "agro" and emergent agroecology: cultural struggle and communication in Brazil.
Fernanda Favaro, Malmö University, fernanda-cristina.favaro@mau.se

Abstract: Agribusiness constitutes one of the most powerful economic sectors in Brazil and was rebranded under the label "agro" in positive slogans on mainstream media. This hegemonic group, however, is an extension of colonial Brazil: it controls most of the country's lands and focuses on commodity export, employing techniques that cause deep environmental and social harm. It also forms the largest caucus in the Congress and has long-standing alliances with the right. More recently, it has consolidated itself as a cultural force through heavy investment in a proprietary communication ecosystem, including thematization in soap operas and music production centered around agribusiness narratives.
Within this scenario, agroecology emerges as an alternative agricultural model grounded in respect for nature, solidarity economy, and strategies aimed at transforming the agri-food system - currently responsible for approximately one third of greenhouse gas emissions. Despite having far fewer resources and limited public visibility, the field draws strength from the diversity of its actors, including celebrities, academics and social movements. Against its mediatic marginalization, agroecological communication relies on networked and popular practices, such as festivals, campaigns, marches, and community-based, collaborative events.
This article examines the case of the Brazilian Congress of Agroecology, the largest Latin-American agroecology meeting, to assess the counter-acting possibilities and limitations of the agroecological communication in the country. By mobilizing Raymond Williams' concepts of hegemonic and emergent cultures within a decolonial framework, the article discusses how agroecology frames popular culture as a strategic strength in challenging "agro's" dominance. Analysis suggests that this framing is grounded in a logic of prefiguration, amalgamating agroecological practice and communication, and questioning the alleged benefits of the agro for Brazil. This logic, however, remains academic-centered, limiting the spectrum of popular communication practices within the movement, and weakening its impact.

Paper 4

TikTok influencers as central crisis communicators during the Venezuelan presidential election of 2024 and its aftermath.
Virpi Salojärvi, University of Eastern Finland; University of Helsinki, virpi.salojarvi@uef.fi

Abstract: Social media influencers are emerging as central actors in political communication, yet their role in national political crises remains under-conceptualized. Venezuela's prolonged political, economic, and humanitarian crisis provides a critical context for understanding how influencers participate in and shape digital narratives during periods of instability in a context of (self)censorship and collective fear.
This study introduces the concept of crisis influencers by examining how Venezuelan TikTok creators articulate the ongoing national crisis, mobilize affective engagement, and navigate conditions of restricted expression. The original dataset of approximately 5,000 TikTok videos was

collected during and after the presidential elections of July 2024, and again during and after the January 3, 2026 U.S. military operation that removed Nicolás Maduro from Caracas, using a combination of scraping and digital ethnography. This paper presents an in-depth analysis of key lifestyle, journalistic and entertainment influencers' posts during these moments, applying multimodal rhetoric-performative discourse analysis to investigate what kinds of creators engage with crisis content and how they construct political meaning for their audiences. TikTok's algorithmic virality, audiovisual affordances, and participatory features make it a key arena for (young) Venezuelans seeking information and emotional connection. Influencers with followings of up to 32 million also position Venezuelan crisis narratives before international audiences. Findings show that many politically engaged Venezuelan influencers operate from abroad, functioning as surrogate voices for citizens facing repression and media control. Their content blends personal narrative, humor, nostalgia, and testimonial storytelling to articulate shared experiences of crisis, displacement, and resistance. Lifestyle and entertainment creators also adopt subtle forms of political expression, embedding critiques of everyday hardship, scarcity, and state failures within relatable, affect-laden formats. Such practices broaden political discourse beyond overt activism, creating alternative spaces for collective identification.

Paper 5

Anti-Racism Communication in Practice: Reflections on Brazilian Experiences throughout History. Leonardo Custódio, Malmö University, leonardo.custodio@mau.se

Abstract: In this presentation, I will discuss examples of practices of anti-racism communication in multiple historical periods in Brazil. My objective is to demonstrate how Black Brazilians have used different forms of communication available against racism and other colonial legacies. Examples of historical and contemporary anti-racist communication practices include denunciations, ideological confrontations, mobilizations for collective action, healing and self-care practices, as well as the construction of networks of solidarity, support, and mutual empowerment in the face of the material, symbolic, physical, psychological, and political consequences of cis-heteronormative patriarchal racism in Brazil. Whether in arts and music, the cyberspace, through mobile technology, in audiovisual transmission media, in print media, and/or in face-to-face interactive processes, Black people have historically acted as protagonists in the struggle for and occupation of spaces for the construction of communicational production systems where narratives, representations, contestations, and actions that empower us in the daily struggles against racism flourish. The reflections I present in this panel are the latest developments of a longitudinal analytical process started in 2017 with the "Anti-Racist Media Activist Alliance – ARMA Alliance" (2017-2022) – a collaborative initiative with Black media activists in Finland (Custodio and Gathuo, 2020) – and the collaborative making of the edited volume "Practices of Anti-Racism Communication in Brazil" (2024) – a partnership with the Black women-led non-governmental organization CRIOLA, in Brazil (Custódio, Tavares, Sacramento and Xavier, 2023).

References

CUSTÓDIO, Leonardo; GATHUO, Monica (2020). Connections with Paulo Freire's legacy in anti-racism media activist collaboration in Finland. Commons: revista de comunicación y ciudadanía digital, vol. 9, no 2. p. 133-158.

CUSTÓDIO, Leonardo; TAVARES, Julia; SACRAMENTO, Monica, and XAVIER, Lucia. (Eds.) (2023). Práticas de Comunicacão Anti-Racista no Brasil. Rio de Janeiro: Criola.

