

# SILAS 2021 Summary Program

**23 November 2021**

8:30-9:00am Opening

**Dr. Arlette Beltrán** (Universidad del Pacífico, Lima, Perú),  
**H.E. Mr. Paul Gleeson** (Ambassador of Ireland in Chile, Perú, and Ecuador),  
**Dr. Margaret Brehony** (Society for Irish Latin American Studies SILAS),  
**Dr. Martín Monsalve** (Universidad del Pacífico, Lima, Perú)

9:00-10:30am Keynote Roundtable: Historical Perspectives of Peruvian Independence and its Implications

Chair/Moderator: **Martín Monsalve**, Universidad del Pacífico, Lima, Perú

1. “Empezar el mundo de nuevo”: Teoría y praxis revolucionaria durante el proceso independentista  
**Carmen McEvoy**, University of the South (USA), Proyecto Bicentenario (Perú)
2. “Southern Exceptionalism: Cusco and the Peru’s War of Independence”  
**Chuck Walker**, University of California, Davis (USA)
3. “Guillermo Brown, un irlandés en las costas del Pacifico antes de la independencia de Perú”  
**Miguel Ángel De Marco**, Presidente del Instituto Nacional Browniano de la República Argentina
4. " Los irlandeses con San Martin en la independencia del Perú "  
**Roberto L. Elissalde**, Consejero de la Asociación de Estudios Irlandeses del Sur (Argentina)

10:45-11:45am Roundtable 1: Roger Casement

Chair/Moderator: **Mariana Bolfarine**, University of São Paulo, Brazil

1. “100 Years of Platitudes: Casement and Struggle for Intercultural Justice”  
**Brendan Tobin**
2. “Casement Crotty Letters”  
**Edward Walsh**, independent scholar

11:45-12:00pm Lunch and Cultural Activity (video)

“Homenaje a la canción criolla” – Juan Diego Florez

12:00-1:25pm Watch *Secrets from Putumayo* (Film, 83 minutes)

1:30-2:30pm Roundtable 2: *Secrets from Putumayo*, discussion

Chair: **Mr. Paul Gleeson**, Ambassador of Ireland in Chile, Perú, and Ecuador

**Aurélio Michiles** in dialogue with **Ester Hamburger** (University of São Paulo, Brazil),  
**Mariana Bolfarine** (University of São Paulo, Brazil), and **Laura Izarra** (University of São Paulo, Brazil)

2:30-3:00pm Cultural Activity

Casement Photography Exhibition  
**Angus Mitchel**, University of Limerick (Ireland)

## 24 November

8:30-9:15am Keynote: Irish Revolution and the Peruvian Media

Chair/Moderator: **Margaret Brehony**, Society for Irish Latin American Studies (SILAS)

“Discourses in Conflict: The Irish Revolutionary Movements from the Peruvian Perspective”

**Gabriela McEvoy**, Lebanon Valley College (USA)

9:30-10:45am Panel 1: **Art and Poetry between Ireland and Latin America: A Conversation**

Chair/Moderator: **Nuala Finnegan**, University College Cork (Ireland)

**Dylan Brennan**, poet (Mexico City); **Isabela Basombrío Hoban**, visual artist (Castlebar), **John Ennis**, poet (Waterford); **Giovanni Mangiante**, poet (Lima)

11:00-11:45am Keynote: Women, Violence, and the War of Independence in Ireland

Chair/Moderator: **Nuala Finnegan**, University College Cork (Ireland)

“Gender, Punishment, and Violence in Ireland”

**Linda Connolly**, Maynooth University (Ireland)

11:45-12:30pm Lunch and Cultural Activity: Exhibition “Las Primeras”

**Karen Bernedo Morales** (curator), Universidad Científica del Sur (Perú)

12:30-2:15pm Panel 2: Independence

Chair/Moderator: **Justin Harman**, Asociación de Estudios Irlandeses del Sur (AEIS)

1. “Bernardo Higgins Riquelme, un hijo de Irlanda y un gran amigo del Perú”  
**Roberto Arancibia**, Investigador Asociado del Centro de Estudios Históricos de la Universidad Bernardo O’Higgins, Santiago de Chile
2. “Los ‘Libertadores’: O’Connell, Bolívar, San Martín, y O’Higgins, una comunión de ideas”  
**María Eugenia Cruset**, CONICET/Universidad Nacional de Quilmes-Argentina
3. “Un porteño con ascendencia irlandesa en la independencia del Perú”  
**Roberto L. Elissalde**, Consejero de la Asociación de Estudios Irlandeses del Sur (Argentina)

2:30-3:30pm Panel 3: The Media

Chair/Moderator: **María Graciela Eliggi**, Universidad de La Pampa (Argentina)

“Critical History of *The Southern Cross*”

**Maria Verónica Repetti**, Universidad del Salvador (Argentina)

**Paula Ortiz**, Universidad del Salvador (Argentina)  
**Leonel Kodnia**, Universidad del Salvador (Argentina)

## 25 November

8:30-9:30am Panel 4: Meanings and Traditions

Chair/moderator: **Paula Ortiz**, Cátedra Extracurricular de Estudios Irlandeses USAL y miembro de AEIS

1. “Resignificación de la brujería irlandesa desde baja Edad Media hasta sus inicios de la vigésima centuria”

**Paula Brain**, Universidad Nacional de la Patagonia San Juan Bosco (UNPSJB) (Argentina)

2. “The Invented Tradition of Gaelic Games and the GAA’s ban on Foreign Sports”  
**Cathal Billings**, University College Dublin (Ireland)

9:45-11:15am Panel 5: Challenging the boundaries of entrepreneurship: the meanings of motherhood amongst Latin American migrant women entrepreneurs in Ireland

Chair/Moderator: **Clíona Maher**, University College Cork (Ireland)

**Ana Cruz García**, Munster Technological University (Ireland), **Rosalía Shadid Vázquez**, **Viridiana Kingston-Castro**, and **Carmen Fitzgerald**

11:30-12:30pm Panel 6: James Joyce

Chair/Moderator: **Giselle Gonzalez**

1. “An Untold History: Translations of Ulysses’s excerpts in Brazil”  
**Camila Hespagnol Peruchi**, State University of Campinas (Brazil)
2. “The Shakespearean presence in the Brazilian translation of James Joyce’s Ulysses: an analysis of ‘Telemachus’”

**Pedro Luís Sala Vieira**, Fluminense Federal University (Brazil)

12:30-1:00pm Lunch and Cultural Activity (video)

Virgen de la Candelaria: Provided by the Embassy of Peru in Ireland

1:00-2:00pm Panel 7: Irish Literature

Chair/Moderator: **Maria Graciela Eliggi** (Universidad Nacional de La Pampa) (Argentina)

1. “The Incurable Irishman: A Linguistic Analysis of the Rep. of R.C. in The Dream of the Celt and Valiant Gentlemen”

**Miriam Germani**, National University of La Pampa (Argentina)

2. “La traducción de literatura irlandesa en el contexto académico: el caso del taller de ‘Voces irlandesas’”

**Magali Libardi**, Universidad del Salvador (Argentina)

3. “Of Ghost and Troubles: Resonances of the Northern Irish Political Conflict in the Play *Sadie* by David Ireland”

