# PILAS Conference 2014
# Extended Programme

# Contents

# Panel 1: Cultural Studies 1.

June, 12<sup>th</sup>. 14.30 – 16.30 hrs. Arts Tower, LT 5
Chair: Diana Battaglia (University of Leeds)

**Agency, performance and social recognition in Priscila Padilla's La eterna noche de las doce lunas (2013). Rachel Randall (University of Cambridge)**

The paper undertake an analysis of Colombian director Priscila Padilla's recent documentary *"La 5landes noche de las doce lunas"* (2013), which records the traditional period of confinement undertaken by a twelve-year old girl named Pili, from a Wayuu community in the Guajira Peninsula, upon the start of her menstrual cycle. Whilst the concept of a child's year-long seclusion may provoke criticism from 'Western' audiences (Julián David Correa: 2013), my analysis of *"La 5landes noche"* as a 'performative' documentary, according to the conventions defined by Stella Bruzzi (2000), both in terms of its own production style as well as its subject matter, will shed light on the ways that this two hundred-year old practice, and its portrayal in the documentary, grant Pili a socio-political and cultural 'agency' (as defined by Allison James: 2009), which the girl-child is frequently denied in depictions of Westernised cultures.

This reading will emphasise that Eterna noche's re-enactment of performative 'pre-Columbian' rituals actually focuses on the socio-cultural – rather than anatomical – changes, which are perceived as necessary to a successful transition from girlhood into womanhood in Wayuu culture, and which must be repeated and performed to ensure that they are internalised by the young subject and her community. The Wayuu's performative traditions, which demand Pili's full participation and co-operation can, therefore, be shown to de-naturalise modern assumptions about childhood as a domain that is characterised by innocence and a lack of sexual or political agency. As Pablo Rodríguez notes: 'En la mayoría de estas sociedades [pre-Hispánicas], se puede afirmar que la infancia, más que un hecho biológico, constituía un asunto cultural' (2007: 29). A belief that can be likened to that held by various contemporary theorists regarding binary gender differences, which are secured by their repeated socio-cultural performances (Butler 1999). My analysis will show that this double-coding of indigenous and modern feminist notions is present, both at the level of the documentary itself, and in the Wayuu rituals it depicts.

*"La 5landes noche"* portrays Pili at the heart of the processes that occur in her community. The way that her 'agency' is recognised and respected by her fellow Wayuu provides a contrast to the more frequent depictions of precarious child protagonists who inhabit society's "margins" in other Latin American or Colombian documentary and docu-style productions. Pili is given the opportunity to adapt the potential meanings of the Wayuu rites to serve her own, more 'modern' goals, whilst not desisting with valued elements of her native culture. This can be read as a negotiation of cultural standards: a negotiation that the documentary itself also enacts. The girl's participation in these altered rituals represents a kind of 'knot' in which Wayuu notions and 'modern' Westernised notions of feminism are intertwined, a productive site from which to champion and protect Wayuu culture, whilst acknowledging that it is irrevocably modified by interactions with the 'modern' Colombian nation state. In this way, the documentary performs a cultural meeting which has been, and continues to be, characteristic of wider Latin American cultures.

*Comics, Kids and Cinema: Diversifying memory through the child's gaze in second-generation argentine cinema.* Geoffrey Maguire (University of Cambridge)

Benjamín Ávila's semi-autobiographic film *"Infancia clandestina"* [Argentina, 2011] offers an original and powerful portrayal of 1970's left-wing militancy, narrated from the perspective of Juan, the twelve-year-old son of high-ranking Montonero militants. As the natural divisions between the child's public and private spheres are transgressed, and as politics and violence become swiftly embedded within the familial environment, *"Infancia clandestina"* functions not only as a powerful insight into the historical era in question, but also as a means of interrogating and diversifying homogenized notions of Argentina's recent past.

This paper will focus specifically on three sequences of the film, all narrated through comic-strip animation and occurring climactically when the on-screen violence is at its most intense. By drawing parallels between the fragmentary, subjective nature of the child's gaze and the film's aesthetic modes of expression, it will be argued that the medium of cinema – and particularly the techniques used by Ávila in these animated sequences – can be acutely effective at visually representing the intricacies and pitfalls of the process of memory itself. Furthermore, by drawing on Bernard Stiegler's assertion that 'consciousness functions just like cinema, which has enabled cinema (and television) to take it over' [2011], this paper will ultimately contend that, through a manipulation of the inherent visuality of the childhood experience and from his present adult position as a child of the disappeared, Ávila foregrounds an alternative view of Argentine history that both undermines hegemonic cultural narratives of the period and, more specifically, diversifies contemporary perspectives towards ideas of left-wing militancy and the disappeared.

*Persistence and resistance of cultural criticism: the Chilean case in an analytical-historical approach.* **Tomas Peters (Birkbeck, University of London)**

It has been 40 years since the military coup, and 25 years since the return to democracy in Chile. Over those years there have been significant changes in the political, cultural and social structure of the country. In order to understand these processes a number of analytical frameworks emerged in the Chilean intellectual/academic field. There are many and varied strands of research, ranging from 'authoritarian enclaves' approach to the 'pacted democracy' logic and so on. However, in a space dominated by sociologists, economists and political scientists, the cultural criticism of Nelly Richard stood out as one of the few dissenting voices in this period.

By using an unorthodox theoretical articulation, Nelly Richard has pointed out that cultural criticism '[tries] to excite the critical imagination concerning the fissures between reality and its others that art suggestively maintains open, so that the reader is motivated to break the mould of prefabricated meaning with an unmaking and remaking of a free subjectivity.' (Richard, 2004: 12). From this perspective, cultural criticism is a reading space of social processes where reality can be questioned by the imagination and aesthetic creativity, thus creating new forms of reading and thinking the social.

Richard's cultural criticism emerged from a particular historical context. Richard arrived in Chile in the first year of the Popular Unity government in 1970 –leaving behind the intellectual and artistic life in Paris – and lived under the military dictatorship that ruled Chile between 1973 and 1990. In the light of this, it is important to understand the roots of Richard's cultural criticism and to examine and analyse key works of her early theoretical project. Thus, rather than try to give an historical account, I would like to explore the thinking behind three of her early works: *"Reconstitución de Escena"* (1977), "*Cuerpo Correccional"* (1980) and *"Margins and Institutions"* (1986). Analysing these texts I will seek to illustrate not only the theoretical basis of Richard's cultural criticism, but also show how the relationship between aesthetics (art, visuals, literature), culture (as space in permanent dispute) and politics (as a logic that values difference) makes new forms of reading and thinking the social.

Finally, this paper will attempt to address the specific issues of what we understand by Nelly Richard's cultural criticism, the relationship between aesthetic materiality and critical theory in the artworks of Carlos Leppe and others, and the role of cultural criticism in present day Chilean society.

# Panel 2: Neoliberalism and education in Chile 1.

June, 12th. 14.30 – 16.30 hrs. Arts Tower, LT 8
Chairs:  Álvaro González (University of London), and
María Jesus Inostroza (University of Sheffield)

Section 1: Neoliberalism and Early Childhood Education

*The Concept of Early Childhood Education in Chile: Reproduction and Refusal of Policies by Key Actors.* **Natalia Torres (University of Sheffield)**

Since the return of democracy in Chile, educational reforms have been in the centre of social interventions, with two concepts widely used in this period: quality and equality. Nevertheless, even though there has been an interest on using education as a platform for social change with the state playing an active role in its promotion, policies designed during the dictatorship and heavily influenced by market laws remained in force, which has produced tensions and contradictions in the educational system.

In terms of research, a lot has been done regarding the analysis of these tensions, but a more comprehensive understanding of the concepts of quality and equality has been less approached by researchers as well as by policy makers. Specifically, during the last 10 years, Early Childhood Education (ECE) has been at the centre of educational public policy development in Chile, positioning it as a major concern amongst policy makers and researchers. However, although education policies have explicit purposes that seek the integral development of children and the fulfilment of learning outcomes, impact research has shown that these objectives are not being achieved. To understand these phenomenon, researchers have analysed several factors as possible causes, not focusing on a more critical analysis of the way that policies are being designed in the first place, and if these policies actually promote the outcomes that are being sought.

For this reason, my research focuses on the assumptions behind the design of ECE policies in Chile, looking at the process from a critical perspective, analysing why is ECE taking such an important role in the educational agenda and what are the concepts that policy makers are using when thinking about ECE policies? What are the ideas, beliefs and concepts present in head teachers, teachers, parents and children about ECE and the policies implemented? And ultimately, how do these different assumptions and definitions relate to each other (if they do) and how they influence the implementation of ECE policies, and their outcomes?

My approach is explicitly critical, and thus, my goal is to analyse these concepts in terms of power relations, that is, who is defining quality and equality and under what assumptions? How do these concepts relate to the ones that educators, children and teachers have? How do these concepts also relate to larger social and political structures, reproducing and/or resisting it?

I will be using a critical ethnographic methodology. I will also include collaborative and participatory methods in order to take in the voices of all different actors involved in ECE, as active players in the development of ECE policies in Chile. This way, I look to create a space of dialogue between myself and the participants, engaging them in the co-construction of the concepts embedded in the design of ECE policies..