Roundtable – NILAS's library, 14:30–15:30: From the Global South to Northern Europe: Challenges and opportunities in Latin American Studies Today

Participants: Florencia Quesada (University of Helsinki, Finland); Maria Clara Medina (University of Gothenburg, Sweden); Georg Wink (University of Copenhagen, Denmark); Eeva Sippola (University of Helsinki, Finland); Nícollas Cayann (Tallinn University, Estonia); Andrés Rivarola (NILAS, Stockholm University, Sweden).

Session 6A – Room C512, 15:30-17:05

Bodies, Affects, and Frontiers: Belonging and Resisting Through Transborder Encounters.
Org.: Mateo Villamil-Valencia (IE University, Spain)

This panel engages with contemporary South–South and South–North migrations as lived, narrated, and contested processes shaped through bodies, emotions, and digital and collective practices. Rejecting linear or purely structural views, the papers explore how migrants forge belonging, knowledge, and political agency within and against border regimes, state violence, and dominant imaginaries.

Paper 1

Bodies in Motion, Affects in Revolution: The Whirlpool Theory and the Affective Constellations of Global Transformation. Mateo Villamil-Valencia, School of Politics, Economics & Global Affairs. IE University, mvillamil@faculty.ie.edu

Abstract: This presentation examines the intersection of emotions, bodies, and revolutions through the Whirlpool Theory—a theoretical and methodological framework for analyzing radical democratic action in polarized societies. Challenging approaches that pathologize crowds or separate reason from affect, the theory posits political mobilization as a relational field where emotions like indignation, fear, hope, or grief operate both as centripetal and centrifugal forces shaping transformative potential.
The body, as a site of agency and vulnerability, mediates between inner affect and collective action. In mobilizations—from migrant protests and transnational solidarity flotillas to popular uprisings—bodies congregate and entangle with technological and symbolic artifacts (social media, cameras, slogans, flags) to produce new affective constellations that redefine the political. Through examples like the Global Sumud Flotilla and the Colombian 2019 uprising, I demonstrate how these constellations articulate border-crossing identities able to forge a radical "us, the People" that challenges established orders.
Central to this analysis is the Whirlpool Index, a novel tool for mapping the transformative potential of collective action by measuring the interaction of thirteen dynamic factors—including body, emotion, technology, habitat, voice, and praxis—within specific constellations, assigning a Transformative Potential to them. This approach bridges the radical democratic perspective and physics-inspired logic to capture the fluid dynamics of social change. In the context of the Colombian (and other Latin American) struggles and their global connections, the Whirlpool Theory offers a lens to analyze transformative potential in liminal spaces: physical, symbolic, and affective borders.

Paper 2

Instagram and migration ¿What do "Latinas" micro-influencers tell us? Katherine A. Román Aquino, Independent Researcher, k.roman@pucp.pe

Abstract: By sharing routines, emotions, and reflections, influencers create narratives that blend personal experience with public performance, fostering a sense of proximity with their audiences. These narratives often function as guides, emotional support systems, or points of identification for others.
In this study, I will explore the approaches of migrant micro-influencers who are Latin-American women living in Western Europe. The study will focus on sub-narratives surrounding Latin American migrant women on Instagram, questioning whether their content reinforces or challenges dominant imaginaries of what is "Latin America" as a place and what it means to be a "Latina woman." Particular attention is given to the emotional dimensions of migration, such as nostalgia, displacement, hope, and belonging, and how these are visually and verbally expressed in videos and posts describing their life in a foreign country.
By focusing on how these women frame their migratory journeys as forms of digital intimacy, the research considers how these representations contribute to broader understandings of migration in digital spaces. By carving out niche communities, these micro-influencers transform Instagram into an alternative platform of belonging and awareness, where migration is not only narrated but collectively reflected upon.

Paper 3

Hermanarse for Justice: Affect and Resistance with Immigrant Women in São Paulo. Bruna Rossetti Mendonça. PhD student, Federal University of São Carlos (Brazil), Associated Researcher, Women and Economy Institute (imuê), brunamsociais@gmail.com

Abstract: Drawing on ethnographic fieldwork conducted in São Paulo (2023–2025), this presentation is situated at the intersection of South-South migration, gender-based violence, and the pursuit of justice among immigrant women. While the UN-termed "shadow pandemic" exposed exacerbated structural gender violence during COVID-19, it also revealed a profound crisis of institutional access to social services. This paper argues that for displaced women, the formal judicial system often constitutes not a solution to gender-based violence, but a web of interconnected linguistic, bureaucratic, and emotional barriers.
In response to these exclusionary state procedures, this research highlights the role of grassroots collectives in constructing alternative spaces of belonging, care, affect, and justice. These collectives transmute the paralyzing affects of state engagement into mobilizing forces of trust and solidarity, fostering a sense of hermanarse (collectiveness, becoming sisters). Central to this response is the practice of listening, not as mere hearing, but as an active, embodied, and temporal process. Through listening, individual suffering is elaborated into collective resistance and political claims-making, allowing women to refuse reductive state categories and assert their own networks of care. By engaging with concrete actions, ranging from alternative gatherings to campaigns for document regularization, this presentation outlines the central role of affect in the politics of justice. It suggests that these embodied networks and collective practices in the Global South offer vital insights for rethinking justice beyond the state, staying close to the political struggles through which marginalized communities demand recognition from the ground up.

Paper 4

Situated Knowledges in the Borderlands: weaving together our places of enunciation. Salomé Carvajal Ruiz, Universidad de Valencia (Valencia-ES), salome.carvajalruiz@uv.es and Maria Fernanda Sarmiento Castaño, Applied Sciences (Berlin-DE), Universidad de Valencia (Valencia-ES), mariasarm@gmail.com

Abstract: Throughout our academic trajectories in Europe, migratory experiences have shaped—individually and collectively—our research interests. These experiences have configured epistemological, methodological and ethico-political tensions that directly interrogate our position as researchers.

