Latin America Research Day   Friday 16th June 2017

Abstracts

Oliver Balch – "*Pulp Fictions: Reconfiguring Development through Uruguay's Largest Ever Foreign Investment Project*"

Between 2006 and 2010, traditional allies Uruguay and Argentina found themselves at loggerheads over the construction of a $1.2bn pulp factory by Finnish investor UPM (then Botnia). In 2011, Stora Enso, another Finnish multinational forestry company, announced its intention to build a $1.8bn pulp plant further downstream on the same river. Rather than meet with opposition, however, Uruguay's largest ever foreign investment has been successfully implemented without conflict. This raises important questions as to how this extractive project is framed and legitimized.

Drawing on extensive ethnographic fieldwork during and after the construction of this second pulp mill, I seek to show how the rhetoric and practice of corporate social responsibility contribute to the legitimation process. I diverge from most other ethnographic studies of corporate-community conflict (or non-conflict, in this case) in analyzing this question from within – rather than outside – the corporation. This provides a unique opportunity to interrogate the role and motivations of the individual corporate agents tasked with managing community relations and supporting corporate development efforts. Why do they do it? What tools and rationales do they call on? And what results do their actions have?

My research builds on the emerging field of the anthropology of corporations. It takes seriously the role of managerial agency in transforming the legal fiction of corporate personhood into a knowable entity that exudes consistency and credibility. The purpose of this endeavor is to legitimize the corporation and thus permit it to do what it does: namely, the extraction and export of natural resources to realize profit for capital holders elsewhere. There are multiple forms of legitimacy, and multiple methods of achieving them. Using the lens of individual agency to study which of these forms Stora Enso pursues and how it does so brings a fresh perspective on the practical outworking and political function of corporate social responsibility.

Corinna Howland "*Performing Organic Certification: A Case Study from Peru*"

Drawing on only-just completed PhD fieldwork with the *Quinua del Sur* cooperative, a group of quinoa producers in Southern Peru, this work-in-progress paper provides an ethnographic account of the process of organic certification within the cooperative. Each year, *Quinua del Sur* is required to undergo a time-consuming – and expensive – certification process to achieve and/or maintain organic status, including extensive documentation of producers' activities and field visits by an external inspector from a certification company. This engenders a set of performances and explicit staging by cooperative members and assisting agricultural technicians to highlight their ideal practice, as they attempt to secure the organic certification that will help them to generate higher prices and gain a competitive advantage over other producers.

The *socios* performances point to how local conceptions and enactments of market practice may undermine, even as they seek to uphold, attempts at universalizing mechanisms of verification and control. Further, I explore how the actions of the cooperative members and technicians over the course of the organic certification process extends and complicates three distinct, but related notions of performance and performativity in the Anglophone literature (Muniesa 2014): performance as the achievement of a set barometer or benchmark (Lyotard 1979); Goffmanesque (1959) notions of knowing and normative dramaturgical performance; and recent discussions of economic performativity (see for example, Callon 1998; MacKenzie et al 2008).

Josef Florez- "*Hacer Vida la Fe: Violence, la Misión Iglesia Pentecostal, and Authoritarian Chile, 1973-1990*"

The violent overthrow of the democratically elected government of Salvador Allende on September 11th, 1973 represented the worst political breakdown in the history of Chile. Pentecostal reactions to the *coup d'etat* and the ensuing repression have been viewed as overwhelmingly supportive of the regime. In official and public meetings with military authorities, many religious leaders offered recognition and legitimation. At the same time, a small but vocal minority, who felt misrepresented by the political agenda of conservative leaders developed clear stances and discourses in opposition to the repressive character of the dictatorship. This paper investigates the development of these voices and their reactions to cases of violence through the lens of one such group – la Misión Iglesia Pentecostal (Pentecostal Mission Church – MIP). For many members, the interpretation of their faith and what it meant to be truly faithful could not be understood without reference to violent context in which they were embedded. As such, it is necessary to explore a wider plane, where personal needs and spiritual concerns were infused with the broader issues of conflict, social and economic change, and political upheaval. This paper argues that many Pentecostals engaged the multiple dimensions of violence in their surroundings through the construction of new social and religious logics that served as organizing principles for survival and resistance. Their responses were neither distinctly religious nor political, but rather blurred the boundaries of spiritual and physical concerns in order to seek moral, social, and political renewal.

