

VIII International Meeting of Oral History and Memories
"Critical readings, diverse voices and political horizons in the contemporary world"
Bogotá, D.C., Colombia, April 4, 5 and 6 of 2019

INFORMATIVE CIRCULAR No. 1

As a way to give scope to the Convocation of the VIII International Meeting of Oral History and Memories: "Critical readings, diverse voices and political horizons in the contemporary world", this circular is proposed, in which guidelines are recorded regarding what is expected to be carried out in the set of academic activities organized in twelve (12) axes of work.

A work axis corresponds to the set of related themes; a great look, in which the specific topics expressed through lectures, work tables (research or experiences), panels, workshops, talks, as well as the presentation of audiovisual, photographic works, installations and memory galleries have a place that feel summoned to this Meeting.

In that order of ideas, we provide the information regarding the coordination of each axis, who will give treatment to the summaries and the papers that they send us.

Axis 1: Political changes and tensions in Latin America and the Caribbean

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The event alludes to "Critical readings, diverse voices and political horizons in the contemporary world", in this way, it is necessary to have an axis in which the works that address the changes and the political tensions they traverse can be exposed. Latin America and the Caribbean in its recent history.

On the one hand, there are the processes of dismantling the so-called Welfare State and the rise of neoliberalism, be it with military or civil dictatorships, coups d'état, electoral processes or other mechanisms. On the other hand, we can identify a rise of progressive governments, which, although not aimed at ending capitalism, manifested in their agendas the social issue of popular classes and sectors.

Finally, there is the crisis of these governments, the onslaught of big capital and the return of the new / old right.

This axis seeks to debate and reflect on political changes and their expressions in recent decades, where surely the tension between the forces of capitalism and those that oppose resistance is evident, through different tactics have had multiple expressions. One of these tensions is that expressed on the ideological level by those who have had the means, resources and initiative to catalog any expression of protest or civil resistance as an "enemy of democracy", to which other adjectives are attributed. those who seek their loss of prestige and make their exercise of government and power impossible. To the unfinished debates between the left and the right, the readjustments to the "center" and the populisms are added, now, the importance for critical analysis in knowing that capitalism should not expect any relationship of coherence between discourses and practices. At the same time, expressions in favor of concrete and ideological walls are strengthened to avoid migrations of workers to rich countries.

Those who write this story, the way they do it, the audience they are addressed to, and the sources used are subjects of which those who make oral history can not be oblivious. Hence the importance of an exchange on these problems that allow us to address recent history.

From the exposed expositions arise some questions that will serve to frame the debates and reflections of this axis. How has the neoconservative upturn in Latin America and the Caribbean modified the political, economic and geopolitical map? Have the achievements of workers, obtained through the twentieth century, come to an end? Is it still possible to believe in the American dream for the millions of Latinos traveling north? What is hidden in the so-called fight against terrorism and drug trafficking? What agenda do we build in face of the challenges presented?

Axis 2: Construction and deconstruction of imaginaries and representations about oral history and memories

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If, as stated in different perspectives, the imaginaries do not constitute a set of ideas, but rather make certain practices possible by the meaning given to them, it is done

It is essential to generate an academic space that favors dialogue over those multiple and dynamic meanings that have been historically constructed.

History, oral history and memory provoke varied representations in people, in communities, in societies. Which of them pretend to maintain a "state of affairs"?

Which have provided situations of deconstruction and have led to new social dynamics?

How have they done it? To what consequences has its transformation led? These are, among others, concerns that call for research, narration, oral expression, the presentation of life stories and experiences, the formulation of degree works, among other actions.

A part of the complexity of the topics corresponds to the wide way of confronting the imaginaries, since some will refer to the analysis of social practices of language, others from literary exercises, oral traditions and aesthetic actions that underlie the communities. The variety of work is broad and rich in meaning; that is why the space for sharing and debate is set up.

Axis 3: Ethnic, peasant, subaltern, women, gender, class and community memories in oral history

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Since the first meetings of oral history there has been a work table on class and gender. Gradually, the focus has been opened to recognize peasants, ethnic groups and other sectors that are included in the broad spectrum of social groups subjected, oppressed and exploited in capitalist societies, as this table does. The point is that, from the beginning, oral history was associated with the construction of what came to be called history from below; for the same reason, with the creation of sources and perspectives that emanate directly from the subalterns.