**Alessandra C. Rigonato**, Universidade Federal do Tocantins (UFT) (Brazil)

2:15-2:45pm Panel 8: Irish Literature

Chair/Moderator: **María Verónica Repetti**, Cátedra Extracurricular de Estudios Irlandeses USAL y miembro de AEIS

1. “Colonizing Language: Women’s Poetry from the Northern Part of Ireland”  
**Elaine Gaston**, poet and independent scholar
2. “The Pull of Stars: female voices claiming justice”  
**Griselda Gugliara**, Universidad Nacional de La Pampa (Argentina)

3:00-4:00pm Book Presentations

1. *The Irish and the Panama Railroad*  
**Peter Pyne**
2. *Rodolfo Walsh. Cartas a Donald A. Yates (1954-1964)*  
**J.J. Delaney**, Universidad del Salvador (Argentina)
3. *Ni castillos, ni banquetes ni princesas. Miseria, evicción, genocidio, y resistencia en los cuentos populares irlandeses contemporáneos*  
**Paula Brain**, Universidad Nacional de la Patagonia San Juan Bosco (UNPSJP) (Argentina)
4. *Translation of Lives: Roger Casement* by Angus Mitchell  
**María Graciela Eliggi**, Universidad Nacional de La Pampa (Argentina)

**26 November**

8:30-9:45am Panel 9: Politics and Memory

Chair/Moderator: **Laura Izarra**, University of São Paulo, Brazil

1. “1970’s Argentina – ‘The decade that keeps coming back’: Reflections of an Irish diplomat in Buenos Aires”  
**Justin Harman**, Asociación de Estudios Irlandeses del Sur (Argentina)
2. “The Prisons Memory Archive: A Conflicted Past in a Contested Present”  
**Cahal McLaughlin**, Queen’s University Belfast (Northern Ireland)
3. “Nationalism as an issue in the reception to the *Field Day Anthology of Irish Writing*”  
**Vinicius García Valim**, Universidade Federal de Santa Catarina (Brazil)

10:00-10:45am Panel 10: Irish Diaspora in the Southern Cone

Chair/Moderator: **Gabriela McEvoy**, Lebanon Valley College (United States)

1. “El primer asentamiento de las Sisters of Mercy en Argentina (1856-1880): nueva mirada”  
**Viviana Keegan**, Universidad del Salvador (Argentina)
2. “The Cork and Ross mission to Peru and the fall of Catholicism from Irish Public Memory and Identity”  
**Nell Buckley**, Utrecht University (The Netherlands)

3. “La escritura de Juan José Delaney hacia fines del siglo XX: la historia argentino-Irlandesa en *Tréboles del sur*”  
**María Medina**, Maynooth University (Ireland)

11:00-12:30pm Panel 11: Interculturality

Chair/Moderator: **Cliona Maher**, University College Cork (Ireland)

1. “La construcción de una identidad en el rock peruano”  
**Fernando Pinzas**, Universidad de Lima (Perú)
2. “Reivindicación de la identidad indígena y libre determinación de los pueblos/Bicentenario”  
**María Torres**, University College Cork, Pontificia Universidad Pontificia Católica del Perú
3. “Experiencias de interculturalidad desde la lectura en la Biblioteca Pública Rubén Martínez Villena”  
**María del Carmen Arencibia O’Reilly**, Biblioteca Pública Provincial “Rubén Martínez Villena”, La Habana (Cuba)

12:30-1:00pm Lunch and Cultural Activity

La Virgen de Paucartambo

**Pilar Pedraza and Miguel Rubio**, Yuyachkani (Perú)

1:00-1:45pm Keynote Speaker

Chair/Moderator: **Margaret Brehony**, Society for Irish Latin American Studies

Internationalization of the Irish Revolution

**Dermot Keogh**, University College Cork (Ireland)

2:00-3:00pm Panel 12: Irish Literature

Chair/Moderator: **Mariana Bolfarine**, Universidade de Sao Paulo (Brazil)

1. “Poetics of the Irish Border in *Bad Blood* (1987) by Colm Tóibín and *The Rule of the Land* by Garrett Carr” (2017)  
**Silvana Fernández**, Universidad Nacional de La Plata (Argentina)
2. “Memories of the Famine: Ghost Stories in *Reading in the Dark*”  
**Liam Schmidt**, Lebanon Valley College (United States)
3. “Bernard Shaw: An Author Without a Birth Certificate”  
**Rosalie Rahal Haddad**, Universidade de Sao Paulo (Brazil)

3:00pm Closing

**Martín Monsalve**, Universidad del Pacífico (Perú)

**Silas 2021 Abstracts:**

Roundtable 1

Brendan Tobin:

### **100 Years of Platitudes: Casement and Struggle for Intercultural Justice**

Colonial law and its international progeny has and continues to be the primary tool for legitimising expropriation of land, cultural oppression and the plunder of natural resources . International law and post colonial legal regimes are laced through and through with Inherited colonial law and its underlying legal philosophies. This talk will discuss the historical and present day significance of customary law of indigenous peoples and local communities for the decolonisation of law. It explores the themes in a comparative analysis of the impacts of the rubber trade in Amazonia in the early 1900s and the oil and mining industries today. The paper draws upon reports by Irish humanitarian Roger Casement in the early 1900s who described the activities of the Peruvian Amazon Company (PAC) as ‘extermination not trade’. It also draws on the oral history of descendants of the 300 survivors left in the heart of the region visited by Casement when the PAC pulled out. Forcibly taking with them over 7000 Bora, Huitoto, Muinane and Okanina deep into Peru as forced labor. What the part asks has changed today. A central aspect of enquiry is whether human rights law today could prevent similarly cultural destruction today. The answer is far from clear. There is no crime of Cultural genocide in international law and the historic use of the term has outlived its usefulness.

The paper turns to analysis of the historic, current and potential role of indigenous peoples legal regimes and their underlying philosophies in the reframing of national and international law. It explores the growing legal protection of the rights of nature based on indigenous people’s notions of ‘buen vivir’. The emergence of collective human rights, recognition of indigenous peoples’ legal regimes and the seeding of national and international law with indigenous legal philosophies is presented as shift to intercultural justice. This slow but steady shift in the law has not gone unopposed. At the heart of opposition to recognition of indigenous peoples’ rights and legal regimes are the interests of the natural resource trade. The paper concludes with a call for a concerted movement to press for adoption of an international convention and immediate criminalisation of cultural genocide. Without this indigenous people in essence remain as vulnerable to cultural destruction as the forefathers in the time of the rubber trade.

### **Keynote Speaker**

Gabriela McEvoy:

#### **Irish Revolution and the Peruvian Media**

Ireland and Peru are two very different countries and there is a great distance between them. Nevertheless, they have many historical elements in common. According to President Michael D. Higgins, Irish and Peruvians, for example, “are united by ties of imagination, people of long memory and a deep respect for myth and indigenous wisdom”. Furthermore, both

countries were subjected to processes of invasion, colonization, domination, and the consequent oppression of their native culture. Along the road to independence, there was destruction and many human and material losses. In the case of Latin America (in general) and Peru (in particular) the independence movements attracted international support. Thus, a group of Irish militaries perceived the national independence of the Latin American countries not only as an opportunity for social and economic advancement, but also as an adventure and, in other cases, as a show of solidarity towards the liberation movements on comparing them with their own reality. This international support demonstrated that the *gesta emancipatoria* –the emancipatory quest– was indeed, a universal concept.