Within a context where discontent with the neoliberal rationale generated a major socio-political earthquake in Chile in 2011, Early Childhood Education and Care (ECEC) has not been considered in analyses or critiques about the influence of neoliberalism in the different educational levels. We argue that its inclusion is critical, given that neoliberal discourses may be operating through local institutions like ECE and ECEC ; and through its invisibilisation oppression of individuals (children, educators and families) is validated and perpetuated.

In the Chilean context, ECE has been promoted as one of the remedies for overcoming social injustices like poverty or inequality (MINEDUC, 1998; Peralta, 2011; Umayahara, 2006). We suggest that the influence of globalised discourses about ECEC and children, have favoured and perpetuated neoliberal discourses that have changed EC provision and education by reinterpreting ideas and values to serve other purposes.

Although marketization is an important aspect of the neoliberal rationale which has transformed Chilean ECE on the macro level giving it a particular shape, its emphasis on 'freedom, autonomy and choice' (Burman, 2012) has permeated variously in different micro layers. We will firstly map and identify on the macro level of Chilean ECE specific multiagency and educational policies which have been used to illustrate the effectiveness and success of Chile's equalitarian strive (see for example Umayahara 2006; Peralta 2011): The expansion of early years teacher education in Higher Education institutions, aiming to professionalise educators career; the development of integrated Health and Social Services focused on the poorest population, and ECE Curriculum.

Drawing on these policies, we will then explore their impact on ECE institutions (nurseries and preschools) and how they particularly materialise in classrooms. This, because ECE contexts are framed by the broader social context and therefore also impact on the constitution of particular subjects (MacNaughton, 2005). Examples will be used to illustrate how 'neoliberal political economic reasoning' (Lee, 2010, p. 131) materialises in the classroom, its environment and the pedagogical practices. Findings suggest that, similarly to what other studies have shown in different contexts (Tobin, 1995; Grieshaber and Ryan, 2005; Lee, 2010, Salazar Perez and Cannella, 2010) ECE classrooms create realities through practices that reproduce neoliberal notions of freedom of choice, demand and scarcity and individualism. Neoliberal discourses have changed ECE provision by reinterpreting ideas and values that impact on practitioner's, families' and children's lives; and ultimately favouring the global dynamics of capital .

Because ECE has been promoted as one of the remedies for overcoming poverty or inequality (MINEDUC, 1998; Peralta, 2011; Umayahara, 2006), the Chilean case (neoliberal) ECEC is relevant for other countries in development which have to follow global tendencies of universalising ECE and care provision to compensate for social inequities and promote social justice (Dahlberg and Moss, 2005).

## Section 2: Neoliberalism and Secondary Education

***Neoliberal Features in the National Curriculum for Secondary Education in Chile.* Juan de Dios Oyarzún (Institute of Education)**

Neoliberalism could be understood as a social, economic and political project or ideology that permeates all the layers of the society. One important configuration can be found at the level of individuals, inside the process of 'subjectivation' developed by every citizen of the current social world. This paper seeks to find the features of the neoliberal project and discourse in the education policy in Chile, particularly, in the national curriculum for secondary education. The device to be used as a research method will be the characterization of the 'neoliberal subject' fostered by the neoliberal culture, and how this type of subject or profile influences or exists among the profile of the student to be educated across the national curriculum, as a particular educational policy. This investigation is an attempt of finding and evaluating the neoliberal discourse as a dispositive that creates realities and forms a certain type of individuals, inserting itself within different mechanisms of power across society, such as the state policy. The education policy has an important role to accomplish in the generation of a particular culture and model of citizenship, so it is relevant to verify if neoliberalism is permeating the contents of the educational project in Chile.

**Neoliberal ideologies in students' understandings about citizenship in selected public and private secondary schools in Chile. Paula Leal (University of Sussex)**

This paper shows part of my study as a PhD in Education candidate. It is justified on the grounds of a renewed interest in citizenship in both the international and the Chilean education context (Bellamy and Palumbo, 2010; Ministerio de Educación de Chile, 2005). This interest is evidenced on education reforms led by the 'Concertación de Partidos por la Democracia' Governments in Chile from 1990 until 2010 such as the creation of a new curriculum for primary and secondary schools. With regard to citizenship education, during the government of the president Ricardo Lagos (2000-2006) the Chilean Ministry of Education commissioned a group of academics to review the current curriculum in terms of citizenship education and to propose courses of action to improve its quality. One of the reasons for this decision was that neoliberalism ideology influenced the education system during the dictatorship of Augusto Pinochet (1973-1990), ideology that did not respond to the new scenario of democracy. However, even the corresponding actions in terms of educational reforms were taken, the evidence suggests that these actions have not been sufficient to overcome inefficiencies in the system and specifically to improve the quality of citizenship education (Schulz, et.al, 2010).

In this context and considering the lack of literature about Chile and its citizenship education, this research intends to address how citizenship and citizenship education are enacted in selected public and private schooling in Chile. This is significant because it contributes to the debate about what concepts and practices of citizenship are being taught in schools, taking the voice of students into consideration as a priority, meaning, what they understand, identify and value.

This study is about grade 12 students (last grade of secondary school); it considers the subject History and Social Sciences because it is this one which incorporates the knowledge of citizenship and aims of development of citizenship in secondary school students. It was conducted in one particular city in the Region de Los Lagos, situated in southern Chile. A case study method was used to address the aims of the study; two secondary schools, one public (municipalised) and one subsidised, were chosen. Concerning data collection methods, semi-structured interviews, document review, focus groups and non-participant observations were used as tools. Critical Discourse Analysis is being used to analyse documents such as the Curriculum for Secondary Schools in Chile, Citizenship Education Commission Report and History and Social Sciences textbooks for grade 12 and the interviews with students.

At the present stage one of the themes emerging from the analysis of data is the ideologies embedded in the Chilean curriculum for secondary schools, in the History and Social Sciences texts and in the students' discourses about citizenship. It is being analysed how these ideologies are aligned with neoliberalism and how this is related to the literature review that shows a profound shift during the dictatorship of Augusto Pinochet from a socialist ideology to a neoliberal one (Vergara, 1984), influence that can be seen in the education system until today.

# Panel 3: Conducting Fieldwork in Latin America.

June, 12th. 14.30 – 16.30hrs. Arts Tower, LT 7
Chair: Carlos Solar (University of York)

*Constructing a multi-sited ethnography of Bolivian migration to Chile: challenges and lessons learned.* **Megan Ryburn (Queen Mary, University of London)**

Multi-sited ethnography has been proposed as a particularly appropriate methodological approach to migration studies (e.g. Mand, 2011; Riccio, 2011; Vives, 2012). It provides a means of conducting research which allows for consideration of the multiple connections between locations and the people who live and move between them. Moreover, it is a methodology which has been seen to encourage reflexive research practice, considering as it does the positionality of the researcher and their multi-scalar entanglement with the locations of research. The latter is an important consideration in research which is concerned with intersectionality. Consequently, multi-sited ethnography was the methodology selected for my doctoral research examining everyday citizenship practices of Bolivian migrants in Chile from an intersectional perspective.

This paper discusses some of the challenges entailed in undertaking the eight months of fieldwork required for the project, and reflects upon how lessons learned about the role of the researcher may be beneficial to future research using multi-sited ethnography, especially in a Latin American context. It begins by briefly looking at the development of multi-sited ethnography, focusing on its use in research on migration. This is followed by an overview of the methods used and data collected in each of the locations forming the research site for this particular project – Santiago and Arica in Chile and La Paz, Oruro, and Santa Cruz in Bolivia. I explain the 'chains, paths, threads, conjunctions or juxtapositions' (Marcus, 1995, p.105) connecting these locations.

The paper will then look in depth at the on-the-ground role of the researcher in relation to the research participants in constructing a multi-sited ethnography. Using the examples of a discovery of human trafficking and forced labour in Santiago and several participants' testimonies of violence and extreme poverty, I explore the ethical, emotional, and psychological complexities that a project of this nature can involve. I highlight the added difficulty of confronting these complexities in a country which is neither the researcher's nor the research participants' own. Whilst, as mentioned above, multi-sited ethnography certainly does demonstrate concern for reflexivity and the researcher's role, I posit that as a methodology it is perhaps not clear enough about how this more theoretical concern translates to everyday research practice. I conclude by drawing on action research models to offer some proposals as to how this could be addressed in order to enhance multi-sited ethnography.

**Outsider or Insider? Negotiating positionality doing fieldwork back at home and abroad in refugee research in Latin America. Marcia Vera (University of Sheffield)**

The paper introduces two site experiences of fieldwork in Latin America to review the positionality of the researcher and the challenges that poses doing fieldwork back at home and abroad. The paper argues that the categories of insider and outside are blur and not mutually exclusive, particularly when the participants of the research are refugee population, which own positionality is in constant negotiation.