In this sense, there are two purposes in this table: a) to know the progress of the investigations in oral history and memory about subalternized groups in specific places and times of Latin America and the Caribbean, and through the joint discussion, to look for the connections that make these investigations a Latin American history; b) systematize experiences in progress or

completed by social organizations, local and educational communities in the process of constructing oral histories and subaltern memories.

There are other motivations; for that reason it has been wanted that the oral history surpasses the academic use and helps to transmit the voice of the subalterns in the public debates, like vehicle to unearth the memories that denounce and resist to the conditions of discrimination, repression and vexation that historically they have affected the subalterns, which is an active ingredient in social movements to generate horizontal identification and political awareness. It has also been tried to break the barriers between researchers and subjects, democratizing the production of history through collaboration between academic intellectuals and the common people who belong to the communities studied, that is, that the subordinates write their own history.

This axis of work is a favorable space to reflect on these goals.

Axis 4: Territories, territorialities and environment

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In this axis converge investigations, staging or experiences that address issues related to processes of recognition, strengthening, recovery, resistance and defense of the territory and the environment, exploitation of natural resources, access to land and water, agricultural practices and environmental , agricultural colonization in multiple spaces, among others. These actions, in turn, generate a diversity of territorialities that are evident in the recovery of territorial memories, based on oral history as the main methodological tool in research work. In this sense, the territory is shown with its dynamics, experiences and forms of sociability where identity elements, both individual and collective, converge.

A conversation is proposed, an intercultural dialogue, not only to know and listen to the problems of the communities in relation to their territory, territorialities and environment, but also to promote proposals from social movements, indigenous peoples, peoples

peasants, afro, intellectuals, who are questioning the predatory way of seeing the world and propose their alternatives. From this axis arise several questions for debate and reflection, among which are proposed: How to build with communities strategies to find places and rescue rights from territories that over the centuries have been closed and reified to be converted into a source of resources? Can identities be found under the vision and worldview with origins, with legacies, with roots that promote recovery, resistance and defense of the territory and the environment? How do the extractive, agricultural and environmental sanitation policies that commodify natural resources affect the quality of life of the communities?

In the same way, this meeting is configured as a space for reflection and the meeting of the multiple views generated around the territory and the environment in the social sciences, which claim the construction of oral sources in the production of social knowledge.

Axis 5: Education, pedagogies and didactics of History and memories

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The proposal of this axis is framed in the interest of generating a space for dialogue, exchange and debate around the work and experiences in the approach of the relationship between oral history, memory, didactics of History and social sciences in the field educational and pedagogical of formal and non-formal spaces

It is part of understanding that, in the reflections and elaborations on these issues, there is an exponential production of rigorous systematization and conceptualization exercises in which educational, community, organizational actors, among others, have occupied a fundamental place. In this sense, the axis invites to share local, national and international findings that from formal educational spaces such as school and university, as well as non-formal organizations such as neighborhood, peasant and ethnic, have found in their work with oral history and memories, together to the relationship with their realities, processes, experiences, struggles and resistance.

The proposals, reflections and debates from the pedagogies and didactics of History and the memories propose a way to advance in a process of meeting, of new questions, of searches and of commitments that in the educational field raise concerns and transformations of this society .

Thus, the axis is a reason for inviting socialization, knowledge and the formation of networks under the premises of interlocution between peers, enrichment of elaborated works and promotion of investigative and educational experiences.

Axis 6: Archives, truth commissions, transitional justice, reparation and search for missing persons

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In this thematic line, we seek to promote reflection and analysis of issues that are common in Latin American countries. At different times in their recent history and as part of the construction of historical truth, they have gone through transitional justice processes materialized in alternative models of justice, truth commissions and plans to find the disappeared. All advanced as a way to move towards the construction of a common story that allows their societies to explain what happened, evidence the impacts of the different violence and compensate the damage caused to individuals and communities. This task has not been assumed solely by the governmental mechanisms instituted in the transition processes, but by multiple sectors of society: groups of victims, social and human rights organizations or progressive sectors of the Catholic Church, who have assumed the search for truth, justice, reparation and guarantees of non-repetition as a permanent struggle that gives meaning to their daily work, while constituting an important accumulated memory for the peoples of the continent.

These searches undertaken by truth commissions, as well as other mechanisms of transitional justice, have encountered serious difficulties in achieving their objectives, because despite the foregoing, both in national legislation and in United Nations protocols. In practice, they have faced restrictions on access to official archives protected by reservations or classifications of national security issues, where a large part of the answers to the questions about the doctrines and plans that States have advanced to victimize large sectors of the population. In many cases, the same responsible evade the obligation to deliver information referring to violations of International Humanitarian Law (IHL) or human rights, revictimizing victims who are prevented from achieving the reparative dimension of the truth that is denied.