This entanglement and complexity lead us to problematize fundamental questions: What is our place in the production of knowledge? How is the relationship between the researcher and the subjects of study configured? To whom does knowledge about migratory journeys, especially in extended transit situations and irregularised routes in situations of irregular administrative status belong? In which ways do we construct our places of enunciation from academic activism and a commitment to epistemic justice?

Nowadays, the functioning of the geopolitical borders of the United States and the European Union is shaped by violence, inequality and oppression derived from border regimes and from the configuration of the Border Industrial Complex. Yet the permeability of these borders turns them into Borderlands of encounter, contact, conflict and transformation, where worlds and histories intersect, marked by ambiguity, liminality and inequality. Gloria Anzaldúa's epistemic metaphor describes the Borderlands as spaces where cultures clash and overlap, inhabited by diversities, dissidences, different sexual orientations, ethno-racial origins, classes and nationalities; shaped by overlapping domination, solidarity and resistance (Anzaldúa, 1987).

This metaphor reminds us that these borders are traversed and inhabited by migrants in transit without documents that legalise and enable their mobility. These subjects unsettle realities, practices and imaginaries about who can freely cross the security filters of state and supranational borders, producing radically different experiences.

Recognising the place of enunciation implies accepting that all research is formulated from situated positions, traversed by relations of power, privilege, rights and oppressions. From decolonial feminisms, this situated awareness is not a merely reflexive exercise but a key epistemological condition: our experiences shape the questions we formulate, the interpretations we elaborate and the actions we sustain. This paper proposes to discuss how we construct our places of enunciation from academic activism and epistemic justice, recognising the epistemic privilege of those who live and experience crossings of vertical and horizontal borders in transit towards the Global North.

Paper 5

Entre dos mundos, hacernos lugar afuera: territorialization, migrant experience, and transborder narratives from contemporary Peru. David Alarcón Delgado, PhD candidate in Territorial Studies (National University of Quilmes, Argentina), david.alarcon@escuela.org.pe

Abstract: The paper proposes a presentation and critical reflection on the book Relatos Entre Dos Mundos. Hacernos lugar afuera (2025), coordinated by David Alarcón and published by the Argentine publishing house Praxis under the Sur-Sur imprint. The volume brings together six narratives—structured as chapters—written by seven Peruvian migrants residing in different countries across the Americas and Europe, specifically Chile, Argentina, the United States, Italy, the Netherlands, and Israel. Through narratives situated at the intersection of lived experience, memory, and fiction, the book explores the processes of deterritorialization and reterritorialization experienced by those who migrate and seek to remake their place within transborder contexts. Although the texts originate from personal experiences, they are not confined to a purely testimonial register. Rather, they incorporate a literary and interpretive dimension that allows for a critical examination of how each author conceives territory and the ways in which territorialization unfolds in unfamiliar spaces. In this sense, the book proposes an understanding of territory that transcends its definition as a geographically bounded space, framing it instead as a symbolic, affective, and relational construction shaped by bonds, memories, and power relations.

The paper is organized into three moments. First, it presents the collective methodology through which the book was produced, developed through virtual meetings held across different countries, during which photographs, drawings, and shared reflections were used as devices to think about territory from the migrant experience. Second, it offers a critical reading of the narratives, identifying the diverse interpretations of territorialization that emerge in each text. Finally, it

advances a conceptualization of territory grounded in these contemporary migration experiences, distinguishing them from Peruvian migration flows of the 1980s and 1990s, which were shaped by political violence and economic crisis.
Within this framework, both the book and the paper engage with contemporary transitions in mobility, where young migrants—despite facing limits and inequalities—conceive the world as a more accessible and traversable space, continually seeking to make a place for themselves within it.

Session 6B – Room B522, 15:30-17:05

Movimientos sociales frente al extractivismo en América Latina. Orgs.: Karin Skill (Linköping University, Sweden); Juan Wahren (CONICET; Universidad de Buenos Aires, Argentina)

Se analizarán distintas formas creación de alternativas y resistencias de diversos movimientos sociales de América Latina frente al avance del modelo extractivo hegemónico en la actual coyuntura global donde la geopolítica de los bienes comunes de la naturaleza es uno de los ejes más importantes de conflictividad.

Trabajo 1

Cultivando alternativas frente al antropoceno. Analizando la dramatización de noticias sobre la agroecología. Karin Skill, el Departamento de estudios temáticos, Tema tecnología y cambio social (TEMA T), Universidad de Linköping, Suecia, karin.skill@liu.se

Resumen: Para enfrentar el antropoceno [1] hace falta imaginar alternativas. Pero la imaginación quedó atrapada [2]. Analistas de política y discurso ambiental se preocupan por la falta de imaginación [2]. Este análisis se centra en cómo el medio de comunicación argentino la Agencia de Noticias Tierra Viva (ANTV) puede considerarse como cultivador de alternativas sobre el presente y el futuro. La agencia colabora con organizaciones campesinas, indígenas y socioambientales y pueden reportar directamente desde el lugar de los hechos. Busca reforzar la cobertura mediática de temas y territorios que los medios comerciales suelen dejar fuera de la agenda pública. Visibiliza los impactos socioambientales del extractivismo, con especial atención en las zonas rurales, y trabaja activamente para presentar futuros y formas de producción alternativos, como la agroecología (potencialmente visto como algo lento). [3]
En este trabajo se aplica la metodología [2] para identificar la "dramaturgia" en las noticias publicadas en agenciatierraviva.org sobre la agroecología durante los últimos cinco años. Para analizar la política ambiental como un drama, se analizan ciertos actores: científicos, activistas y políticos, y su lenguaje político, inclusive las propuestas de determinadas soluciones. En una era impulsada por la mediatización donde predomina lo espectacular, deberíamos examinar qué tecnologías se proponen como parte de las soluciones. Se interroga: ¿Qué modos de dramatización adopta ANTV en las noticias sobre la agroecología como alternativa? [2,3] ¿Qué conocimientos y realidades son las que cuentan? [4]
Referencias
[1] Cork, S. et al (2023) Exploring Alternative Futures in the Anthropocene, Annual Review of Environment and Resources 48: 25-54
[2] Oomen & M. Hajer (2025). Captured Futures: Rethinking the Drama of Environmental Politics.
[3] Puig de la Bellacasa, M. (2015) Making time for soil: Technoscientific futurity and the pace of care.
[4] Mignolo W & Walsh C (2018). On Decoloniality: Concepts, Analytics, Praxis. Durham: Duke University Press.