In this sense, the paper explores the argument of the "space between" that allows researchers to occupy and negotiate both positions (Corbin & Buckle, 2009). In this negotiation, not only matters if the research is carry out in a site that is well known or in one that is new to the researcher. The negotiation varies then not from place to place but from informant to informant, considering that the relationship insider-outsider is constantly informed by the researcher and participants perceptions (Ergun & Erdemir, 2009). In order to illustrate this, the paper focuses in the access to the participants and the negotiation process, by providing examples of the experiences while gaining access to refugee community, government officers and civil society members in two different sites.

The paper also reflects about how the affiliation to a University in an European country may affects or not the negotiation of access to different actors. Finally, the paper argues that the reflection about positionality cannot be separate from the discussion of power within the research process. The paper draws from reflections of two fieldwork done in Chile and Brazil for a research project that aims to explore the implementation of a resettlement programme for Colombian and Palestinian refugees in two Latin American countries.

The aim of my thesis is to explore the constraining factors for a more radical health reform in Chile; during the Ricardo Lagos administration (2000-2006). In particular, the study focus is on the role of actors and on their interactions, as well as on formal and informal institutions created under the authoritarian regime and how they constrained the capacity to introduce reforms.

As part of my Ph.D. thesis, I conducted a field research in Santiago of Chile during November of 2012 to January of 2013; and December and January 2013-1014. Following a qualitative approach, semi-structured interviews were conducted, and a sizeable amount of documentary material was also obtained. In total, 22 people were interviewed including some very senior officials during the relevant period, including the former President Ricardo Lagos who leaded the reform. Other participants included former Ministers of Health, advisors and people from the health private sector.

*Social Housing in Mexico: Visiting residents' homes without intruding.* **Gabriela Ibarra (University of Sheffield)**

The social housing process in Mexico is mainly defined by the planning, construction and provision of housing, ending with the deliverance of the dwellings. The actors involved in this process neglect what happens after the occupation of the houses and overlook the social and urban consequences of mass-produced housing. INFONAVIT, a Mexican institution in charge of administrating a housing fund for workers since 1972, has received many critiques due to its disconnection from the housing process since the late 1980s, when law reforms delegated the construction of housing in the private sector. Private actors such as developers and construction companies have been critiqued due to the houses' decreasing material quality and size. Both actors assess housing mostly in quantitative terms, overlooking residents' needs, tastes and expectations in regards to their homes.

This research is interested in how the housing process described above is having an impact in the habitation process, which occurs after the occupation of the settlements and during which people modify and adapt their dwellings in accordance to their needs, tastes and expectations. During the habitation stage, the internal distribution, construction quality and spatial flexibility of the houses become key elements of analysis of a type of housing that is supposed to represent a point of departure and a long-term investment for low-income workers without access to other affordable options. For the latter analysis, the perspective from planners, officials, designers and residents was taken into account during fieldwork developed in 2013 in the city of Mazatlán, in Mexico. The methods for the collection of data originally proposed consisted in face-to-face interviews, the analysis of documents, architectural layouts and urban plans, photographs taken by the residents and the researcher and the development of drawings by residents.

This paper will focus on the experience with residents and their houses and will address the evolution of the qualitative mixed-methods approach proposed for this research from the beginning of fieldwork until the completion of it. The inexistence of some architectural layouts needed for the research, residents' unwillingness to develop drawings and to allow the researcher entering their houses and take photographs, pushed the methodological approach to a new direction for the collection of data that did not exist anymore and looking for alternative methods for obtaining information about residents' houses without invading their privacy or making them feel uncomfortable.

# Panel 4: Cultural Studies 2.

June, 13th. 10.00 – 12.00 hrs. Arts Tower, LT 7
Chair: Kristina Pla (University of Manchester)

*Moving across cultures: the thickness of theatre translation in a study of "Bailando sola cada noche", by Raquel Diana.* **Sophie Stevens (King´s College London)**

This paper presents a close reading of *"Bailando sola cada noche"* (2008) by the Uruguayan dramatist Raquel Diana in order to explore the process of theatre translation. This paper will highlight the significance of understanding the relationship between original and target cultures as central to allowing the dramatic text to become mobile and so move across into a new cultural and linguistic context.

*"Bailando sola cada noche"* takes as a starting point the story of Joyce Vincent; a woman who was found dead in her flat in London in 2006 having remained there for approximately three years. The play is a grotesque dramatisation of the imagined space between the death of the protagonist and the discovery of her body. The aim of this paper is to discuss how the playwright uses a seemingly unbelievable story from a distant cultural context to create a play which is both rooted and performable in the context of Uruguay today. The themes of gender, domestic violence and loneliness are central to play and this paper discusses how they constitute essential points of contact between the original and new cultural contexts. The paper will demonstrate how, through playing out aspects of the life of the protagonist at the moment of her death, the playwright forces the audience to engage with the challenging themes of the play which are relevant to the present political and social situation in Uruguay.

Furthermore, it will discuss the significance of the fact that the protagonist is a dead woman who must wait to be discovered. 'Es el problema con los cadáveres. Se empeñan en ser encontrados', states the character of 'el Tipo' in the play and this serves to communicate the idea that finding and identifying the body is an essential stage in Joyce's experience of death. I will relate this to the subject of the people who disappeared during the Uruguayan military dictatorship, particularly in the light of recent discussions surrounding la "Ley de Caducidad de la Pretensión Punitiva del Estado". By linking the play to contemporary discourses in Uruguay I will identify some of the ways in which Uruguay has recently attracted media attention and the extent to which the country can be seen to be undergoing an important moment of change, which relates to the broader themes and questions of this conference.

This paper will pose key questions about the translation of *"Bailando sola cada noche"* into English: what is the significance of the mobility of the dramatic text for the translation process? How might we conceptualise the distance across which the text moves when translating theatre? What are the particular challenges for translation into English posed by the complexity and 'cultural thickness' of this text?

*The Good (Reader), the Bad (Reader) and the Author: Expectation and Interpretation in the Short Fiction of Ana María Shua, Julio Cortázar and Jorge Luis Borges.* **William Halbert (University of Liverpool)**

Jorge Luis Borges once stated that 'los buenos lectores son cisnes aún más tenebrosos y singulares que los buenos autores.' My paper seeks to explore the divergences and convergences in the personal conceptualisations of the 'good reader' as they are manifest in the short fictions of Jorge Luis Borges, Julio Cortázar and - more recently – in the microfictions of Ana María Shua. Ultimately, my paper seeks to engage analytically with the historically-changing relationship between the author, the text and the reader in light of the demands placed on the latter by the fantastic, as well as to explore the extent to which the self-reflexivity of certain short stories raises issues around the act of reading.

The focus of my paper is twofold. Firstly, it will explore the extent to which the relationship between the reader and the text is shaped by instances of textualised or textually-embedded expectations (what the 'author' expects from the reader) as well as textually- and culturally-directed acts of interpretation (what the reader expects and gets from the text). Secondly, it will explore the ways in which contemporary understandings of expectation and interpretation, or perception, are being transformed in literary contexts by contemporary trends in Argentine short fiction. In other words, to what extent are the contemporary microfictions of Shua (described in translation as 'quick fixes') at odds with the underlying censure of the passive reader found in Cortázar's now canonical cuentos? In what ways are stereotypical concepts of the armchair reader compatible with those of the contemporary e-reader?

In short, my paper will not only address the cultural history of reading in Argentina as evinced in Borges and Cortázar, but will also seek - through Shua - to highlight more contemporary trends in reading. From Borges' bibliotecario imperfecto and Cortázar's lector cómplice to Shua's experto observador, I will assess each author's conceptualisation of the 'good reader' and their ever-changing role in the production of the fantastic narrative.

*Space Freed From Eventhood? An exploration of rural landscape in contemporary Chilean cinema.*
**Nicola Ruciman (University of Manchester)**

Labelled 'el novisimo cine chileno', the work of Chile's newest generation of filmmakers has been the subject of a boom in both media and scholarly interest in both domestic and international circles. This paper looks at how these younger directors, most of whom are from urban backgrounds, are engaging with Chile's varied and extensive rural landscapes.

Chile's rural population is in decline, with almost 90% of Chileans now living in urban areas, around a third in Santiago alone. However, its rural landscapes (which include the Atacama Desert, stretches of Patagonia, Antarctica and the Andes, as well as numerous islands and archipelagos) are arguably more iconic than its cities.

This paper explores how Chile's rural spaces are being re-imagined in contemporary cinema and, in particular, how they work both with and against narrative. The cinematic construction, selection and manipulation of these empty(ing) rural spaces raises questions about the how both cinema and landscape mediate (and are mediated by) the relationship of the individual to the nation and to society.

My theoretical framework finds its basis in the distinction drawn by Martin Lefebvre between landscape and setting in narrative cinema. Can landscape on screen really be entirely freed from the forces of narrative? And can the individual find release from the bounds of society and national identity?