Manoela Carpenedo – "*'Emerging' Jews Followers of Jesus? Understanding Jewish 'Ethnic revivalism' among Charismatic Evangelicals in Brazil*"

This paper explores a variant of a religious tendency fusing beliefs and identity claims deriving from Judaism and Christianity. The case of the 'Messianic Anussim' represents a curious combination of people with Charismatic Evangelical backgrounds developing a dramatic Judaising process. While the community adheres to a variety of Orthodox Jewish practices, it simultaneously holds the belief in Jesus (as the Messiah). A central aspect of this religious movement lies in their claims of Jewish descent originating from the *Bnei Anussim*, who were the Jews from Iberian Europe forced to convert to Christianity because of Inquisitorial persecution, and who emigrated to the Americas at the turn of the 17th century. Based on an ethnography conducted between 2013–2015 with the largest 'Messianic Anussim' community in Brazil, this paper aims to understand the sociocultural logics behind this ethnic identification with Jewishness.

On the one hand, I contend that the community's return to Judaism can be understood as a restorative reaction against Neo-Pentecostal Brazilian Evangelicalism. By rejecting some Neo-Pentecostal practices and ethos, the group aims to reform Christianity through Judaism. On the other hand, their invocation of the *Bnei Anussim* heritage provides the symbolic and cultural foundations for the fabrication of this new religious and cultural identity in the country.

I suggest that this unexpected ethnic identification with Jews is linked with the dismantlement of 'mestizaje' unifying ethnic discourses. The emergence of multi-ethnic discourses promoted a discursive shift, enabling religious-ethnic revivalist movements to emerge. The group's aims of 'purification' of Christianity combined with the re-creation of a myth of origin – through their fictional *Bnei Anussim* roots – encouraged this growing identification with Jewishness. Therefore, the 'Messianic Anussim' disentangles the miscegenated Arab-Jewish-Portuguese-Mozarab-Tupí-Brazilian subject deeply settled into the psyches of Brazilians (Lesser, 2012), and select the Jewish 'piece' of this fragmented jigsaw to be celebrated.

Minyan Sun – "*Negation and Openness in Cortázar, Cohen and Nāgārjuna*"

Critics often perceive Cortázar's textual engagement with Buddhism as an 'absolute jump' that negates logical coherence. This argument is frequently connected with the understanding of the Buddhist notion of 'śūnyatā' 'emptiness' as a nihilistic one. One of the most important figures in proposing the view of 'śūnyatā' 'emptiness' is the Indian Buddhist Philosopher Nāgārjuna. Nāgārjuna's most important philosophical treatise 'Mūlamadhyamakakārikā' 'Root Verses of the Middle Way' contains many

perplexing logical negations. Comparatively, Cortázar's *62/modelo para armar* has also been called 'una novela nihilista', and Cohen's *Un hombre amable* likewise contains many conundrums based upon the use of negation. In this paper, I intend to compare the use of negation in *62/modelo para armar*, *Un hombre amable* and that employed by Nāgārjuna. I will mainly examine two ideas. Firstly, I will show that the use of negation by all these three authors is intertwined with the idea of 'apertura', 'openness' – a key idea in the literature of Cortázar and Cohen. Secondly, I argue that not only such a use of negation is not illogical, but also it intends to challenge the dualistic system in a non-oppositional way, for it could be argued that a positive opposition of the system logically entails a re-entrance into as well as a re-emphasis of the system again.

Paul Hyland – *"Re-reading as Re-writing: Borges, Unamuno and the Quijote"*

My PhD research is focused on the under-studied relationship between the works of Jorge Luis Borges and Miguel de Unamuno. One of the main strands that connects these two giants of Spanish and Latin American thought is a mutual interest in the appropriation and rewriting of given narratives which serve to destabilise items in the literary canon. This interest is explored by both most prevalently in an extensive series of works dealing with Cervantes and the *Quijote*. From Unamuno's *Vida de don Quijote y Sancho*, which redrafts the original chapter by chapter, to Borges's *Pierre Menard*, which meta-textually posits an accidental re-authoring of the *Quijote*, to name just two examples, emerges a shared view that the act of reading is much more significant in creating a text, than the act of writing is in creating *the* text.