Since there was a close historical connection between the Latin American countries and Ireland in the continent’s liberation project which, according to Tim Fanning, contributed “in an extraordinary way to forging modern Latin America” (2018, 31), we may well wonder what role Latin America, and more specifically Peru, played in the revolutionary movements for Irish independence. Was there any participation by Peru’s Irish community, albeit small scale? Could certain groups in Peru have felt compelled to reciprocate the political support in light of Irish attempts to gain independence? In this talk I will explore two questions; 1) Was it the political ideology that prevented Peruvian political leaders from having a defined stance on the Irish desire to break with English colonialism? Or was it economic dependence that silenced any potential political support? There is practically no evidence of Peruvian participation or cooperation in the logistical or diplomatic fields<sup>i</sup>; however, in journalism, there is quite a significant body of literature, which reveals the different ways in which the “Irish question” was presented in Peruvian society.

This paper investigates the way the Irish revolutionary movements were treated both in Peruvian news media and in the Irish political discourse. This presentation is divided into two sections. The first section analyzes the different viewpoints presented by the Peruvian media with reference to the Irish rebellion. I can mention, for example, that the traditional media have the capacity to create, through discourse, a kind of discursive reality that not only informs, but also molds public opinion. At the other end of the spectrum are the dissident voices that see the Irish rebellion as a legitimate cause in the struggle for national independence: these belong to the intellectuals, in opposition to the Peruvian government of the time, who raised their voices against the violence perpetrated by the British Empire. The second section analyzes the Irish position. For this analysis, it examines the Communication for the National Congress of Peru, approved in the Session of the National Parliament (*Dail Eireann*) of the Republic of Ireland, held in January 1921.

## Keynote Speaker

Linda Connolly:

### **Gender, Punishment, and Violence in Ireland**

Gender-based and sexual violence has clearly occurred in public and private throughout time, including in Ireland, but the onset of a war demonstrates how it can become weaponised, with women’s bodies also becoming a site of conflict and targeted violence in other ways. Gendered



violence in warfare has invariably encompassed, to different degrees, forced hair cutting or shaving women's heads, sexual harassment and humiliation, abduction and imprisonment, murder, femicide, physical punishments such as beatings, racism, and rape (of individual women and/or members of ethnic, national or racial groups targeted). Moreover gender-based violence occurs in the context of wider pre-existing structural and cultural contexts globally.

The question of women's involvement in the Irish revolution has been more widely considered in Irish studies, in recent decades. The granting of female suffrage in 1918, the complex role of women as activists in the revolution and the role of women in opposing the political direction of the new Irish State have received sustained attention by feminist scholars in Irish studies since the 1980s. However, in a different vein, this paper focuses on the impact of revolutionary punishment and violence on women in this period. The Irish Research Council funded, Women and the Irish Revolution project, was established in 2016 to further examine and interpret the incidence of gender-based and sexual violence in the Irish Revolution in a range of sources, in the period 1919-23. Documenting the experience of individual women was considered an essential methodological starting point for further recovering and understanding the history of sexual and gender-based violence and punishment in the revolution, including as an act of ethical retrieval (Connolly, 1919a, Connolly, 2020, Connolly, 2021).

This paper will draw together and synthesise a number of documentary sources collated in the Women and the Irish Revolution project. An analysis of a sample of violent events that directly impacted women during the latter stages of the Irish Revolution - a period that encompassed the Anglo-Irish War of Independence, the Partition of the island, the Irish Civil War and foundation of the Irish State - is provided. Historical accounts of gender-based violence are interrogated from the perspective of the concepts of subalternity, feminist recovery work, and documentary research methods (Mogalakwe, 2006). Empirical evidence from written documents that often recorded women's own voice or describe direct experience (in public records, military archives, newspaper reports, trial and court reports and other documentary sources) are prioritised. The question originally posed in post-colonial theory by Gyaatri Spivak (1988, 24) - can the subaltern speak? - will be asked in relation to women whose trauma and experience of violence was eclipsed and marginalised in authoritative accounts of the Irish revolution for decades.

## Panel 2: Independence

Roberto Arancibia:

### **Bernardo O'Higgins Riquelme, un hijo de Irlanda y un gran amigo del Perú.**

Este estudio pretende mostrar la figura del Libertador de Chile y su íntima relación con Irlanda a través de su padre y los amigos de este que fueron claves en su desarrollo como hombre y estadista, lo que ocurrió en Chile, en el Perú y en Inglaterra. Junto a ello destacar su honda amistad al Perú, que él denominaba su segunda Patria. Estos sentimientos estaban basados en los estudios que efectuó en Lima y luego en su largo exilio en ese país.

Se explora la curiosa relación entre Ambrosio O'Higgins y Bernardo a través de la correspondencia entre ellos y los testimonios de terceros, especialmente sus apoderados de origen irlandés tanto en Chile como en Lima. Asimismo, la documentación que existe que



atestigua que Irlanda siempre estuvo en su pensamiento para relacionarla estrechamente con Chile. En cuanto a la profunda amistad con Perú existe un importante epistolario donde estos sentimientos son claramente expuestos.

Se trata entonces de mostrar dos aspectos fundamentales, el arraigo de Bernardo con Irlanda y su gran afecto por el Perú en que las figuras irlandesas no estuvieron ausentes.

María Eugenia Cruset:

### **Los “Libertadores”: O’Connell, Bolívar, San Martín y O’Higgins, una comunión de ideales**

La invasión de Napoleón a la Península Ibérica no solo cambió el equilibrio de poder en Europa sino que también cambió el contexto histórico provocando un dominio de acontecimientos que finalizarían con las independencias de las colonias españolas y portuguesa en América. En ese clima de ebullición y de lucha por la libertad nacen solidaridades transnacionales en esos procesos. Es conocida la relación epistolar de O’Connell con Bolívar así como la relación de este último con San Martín. También sabemos que el irlandés le escribió al Director Supremo Pueyrredón –quién apoyaba la gesta sanmartiniana-. Asimismo algunos de los más cercanos colaboradores de los Bolívar y San Martín eran irlandeses o hijos de irlandeses. Así el caso de Bernardo O’Higgins. Pero, ¿hasta dónde llegaba este conocimiento y solidaridad?, ¿Qué características tenían estas conexiones? Estas y otras preguntas nos proponemos estudiar en esta ponencia.

### Panel 3: The Media

Leonel Kodnia, Paula Ortiz, and María Verónica Repetti:

#### **“Asimilación y disimilación de los irlando-argentinos hacia fines del siglo XIX a través de la perspectiva del periódico *The Southern Cross*”**

Desde mediados del siglo XIX, la República Argentina enfrentó una inmigración masiva venida desde el continente europeo. En ese contexto, desde 1845 hasta 1889, muchos irlandeses lograron establecerse en zonas fronterizas de Argentina y formar sendas comunidades. Ante las dificultades obvias en el suelo ajeno, el 13 de enero de 1875, siguiendo los pasos de *The Standard*, nace el periódico *The Southern Cross*, de la mano de Monseñor Patrick Dillon: un semanario cuyo foco central era ofrecer una contención y una continuidad a todas las comunidades irlandesas dispersas por la frontera porteña, con una impronta católica y nacionalista.

Luego de un análisis “crítico” los primeros diez años de TSC, se puede observar que lo que caracteriza al semanario es una tensión entre la asimilación y la disimilación. Por ejemplo, por un lado, conserva valores y efectúa propagandas para mantener vínculos endogámicos dentro de la comunidad para ocuparse de la causa por la independencia irlandesa, pero, por otro lado, toma partido por circunstancias nacionales, sea en la política o en el lenguaje.