# Panel 5: Inequalities and Urban Planning.

June, 13th. 10.00 – 12.00 hrs. Arts Tower, LT 8
Chair: Dr. Lorenza Fontana (University of Sheffield)

*Afro-descendant group rights in an indigenous rights framework: Afro-Colombians and the right to ethno-education.* Esther Ojulari (Institute of Commonwealth Studies)

Colombia has one of the most extensive legal frameworks for group rights for Afro-descendants in the region addressing issues as diverse as collective land titles, political representation, non-discrimination and culturally relevant education. These rights are enshrined in Transitory Article 55 of the Constitution of 1991, Law 70 of 1993, Law 115 of 1994 (the General Education Law), and a number of corresponding decrees adopted mainly throughout the 1990s. However, the majority of these provisions were elaborated to respond to a context of rural, traditional, culturally distinct 'comunidades negras' living principally in the Pacific region of Colombia. Generations of economic migration as well as the high rates of forced displacement due to Colombia's internal conflict mean that the vast majority of Afro-descendants now live in urban areas both in the Pacific region and beyond, on the Atlantic coast and in the interior. Yet within the ethnic rights framework there is little or no reference to the rights and experiences of Afro-Colombians in living in these diverse urban contexts.

This paper argues that this limited conceptualisation of the Afro-descendant experience illustrates a wider trend of conflating Afro-descendant rights into already existing indigenous rights framework in both Colombia and in other parts of Latin America. By imagining Afro-Colombian communities as traditional, rural, culturally distinct communities they fail to respond to the reality of the majority of Afro-Colombians who live in urban, multicultural contexts and experience intercultural interactions.

With a focus on the on right to ethno-education for Afro-Colombians and through analysis of relevant legislation, Constitutional Court decisions, academic commentaries and interviews the paper demonstrates the limited scope of ethnic group rights in Colombia. International standards on the right to education – particularly the 4As framework of availability, accessibility, acceptability and adaptability developed by the former UN Special Rapporteur on the Right to Education – provide a right for all children to a culturally relevant education. Yet the paper shows that while creating an important and significant set of rights to guarantee a culturally relevant education, the ethnic rights framework for Afro-Colombians that emerged during the 1990s has failed to go beyond existing the indigenous rights framework and respond to the needs of Afro-Colombians living diverse experiences outside of the rural Pacific coast. Ethno-education therefore like other ethnic group rights, faces a specific set of challenges and limitations for practical implementation in the urban context.

*From territorial stigmatisation to 'territories of resistance' in Buenos Aires.* Nick Clare (University of Sheffield) and Victoria Habermehl (University of Leeds)

The period of 'recovery' following the 2001 economic crisis in Buenos Aires, has seen an unprecedented rise in both gated communities and urban informal settlements known as 'villas miserias'. Consistently stigmatised by the mainstream media, for many the villas appear synonymous with crime and insecurity, whilst extended periods of state disinvestment has further entrenched this stigmatisation. Many of those living in the villas are from rural areas of Argentina or migrants from neighbouring countries who suffer from racism and xenophobia. Therefore the production of such attitudes towards these villeros not only perpetuate territorial stigmatisation, but in turn this stigmatisation reinforces and (re)produces hierarchies inscribed by class, race, nationality and territorial belonging.

However, villas and the associated autonomous movements operate as 'territories of resistance' (Zibechi, 2012) where residents are involved with prefigurative, 'everyday revolutions' (Sitrin, 2012) based around ideas of autonomy, horizontalism, autogestión, and affective politics. These neighbourhood groups have emerged from the unemployed workers' movements and assemblies of the 1990s and early 2000s; underpinning their political action is a reconceptualization of 'territory'. These territories emphasise the collective potencia or 'power to' act, and as such describe a 'different' conception of territory. Based on extended fieldwork in Buenos Aires, we will explore this 'different' idea of territory, emphasising the co-production of agency in collective radical territorial politics.

*Health Care at the Margins: An Ethnography of Chronic Kidney Disease and Peritoneal Dialysis in Western Mexico.* **Cesar Padilla-Altamira (University of Liverpool)**

Background. Chronic kidney disease (CKD), the gradual and irreversible loss of renal function, is a growing public health problem worldwide and is considered to be a burden for health systems. Incidence and prevalence rates of CKD in Mexico are amongst the highest in Latin America and worldwide. Although all forms of renal replacement therapies (RRT) are available in Mexico, peritoneal dialysis (PD) is the preferred modality by public hospitals to care for renal patients. This is conventionally carried out in the patient's home, which means it is cheaper for the health services but incurs a massive cost to patients and their families. However, access to renal replacement therapies (RRT), as in most Latin American countries, is marked by structural inequities. Access to RRT in Mexico is not restricted for those affiliated to social security schemes (about 45% of the total population). In contrast, the poor without social protection in health (about 50% of the population) face important barriers to access RRT.

Objectives. The general objectives of this research are:

•       To study local understandings of chronic kidney disease as a concrete presence in the lives of Mexico's poor

•       Explore local experiences of living with CKD and using peritoneal dialysis in the home, as well as its impact on the lives of families

•       Identify and examine the networks and resources poor families draw on in order to support family members undergoing peritoneal dialysis

Method. The study draws on current work in medical anthropology and sociology. It employs a qualitative and multi-sited ethnographic design, in order to make visible the practices and processes of meaning-making around CKD and PD in the context of Western Mexico. Fieldwork was carried out during the period September 2012 to May 2013. Ethnographic observations were conducted in patients' homes, communities, charities' events and health settings. In-depth open-ended narrative interviews were conducted with patients, relatives, caregivers, networks of support, health personnel and other key informants. In total, 105 participants were involved in the study.

Preliminary results. As a result of the lack of state support, the lives of the patients and their families are deeply disrupted by both illness and therapy, causing suffering and impoverishment. In the absence of comprehensive health care support for uninsured patients, an informal community and a underground economy has emerged at the margins of official health care services, involving insured and uninsured patients, grass-roots charities, and public and private institutions. All the participants engage in chains of exchange and negotiations to access therapies. Such practices also enable medicines (e.g. dialysis solution, erythropoietin) and surgical materials (e.g. catheters) to move from insured and uninsured patients to other uninsured patients. However, not all patients are able to engage in this community. For those who do participate, treatment is still precariously sustained through these practices. We can consider these practices as a consequence and a response to historical processes and politics of healthcare in Mexico and Latin America.

*Paradigmatic shifts in urban planning in Latin America in 20th century: The case of Medellín, Colombia.* **Edward Calderón (University of Edinburgh)**

The urban planning approach in Colombia has been transformed several times over the last six decades. The complex political situation that Colombia faced during that period was a key factor in delaying, refusing or partially accepting foreign influences in its urban planning attempts. In particular it exasperated the weak role of the state over private rights. An example of this is the almost 40-year delay of the acceptance of the urban reform which was finally implemented in 1989. This presentation will illustrate the changes that Colombian urban planning has faced since 1947 corresponding to the three urban planning paradigms of the 20th century in Latin America (Jenkins, Smith and Wang, 2007).

The first paradigm, 'master planning', corresponded in Colombia and most of Latin America to The Functional City approach, which was a response to "the Machine Age" (late 19th and early 20th century in Europe) due to the enormous industrialisation and technological progress that transformed the cityscapes and changed urban life commonly referred to in literature as "the dehumanisation of the cities". This dehumanisation of the cities brought about rapid and chaotic urban development (especially conurbation and slum phenomena), pollution and economic and social changes in cities' life. As Hobsbawm defined it: "a dynamic metamorphosis of human life that provoked a global transformation" (1987. P.26). The second paradigm was 'systems planning', that generally speaking started in the late 1960s but in Colombia it was not until mid-1980s that this approach was employed. In Medellín this 'systems approach' was based on a set of eight strategies embedded in the Plan de Desarrollo Metropolitano del Valle de Aburrá in 1985 (Metropolitan development plan for the Aburra's valley). The plan was a pioneer in Colombia in terms of community participation, market planning, management strategy, and providing guidelines for planning the region as a whole. This approach was a response to global market forces looking for a balanced participation of public and private sectors to achieve common goals (i.e. employment generation). Furthermore, development plans are a response to decades of physical sectorial planning without community participation through a more democratic approach based on integration between socio-economic and physical planning. For instance, the internationalisation of the economy that put the city of Medellín on a competitive platform, stipulated that the city should be developed from an "enterprise" perspective. In other words, Medellín "would be measured in terms of efficiency, effectiveness, productivity, competitiveness, rationalisation and optimisation of resources" (Restrepo, 2011. P.62. Author's translation). Finally, the third paradigm, "planning as negotiation", was developed as a response to the failure of modern planning during the 1960s and the 1970s (Jenkins, Smith and Wang, 2007. P.146-47). This planning approach is based on community participation with interventions of the state and the private sector. According to Taylor, a more evident change between the mentioned paradigms could be perceived through this new shift into strategic planning (1998. P.160). Furthermore, this strategic approach was the result of an "importation of Western planning legislation or the funding of programmes and projects by international agencies" (Jenkins, Smith and Wang, 2007. P. 149).

# Panel 6: Challenges of Democracy on Latin America.

June, 13th. 10.00 – 12.00 hrs. Arts Tower, LT 5
Chair: Brenda Gonzalez Ginocchio (University of Sheffield)

*Subnational Media Systems in New Democracies.* **José Antonio Brambila (University of Sheffield)**

During the last two decades, Mexico has been experimented a socio-political transformation. Scholars agree that during this period the Mexican media system has been transformed from an authoritarian media system towards a more democratic one, with more pluralistic and free press (Hughes, 2006). Nevertheless, we ask in what extent these interpretations, highly concentrated in the national press based in Mexico City, apply to the press in the regions of Mexico?