Examining these authors' most significant works on Cervantes, I will show how their similar view on textual reception serves two different ends. For Unamuno, the *Quijote* is supplanted from its status as a mere work of comedic parody and is recast as the evangelical instruction manual for the modern Spaniard. To Borges, we will see that the *Quijote* is not so much read from the nationalistic perspective of a man on the margins of the world of Hispanic letters, but as someone who admires in the *Quijote* its ability to proffer innovative models of text and reception, where reader and text stand in a complex, mutually interdependent relationship.

Lucy Foster – *"The Embodied Coast: a poetics of the net"*

This research focuses on the coast of Mexico through a selection of its literary and visual representations, taking the coastline as a creative trajectory and cultural locus distinct from inland areas and, as such, incongruous with the centralising discourses which dominate understandings of Mexico's cultural composition. In different media and in response to different moments of history, the coastline has been represented as a border or a marginal zone, as a point of arrival, departure or of inception, a transitory zone or a dwelling place, the point of closest contact with other countries or as the isolationist demarcation between 'self' and 'other'. Considering the littoral line as a contiguous border, a dovetailing of elements and of difference, a point at which one thing becomes another, in this paper I will examine the coasts of Veracruz and Oaxaca as allegorised terrain in photography and film, alongside the fishing net as a symbol of economic and communitarian, as well as aesthetic, organisation.

Falk Parra-Witte – "Living the Law of Origin: The Ontological and Epistemological bases of Kogi Ecology"

A few decades ago, the usually reserved Kogi indigenous people of Northern Colombia emerged unto the public scene and became politically active after having lived in deliberate partial isolation for centuries trying to maintain their Amerindian traditions despite surrounding European colonisation. They seek to protect the Sierra Nevada de Santa Marta, a mountain range which for the Kogi is an enormously important creational unity that they are part of, from increasingly overwhelming external pressures, especially environmentally harmful developments and projects. As "Elder Brothers", Kogi leaders attempt to make mainstream society understand how and why these activities are destructive according to their knowledge. Drawing on my experience of Kogi life, and on specific learning sessions I had with their spiritual leaders and "cosmic care-takers", the Mamas, this thesis focuses on the content and rationale of

what the Kogi say and do. The aim is to explain the dynamics by which their "eco-political" activism is embedded in a complex, integrated, organised and radically different way of knowing and relating to the world. For this purpose, I elucidate the Kogi material in its own terms as a series of claims to truth with potential practical environmental relevance, and through a conceptual translation into more comprehensible "Western" terms. I propose that all of this may constitute an elaborate, interrelated "system" where spiritually pre- determined cosmological principles, structures and forces, understood to shape the nature of being, are honoured and reproduced through a set of practices, perceptions and institutions as a lived ontology. These are guided by a conscious epistemology inherent to the land itself and serves the ecological regulation of the Sierra Nevada through balance, order and stability as a moral responsibility, the "Mother's mandate". Kogi eco-politics then, I argue, are directly structured by this system and are a way of maintaining it through modern means of communication and activism.

Karen Wong-Pérez – "*The Natural Environment and the Ideas of "Good Life", "Poverty" and "Justice" in a Mexican Fishing Community"*

Since 2001, Mexico adopted a multidimensional approach for the measurement of poverty which is theoretically supported by the recognition of social rights and normatively aligned with the Mexican Constitution and the Law of Social Development. In spite of the fact that the Law of Social Development includes the 'right to enjoy a healthy environment' (Article 6), the environmental dimension is the only one missing in the current measures of poverty. This paper presents preliminary results from an empirical study carried out in San Felipe, Yucatán, México, designed to explore links between the natural environment and local perceptions of poverty, the notion of a good life and the notion of environmental justice in a Mexican fishing community. Besides the goal of understanding the gaps and bridges between local perceptions and Mexican national metrics of Poverty and Human Development, the empirical data provide inputs to explore whether the lack of explicit measures acknowledging the link between the natural environment and poverty and also the lack of measures of the unequal distribution of access to vital environmental resources lead to an incomplete picture of social prosperity.