En la ponencia se presentarán las siguientes temáticas:

- a. El período editorial de Dillon, marcado por un ímpetu de asimilación.
- b. La visión del editor en torno a los problemas de asimilación.
- c. El proceso de disimilación, especialmente a nivel discursivo.
- d. Ejemplos extraídos del semanario.

## Panel 4: Meanings and Traditions

Paula Brain:

### **Resignificaciones de la brujería irlandesa desde la Baja Edad Media hasta inicios de la vigésima centuria**

Las investigaciones sobre los procesos por brujería llevados a cabo en Europa continental, Inglaterra, Escocia y el continente americano durante la Edad Moderna son verdaderamente profusas. Sin embargo, poco se ha escrito acerca de las prácticas y acusaciones de hechicería en Irlanda: las curanderas y nigromantes de la verde Erín no han comparecido a las indagaciones de los/as historiadores/as sino a los registros de los/as folkloristas, a pesar de haber sido la isla sede del primer proceso europeo contra una presunta secta brujo-demoníaca. El juicio contra *lady* Alice Kyteler, realizado en los tribunales del condado de Kilkenny durante la Baja Edad Media, constituyó el preámbulo de la moderna cacería de brujas. No obstante, pese a su condición de precursora, la gran caza de brujas no prosperó en Hibernia.

Irlanda se distinguió del resto del continente también en la Edad Contemporánea, momento en que las prácticas hechiceras traspasaron los umbrales de la clandestinidad y las brujas doctoras hibernesas comenzaron a desplegar inusitadas competencias- se convirtieron en reputadas educadoras, mediadoras y portadoras de justicia y de redistribución social-. Nos proponemos, pues, indagar el contexto histórico en el que sutiles praxis culturales ancladas en las costumbres y la tradición se convirtieron en rampantes actos políticos.

Partiendo de un abordaje cultural- y valiéndonos de fuentes tales como los archivos de los tribunales de Assizes y el anecdotario popular-, dilucidaremos las razones de las singularidades del caso irlandés a fin de echar luz sobre la historia de la brujería en la isla.

Cathal Billings:

### ***The Invented Tradition of Gaelic Games and the GAA's ban on foreign sports***

In the atmosphere of nostalgia and nationalism that sustained the Irish cultural revival, mythology and history were strategically reinterpreted to grant Gaelic games an unassailable antiquity and a status as undisputably and traditionally Irish, while their shared heritage with foreign games was whitewashed. This status provided an ideological foundation for the GAA's ban on foreign games, first implemented in 1885 and lasting until 1971, which aimed to protect Irish culture from pernicious English influence. Though often unpopular and ignored, the GAA considered the ban a necessary defensive apparatus if Ireland was to be effectively de-anglicised and as an instrument of dogma it helped the GAA achieve a unique place in Irish national life as a symbol for the final dividing line between 'Gael' and 'Gall'.

This paper will examine the ideology, implementation and evolution of the GAA ban on foreign games during the revival period and beyond. It will analyse the importance of 'invented traditions' in the context of the Irish revival, which assisted the GAA in gaining a unique position in Irish national life and provided an ideological foundation upon which it based its exclusivist ban. It will analyse efforts made to banish foreign games from Ireland during the revival and in the Irish Free State, looking particularly at the Anglophobic propaganda campaign

conducted by the GAA in its bilingual newspaper, *An Camán* (1931-1934), in which sport formed a dividing line between Irish and foreigner.

### Panel 5: Motherhood and Entrepreneurship

Ana Cruz García, Rosalía Shadid Vázquez, Viridiana Kingston-Castro, and Carmen Fitzgerald:

#### **Challenging the boundaries of entrepreneurship: the meanings of motherhood amongst Latin American migrant women entrepreneurs in Ireland**

This panel addresses how Latin American migrant women entrepreneurs living in Ireland negotiate their entrepreneurial and motherhood identities in a transnational setting. Three main aspects of these trajectories are explored: (1) how women see motherhood and its relationship with their working lives; (2) how they challenge the boundaries of mainstream entrepreneurship by accommodating expectations in their reproductive lives; and (3) how they have reinvented their entrepreneurial identity in Ireland and how this transformation is assessed. This panel starts with a summary of the findings by the researcher, followed by questions on the topic to three participants of the study.

### Panel 6: James Joyce

Camila Hespanhol Peruchi:

#### **An untold history: translations of *Ulysses*'s excerpts in Brazil**

This paper presents the results of a research funded by ABEI Junior Research Grant 2021. The research focused on cultural and textual translations between Ireland and Brazil and was based on the necessity to fill the gaps in the records on James Joyce's translations in Brazil. Its specificity, however, resides in a more limited scope of this vast corpus: the excerpts from *Ulysses* already translated into Brazilian Portuguese, but that had remained "forgotten", scattered between pages of magazines and newspapers. The first of them refers to the 11th part of the episode "Wandering Rocks" and was done by Erasmo Pilloto in 1946. The second stretch of *Ulysses* is a translation of "Hades", by Patrícia Galvão in 1947. The third one was the final excerpt of Molly Bloom's Monologue translated, in 1962, by Haroldo de Campos and Augusto de Campos. Finally, the last of them is a translation, in verse, of an excerpt from Molly Bloom's final monologue, in 1984, by Paulo Mendes Campos. For the Society for Irish Latin American Studies Conference, I intend to present a historiographical and critical study covering this set of excerpts, exposing 1) the literary or translational tradition in which each translator was inserted; 2) the influence this tradition exerted on specific and diverse translating solutions; and 3) how the venue in which they published influenced the translation approach.

Pedro Luis Sala Vieira:

#### **The Shakespearean presence in the Brazilian translations of James Joyce's *Ulysses*: an analysis of "Telemachus"**

Literary tradition relates to the construction of a cultural and collective memory in which the past is reinterpreted through the perspective of the present. As a rewriting of literary texts

from the past, translation contributes to the expansion of some author's horizon through diverse cultures and into distinct historical times. In Brazil, James Joyce's *Ulysses* was translated by Antônio Houaiss (1966), Bernardina da Silveira Pinheiro (2005) and Caetano Galindo (2012), and each stands for different perspectives about his work. Translating a literary text is not only about decoding different languages, but also bringing into another culture aspects of a certain literary tradition. Joyce's masterpiece, for instance, contains a noteworthy presence of William Shakespeare's work. In his analysis of the relationship between the authors, Harold Bloom (1994) calls *Ulysses* and *Finnegans Wake* "Shakespeare-Soaked epics". The Shakespearean intertext in Joyce's work contain several layers (PELASCHIAR, 2015), which are reflected in the translations of the novel and must be taken into consideration in their study. In view of the foregoing, this paper introduces the starting considerations of an ongoing doctorate research that aims to examine how the Brazilian translators of *Ulysses* have dealt with the Shakespearean references in Joyce's novel. This study takes into account that they translate into a system that does not hold Shakespeare's work as part of its cultural and collective memory in the same level as in English-speaking language cultures in general. The focus will rely on "Telemachus", the first chapter of the novel.