As some scholars recognise, the media systems are not homogeneous in a given country (Mc Quail, 1994). Esser and Pfersch (2012) say that different local dynamics and variables might operate within a national media system. Due to the fact that scholars have not yet developed an analytical framework for the comparative study of subnational media systems, one of the challenges of this project is to build a case for the argument that comparative media studies must not be restricted to national perspectives, but to be open for comparison between subnational units.

Given the fact that the process of democratization in Mexico has been uneven during the last two decades (Martí, Ortega and Somuano, 2011), we are researching what has happened with the media in the states of Mexico after the breakdown of the authoritarian regime, and what are the trajectories that followed the media systems in the 32 states of Mexico? And How to explain the variations within in the states in regards with the national level? Are they closer to an authoritarian media system (similar to prior authoritarian regime) or to a democratic media system (similar to those of the new democratic regime)?

As the literature has said, the study of the media system(s) in Mexico offered two theoretical and practical advantages: 1) Mexico´s press contained substantial internal variation across time, region, and type of outlet that "allows for a number of intra-country comparisons" (Lawson, 2002). 2) Because the states of México have very autonomous political institutions, they offer a great variance in terms of political development and media policies.

The broader motivation for this study is to identify patterns and relationships that may be suitable to other countries. In this sense, the increasing number of federations and subnational units in the world makes this research important. Furthermore, of the 30 worldwide federations, at least half of them have undergone democratization processes in the last 20 years (i.e. Russia and Argentina).

*Brazilian Social Movements Online: Identity, Compatibility and Survival.* **Catherine Morgans (University of Leeds)**

As demonstrated in recent years, the development of new media technologies has presented many opportunities to activists and social movements across the globe. Evidently from the June 2013 protests, this is also the case in Brazil. New technologies, especially social media, are allowing groups to organise online and challenge the Brazilian mainstream media, which has long been accused of having a conservative and 'bourgeois' nature by civil society groups that feel they are criminalised by the dominant press. Nevertheless, despite the discernible opportunities offered by new media, Brazilian social movements are investing themselves differently online, and to varying extents, with some remaining cautious of the medium.

This study investigates how issues of identity, which are so highly valued by modern day social movements, are impacting on the way contemporary politicised groups in Brazil are using new media. Surpassing discussions of access, this paper will focus on the suitability of movements' identities to these new technologies. In order to achieve this, the paper focuses on three divergent groups, all of which utilize the internet differently as part of their action repertoires: the landless workers movement (MST), the free pass movement (MPL) and the xingu alive movement (MXVPS). Through discourse analysis of online material, interviews with key movement members and synthesising established literature from various disciplines, this paper argues that identity is one of the most significant determinants of a social movement's online presence.

It will be demonstrated that despite the potential visibility new media can provide groups, for certain Brazilian social movements online action requires a significant reworking or mediation of their 'resistance identity' by participating in an internationalised network: a product of the very globalisation marginalised groups feel threatened by. Furthermore, for all movements in this study, online action fails to significantly contribute to collective identity formation, which still largely stems from place-based action and community. Consequently, this paper contributes to a greater understanding of new media usage by politicised groups in Brazil, demonstrating how identity and culture can be just as influential as classic access issues in shaping online action.

With some movements' identities proving better suited to new media than others, questions will also be raised regarding the future of certain Brazilian social movements and their ability to shape more contemporary and compatible identities. Although the quality of online activism remains highly debatable, new media forms are now unparalleled communication tools. Indeed, in an increasingly 'wired' nation such as Brazil that now has the world's second largest population on social media, creating a considerable online presence is an essential strategy in order to remain relevant, recognised and relatable to influential young activists in the 21st century.

*Neoliberal Order and Political Mobilization in Latin America: A Comparative Analysis between Post-Pinochet Chile and Post-Stroessner Paraguay. Shimaa Hatab (Essex University)*

Contrary to the trend in most of the literature, the paper employs an original dataset to show that there are varied social responses to neoliberal polities in the region. There is a need to investigate the impact of neoliberal order, not in terms of policy, but rather in terms of the polity, value system, and social order in which most of Latin American political regimes are now embedded. The paper thus seeks to answer two related questions: First: What accounts for variation in societal responses to neoliberal polities, such that neoliberal order engenders protest in some countries and acquiescence in others? And second: What are the dynamics responsible for variation in social responses to neoliberal polities in the sense of timing and intensity of contention?

To answer these questions, the paper develops a theory based on a one supply-side factor, - the party system fragmentation, - and one -demand-side factor, - the capacity of social actors. The theory argues that the greater the fragmentation between parties in the congressional arena, the more difficult it gets to overcome coordination problems and that to converge on particular legislative agenda. Party fragmentations can provide external social forces with veto players, and their ties to social players may build abeyance structures, networks, and sharing repertoire of contention. Activists can afford to emphasize a "re-alignment frame", which calls for a restructuring of the polity without completely rejecting existing polity members and procedures. By contrast, where political alignments are stable and legislative arenas are closed to outsiders, challengers are confined to "revitalization" frames, in which they call for changes from within the system. In between those two poles, challengers would employ "anti-system" frames during a period of elite crisis, since there is some prospect for an overhaul of the entire system.

The theory is tested in two ways. First, the paper employs econometric analysis using an original dataset of varied range of repertoire of contention in 17 Latin American countries between 1970 and 2000. Second, the thesis constructs analytic narratives for two countries in Latin America, one of which was marked by the historical processes of shaping and re-shaping of the party systems that created 'revolutionary subcultures' of parallel power to the state apparatus on the social sphere (Chile); and one that was administered by the "statist party", wherein politics was articulated along two main pillars: patron-clients, and state corporatism (Paraguay). The analysis of the cases is based on 40 semi-structured interviews conducted in Santiago and Asunción with some representatives of selected grassroots organizations, political elites and a number of scholars and academics. This allows one to detect more nuanced historical and political processes by which processes of (re)constituting party systems and developing 'collective action frames' have produced different contentious trajectories.

# Panel 7: Neoliberalism and Education in Chile 2.

June, 13th. 14.45 – 16.45 hrs. Arts Tower, LT 5
Chairs: Álvaro González (University of London), and
María Jesus Inostroza (University of Sheffield)

Section 1: Neoliberalism and Chilean Educatio Policy

*Public service delivery in education and the geographical distribution of qualified teachers. Case study of the 'teachers of teachers' network in Valparaiso-Chile.* **Víctor Salinas Silva (University College London)**

The purpose of this paper is to identify the geographical distribution of teachers that are considered by the Education Ministry among the most qualified teachers of History and Geography in the region of Valparaiso –Chile- and analyse qualitative information about their thinking in relationship with big data about public service delivery in Chilean education.

Public service delivery of education in Chile could be affected by the high social inequality of the country which is reproduced in the stratification of the educational system (Lara & Mizala 2010) showing a crescent polarization across the different types of schools (Villalobos & Valenzuela 2012). To cope this problem recent research (Mckinsey 2007; CIAE 2014) indicates that teachers are able to make changes and improve students' learning regardless gender or socio-economic background. Therefore teachers expertise not only have an educational impact but furthermore a social justice one (Sen 2000) relate to the capabilities that the population could developed.

The 9 teachers that participated in the qualitative investigation belonged to a network called 'Teachers of Teachers' which is a national programme of the Education Ministry that admits credited teachers holding a qualification of its performance in the classroom as a result of their participation in the national evaluation system of teachers in Chile. At the time of the investigation, they represented the total amount of networked teachers holding this kind of qualification in the whole region.

One-to-one interviews were set up with each teacher of the network in the Valparaíso region (N=9; 5 female/4 male). Most of them are senior teachers and four of them are now part of the management team of their schools. The interviews were semi-structured, audio recorded digitally and transcribed verbatim. Data analysis was conducted through preexisting categories in order to breakdown information gathered from the different interviewees about the experience of the teachers; their professional history; the reasons for setting up lessons plans in the way they do; current classroom experience and; the extent to which they represent the geography and teaching methods. Triangulation analysis was conducted to validate the information using different sources, instruments and experts.

This type of information is georefenced in correspondence with two open databases related to the National System of Quality assessment (SIMCE) of schools and the registration of the teachers that are currently members of the 'teachers of teachers' network in the Valparaiso region. The object of

this proceeding is to provide a visualization of the educational trends in the region that give context to the practices and believes of the teachers' expertise.

The results provide evidence that spatial inequality is a relevant measurement in comparison with social inequalities which are traditionally assessed by household income and, moreover, how geographical inequality is related with teachers' performance in the region. We conclude with a discussion of how these findings help to problematize the significance of the local context in Chile and the meaning of 'quality' from the perspective of teachers socially validated by the current educational system.