In this way, through the development of this axis seeks to put into dialogue social practices and the theoretical, political, historical and methodological dimensions on the challenges and risks for the construction of a truth with real reparative capacity, as well as to visualize the trajectories and learnings from collectives that victims, organizations, academic entities and relatives of the disappeared have undertaken throughout the continent. In the same way, it tends to weave knowledge and exchange experiences around the different processes of memory construction.

We invite those interested in the subject to present their papers, workshops, exhibitions and other work that can contribute to enrich this dialogue on the rights to truth, justice, reparation and guarantees of non-repetition within the framework of the processes of transition.

It is proposed to enrich the dialogue on the rights to truth, justice, reparation and guarantees of non-repetition within the framework of transition processes. As well as to raise the role and importance of

archives and their ethical and political institutional commitment in the conservation and dissemination of information collected by government entities, social organizations that defend human rights, educational institutions, research groups, and international cooperation networks.

Axis 7: Sources, theories, methodologies and technological aids for oral history and memories

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The debates generated in recent decades against the media and ICT as training elements within communities, schools, organizations and collectives, have allowed us to visualize a set of narrative works that rescue the voices of the actors participating in actions for protest, protest, education or complaint. The use of technological tools, as well as the proposal of formative proposals for their use and appropriation, have made possible the emergence of investigative works and pedagogical and community experiences, which tend for the rescue of memory as the source and main object of work to rural and urban level.

Therefore, this axis seeks to gather methodological proposals, together with theoretical analyzes, on the use and appropriation of ICTs for the contribution, construction and rescue of oral history and memories not only at an urban level, but also at a rural level. Proposals that are related to technology, film, radio and other media involved in educational, community or collective processes related to oral history and memories will be taken into account, under a critical and diverse reading of the political horizons that they characterize the contemporary world.

Axis 8: Oral history of social movements and political organizations

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In the light of contemporary political, social, economic and cultural dynamics, the need to legitimize actions that demand social transformation drives the study of social movements. This vision places them as political subjects that through their collective action seek the immediate social transformation of their reality, but also a direct impact on value systems, sociocultural identity and the political dynamics that are often encouraged by prevailing systems, they demand an impact on social structures. In other words, the demand for social justice, the empowerment of individuals as political subjects, the legitimization of fundamental rights, the creation of a collective identity, validate the action of social movements and political organizations as essential actors who write the history of his time through social demands, political struggles and the legitimation of collective action as a transformer of the prevailing political reality.

The recognition of social and political movements as an object of study in the social sciences is not a situation that is claimed only from the present, but has occupied a very important place in research during the twentieth century. From the workers' movement and the vindication of the class struggle, to the social political action of the new social movements, the collective action and the social construction of the identity of the movement invite us to understand and analyze both the subjects and the of their social relations within society, as a fact that in itself has given way to new forms of social struggle and the recognition of new social actors, who dynamize the panorama of these movements and political groupings as a hope for social justice and the construction of more human relationships.

Therefore, the axis aims to approach the historical reconstruction of the origin and action of social movements and political organizations from the methodology of oral history, from archives and oral sources to rescue the political, social and cultural essence of the collective identity of those who participated, directly and indirectly, in the social political movement or organization, in order to

understand the impact of their action on the society of their time, the transmission of their social values, as well as the dynamic and systematic production of social relationships that have bequeathed in time their contribution to the changing demands of the world.

In that sense, an opportunity is envisaged to enrich with other versions, together with more human and participatory views, the social fabric of opposition and vindication of other perspectives and voices that the official history does not recognize, but which, when made visible, contribute in a special way to its identity of struggle and social transformation.

Axis 9: Literary narratives, oral tradition and orality: voices excluded by the official culture

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This axis is based on the interest of generating one or more meeting spaces, which allow for conversation about the aspects that literary narratives, oral tradition and orality suppose. All this, in relation to the production processes that generate positions of those that are left aside or outside the official culture. It seeks to address the textualization of reality or realities, based on the positioning of social actors, that is, the ways of meaning the experience, in relation to the generation of possibilities that arise when confronting the different ways of thinking-acting in and from the contexts.