Trabajo 2

Disputas territoriales en el corazón del fracking, Vaca Muerta, Neuquén, Argentina (2011-2026). Juan Wahren, Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET),

Instituto de Investigaciones Gino Germani (IIGG), Universidad de Buenos Aires, jwahren@sociales.uba.ar

Resumen: Con el descubrimiento de yacimientos de hidrocarburos no convencionales en la provincia de Neuquén (Argentina) y el uso masivo de la técnica de extracción de estos recursos vía la fractura hidráulica (fracking) se generó en la región de Vaca Muerta una serie de disputas territoriales en torno a los bienes naturales protagonizadas por las empresas de hidrocarburos y las comunidades indígenas del Pueblo Mapuche.
En este artículo, analizamos este proceso de acumulación por desposesión (Harvey, 2004) que implicó un avance de las fronteras hidrocarburíferas y fomentó complejas disputas territoriales entre los actores en pugna.
También analizamos cómo las comunidades mapuche, a la vez que resisten el avance del extractivismo, reconstruyen sus propias identidades y territorios en la (re)creación de alternativas sociales, culturales, económicas y políticas en torno a la autogestión y la autonomía en clave decolonial. Nos focalizamos en el análisis de ese entramado de procesos de r-existencia (Porto Gonçalves, 2006) que denominamos "territorios insurgentes" (Wahren, 2021) en los cuales las comunidades mapuche se relacionan con la Naturaleza basadas en la reciprocidad y en el uso acotado de los bienes naturales lo cual implica una territorialidad contrapuesta a la lógica hegemónica del sistema-mundo capitalista-colonial.
Abordamos la investigación a través de una estrategia metodológica mixta basada en entrevistas, observaciones de campo y datos estadísticos sobre la actividad hidrocarburífera en la región.
Harvey, David (2004) "El "nuevo" imperialismo: acumulación por desposesión", en Socialist Register 2004: El nuevo desafío imperial, Merlin Press - CLACSO, Buenos Aires.
Porto Gonçalves, Walter. (2006) A Globalização da natureza e a natureza da globalização. Rio de Janeiro: Ed. Civilização Brasileira.
Wahren, Juan (2021) "`Territorios Insurgentes´. Aportes conceptuales en torno a la dimensión territorial de los Movimientos Sociales de América Latina", en Revista NERA n. 61 (24) Pp 15-35. Universidade Estadual Paulista, San Pablo.

Trabajo 3

Devastación hiper-extractivista y re-existencias socio-territoriales en las tierras bajas de Bolivia: Impactos del ecocidio y las violencias múltiples en el capitaloceno. Pabel C. Lopez, F., Postgrado en Ciencias del Desarrollo, Universidad Mayor de San Andrés (CIDES-UMSA), velpalopezflo@gmail.com

Resumen: En América del Sur, la actual crisis socio-ecológica planetaria está estrechamente relacionada con el modelo económico neoextractivista, que continúa expandiendo y exacerbando su alcance e impactos, generando los llamados "territorios de sacrificio". En la actual fase hiper-extractivista de esta crisis ha estado marcada; por un lado, por la acentuación de múltiples despojos (Navarro, 2018) y formas interseccionales de violencias en los territorios, de manera particular en la región Andina-Amazónica, como se evidencia de modo dramático con los recientes mega incendios forestales de los últimos años, que sintetizan algunas de las modalidades de ecocidio actuales y dan cuenta de los efectos eco-societales de la devastación eco-territorial en curso; por otro lado, se asiste a la continuidad e intensificación de conflictos socio-ecológicos, disputas territoriales y formas de re-existencias (Leff y Porto Gonçalves, 2016) de parte de sujetos socio-territoriales y comunitarios impactados por el extractivismo. Se propone analizar algunos de los actuales procesos de devastación socio-territorial (López y Betancourt, 2021) y de modalidades de ecocidio en las Tierras Bajas de Bolivia, así como experiencias de disputas de territorialidades y de defensa eco-comunitarias, frente a los modelos extractivistas en América Latina. En particular, abordo experiencias de conflicto y re-existencia para desarrollar un enfoque teórico que vincula el

amplio debate sobre el neoextractivismo en América Latina con los debates en torno al antropoceno y el capitaloceno.

Referencias:
Leff, Enrique; Porto-Gonçalves, Carlos Walter (2015). “Political Ecology in Latin America: the social reappropriation of nature, the reinvention of territories and the construction of an environmental rationality”. Revista Desenvolvimento e Meio Ambiente, n° 35, 65-88.
López Pabel; Betancourt, Milson (2021). Conflictos territoriales y territorialidades en disputa: Re-existencias y horizontes societales frente al capital en América Latina (Introducción), 1a ed. Ciudad Autónoma de Buenos Aires: CLACSO.
Navarrro, Mina (2019). “Despojo múltiple y separaciones del capital sobre el tejido de la vida” en Teoría del valor, comunicación y territorio. Francisco Sierra (Editor). Madrid: Siglo XXI. 277 – 296.