*Assessment reform in Chile: a contested discursive space.* María Teresa Flores Petour (University of Oxford)

The last decades have witnessed the emergence of transnational forms of governance that use international assessments as a tool to shape national policies (Ozga et al., 2011), and Latin America is not an exception to this trend. Comparison between countries based on an economisation of education (Lingard and Rawolle, 2011) generates a context where education goals are defined with reference to potential economic competition with other countries and reform takes the shape of contingent reactions to 'PISA shocks' (Grek, 2009; Carvahlo et al., 2012). A similar structure is replicated at the national level, with multiple examples of standardised tests used for different purposes in most Latin American countries (Ferrer, 2006) and very often with associated means of public exposure of results where scandalisation (Steiner-Khamsi, 2003) is used by governments as a tool to justify reforms in education.

Despite this shift in the importance of assessment, the field is still largely approached from a technical perspective, especially in the American psychometric tradition (Moss et al., 2005), or from an implementation-centred approach, where different approaches to assessment are studied in relation to the factors of 'success' and 'failure' of implementation in practice and guidelines for future improvement (see for example Berry and Adamson, 2011). The questions remain pending as to why, by whom and in whose interest these policies around assessment are being promoted and implemented nationally and internationally. On the basis of this rationale, two main research questions guide the study on which this paper is based:

- What are the main systems (with their actors, activities and internal relations) and the main interactions between them involved in assessment reform processes in Chile?

- How are discourses on assessment produced, how do they circulate in this system, and how knowledge on assessment relates to power issues?

Working with Foucauldian and Bakhtinian approaches, the paper develops a systemic perspective about power relations and discourses on assessment involved in policy design and policy enactment processes in Chile. This approach provides a framework for richer insights where more than one point in the system is analysed, and where the apparent conflict between different actors and systems is addressed with an appropriate level of complexity.

Through a critical discourse analysis of documents as well as interviews with policy authorities and practitioners, this paper seeks to establish a case for situating the study of assessment reforms in the context of three broader dimensions, namely the historical dimension, that incorporates the diachronic dimension of assessment reforms both in the short and the long term; the systemic dimension, related to the processes of production, circulation and consumption of discourses around assessment in a complex web of systems, beliefs, interactions and (power) relationships between their actors, and the ideological dimension. The ideological dimension offers a perspective on the extent to which theories and research on assessment and their translation into policies are related to perspectives about education and society sustained by specific powerful groups.

## Section 2: Neoliberalism and Global discourses of Education

*English Language Teaching and economic development in Chile.* **Elizabeth Torrico-Ávila (University of Southampton)**

In 2012, Ricento stated that language policy researchers need to understand how neoliberal economic policies affect the fate of global and local languages (2012:31). According to him, understanding how transnationals, corporations, international organizations and policies of states that comply with the neoliberal economic model and values influence language practice is limited. Some research has been introduced on the subject and is opening the field for further investigation. For example, Bruthiaux (2002) shows that learning the mother-tongue in low income countries is more relevant than learning English. Conversely, Brutt-Griffler (2005) disagrees with Bruthiaux and Phillipson's (1991) position stating that people should learn English if it helps to alleviate poverty. Moreover, Pennycook (2004) mentioned that according to his research people with competence in English and some other skill, i.e. a profession, succeed in a globalised economy. While Blommaert (2009) reported on successful skilled professionals whose strong foreign accent limited their job opportunities. Therefore, we can conclude that English as a tool for social and economic mobility will depend not only on the economic and political context of its speakers, but also on the speakers' individual skills.

Since 1975, Chile´s economy has been based on the neoliberal model of de-regulation and free market. The nation has signed many Free Trade Agreements with many countries, such as The United States of America, (Harvey 2005, 2007). Due to the size and needs of the global economy, Sergio Bitar, former Chilean Minister of Education, stated that "… el Inglés es una habilidad clave para pertencer al mundo globalizado " (La Nación, 2003). This statement is the beginning of the English Open Doors Programme (henceforth EODP) whose implementation has required the investement of large amount of resources. Still, in 2011, Bitar emphasized the importance of the programme and mentioned that Chileans had to learn English "to sell what [we] are doing, understand and learn from others" (Baker, 2011). In this context, I aim not only to explore the political economic reasons that triggered the introduction of the EODP in Chile in 2003, but also to problematise those reasons.

The methodology to carry out this research consists of gathering data from two Chilean newspapers which represent opposing ideologies. The analysis is based on Critical Discourse Analysis (henceforth CDA) as this research encompasses the main principles of the CDA approach. They are ideology, power and discourse. The analytical tool for systematizing the CDA analysis is argumentation theory (Fairclough and Fairclough, 2012) which reconstructs the argument and makes its fallacies explicit.

This research has some important implications. They are bringing light into the understanding of the connection between political economy and language policy and the impact this link has on the English language policy implementation in Chile. In addition, this investigation illuminates the field of CDA not only by using argumentation theory as an analytical tool in the field of language policy discourse, but also by researching the discourse of a South American neoliberal context.

Sen's capability approach has fruitfully helped us to "direct our attention" (Gasper, 1997) to consider other important aspects when assessment is focused on expansion of our freedoms and social justice. A key aspect is the role that the capability of education has for society because of its intrinsic and instrumental value. Sen's capability approach engages the expansion of the capability of education with what role institutions could play. Thus, what are the implications when the capability of education is situated in the context of public sector? What are these values for the capability of public education?

This paper aims to address this debate by unfolding the missing geographies of the capability of public education and school choice. This paper responds to this question by drawing on issues students' voices have raised when they mobilised in 2011 to demand a radical overhaul of the Chilean education system by calling free quality education for all and end of profit making in education. According to their views, the capability of public education has an intrinsic value as it represents what model of society we want to build. An instrumental value of the capability of public education looks at the relationship between democracy and diversity as causal mechanism in which the nature of the capability of public education is about processes. Thus, it operates, as Smith and Seward (2009) argues in a contextual and relational condition to possibility of encountering points of socioeconomic and cultural diversity. Thus, the more opportunities of socioeconomic and cultural diversity the public education is populated with, the more development and strengthening of democratic virtues.

# Panel 8: Social Order.

June, 13th. 14.45 – 16.45 hrs. Arts Tower, LT 7
Chair: Carlos Solar (University of York)

*The Mexican Drug War: organized transnational criminal groups inside the Mexican state institutions.* **Talia Garza Garza (University of Sheffield)**

This paper explores whether and to what extent has the Mexican war on drugs weakened and undermined the institutions of the Mexican state and hampered the democratization. The rationale and relevance of this paper lies on the thousands recorded deaths since 2006 due to the war on drugs. The central focus of the paper dissects the effects the drug war has on stalling the efforts of the state to develop and democratize Mexico. The Institutional Revolutionary Party, (PRI) previously in power from 1929-1971, and the currently elected government, previously undermined Mexico's democracy, consequently undermined state power and authority, and limited the media's incorporation to disseminating the truth.

The relevance for theory is creating a new context where the war on drugs could be reversed or alternatively revising the current strategies and tactics aiming to help the democratization of the state and political development. The relevance for practice proposes that through the political development of the Mexican state, likewise other political weakness of the state could be improved, such as full uncensoring of the media. The sense of lost peace due to the Mexican drug war damaged Mexico's civil society and is detrimental to the state's political development.

Mexico is a functioning democracy, but the current immense violence disturbs the public's everyday activities. However, Mexico setbacks hinder the progress of recognizing and respecting the state institutions as lawful enforcers of the law and legitimate governmental officials.

Possible improvement mechanisms are implementing new policies, while consequently strengthening the state's political development, and freedom of the media. A tactical way of improving the current state of chaos in Mexico and to raise awareness of the issues is seeking help from international organizations such as the United Nations and other peacekeeping organizations to aid Mexico in the process of returning to another peaceful period.

*Grey zones? Local community practices responses to transnational criminalised violence in Mexico.* **Malgorzata Polanska (University of Manchester)**

This paper illustrates a preliminary stage of a doctoral research interested in violent conflict transformation tackled from the local perspective in contemporary Mexico. Henceforth, it is driven by the twofold purpose. In a first place, it aims at introducing potential responses to criminalised violence and chronic insecurity at the community level. In this sense, rather than employing the dichotomous categories of victims or criminals, it approaches the community members as identified by their hybrid agency (Jabri, 2013). Therefore, the principal objects of this study are the informal practices as their reactions to the violent context. Nonetheless, while in its pre-fieldwork phase, this paper undertakes to introduce rationale of researching these coping mechanisms negotiated within 'grey' communities. The research moves beyond the rigid notions of the black and white perspective on victims, witnesses and perpetrators, the licit and illicit activities, as well as surrounded by overwhelming fear amid everyday resistance and indifference. Rather, within the ambiguity of relations between the external and internal in regard to the community, the 'grey zone' is addressed as a metaphor for a complexity of local co-constitutive interactions among the local actors. The latter consists in the vital tool of the exploration of the collective day-to-day actions, taking into account criminal violence as a context. It is worth mentioning that far from exclusively on actions, this research focuses on both experiences and emotions, within a process of embodiment of violent settings (Bleiker and Hutchison, 2008; Sylvester, 2013).