**Keywords:** Joyce; Shakespeare; *Ulysses*; Translations.

## Panel 7: Irish Literature

Miriam Germani:

### **"The incorrigible Irishman": A linguistic analysis of the representation of Roger Casement in *The Dream of the Celt* and *Valiant Gentlemen*.**

More than one hundred years after his death, the life of the Irish nationalist Roger Casement is still of great interest to historians and novelists alike. Considered a hero and a traitor, recognized as a pioneer in the struggle for human rights in the Congo and the Amazon, this controversial historical figure has inspired a variety of works in different genres. In this paper I compare the discursive representation of Roger Casement in the historical novels *The Dream of the Celt*, by Peruvian author Mario Vargas Llosa (2010) and *Valiant Gentlemen*, by Canadian writer Sabina Murray (2016). In the light of theories on trauma and memory (Caruth, 1996, Olick et al., 2011), I compare the construction of Casement's identity in the process of transformation from a British consular official to an Irish revolutionary. As Eyerman posits (in Olick et al., 2011), the notion of trauma as a profound emotional response is a fact which can acquire individual and collective connotations. The collective trauma produced by colonialism acquires individual relevance in both novels, as their main character acknowledges a parallelism between the European imperial actions in Africa and South America and the history of Anglo-Irish relationships. From a critical linguistics perspective (Fowler 1986) in combination with the system of Appraisal within the framework of Systemic Functional Linguistics (Martin and White 2005), I compare Vargas Llosa's and Murray's construction of this historical figure by analysing how their novels communicate the values, beliefs and feelings of the protagonist and unveil his ideology.

Magalí Libardi:

### **La traducción de literatura irlandesa en el contexto académico: el caso del taller "Voces irlandesas"**

Con el objetivo de fomentar el diálogo entre Irlanda y Argentina y de ampliar el sistema latinoamericano de literatura traducida, un grupo de graduados recientes y alumnos avanzados de la carrera de Traductorado Científico-Literario en Inglés de la Escuela de Lenguas Modernas de la Universidad del Salvador se abocó, a lo largo del año 2018, a la tarea de traducir relatos breves de cinco autoras irlandesas del siglo XIX y principios del siglo XX.

El taller se llevó a cabo en el marco de la cátedra extracurricular de Estudios Irlandeses de la Escuela de Lenguas Modernas, y dio como resultado la antología “Voces irlandesas”, publicada como anejo al Vol. 4, Núm. 4 (2018) de la revista Ideas 2da época de esa institución.

Esta ponencia se propone compartir las motivaciones del proyecto, los criterios de selección de las autoras y los textos traducidos y las dinámicas de trabajo que permitieron consumir este esfuerzo colaborativo. Asimismo, se analizará la experiencia del taller entre los participantes, y su impacto a nivel institucional y social. Finalmente, se ofrecerán algunas consideraciones generales que puedan servir para orientar iniciativas similares de traducción y divulgación de la literatura irlandesa en otros contextos institucionales.

Palabras claves: Traducción Literaria, Literatura Irlandesa, Literatura Mundial, Traducción Colaborativa, Talleres Extracurriculares.

Alessandra C. Rigonato:

### **Of Ghosts and Troubles: Resonances of the Northern Irish political conflict in the play Sadie by David Ireland**

This paper focuses on interpreting the figures of ghosts in the work of David Ireland, a Northern Irish playwright. The depiction of the violence in the play implies refractions of the political conflict in Northern Ireland in the XX century. The conflict lasted for thirty years (1968-1998) and was depicted in the work of Brian Friel, Paul Muldoon, Seamus Heaney, Tom Paulin, among other poets and playwrights. Current theatre productions tend to represent the conflict in a less realistic mode, considering its traumatic resonances. The play Sadie was filmed in January to March 2021, during the third NI Covid-19 lockdown. The play is also set in this context in which the main character is visited by ghosts from the past. The approach to ghosts and trauma will be carried through the examination of the characters Red and Clark in Sadie (2020) respectively. These characters will be analysed under the light of Jacques Derrida's Specter's of Marx (1994). Through the perspective of Derrida specters and politics are intrinsically connected. Portraying the psychic consequences of a traumatic collective experience through spectral figures allows the recognizing of a traumatic experience as a start to face terror. Keywords: Ghost theory, Northern Irish theatre, David Ireland, Troubles.

## Panel 8: Irish Literature

Elaine Gaston:

### **Colonising language: women's poetry from the northern part of Ireland**

This paper investigates the colonisation of language in poetry from the northern part of Ireland (NI). I research the use of Standard English (SE) compared with use of Ulster English (UE) in recent and contemporary NI poetry, specifically women's poetry. Is there equivalent usage by recent and contemporary male poets? Why does the linguistic hegemony of Standard English (SE) prevail in NI poetry in comparison to UE? How might UE lexical items and syntax

in women's poetry, including examples by this author, best be translated for a Latin American readership?

The methodology uses primary sources to test the use of UE, and reasons for its presence or absence, in a range of female poets including Flynn, McGuckian, Morrissey and Bryce. I analyse UE in the male poet Gillis and refer briefly to well-documented scholarship on Heaney and Longley. My analysis finds an absence of UE in the work of female poets Flynn, McGuckian and Morrissey with limited evidence shown in the poetry of Bryce, Cunningham, Smyth and others. The male poets Heaney and Longley show greater evidence of UE and significant use by Gillis. I conclude that possible reasons for scant use of UE in contemporary NI women's poetry point to linguistic imperialism, politics, history and gender, set in the context of The Troubles and a post-ceasefire society. I welcome scholarly dialogue with those conducting similar research into use of non-Standard varieties of language in contemporary Latin American women's poetry and its translation, in particular within Argentina.

Griselda Gugliara:

### ***The Pull of the Stars: female voices claiming for justice***

Sometimes fiction exceeds real life and assigns new meanings to human experience. Emma Donoghue's *The Pull of the Stars* (2020) definitely inspires that reflection. The strong and compelling narrative voice in the novel is given to a nurse, a woman necessarily involved in the defining moments of strangers' lives. Charged with expertise and kindness, professionalism and femininity, Julia portrays an unsettling combination for her era. She works at the maternity fever ward of an Irish city hospital, which is desperately short-staffed because of war and contagion, caring for pregnant women with severe flu, working beyond her training because there is no one else available. Patients stay long enough for Julia and the reader to learn to read their bodies and speech as more than symptoms, to recognize that class privilege is no protection from grief, that poverty and overcrowding and malnutrition tell their final tales in hospital beds. The purpose of this paper is to trace how a gendered narrative of independence is created by the writer in the darkness and intensity of a tiny ward, over three days, in which three women --Julia, Doctor Kathleen Lynn, a rumoured rebel on the run from the police, and a young volunteer helper, Bridie Sweeney-- change each other's lives in unexpected ways. In *The Pull of the Stars*, Emma Donoghue finds the light in the darkness; her female characters lose patients to this baffling pandemic, but they also shepherd new life into a fearful world.

## Panel 9: Politics and Memory

Cahal McLaughlin:

### **The Prisons Memory Archive: a conflicted past in a contested present**

In 2006 and 2007, we filmed 175 people returning to the site of their experiences in the prison system during the conflict in the North of Ireland between 1969-1998 (totalling 300 hours of film). Participants included prison officers, prisoners, teachers, journalists, etc., and they walked and talked their way around the empty sites that had been vacated after the Good Friday Agreement. The protocol of inclusivity helps us address competing narratives; co-ownership of



material builds trust over psychic and political sensitivities; and life-story telling shares agency and allows the materiality of the places to stimulate memories.