Trabajo 4

Entre la resistencia y la extracción: mujeres indígenas y ambivalencias ecofeministas en la minería de oro amazónica. Sebastián José Caballero Paz, Doctorando, Programa Doctoral en Cambio Político, Social y Regional, Universidad de Helsinki-Finlandia , sebastian.caballeropaz@helsinki.fi, waira25@gmail.com

Resumen: Este trabajo analiza las prácticas socio-territoriales de mujeres indígenas en el territorio Tacana II, en la Amazonía boliviana, en un contexto marcado por la expansión de la minería de oro y el avance del neoextractivismo. Desde una perspectiva de ecología política y ecofeminismo territorial, el artículo cuestiona las lecturas normativas que separan resistencia indígena y extractivismo como esferas opuestas, mostrando en cambio una configuración atravesada por ambivalencias, contradicciones y negociaciones cotidianas.

A partir de entrevistas semiestructuradas y trabajo etnográfico, el estudio muestra cómo muchas mujeres Tacana ocupan posiciones simultáneas y tensionadas frente al extractivismo. Por un lado, lideran denuncias contra la contaminación por mercurio, la degradación de los ríos y las violencias sociales asociadas a la minería; por otro, participan directa o indirectamente en los procesos de extracción, como trabajadoras, integrantes de cooperativas o sostenes domésticos de la actividad minera, en un contexto de precariedad económica, ausencia estatal y presión territorial. Esta implicación no constituye una aceptación acrítica del extractivismo, sino formas situadas de resistencia adaptativa, en las que participación, regulación y oposición coexisten como estrategias para limitar daños y preservar cierto control territorial.

Estas prácticas configuran procesos de re-existencia desde dentro del extractivismo, donde el cuerpo-territorio se convierte en un espacio central de disputa material y simbólica. Lejos de una resistencia frontal o idealizada, las mujeres indígenas despliegan formas de acción colectiva de baja intensidad, basadas en el cuidado, la negociación y el conflicto interno, que reconfiguran la gobernanza comunitaria en los territorios.

Referencias
Cabnal, L. (2018). Cuerpo-territorio y feminismo comunitario. Kohl: Journal for Body and Gender Research, 4(1), 55–67.
Gudynas, E. (2015). Extractivismos: ecología, economía y política. CLAES.
Ranta, E., López Flores, P. C., & Caballero Paz, S. (in press). Transformative territories: Decolonial ecofeminism and territorial self-determination. Third World Quarterly.
Ulloa, A. (2016). La construcción del cuerpo-territorio en mujeres indígenas amazónicas. Revista Colombiana de Antropología, 52(1), 9–35.

Day 3 – Friday, 12 June

Session 7A – Room B522, 09:00-10:30

Gender, Mobility, and Andean Encounters. Orgs.: Daniel Escobar Lopez (Stockholm University, Sweden); Charlotta Widmark (Uppsala University, Sweden)

This panel focuses on gender and mobility to examine how encounters shape power and social relations in Latin America. Building on Andean mobility and gender scholarship, it examines everyday movements tied to work, migration, bureaucracy, travel, and politics, showing how gendered positions intersect to negotiate authority, inequality, and spatial divisions across diverse contemporary contexts.

Paper 1

Encounters on the Move: Gender, Authority, and Power in the Peruvian Andes. Daniel Escobar López, Department of Social Anthropology, Stockholm University, Sweden, daniel.escobar@socant.su.se

Abstract: This paper examines the role of mobility practices such as travelling, walking, and the circulation of documents in shaping encounters between Andean peasant communities and the Peruvian state. Rather than treating mobility simply as movement or access, the paper focuses on how everyday mobility practices make institutional encounters possible and meaningful.

Through these encounters, questions of authority, recognition, belonging, and gender expectations are negotiated in concrete ways. Based on research in the Peruvian Andes, the paper contributes to the panel by offering an empirically grounded case that highlights how gendered mobility shapes political encounters and power relations in a specific Latin American context.

Paper 2

Gendered mobilities in the Andes: Reflections on women's vending practices. Cecilie Vindal Ødegaard, Department of Social Anthropology, University of Bergen, Norway, Cecilie.Odegaard@uib.no

Abstract: This paper explores how mobility in the Andes is gendered and racialized, by taking Andean vending practices as a point of departure. The work of vendors depends significantly on their movement in space within cities as well as between urban and rural areas and across national boundaries, entailing encounters with powerful actors of various kinds, including state officials and powerful earth beings. Considering how vending in Peru is constructed as a particular feminine and racialized realm, the paper discusses how vendors often oppose and circumvent the demands of the state's neoliberal regime by drawing on relational and symbolic resources. This includes relations with kin, neighbours, and colleagues in urban and rural areas; the payment of bribes and ritual offerings; as well as improvisation of travel and trade routes. As many of the vendors who travel are women, they often draw strategically upon both gendered and racialized stereotypes in their attempts to avoid official interference in their businesses – as a kind of 'strategic essentialism'. In the paper, I use these examples to discuss the various ways in which mobility in the Andes is gendered – and simultaneously how mobility and material flows are celebrated as key cultural values among the vendors.