Rachell Sánchez Rivera – "*Mestizaje, Body Management and Reproduction: Eugenics, Pre-nuptial Clinics and the Marriage for the Betterment of the Race"*

During the first half of the 20th Century in Mexico there was an insurgency of hygienic policies that relied on eugenic and moral narratives. After the eugenics movement, notions and ideas of race and reproduction depicted as something that is damaged and in need of fixing in the search to have a "better" national body became legitimized by the notion of science as truth. This becomes expressed in a series of practices and procedures that work towards the goal to better the race and modernize the nation. This presentation will focus on how Mexican sexuality in its relation to eugenics becomes a key element in the nation building process from the beginning of the 20th Century specifically on the role of the state in the regulation of the Marriages (under pre-nuptial exams and hygienic policies), Syphilis and Prostitution and how does this affect the pathologization of certain bodies inside the heterosexual regime. These series of practices and discourses disseminate which bodies are deemed acceptable for the reproduction of imaginary ideas that construct the nation. Simultaneously, they determine who should be able to reproduce and who should not. Since the last third of the 19th Century, one can start to note how the Mexican nation building process is so embedded in racialized ideas, beliefs regarding heredity, gendered logic, class thought and so on. Succinctly, logics of race, eugenics, gender and class are produced and reproduced within discourse and are justified under biological and scientific narratives.

Martina Yopo Díaz – "*Reproductive Agency in Chile Revisiting the Constraints and Freedoms of Choice"*

For decades, gender and feminist studies have stressed the importance of contraception in increasing women's reproductive agency. By using contraceptive methods, women would gain autonomy over their bodies, power to decide the timing of the transition to motherhood, and control over their biographies. Since its introduction in the 1960s, contraception in Chile has significantly extended its coverage amongst the female population and gained social legitimacy. However, this trajectory has been neither linear nor

undisputed because contraception continues to be strongly opposed by conservative sectors of the Catholic Church and right-wing parties and to present several restrictions that limit its access and use. This paper aims to revisit the constraints and freedoms of reproductive choice by empirically analysing the lived experiences of contraceptive use of women from Santiago de Chile. By drawing on qualitative data produced through life story interviews, this paper contributes to account for the cultural, social, institutional and relational constraints that women encounter to access and use contraception as a means of exerting reproductive agency. It also stresses the importance of challenging and subverting a linear understanding of the relationship between contraception and choice in order to understand the lived and situated practices of reproductive agency of women from Santiago de Chile.

Dana Brablec Sklenar – "*Santiago Waria Mew: Mapuche Ethnic Associational Dynamics in Santiago de Chile*"

Numerous ethnic-based associations are being created and joined by Mapuche living in the capital of Chile, Santiago, with renovated strength since they received their legal recognition by the post-authoritarian Indigenous Law in 1993. These associations play a crucial role by providing a protective and culturally familiar environment for identity creation and recreation as well as for the psycho-social wellbeing of indigenous individuals in what is conceived as an alien urban milieu. Despite their socio, cultural and political relevance, academic advances on the urban indigenous associational field have been poor with the broader attention focused on what is conceived as the 'real' indigenous, the rural Mapuche, involuntarily helping towards the invisibility of urban Mapuche. Although socio-economic incentives offered by the national, regional and local authorities for the development of cultural-based activities may appear as the main engine for associational development and maintenance, I argue that the constructed nature of ethnic identity is key for understanding a long-term active associational membership over other possible accounts as it motivates individuals to engage in an identity recovery struggle, leave an identity legacy for the future generations and establish emotional relations with the ethnic peers in an alien-urban milieu, all of them promoters of a long-term associational engagement. Drawing on qualitative data gathered from an eight-month fieldwork based on participant observation and thirty-four in-depth semi-structured interviews to Mapuche members of urban Mapuche associations, this paper presents a unique perspective on the reasons behind the creation, work and maintenance of these collectives.