Context for the archive includes proposals by three government reports recommending oral history as one of several ways of addressing the legacy of the past, but political precarity in the North of Ireland has yet to see any progress in applying previous proposals.

We have redesigned our website – [www.prisonsmemoryarchive.com](http://www.prisonsmemoryarchive.com) - which now offers opportunities for communities and educational institutes to engage with a selection of the material.

Responses to the material have ranged from appreciation of the need to include competing narratives of the past, to the importance of place in framing both the content and the chronology of how memory works. There are also risks, including the potential to restimulate anger and pain, as audiences recall their own traumas during the conflict.

This paper proposes to address how place influences memory when remembering and retelling experiences of imprisonment in a society that is attempting to address a conflicted past in a contested present.

Vinicius García Valim:

### **Nationalism as an issue in the reception to the *Field Day Anthology of Irish Writing***

After years of expectation, The *Field Day Anthology of Irish Writing* was published in October 1991. The three volumes, divided in sections edited by a number of prominent figures in the Irish cultural milieu, sought to offer readers a wide variety of texts written in or about Ireland, presenting not only texts traditionally perceived as literary but also genres such as pamphlets and political speeches. In the general introduction, the general editor, Seamus Deane, outlines the objectives of the anthology, including its claim to put together texts that paint a detailed picture of the island's history while simultaneously avoiding the attempt to establish a canon. Whereas the unprecedented range of material included in the anthology, running over four thousand pages, was generally praised, several critics and reviewers at the time took issue with a perceived nationalist bias in the construction of the anthology, occurring both at the levels of selection and of critical commentary in the paratextual apparatus. This paper, thus, aims to analyse reviews of the first three volumes of the *Field Day Anthology* in newspapers, literary supplements, and academic journals, exploring how the project's perceived ideological position features in the critical reception to the three first volumes of the anthology.

## Panel 10: Irish Diaspora in the Southern Cone

Viviana Keegan:

### **The Early Settlement of the Sisters of Mercy in Argentina (1856-1880)**

Research on the early presence of the Sisters of Mercy in Argentina (1856-1880) seems to have reached a dead end. However, considering their story in the light of gender studies and new views on religious women as well as the strong links between the Sisters in Argentina and other Mercy Sisters in Ireland, Australia and the United States would allow us to better understand their purposes and relations with the Irish-Argentine community and its leader,



Father Fahy. Santiago Ussher, biographer of both Father Fahy and the Mercy congregation in Buenos Aires, has left testimony of tensions among them.

Those sisters who arrived in Buenos Aires in 1856 to open their first convent and school in South America were not just eight women but rather an “embassy” of the Mercy congregation. They were carrying out a group project that involved new settlements all over the world in a short space of time to extend the influence of the Catholic faith, to attend to the poor and the sick and to the Catholic education of children under Catherine McAuley’s precepts. This approach may also help us assess the reasons and conflicts that led these women of experience and strong convictions to leave Argentina in 1880 and continue their project in Adelaide, Australia.

Nell Buckley:

### **“The Cork and Ross mission to Peru and the fall of Catholicism from Irish Public Memory and Identity”**

Using the Cork and Ross diocese mission to Peru in 1965 as a case study, this paper examines how Irish missionaries adopted development discourse to justify their intervention in the ideological battle for South America in the Cold War era and how this discourse served to bolster support for the Irish Spiritual Empire in the twentieth and twenty-first centuries. Employing Critical Discourse Analysis, this paper analyses missionary articles, a Radharc documentary and popular histories of the mission to highlight how self-laudatory narratives concomitantly obscure representational inequities of pertinent colonial and development discourses.

The historiography of the Irish missionary movement has tended to either focus on its overlap with European colonial expansion or its contribution to global development abroad, most recently forwarding hagiographic depictions of maverick missionaries as ‘rogue champions of the poor’. This paper will interrogate and redress the dearth of critical attention paid to missionary memoirs and the Cork and Ross mission, an outlier in the temporal and geographic focus of academic enquiry into the Irish missionary movement. Moreover, this paper considers how memory of the mission functions to counteract widespread critique of the Catholic Church in contemporary Irish society and sustains connections between Cork and Trujillo, Ireland and Peru.

María Medina:

### **La escritura de Juan José Delaney hacia fines de siglo XX: la historia argentino-irlandesa en *Tréboles del sur***

This presentation deals with the Argentine-Irish writer Juan José Delaney and his collection of stories *Tréboles del Sur* published in Buenos Aires in 1993. These stories were written at a time when Argentine literature was concerned with the cultural re-emergence of foundational narratives, suggesting that the institutional crisis experienced in Argentina at the end of the twentieth century impacted not only mainstream literature, but also reached other peripheral spaces, such as the Irish-Argentine literature. From this viewpoint, I argue that *Tréboles* offers an opportunity to explore Irish themes in Buenos Aires, recreated by the writer in an attempt to recover the collective memory of the Irish presence in Buenos Aires. As the stories in the collection span the years 1870-1983, I look at this recovery as an opportunity used by the

writer to reinscribe a new future that is still connected with the history of the Irish-Argentine community. For that reason, I propose an analysis of some of the key themes represented in Delaney's stories, such as the role of transnationalism in the recreation of the modern dramatization of daily practices and the reproduction of cultural patrimony. Ultimately, I suggest that situating Delaney as an Argentine writer at the end of the twentieth century can offer a different angle from which to explore his narratives as the result of a national quest to revisit the past in order to draw a new -modern- direction of the Irish community towards the future.

## Panel 11: Interculturality

Fernando Pinzás Ramos:

### **La construcción de una identidad en el rock peruano**

¿Puede un estilo musical originado en los Estados Unidos tras la Segunda Guerra Mundial asimilarse a la cultura peruana? ¿Es válido considerar al rock hecho en el Perú un estilo musical tan peruano como el vals criollo o la marinera? Esta ponencia busca analizar los discursos en torno al rock como una propuesta legítimamente peruana. Por un lado, sectores más nacionalistas e izquierdistas consideraron que se trataba de un género musical "imperialista" y "extranjerizante". Sin embargo, y coincidiendo con las políticas culturales del Gobierno Revolucionario de las Fuerzas Armadas, un sector de músicos provenientes del rock empezó a desarrollar una identidad musical mestiza, influenciados por la música andina o la nueva canción. Es así que surgen artistas como El Polen, que combinaba música andina con sicodelia, o músicos como Miguel Flores, Walter Paz, Alberto "Chino" Chávez o Dante Piaggio que pasaron del rock a involucrarse en la nueva canción y en la música andina. Paralelamente, la escena rockera nacional estaba conformada por grupos que hacían mayormente música en inglés. Ya en los años 80, la asimilación del español en reemplazo del inglés, determinó una nueva ruta para los grupos nacionales y surgen, por un lado, la escena del rock subterráneo y en contraparte, una escena comercial. Sin embargo, el tema de la legitimidad y la autenticidad de este estilo musical seguirá en discusión.