Paper 3

Gendered mobilities, reciprocity and interdependent worlds in Cusco, Peru. Astrid B. Stensrud, Department of Global Development and Planning, University of Agder, astrid.b.stensrud@uia.no

Abstract: Mobility is part of everyday life in the semi-formal, rural-urban economy of Cusco, Peru, where most people make a living as self-employed or micro-entrepreneurs. Movements, travels, exchange and pilgrimages are gendered practices embedded in reciprocity and care, which contributes to the making of relatedness, personhood, and social mobility. Furthermore, I suggest that entrepreneurship and business in Cusco are more-than-economic practices that are dependent upon mobility, more-than-human reciprocity and gendered practices of care. In recent years, intersecting crises and emergencies – economic, political, environmental and pandemic – interfere and affect mobilities, while on the other hand, practices of mobility and reciprocity are also ways of navigating shifting terrains of crisis and everyday emergencies.

In this paper, I will discuss how relations of reciprocity, business and kinship are maintained across rural and urban spaces, and how these relations and mobilities were affected by the Covid-19 pandemic in 2020-2022 and the political crisis and national strikes in 2023. During Covid, many urban residents moved to their relatives' rural communities, while the families who stayed in the city received food from their rural relatives. After the pandemic, many rural families returned to the longstanding practice of sending their children to stay with relatives in the city, for educational and work purposes. The strikes and roadblocks during the political crisis temporarily hindered these movements of people and products, leading to food shortages and skyrocketing prices. I suggest that these reciprocal movements and exchanges of products, persons and knowledge show a striking ambivalence in terms of help, labour precarity, exploitation, control and care, mirrored in asymmetries of power and reciprocity.

Considering these ambiguities, I will discuss how we can understand diverse mobilities as relational and gendered practices, which are part of the everyday making of interdependent and partially connected worlds.

Paper 4

Grappling with Social and Spatial Divisions: Gendered Urban Social Mobility in Bolivia.
Charlotta Widmark, Department of Cultural Anthropology and Ethnology, Uppsala University, Sweden, charlotta.widmark@antro.uu.se

Abstract: This paper examines the movements of first-generation internal migrants in the metropolitan area of La Paz, Bolivia. Drawing on long-term ethnographic fieldwork, the case study explores how gendered positions related to work and political engagement are experienced, negotiated, and strategically mobilized. In particular, it analyzes how these practices enable women of indigenous background to challenge and expand the boundaries of what is socially and politically possible within the urban context.
Furthermore, the paper investigates how everyday patterns of mobility, access, and conviviality shape and transform segregated spatial divisions within the metropolitan area, as well as between urban neighborhoods and nearby rural areas. By focusing on lived practices at the intersection of gender, migration, and space, the study highlights the dynamic ways in which urban social mobility is produced and contested.

Session 7B – Room C512, 09:00-10:30

Cuerpos, tiempos, autorías: perspectivas críticas en la literatura latinoamericana. Carla Alanis (Stockholm University, Sweden); Sandrine Madouas (Uppsala University, Sweden)

Este panel explora cómo la literatura latinoamericana construye formas mediadas de narración y representación a partir de cuerpos, superficies materiales y circuitos de circulación. Las ponencias analizan los efectos estéticos, perceptivos y políticos de estas mediaciones en distintos contextos históricos.

Paper 1

Relaciones humano-animal, comida y espacio doméstico en la cultura mexicana de la etapa desarrollista. Oscar Sebastian Tellini, Göteborgs Universitet, Oscar.sebastian.tellini@sprak.gu.se

Resumen: En el México de mediados del siglo XX, la Revolución Verde y la intensificación de la industria cárnica, especialmente la avicultura, constituyeron ejes centrales del proyecto desarrollista, que conllevó profundas transformaciones en torno al mundo laboral, los procesos de urbanización y las prácticas alimentarias de la población (Rodríguez). Desde la intersección de los estudios animales latinoamericanos (Briceño) y los estudios de los alimentos (Rodríguez), este artículo analiza cómo se configuran las relaciones humano-animal en escenas de vida cotidiana y en espacios domésticos, urbanos y suburbanos, en un conjunto heterogéneo de productos culturales del período, entre los que se incluyen el cuento "Nos han dado la tierra" (1945) de Juan Rulfo, el cuento "Lección de cocina" (1971) de Rosario Castellanos, el relato breve "Para entrar al jardín" (1971) de Juan José Arreola, y el recetario Cómo cocinar en los aparatos modernos (1949) de Josefina Velázquez de León. Se examina cómo estos textos participan en las lógicas del desarrollo, cómo proyectan nuevos imaginarios culturales surgidos de la intensificación de la producción industrial de carne, y cómo median nuevas formas de consumo y preparación de animales y productos de origen animal.

Bibliografía

Arreola, Juan José. Obras. México: FCE, 1995.
Briceño, Ximena. "Animal". Handbook of Latin American Environmental Aesthetics. Ed. Jens Andermann, Gabriel Giorgi, y Victoria Saramago. Berlin: De Gruyter, 2023. 91-106.
Castellanos, Rosario. (2004). "Lección de cocina". En Obras I. Narrativa, (pp. 837-847). México: Fondo de Cultura Económica.
Rodríguez, Sandra Aguilar. "La mesa está servida: comida y vida cotidiana en el México de mediados del siglo XX." HIB: revista de historia iberoamericana 2.2 (2009): 52-85.
Rulfo, Juan. El llano en llamas. Madrid: Ediciones Cátedra, 1994.
Velázquez de León, Josefina. México: Editorial Velázquez de León, 1949.