Secondly, this proposal attempts to examine potentially qualified methods to the research in a further stage. Together with the on-going doctorate research in its initial phase (first year), this study is informed by the previous five-year experience of living in Mexico. Given its reflexive character (Cousin, 2010; Macbeth, 2001), this paper attempts to challenge the acquired in the past "knowledge" and instead, it suggests community engaged strategies to analyse the local practices as reactions to violence and insecurity (Mac Ginty and Richmond, 2013). As a consequence, it explores the research endeavour to engage within an interdisciplinary dialogue in order to shed light on a wider understanding of everyday experience in violent conflict settings. In this regard, it aims at addressing challenges for the researcher to contribute to the process of knowledge creation with rather than on a local community (Heron and Reason, 2006). Taking the International Relations as a starting point, this paper attempts to draw on the intersections among the elements of several relational approaches to the bottom-up and 'situated' knowledge creation, considering those of social anthropology, human geography or feminist account (Cairns, 2013; Massey, 1999; Ratelle, 2013; Wibben, 2011; Sheppard, 2002). While it openly engages within narratives of different disciplines, it aims to design a proper manner of examination of the local community practices in the context of both locally and transnationally driven chronic violence. As a result, it intends to contribute to a more holistic approach to study consequences of violence at both local and international level of inquiry.

**Lawlessness as order, class hegemony beyond the law: Haitian immigration in the Dominican Republic. Carlos Morel (University of Manchester)**

This paper argues that lawlessness does not necessarily entails a weak state that is unable to enforce its laws, but rather it can be a deliberate strategy of hegemony by a dominant class, and as such constitutes an inherent part of the established socio-political order of a country. Specifically, this paper will focus on the immigration of Haitians to the Dominican Republic and how Dominican authorities handle the issue, considering this to be an example of class hegemony built on maintaining a weak institutional structure under a legal system that is not meant to be fully functional.

The Dominican government's official discourse about the Dominican-Haitian relations is a neo-nationalistic narrative that combines three elements: 1) a technocratic vision of development, based on infrastructural constructions that use cheap migrant labour; 2) a nationalistic discourse that pretends to defend "dominicanidad" against a portrayed "Haitian invasion"; 3) "anti-imperialist" diatribe directed against NGOs and international organizations involved in the protection of migrant rights. This narrative is accompanied by ever-stricter immigration rules that make it nearly impossible for Haitian immigrants to enter the country legally.

Contrasting with the official account of things, the primary characteristics of Dominican-Haitian relations is the lucrative business of human traffic through the border, which generates millions of dollars for economic, political and military elites in both sides of the border. At the same time, this business is the main source of cheap migrant labour that helps subsidize many sectors of the Dominican economy. Moreover, Haiti has become an important submarket for Dominican goods of questionable quality and as such unsellable in other markets. In this sense, the Dominican State and the ruling classes are benefiting from a porous border that promotes illegal immigration, and illegal trade. Consequently, this becomes the source of economic and political assets in the form of subsidies for the Dominican economy together with a discourse that considers Haiti and the Haitian immigrant to be the cause of many of the Dominican Republic economic and social woes.

Lastly our paper will argue that the lack of strong articulation between alternative and opposition organizations from both sides of the border, along with a poor intellectual exchange, contributes to the status quo. Moreover, the fact that many of the oppositional voices in the island focus heavily on the necessity to develop institutionalization and rule of law, presents lawlessness as a lack of State power; rather than a specific strategy for class domination. This means that the struggle for migrant's rights is left to a sector of civil society that is still to some extent conservative, shying away from radical discourses that render it unable to articulate a truly alternative and transformative project.

*The encouraging impact of constituent assemblies in electoral participation in Latin America. Comparing Venezuela and Bolivia with Chile.* **Mario Alvarez and Paul Stringer (University of Leeds)**

This paper shows the impact upon voter turnout of the organisation of inclusive and widely representative constituent assemblies. The analysis is based on figures of voter turnout in three countries in Latin America.

It is shown that Venezuela and Bolivia have experienced a dramatic increase in voters' participation during the last presidential elections, reaching the first ranks in electoral participation in the region; on the contrary, Chile has seen the greatest decrease in the region, becoming the democracy with the lowest electoral participation in Latin America as well as the country with the biggest loss in voter turnout. These countries have certain commonalities, such as the sustained growth experienced over the last decade; growing citizens' support to democratic values expressed in comparable surveys; and the impact of charismatic leadership of Hugo Chávez in Venezuela, Evo Morales in Bolivia, and Michelle Bachelet in Chile.

The proposed explanation for these different pathways is the organisation of inclusive and widely representative constituent assemblies in Bolivia and Venezuela, while Chile is still ruled by a Constitution written by a commission of eight men appointed by the dictator Augusto Pinochet amid a huge political repression in 1973. Figures show that the increases in voter turnout occurred after the organisation of popular assemblies in Venezuela and Bolivia.

# Panel 9: Debating Development.

June, 13th. 14.45 – 16.00 hrs. Arts Tower, LT 7
Chair: Dr. Cristiana Zara (University of Sheffield)

**Soybean in South America: The Political Economy of commodity regions. María Eugenia Giraudo (University of Warwick)**

Where, how, and under what conditions the world's food is produced have become crucial questions for understanding contemporary developments in the global political economy. The commodity boom experienced in the last decade has created conditions for increasing food insecurity and increasing probabilities of food crisis happening. But it has also made of agricultural commodities an increasing source of profit and hence destination for capital investment. The sector's profitability is conditional upon the use of developed technology and heavy initial investments, which reinforces a tendency towards large-scale production and monocropping. This, in turn, generates the emergence of regions specialised in a single crop where economies of scale are achieved and capital is concentrated around the production of a commodity and its derivatives. This research focuses on the emergence in South America of a transnational economic area specialized in the production of soybean, fostered by the high global demand for soy-based products and by the creation of a single value chain within the region, creating a de facto integration.

After rice and wheat, soya beans are the most produced agricultural commodity, and are placed seventh among the world's most produced commodities (FAOSTAT). World production of soybean in 2012 was over 200 million tonnes, worth over US$60 billion, more than double of what was produced two decades before (FAOSTAT). Soybean is originally an Asian crop and was introduced in the United States and other countries of the Americas at the beginning of the 20th century; but only in the 1990s did it began to expand and gain prominence as an export commodity in these countries. When looking at trade patterns, it is clear that South America has a prominent role as a pole for soybean provision. The 'soybean heart' of the region is found throughout the borders of Brazil, Paraguay and Argentina, three neighbouring countries that share areas with similar climatic and physical conditions. Together these three countries surpass the United States' levels of production, export quantities and planted surface; and even yielding levels are higher in Paraguay. Most importantly, the region still presents potential for expansion of the agricultural frontier as well as water resources that make it even more attractive for the production of the oilseed. Not only these countries are important for the soybean sector globally, but soybean is increasingly relevant for these economies, as it is steadily becoming an essential part of their GDPs and their balance of payments.

The purpose of this paper is to analyse the emergence of this new unity, the conditions of its emergence and the organisation of this 'commodity region' as a cross-border entity. This research will draw from Neil Smith's theory of Uneven Development to understand the underlying dynamics pushing for the development of a new economic space organised at the regional scale. In particular, how the trends of concentration and centralisation of capital and the cycles of accumulation organise the regional space according to the needs of private interests and not as a result of national planning.

*Crossing Cultural Frames: The Case of Colombians in the United Kingdom.* Ilva Navarro Bateman (Liverpool University)

Most people have a cultural framework through which they engage with the world and look at the circumstances they face in their personal and working lives. As more people cross national boundaries to undertake employment, increasingly they confront different cultural settings and frameworks.

The experience of work in a distant country raises many questions about what it means to experience a clash of cultures. This paper looks at a sample of 20 Colombians living and working in the United Kingdom and how they navigate cross-cultural differences at work and realign their own cultural framework as a result. The forces of globalisation have shaped these individuals and brought them to their current workplaces. Many work in organisations that are at the heart of globalisation and as such foster cultural exchange. Their experiences offer an acute view of how cultural frames accommodate or collide.

The researcher conducted in-depth semi-structured interviews, drawing directly on Hofstede's (1980, 2001, 2004) model of cultural dimensions. The paper focuses on the ways in which individuals realign their behaviour within the work environment by drawing on Ralston et al's (1993) 'crossvergence' theory and Snow et al's (1986) model of frame realignment, which points to frame bridging, frame amplification, frame extension and frame transformation as the possible results of frame realignment.

The initial findings indicate that although these individuals did not always conform, sometimes very consciously, to the expected cultural frame for their home country, they also remained critical of some aspects of British culture in the workplace. It seems that working away from their home culture, they have a great capacity for frame realignment as they look through a different cultural lens and adapt their behaviour accordingly, sometimes in opposite ways to what would be expected in their home country.

# Poster exhibition.

*Rights in Transition: Conflicts of Indigenous Autonomy and Women's Rights in Bolivia.* **Ashley Rogers (University of Stirling)**

Bolivia has a long history of social protest, largely in the form of indigenous movements and women's movements. Processes of reform, orchestrated by indigenous President, Evo Morales, led to the formation of a new Constitution, which sought to expand the rights of indigenous people as well as specific articles dedicated to women's rights. Social movements have played a central role in the development of legal transitions in Bolivia, and the recognition of various forms of human rights. With increased focus on rights movements, the conflicts and contradictions that exist between group rights and individual rights models are important to consider. Debates of feminism versus cultural relativism are central to these conflicts between cultural rights and women's rights especially when there is often a gap between those working in ethnicity and those working on gender issues.