María D'Jalma Torres Sánchez:

### **Reivindicación de la identidad indígena y libre determinación de los pueblos en el Bicentenario del Perú**

A 200 años de fundada la República del Perú, los pueblos indígenas denuncian que "no tienen bicentenario que celebrar", y exigen un "Bicentenario sin racismo, etnocidio ni ecocidio". Hoy, los pueblos indígenas nos dicen que la República del Perú no fue construida con ellos ni para ellos; por el contrario, fue construida de espaldas a ellos y con políticas asimilacionistas e integracionistas que ha buscado eliminarlos, sino físicamente, sí culturalmente. Así, su derecho a la libre determinación sigue sin ser reparado, y es una deuda histórica que tiene que ser enmendada en una nueva constitución.

Frente a una mentalidad colonial que aún considera que lo indígena debe ser superado, porque significa atraso e inferioridad, y no encaja en el mundo moderno y desarrollado que

“todos queremos”, cabe reflexionar en torno a lo que necesitamos hacer para terminar de *descolonizarnos*. En ese sentido, es interesante valorar la experiencia de personajes como Roger Casement, quien logró reivindicar su identidad irlandesa luego de entender que su pueblo también sufría el impacto del colonialismo que vio en el Congo y el Putumayo por parte la corona británica, terminando por unirse a los rebeldes para luchar por la libre determinación de su nación. Figuras como él nos muestran lo poderoso que puede ser la reivindicación de la identidad étnica o indígena para dicho fin, y que la descolonización debe empezar por uno mismo.

Tomando como ejemplo la historia de Roger Casement, la ponencia busca reflexionar sobre la importancia de la reivindicación de la identidad étnica/indígena en la lucha por el derecho a la libre determinación de los pueblos, en pleno Bicentenario de la República del Perú, y proponer dicha reivindicación como parte esencial del proceso de descolonización individual y colectivo.

María del Carmen Arencibia O'Reilly:

***Experiencias de interculturalidad desde la lectura en la Biblioteca Pública Rubén Martínez Villena***

Entre Cuba e Irlanda existe un vínculo histórico-cultural en cuya promoción la Biblioteca Pública Provincial Rubén Martínez Villena trabaja desde el año 2017, mediante el uso de su fondo bibliográfico y de diferentes acciones socioculturales desarrolladas con escolares de cuarto grado del Aula-Museo enclavada en la institución. La interculturalidad es el proceso de comunicación e interacción entre personas o grupos con identidades de culturas específicas, donde en todo momento predomina el diálogo, la igualdad y la convivencia enriquecida entre culturas. Utilizando como base este concepto se elaboró un proyecto para relacionar a las más jóvenes generaciones de cubanos con la histórica de lucha y rebeldía que une a ambas islas desde siglos pasados, por lo que se propuso desarrollar actividades que incentivaran la lectura en las edades tempranas y difundieran los bienes patrimoniales tangibles e intangibles de la localidad relacionados con Irlanda. Para la realización de esta investigación nos apoyamos en lecturas dirigidas, exposiciones, dramatizaciones, recorridos temáticos, bailes y música. Los participantes se convirtieron en multiplicadores de esos saberes tanto en sus hogares como en el barrio y la escuela. La sistematización de la experiencia desarrollada contribuyó a una novedosa gestión sociocultural y a la promoción de documentos referentes a dicho país pertenecientes al fondo bibliográfico de la biblioteca, lo cual ha contribuido a perfeccionar el conocimiento individual y colectivo de los escolares sobre su cultura, memoria e identidad.

**Palabras clave:** Promoción de la Lectura, Interculturalidad, Biblioteca Pública Provincial Rubén Martínez Villena, Fondo bibliográfico.

Panel 12: Irish Literature

Silvana Fernández:

**Poetics of the Irish Border in *Bad Blood* (1987) by Colm Tóibín and *The Rule of the Land* by Garrett Carr (2017)**

In the face of the unrest and uncertainty which the post-Brexit situation has brought about for the Irish border, we intend to delve into the manner in which *Bad Blood: A Walk along the Irish Border* (1987) by Colm Tóibín and *The Rule of the Land: Walking Ireland's Border* by Garrett Carr (2017) reconfigure the modalities of the possible, the real, and the necessary (Ranciére, 2019). The date Tóibín earmarks for the beginning of his real and fictional journey is 1987, at the height of the Troubles; Carr sets out on his journey almost thirty years later, in the wake of the fateful referendum that would signal the withdrawal of the UK from the EU.

It is our purpose to give an insight into the ambiguous texture of both works and the images which weave the relationship between the history of the border and the world the writers' creations bring forth. In brief, we will engage in a manner of reading that traces both Tóibín and Carr's fictional/memorial traverses in their construction of whole topographies of conflict and encounters as well as their creation of singular topographies of fiction, poetics of the Irish border.

Liam Schmidt:

### **“Memories of the Famine: Ghost Stories in *Reading in the Dark*”**

There is an inclination among Irish poets to take the past as their subject, although Seamus Heaney's confrontation with history is undoubtedly among the most artful and sustained. It is surprising then that “At a Potato Digging,” one of his first poems in this tradition, has received little critical attention. Those who have written on it in some depth offer insightful but often similar and conventional readings that do not adequately attend to Heaney's engagement with the past. My essay builds on these readings by drawing extensively on the work of Irish historians and postcolonial theorists and analyzing “At a Potato Digging” from within its historical context. Specifically, in my analysis, I attend to the ways in which the speaker challenges dominant interpretations of the Famine and forces us to reconsider issues of Irish identity and conflicting Irish nationalisms throughout his vivid description of the past and present. It is my contention that “At a Potato Digging” can help us to think about the Famine and its impact on culture and memory in modern Ireland just as much as contemporary historiography. This poem is a great testament to Heaney's art, one that has “set the darkness echoing” and one that suggests the necessity of attending closely to literature in order to attain a more nuanced and comprehensive understanding of the past.

Rosalie Rahal Haddad:

### ***Bernard Shaw: An Author Without a Birth Certificate***

“When government buildings in Dublin were bombed, Shaw observed (with what seemed more like relief than concern) that ‘I am an Irishman without a birth certificate’”.

Shaw believed in being able to reinvent himself. However, as an Irish who moved to London at the age of 20, returning only occasionally to his country of birth, he was left without a patrilineage. Even at the height of his career, when he created his persona as G.B.S., it is uncertain whether the English accepted him as their peer. The Irish element in Yeats, Joyce, and Synge has always been taken for granted, but in Shaw's case this has not always been clear. The book edited by McNamara and Ritschel is possibly the most updated on Shaw where Irish academics give testimony to the importance of an author whose Irish roots helped him criticize social injustice, sexual reform, socialism, education, drama, censorship, and several other

subjects considered taboo in a patriarchal society both in England and Ireland. In the light of this quite unprecedented publication, which takes Shaw's canon under consideration, I intend to point out how misinformed some academics are about Shaw, seldom recognized as an Irish nationalist either for his social critique or for his political activism in his campaigns against Parnell's resignation, Oscar Wilde's condemnation, and his defense of Roger Casement.

Keywords: Bernard Shaw; Irish writers; Irish nationalism.

## SILAS 2021 Biographies

### Arancibia, Roberto:

Roberto Arancibia Clavel es Doctor en Historia por la Universidad Católica de Chile. Ha desarrollado la docencia en las Universidades Católica, Chile, Finis Terrae, Gabriela Mistral y en la Academia de Guerra del Ejército. Es autor y coautor de varios libros sobre O'Higgins entre ellos

Tras la huella de Bernardo Riquelme en Inglaterra Bernardo O'Higgins, Descubriendo Lima Maipú, un abrazo para la historia O'Higgins, una biografía O'Higgins, libro conmemorativo Ejército de Chile

### Brain, Paula:

Paula Brain es licenciada en Historia por la UNPSJB y maestranda en vísperas de defensa de la tesis titulada *Fui su esclava y ahora soy una sobreviviente. Memorias de las cautivas de los asilos de las Magdalenas en la Irlanda de la vigésima centuria* en el marco de la Maestría en Historia y Memoria -convenio de colaboración académica entre la UNLP y la UNPSJB-.