Paper 2

La figura del escritor radicante: un modelo para pensar la autoría en la literatura hispánica global. Santiago Cepeda, Lunds Universitet, santiago.cepeda@rom.lu.se

Resumen: La extranjería, el desarraigo y la errancia han ganado centralidad en la literatura hispánica actual. La globalización, las migraciones y la consolidación de un campo literario transnacional han reordenado mediaciones, jerarquías de legitimación y regímenes de legibilidad. En ese marco, esta ponencia retoma el concepto de radicancia de Nicolas Bourriaud (2009) para examinar figuras autoriales con raíces móviles que articulan los textos, condicionan paratextos y trazan trayectorias alternativas de circulación. El objetivo es precisar qué aporta la noción de "radicancia" frente a términos próximos como cosmopolitismo, literatura migrante o extraterritorialidad, cuando el foco recae en efectos textuales y mediaciones desde la hispanosfera. En diálogo con la noción de novela latinoamericana global de Héctor Hoyos (2015), la ponencia desplaza la pregunta hacia la figura del escritor global como presencia autoral que se configura en el cruce entre forma, traducción, circulación transnacional y marcos de lectura locales y globales. La figura de escritor funciona como herramienta integradora para analizar diversas maneras de cultivar el oficio literario entre lenguas, culturas y sistemas literarios diversos. El marco se completa con la incorporación de operadores de dislocación que describen alternancias lingüísticas, escenas de traducción enunciativa, hibridaciones, desplazamientos y transculturaciones. Por último, se propone una caracterización analítica de la figura del escritor radicante, aplicable a un corpus de novelas contemporáneas que problematizan el vínculo entre el escritor, la lengua, el territorio y la tradición.

Bibliografía
Bourriaud, Nicolas. Radicante. Adriana Hidalgo, 2009.
Hellín, Lucía. La literatura de los desplazados. Vila de Indianos, 2023.
Hoyos, Héctor. Beyond Bolaño: The Global Latin American Novel. Columbia UP, 2016.
Maingueneau, Dominique. Paratopia: Literature as Discourse. Palgrave Macmillan, 2024.
Moraña, Mabel. Líneas de fuga. Iberoamericana-Vervuert, 2021.
Steiner, George. Extraterritorial. Adriana Hidalgo, 2009.
Torras, M., Pérez, A (eds). Los papeles del autor/a. Arco, 2016.
Walkowitz, Rebecca. Born Translated. Columbia UP, 2015.

Paper 3

Narrar el presente: fricciones temporales y formas mediadas en la literatura latinoamericana contemporánea. Carla Alanis, Stockholm Universitet, carla.alanis@su.se

Resumen: Esta ponencia parte de una pregunta que estructura mi investigación doctoral: ¿qué se hace presente en el presente? Más que pensar el tiempo como sucesión o como horizonte de futuro, propongo leer ciertas narrativas latinoamericanas contemporáneas desde el presente entendido como condición de aparición: un espacio material y perceptivo donde lo visible, lo sensible y lo narrable se configuran.
A partir de un corpus que incluye, entre otros, textos de Fernanda Trías, Sebastián Martínez Daniell y Verónica Gerber Bicecci, analizo cómo estas escrituras desplazan la narración del acontecimiento concluido hacia el acontecer mismo. El uso del presente verbal, la fragmentación perceptiva, la mediación técnica y la centralidad de superficies —pantallas, archivos, fotografías— producen formas narrativas donde el tiempo ya no avanza hacia una resolución, sino que se densifica en superposiciones asincrónicas.
Propongo pensar estas superficies no como meros soportes, sino como operaciones narrativas: dispositivos que organizan la aparición del mundo en el relato. En este marco, la literatura no representa una realidad previa, sino que hace visible un régimen específico de percepción contemporánea, marcado por la simultaneidad, la saturación de imágenes y la mediación tecnológica.

Paper 4

Carne Embrujada: Horror, consumo y colapso ecológico en Cadáver exquisito (Bazterrica) y Fruta podrida (Meruane). Sandrine Madouas, Uppsala Universitet, Sandrine.madouas@moderna.uu.se

Resumen: En la región del Cono Sur, los procesos de modernización, el extractivismo y la globalización han reforzado la dependencia de la exportación de productos alimentarios, particularmente de la agricultura y de la producción ganadera. Esto ha producido la degradación del medio ambiente, la pérdida de biodiversidad y la deslocalización de la agricultura local y sostenible, lo que muestra la necesidad de revisar las ideas que legitiman la destrucción del medio ambiente (French & Heffes 259-261).
Varias narrativas contemporáneas exploran la crisis climática y el sistema agroalimentario mediante elementos de horror que revelan ansiedades ambientales. En diálogo con estudios como los Campisi (2023) y Mercier (2023), esta investigación propone examinar cómo el concepto de carne se representa en la literatura latinoamericana del Ecohorror, particularmente en relación con los cuerpos animales y vegetales, dentro del extractivismo y los sistemas alimentarios desde un enfoque ecofeminista.
Fruta podrida (Meruane 2007) y Cadáver exquisito (Bazterrica 2017) exploran la relación entre carne humana y sistemas industriales alimentarios. El estudio propone la noción de "carne embrujada" para describir cómo la carne simboliza el horror, la abyección y la resistencia de la

explotación y el abuso dentro de los sistemas industriales alimentarios. Analizaremos cómo los textos representan y destacan la carne, haciendo hincapié de elementos de horror, para criticar las estructuras antropocéntrica, patriarcal y capitalista y sus impactos violentos sobre todos organismos vivos dentro de la industria alimentaria.

Bibliografía:

Campisi, Nicolás. South American Literature and Ecofeminism. In The Routledge Handbook of Ecofeminism and Literature (1st ed.). Routledge, 2023, pp. 186–194

French, Jennifer, & Heffes, Gisela. The Latin American Ecocultural Reader. Northwestern University Press, 2021

Mercier, Claire. “Carne de patriarcado. Consumo animal-femenino en tres distopías feministas recientes: "Cadáver exquisito" de Agustina Bazterrica, "Nación Vacuna" de Fernanda García Lao y "Sirènes" de Laura Pugno”. Anclajes: 28. 2024, 45-62.