A 12-month fieldwork period in Bolivia will commence in October 2014 and research will be carried out using an ethnographic approach. Possible field sites are being considered alongside issues of access. The goal is to examine the structural conditions that predicate the development of legal transitions in Bolivia as well as understand the consequences of these transitions on the negotiation of social roles and identity formation, particularly in relation to gender and indigenous rights.

Keywords: Bolivia, women, indigenous, social movements, identity, law

*Living in debt: credit practices expansion in neoliberal Chile.* **Alejandro Marambio-Tapia (University of Manchester)**

Around 70% of Chilean households have some kind of debt, whether with banks, department stores and/or supermarkets.

The most of them are not defaulters, but regular users of credit cards, small loans and cash machine credit, and other financial devices.

These credit practices become everyday practices and are could be changing the way people consume and how they manage their domestic finances and budgeting.

The aforementioned would be affecting insights and perceptions about social mobility, social belonging, moral, trust and other social relationship.

As every economic practice, the household debt and credit practices must be understood as embedded in the neo-liberal foundations of the Chilean society.

The main sociological approach to economic life statement is the interdependence of economic actions and the other social actions. The former do not happen in an isolate way, and they are compound of cultural, political and ethical parts. For instance, behind debt and credit as economic practices we can find: (1) cultural and moral (2) socio-political context which underpin the expansion of credit (3) social forces, such as the legitimacy of credit, aspirations and class dynamics.

The overall goal of this project is to account economics practices, credit and indebtedness in particular, and how they are determined by and determinant of social forms. In other words, how this part of economic life is found in social life, from a sociological approach. Three levels have been identified in this research: social structure of debt, credit expansion and households, which have already preliminary findings.

A particular interest of the project is to tie credit practices with consumption practices and class dynamics; account credit practices and credit expansion in post-trauma societies; account credit practices and credit expansion in consumer-citizen debate context.

*The Aarhus Convention as a possible model in the implementation of Principle 10 of the Rio Declaration in Latin America and The Caribbean.* **Pia Slanzi (Queen Mary, University of London)**

The 1998 Aarhus Convention, established under the umbrella of UNECE it is considered the only regional binding instrument that has implemented Principle 10 of the Rio Declaration on Access to Information, Public Participation in Decision-Making and Access to Justice in Environmental Matters. During the last couple of years, Latin American and Caribbean countries have been intensely debating about the implementation of Principle 10 through the adoption of a regional instrument; an initiative supported of the ECLAC. This work aims to analyse the history and development of Principle 10, as covered by the Aarhus Convention, and as implemented in the Latin American and Caribbean countries. Then, analyse until what extent the European initiative can be used as a model for a Latin American and Caribbean instrument.

*The Resurgence of Native Foods in Peru in Relation to Food Sovereignty and Food Justice Movements.* **Dana James (Newcastle University)**

There is a growing literature surrounding the resurgence of indigenous foods, especially in Latin America. In Peru, this is especially noteworthy; Peru is described as undergoing a 'gastronomic revolution' (Lauer and Lauer, 2006). Factors that contribute to this resurgence include: the influence of celebrated Peruvian chefs; the variety of foods that grow in Peru as a result of its diverse climatic zones; the multicultural influence of different ethnic groups; and the growing influence of alternative food movements that promote social justice, inclusive growth, and development.

Celebrity chefs, like Gaston Acurio, are playing a significant role in promoting Peru as a destination of culinary excellence. Acurio promotes the rise in prominence of cooking and cuisine in Peru, especially amongst young people, and depicts the food movement as a means for social change in the country.

However, it remains to be determined if the food movement can truly be a vehicle for social change. How do producers of native foods feel about the resurgence of native foods in Peruvian cuisine? Do they see the production of these foods as a favourable livelihood choice, or does increased production have negative consequences? In a rural community called Andahuaylas, where producers hold a weekly local food fair, producers were asked their opinions on increasing native foods production.

The government of Peru has backed this movement, and state-backed tourism institutions have information for tourists aiming to take advantage of the Peruvian culinary experience; food tours are a popular activity. How native foods in Peru are perceived by tourists was also investigated during fieldwork, through participant observation and interviews with food tourists. Do tourists participate in food tours because they're interested in the development of Peru's native food movement? Do they interact with indigenous Peruvians who grow much of this food?

*Written accounts of travel to the People's Republic of China from 1949 TO 1970.* **Maria Montt Strabucchi (University of Manchester).**

Events of the 1950s and 1960s led the PRC (People's Republic of China) to reassess its international position by the use of official means and, when this was not possible, through cultural diplomacy. During this period, thousands of Latin Americans travelled to the PRC . Many of them wrote travel accounts and books inspired by their trip. Although Latin American travel accounts of trips to China have been studied within research on Latin American Chinese relations, they have never been studied in detail. By analysing images in travel accounts of Latin American travellers to the PRC in the 1950s and 1960s, this research studies how the travellers' agency is exerted within the political context of their trip. It will be argued that through "planned tourism" the PRC presented itself as a utopia, an idealized vision of itself. The travel accounts may be critical without openly rejecting the Chinese project, with utopian and dystopian perspectives in constant interplay.

This research allows the identification of the means by which China was represented by Latin American travellers while shedding light on the travellers' identities. Considering their travel accounts as prisms, the travellers' identities appear refracted through literary images which describe their trip. The texts allow observation of how the travellers build images of China as different, as other, as equivalent; such as building utopian perspectives of the Revolution, presenting China as the utopian space where Revolution could be realised , or partaking of  Orientalist ideas of "traditional" China.

*The Institutionalization of Resource Nationalism in Mexico.* **Perla Polanco (University of Sheffield).**

The use of fossil fuels has been linked to climate change. Mexico is particularly vulnerable to climate change, due to its ecosystem diversity and geographical location For Mexico; oil not only represents a main source of income, but also a symbol of national identity. In 2012 the Mexican government decreed the general law of climate change, which proposed a set of objectives to help mitigate climate change, such as, reduction of greenhouse gases and improving the cost-efficiency relationship in the energy sector. However the success of this law may be challenged by resource nationalism in Mexico. Resource nationalism seems to pose an obstacle to reform the energy sector. The Mexican energy sector appears to be governed by inertia and tradition. Since the oil expropriation in 1938, oil represents a symbol of national union and sovereignty. The oil expropriation was a key element to legitimate a new political regime and to construct a new national identity. After the oil expropriation the nation shared the idea of the need to protect oil from external intervention. In this poster I will present an analysis of the institutionalisation of resource nationalism and its role in the construction of a national identity.

*Critical Analysis of the Validity of the National Curriculum Assessment System (SIMCE) in Chile*. **Maria Teresa Florez Petour (University of Oxford).**

Validity is a difficult concept in the area of assessment. However, current and past debates and its constant reconceptualisation only highlight its importance and centrality for the quality of any assessment system (see for example Koch and DeLuca, 2012; Newton, 2012; Sireci, 2007; Kane, 2008, Cronbach, 1984, Messick, 1980, among others). Despite its importance, these discussions are largely theoretical and are seldom applied in research designed to evaluate specific assessment systems in a critical way. The gravity of this gap is increased when the use of high-stakes assessment as a governance tool  by neo-liberal ideologies is considered (Ozga, 2009). This is what the present study aims at, specifically in relation to SIMCE, the national curriculum assessment system in Chile.

 This system has been in place in the country since the beginning of the 1990s and its results have been published every year since 1995. However, its validity was only questioned at the end of the decade, which led to some changes in its formulation on the basis of literature mainly related to general technical aspects. Since then only one study has been carried out on the topic (Eyzaguirre and Fontaine, 1999), in which construct and content validity of the test are analysed in more detail, although this study is based on the instruments that were used before the changes made at the end of the 1990s. There is also a study of Bellei (2002), highlighting the risks associated with the  multiple purposes and uses attributed to the test, although without a detailed analysis of the whole process. There is thus an obvious need for a thorough, in depth and systematic study on the validity of SIMCE in all its dimensions, which also renders transparent its processes of construction and implementation as well as the perspectives of the different actors engaged in it.

 The paper presents the findings of a study that the author carried out with the aim of filling this research gap; a project funded in 2012 by the National Council of Education in Chile. Its main aim is to analyse the validity of SIMCE, considering all the dimensions of this concept (namely, construct, content, predictive, concurrent and consequential validity), from a qualitative perspective. The research questions addressed in this study are:

 Main question:

Is SIMCE a valid assessment process, considering the different dimensions of the concept of validity?

Sub-questions:

What are the constructs assessed in SIMCE? Is there a consistent vision about these constructs throughout the system?

What contents does SIMCE assess and how representative is that content of the construct to be assessed?

What do different actors of the process think about SIMCE's predictive and concurrent validity?

Is SIMCE be valid for all the purposes and uses currently attributed to it ?

Is there a common vision among actors about the validity of SIMCE and its results?