In a certain way, the axis tries to go beyond a logocentric-grafocentric look, in which only the language that centralizes or occupies the language is valued. On the contrary, it seeks to account for

what would become the productions that are part of the multi-expressive, or multiple expressions that account for the life cycle. In this framework of action and possibilities, it is invited to present works that conceive different forms of contextual staging correlated with issues of location-territorialization, diasporas, borders-borders, interculturality-transculturation, anchoring-desanclaraciones or deterritorialization, performances, palimpsestos, as well as all those ways of textual experimentation that account for ways of assuming memory and memory. All of the above in relation to the ways that the communities, the peoples, the groups and those experiences of affective subjection have, of facing the problems. For this reason, the textualization of reality or realities is assumed as a vivid production that acts in the processes of resistance and re-existence.

Axis 10: Art and oral history

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In consonance with the aesthetic and cultural debates that take place amid the conjunctures of diverse Latin American and Caribbean territories, the artistic expressions take place in the event that brings us together. Thus, it is intended to empower it during the same a space to break down the exercises of creators, trainers, researchers, communities and circulation agents that account for consolidated and emerging proposals in each of the fields of expression (music, dance, performing arts , film, visual arts, audiovisual, literature and multidisciplinary projects), as an opportunity to interweave with the methodological and conceptual contributions of oral history.

Likewise, it should not be ignored that the approach of the memories in the artistic proposals attends to points of view, meanings, representations and positions taken in contexts of production and consumption that respond to specific conjunctural demands in the region: urban violence and rural vertical and rapacious economic models; political systems stagnant; official narratives; cultural industries adjusted to light entertainment, the mass media and the mainstream. All this, developed in turn in scenarios of tension that encourage resistance from the artistic task, either to strengthen itself through the counterculture, or to interweave with the market through cross-cultural and transnational imbrications, without losing sight of its native and identity nuances that they formulate formulas, currents and traditional genres in clear dialogue with the phenomena of the contemporary world.

Axis 11: Orality and political memory of the other educations in Latin America

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The history of education in Latin America, during the last four decades, contains a very important area in relation to the mobilizations and community struggles of indigenous and Afro-descendant peoples in their desire to decolonize the school that produced social, racial and cultural asymmetries. contemporary These political actions gave rise to new ways of understanding the school and educational phenomenon in the continent. In this way, we saw programs and projects of community education, peasant, own, intercultural bilingual, ethno-education, chair of Afro-Colombian studies and many other denominations with which the way of educating from the indigenous organizations, Afro-descendants and community-based movements.

These processes were interwoven in the late twentieth century with the multicultural reforms of the continent in education, so the issue of the incorporation of diversity and cultural difference in government agendas produced a new relationship between peoples and national states, in which old political tensions, renewed structures of inequality and new cultural demands were placed. This axis calls for a debate on some areas related to this evolution of multicultural-intercultural educational policies, as well as the struggles of other educational movements in Latin America.

Thus, it is proposed to bring together the work carried out by social organizations, research groups and oral history collectives around the social history of the struggles and mobilizations that indigenous and Afro-descendant peoples have carried out since the end of the 20th century, whose memory has been collected from testimonies, life stories and oral stories about these events.

Axis 12: Stories and local memories (neighborhood, rural, community, trades and professions) and life stories

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Orality is attached to the body and its mechanisms are determined by the stories of the subjects, which indicates that there are no universal laws in the ways of building the knowledge and feelings of the people, since they constitute meanings from their experiences and consciences historical There arises here the need to communicate, to dialogue to put ourselves in History and generate meanings, as well as to establish agreements or disagreements that are guarantors of the conflict in the lives of humans. This involves constituting or deconstructing the cultural and historical contexts of those who interact through the testimony, given that academic and popular knowledge arise from the dialogues that allow interaction and reciprocity; means that can lead to solidarity.

These life stories of trade unionists, those who build their neighborhoods, traditional medicine practitioners, rural dwellers, community organizations and sexual dissidence, recovered with the oral history and life stories methodologies, contribute to the recognition of the memory of social groups, whose lives have remained ignored by traditional ways of making history. It is necessary, therefore, that formal and popular researchers build these stories of people and their social organizations, so that they become sources that help enrich the dialogue of popular knowledge, stories of neighborhoods and cities, architecture of the union organizations, practices of trades and professions, among many stories and feelings.

Academic Committee VIII International Meeting on Oral History and Memories: "Critical readings, diverse voices and political horizons in the contemporary world"