Paper 5

Literatura a tras-mano: ficciones mancas y humanidad(es) en jaque. Fernando Valcheff-García, University of Michigan, valcheff@umich.edu

Resumen: Desde Cervantes y su apodo, el “Manco de Lepanto”, pasando por textos coloniales que muestran amputaciones a indígenas, hasta clásicos modernos como El coronel no tiene quien le escriba, de García Márquez, la figura de la mano cortada ha servido como metáfora recurrente de la relación entre literatura y violencia en el mundo hispánoamericano. Como reza la Égloga III de Garcilaso, la mano transita gran parte de su existencia literaria “tomando ora la espada, ora la pluma”, alternando entre el tópico de las letras y el de las armas y sirviendo de mediación entre los campos literario y de batalla. Más recientemente, la literatura de mujeres latinoamericanas ha retomado este tropo, proponiendo, en torno a él, la construcción de imaginarios políticos alternativos. Mi presentación rastrea el rol de la mano cortada no ya como mero tropo simbólico-alegórico, sino como extremidad desterritorializada que cobra vida propia en el tejido narrativo. Mi análisis se centrará en escenas de ficciones contemporáneas como “Ay”, de Lina Meruane; Nuestra parte de noche, de Mariana Enríquez; “Slasher”, de Mónica Ojeda; y “El asedio animal”, de Vanesa Londoño, mostrando distintos modos de pensar la mano en tanto omisión espectral, miembro fantasma y proyección traumática. Mi lectura sostiene que estas manos-otras revelan los avatares de género, raza y clase que aquejan al continente, cuestionando el estatuto de lo humano anclado en el cuerpo como unidad compacta, pero también el de las propias humanidades, ante cuyo agotamiento estas ficciones se plantean como alternativas críticas originales y estéticamente desafiantes. En definitiva, mostraré cómo estas ficciones mancas invitan a cuestionar las lógicas categóricas del pensamiento humanista, transitando de los imaginarios a mano hacia una literatura a tras-mano cuya imaginación crítica, anclada en la falta productiva, releva el agotamiento categorial de los discursos de la modernidad.

Index

Day 1 – Wednesday, 10 June

Day 2 – Thursday, 11 June

Day 3 – Friday, 12 June

Participants (Alphabetical)

Participants and Session Numbers – Alphabetical Order

Alanis, Carla — Session 7B
Alarcón Delgado, David — Session 6A
Álvarez López, Laura — Session 4A
Álvarez-Ramos, Tulio Alberto — Session 1A
Aparicio Wilhelmi, Marco — Session 4C
Arango Milián, Haydée — Session 3B
Bahamonde, Hector — Session 4B
Barragán Manjón, Mélany — Session 1C
Barkin, David — Session 1B
Basil, Nathália — Session 3A
Bohigues, Asbel — Session 5A
Bojarska, Paulina — Session 2C
Bull, Benedicte — Session 5A
Caballero Paz, Sebastián José — Session 6B
Caicedo Serralde, David — Session 4B
Carvajal Ruiz, Salomé — Session 6A
Cayan, Nicollas – Round Table
Cepeda, Santiago — Session 7B
Contreras Tirado, Pedro Luis — Session 1A
Cossarini, Paolo — Session 1C
Custódio, Leonardo — Session 5B
Díaz García, Claudia — Session 3B
Escobar López, Daniel — Session 7A
Favaro, Fernanda — Session 5B
Fernández Melo, Pilar — Session 3B
Fortes, Bartira — Session 3A
González, Jesús — Session 1A
Grabski, August — Session 2C
Hernández Novo, Claudia — Session 3B
Jonas-Kowalik, Matylda — Session 2C
Jönsson, Malin — Session 1B
Lisińska, Magdalena — Session 2B

Lopez, Pabel C. — Session 6B

Lucero Núñez Cueva de Andruszkiewicz, Angelina — Session 2C

Ługowska, Urszula — Session 2C

Machado-Borges, Thaïs — Session 3A

Madouas, Sandrine — Session 7B

Mayrink, Manoela — Session 2A

McQuay, Mark — Session 2B

Medina, Maria Clara – Round Table

Mendonça, Bruna Rossetti — Session 6A

Miramón, Francisco Javier Verduzco — Session 1B

Montaño, Francisco — Session 1B

Ohldieck, Hans Jacob — Session 3B

Oliveira, Amurabi — Session 2B

Palomares, Erick Gonzalo — Session 1C

Padula, Raphael — Session 5A

Poles, Aurelio — Session 2A

Quesada, Florencia – Round Table

Resende, Fernando — Session 3A

Retsö, Dag — Session 4A

Rivarola, Andrés – Session 5A; Round Table

Rodríguez Cavalcante, Laís — Session 3A

Rodríguez Suárez, Daniel — Session 4C

Román Aquino, Katherine A. — Session 6A

Salojärvi, Virpi — Session 5B

Sánchez, Francisco — Session 5A

Sarmiento Castaño, Maria Fernanda — Session 6A

Sartoretto, Paola — Session 5B

Sawicka, Monika — Session 2B

Sippola, Eeva — Session 4A; Round Table

Skill, Karin — Session 6B

Sribman Mittelman, Ariel — Session 1C

Stensrud, Astrid B. — Session 7A

Tellini, Oscar Sebastian — Session 7B

Trotta, Felipe da Costa — Session 3A

Valcheff-García, Fernando — Session 7B

Villamil-Valencia, Mateo — Session 6A

Vindal Ødegaard, Cecilie — Session 7A

Wahren, Juan — Session 6B

Widmark, Charlotta — Session 7A

Wink, Georg — Session 2A; Round Table

Zdeb, Aleksandra — Session 2B