Sandra del Valle Casals – "*Foreigners and Migrants: Contested Otherness and Regimes of Citizenship in Chilean Post-dictatorship Cinema*"

My study seeks to examine the narratives of otherness, migration and citizenship in contemporary Chilean cinema produced within the post-dictatorship neoliberal regime of social order. After the significant wave of Latin American immigration into the margins of the Chilean nation since 2001, the foreigner/migrant emerges as the most visible sign of Otherness. I will look at how the representation of the migrant/foreign 'Other' relates to or challenges previous accounts of national identity construction and nationhood. Taking into account the prominent role of race and class formation in the Chilean nation-making project, I ask how the meanings of race and class entrenched in long-standing nation-building processes cinematically translate into the affective economies at work in the interaction with racialised Latin American immigrants coming into the margins of the Chilean neoliberal nation-state. Neoliberalism, as the overall framework of the social order and film production in Chile, I will note, is producing certain figures of migrants and regimes of citizenship. I argue that the figures of migrants in Chile seems to reproduce the systems of exclusions of the globalised capitalist order, while it also relates to previous national narratives in both a contradictory and contingent way. While acknowledging the importance of considering a transnational framework to look at the global character of filmmaking and regimes of cultural production nowadays, this presentation will take a relational approach that aims to expose the contentious while intricate relationship between the national and the global and the porosity of discourses operating in the interstices of both levels.

Sergio Triana – "*Reintegration of Ex-combatants: A Global Violence Reduction Policy and De-radicalization*"

After the end of the Second World War and followed by the Cold War new type of conflicts have emerged. The most common in developing regions of the world is asymmetric conflict, which is based on a conflict between two or more parties. One party is the government and the other is a Non-State Armed Group (NSAG). This type of conflict has been taking place in Latin America and the Caribbean, East Europe, Africa and South East Asia regions during and after periods of State building process and transition to democracy. The window of opportunity for asymmetric conflicts usually includes: independency process, weak capacity of the State, low State legitimacy and monopoly of power, and ethnic, religious rivalries, among others risk scenarios.
Therefore, is important to analyse the risks and strategies that have been used to create peace- building scenarios during and after conflict. The main policy tool of analysis is Disarmament, Demobilization and Reintegration (DDR)
The presentation will focus on the description of the reintegration process of ex-combatants (NSAG) by focusing on the Colombian case. The dependent variable of analysis is security risk of the ex-combatants (reoffending and victimisation) measure by offending records and the independent variables are demographic factors.

Rosanna Hunt- "*The Terrorist in the Archive: Writing and Reclaiming the* Senderista *as Human*"

Recent debates on memory in Peruvian literature, following the war with the Shining Path, often focus on victim and community, whilst research into representations of antagonists are typically drawn towards the figure of the soldier. This paper considers the representation of Shining Path members, with particular focus on consequences for author-narrator in giving voice to members of the army which are often held to have delivered the deathblow to the utopian left in Latin America, as well as brought about a decade of violence and instability. The paper compares the representation of 'senderistas' in Santiago Roncagliolo's post-CVR detective thriller, *Abril rojo* (2006) and Daniel Alarcón's short story collection, *War by candlelight* (2005). The paper seeks to situate the texts within ongoing controversies in commemorating and representing those considered 'terrorist', and what it means for fiction as archival project and myth making, to represent a 'national enemy' as marginalised voice in popular culture. To this end, the paper will also expand on Gonzalez-Echevarría's work on archival fictions in the 'Boom' into the 'post-Boom', and what consequences representing terrorists have in girding the 'limits of the sayable'.

Naim Bro Khomasi – "*Elite Family Networks and State Formation in 19th century Chile*"

I conduct a network analysis of political and economic elites in nineteenth century Chile (1830s-1890s). I use a database of family relations among parliamentarians and the country's wealthiest individuals to identify political dynasties and family coalitions, measure the overlap of the political and economic elites, and map overall structural features of the Chilean upper strata. This is part of a broader study which compares the formation of the Chilean and Peruvian states. My overarching claim is that the political and economic Chilean elites were mutually integrated while the Peruvian elites were fragmented. The distinct social foundations of the Chilean and Peruvian states produced different institutional trajectories. Chilean elites invested in a strong state as a result of identifying with and assuming control over the state; whereas, Peruvian economic elites undermined the state with which they did not fully identify.