Se desempeña como auxiliar de primera en las cátedras Historia Moderna e Historia Medieval de la UNPSJB, como profesora adjunta suplente en la asignatura Problemáticas del Mundo Actual II y como técnica administrativa en el Área Concursos de dicha institución. Ha participado en el XIII Encuentro Nacional y VII Congreso Internacional de Historia Oral de la República Argentina en calidad de expositora -*Las cautivas de las Magdalenas: memorias rescatadas de cautivas silenciadas y confinamientos velados*-. Es autora del libro *Ni castillos, ni banquetes ni princesas. Miseria, evicción, genocidio y resistencia en los cuentos populares irlandeses contemporáneos*.

Es investigadora en el Proyecto de I+D: *Configuraciones discursivas en la Argentina 2020. Narrativas emergentes en la vida cotidiana: un abordaje desde los estudios feministas* bajo la dirección de Fernández Hasan, co-directora en el Proyecto de I+D: *Epistemologías y metodologías feministas: lecturas situadas desde el sur* -dirección: Paz Escobar- e investigadora en el Proyecto de I+D: *Los estudios sobre la memoria: balance comparativo de memorias, recuerdos y olvidos desde el sur global*, bajo la dirección: González Cardon.

En el año 2009 se incorporó al equipo de cátedra de *Historia Medieval* como ayudante alumna, asignatura en la que se ha desempeñado ininterrumpidamente desde entonces. En el año 2016

concluyó la investigación titulada *Ni castillos, ni banquetes ni princesas. Miseria, evicción, genocidio y resistencia en los cuentos populares irlandeses contemporáneos*.

Ha trabajado como contratada, asimismo, en el *Proyecto Genoma*- convenio entre la Secretaría de Cultura de Chubut y CFI- coordinado por la Dra. Graciela Ciselli, como en otros proyectos de investigación y extensión. Se especializa en la historia de Irlanda y en la actualidad estoy focalizada en el marco histórico correspondiente a la vigésima centuria -la Irlanda republicana-.

Bolfarine, Mariana:

Mariana Bolfarine is an Associate Professor at the Federal University of Rondonópolis (UFR); researcher at the WB Yeats Chair of Irish Studies and head of the Brazilian Association of Irish Studies. She was research fellow at the National University of Ireland, Maynooth (2013-2014). She translated into Portuguese *Roger Casement in Brazil: Rubber, the Amazon and the Atlantic World 1884-1916* (2010) and the *Amazon Journal of Roger Casement* (2016); she is the author of *Between "Angels and Demons": Trauma in Fictional representations of Roger Casement* (2018).

Buckley, Nell:

Nell Buckley is currently finishing an MA in Cultural History at Utrecht University, the Netherlands. In 2018, she graduated from NUI Galway with a BA in Spanish, Psychology and Irish Studies, part of which included a semester abroad at Universidad Iberoamericana, Mexico City and an internship with the Tim Robinson Archives. A second internship with the Decolonisation Research Group at Utrecht University in 2020 complemented her long-time research interests in colonialism and decolonisation. During her undergraduate degree, Nell developed a strong interest in Irish-Latin American studies and attended the SILAS conference at Trinity in 2019. Her current thesis on the Cork and Ross diocese mission emerged from a personal ambition to contribute to the field of Irish-Latin American studies and her passion for understanding the historical and contemporary connections between Ireland and Latin America.

Connolly, Linda:

Linda Connolly is Professor of Sociology at Maynooth University. She is the author of several recent publications including on the gender-based violence women experienced in the Irish Revolution (1919-23) and led the Irish Research Council funded 'Women and the Irish Revolution' project. She has published a number of books including, *The Irish Women's Movement: From Revolution to Devolution* (London and New York: Palgrave/Macmillan, 2003), *Documenting Irish Feminisms: the Second Wave* (with Tina O'Toole, republished in 2020, Galway: Arlen Press), *Social Movements and Ireland* (with Niamh Hourigan, Manchester: Manchester University Press, 2006), *The Irish Family* (London: Routledge, 2014), and *Women and the Irish Revolution: Feminism, Activism, Violence* (Dublin: Irish Academic Press, 2020). A new book monograph on women, violence and the Irish revolution will be published in the coming months



Cruset, María Eugenia:

Dra. María Eugenia Cruset (CONICET/CEAR-Universidad Nacional de Quilmes/Universidad Católica de La Plata). Es Doctora en Historia (Universidad del País Vasco) y Magister en Relaciones Internacionales (IRI, Universidad Nacional de La Plata). Becaria postdoctoral del CONICET. Es miembro del Centro de Estudios en la Argentina Rural (CEAR). Miembro fundador de la Asociación de Estudios Irlandeses del Sur (AEIS). Dirige y es docente de la Diplomatura en Estudios irlandeses de la Universidad del Salvador. Es directora de la Cátedra Libre de pensamiento y cultura irlandesa de la Universidad Nacional de La Plata. Es docente e investigadora de la Universidad Católica de La Plata. También ha participado en proyectos de investigación de la Universidad Nacional de La Pampa y de CLACSO. Es docente invitada de universidades de todo el mundo. Ha escrito varios libros y numerosos artículos académicos de la especialidad. Sus temas de interés son inmigración irlandesa y vasca, y procesos de paz.

Gaston, Elaine:

Elaine Gaston is from the north coast of Ireland and read French and Spanish at Oxford University. She recently gained her PhD on dialect in women's poetry from the Seamus Heaney Centre for Poetry at Queen's University, Belfast (QUB) where she won the No Alibi's/QUB Poetry Prize. In 2015 she received an ACE Award from the Arts Council of Northern Ireland and was runner-up in the Vincent Buckley Poetry Prize, Australia. Her poetry collection (Doire Press, 2015) was Highly Commended in the Patrick Kavanagh Award (2014). As part of her studies in the 1980s she lived in Argentina where she retains strong links. Her poetry has been translated into Spanish and Russian.  
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Germani, Miriam:

Miriam Patricia Germani holds a degree in English Language Teaching from National University of La Pampa (Argentina) and an MA degree in Anglo-American Literature from the National University of Río Cuarto (Argentina). She's currently full-time professor at the English Teacher Education Programme of the National University of La Pampa. She has published articles in national and international journals and presented papers in national and international conferences in the areas of both literature and linguistics. Her research interests turn around minority literatures and Systemic Functional Linguistics.

Gugliara, Griselda:

Griselda Gugliara is a graduate of the National University of La Pampa as a teacher of English, and has a bachelor degree in English Language and Literature. She is a Specialist and Master in Social and Cultural Studies. She is an Associate Professor in *Introduction to Socio-Cultural Studies*, *Seminar I: Research Methodology*, and *English-Speaking Literature I*. She has been a member of research projects in ethnic literature and teacher training at the Faculty of Human



Sciences since 1997. She has collaborated in the teaching of graduate and postgraduate seminars. She has published several articles in national and international conferences and congresses. She has been member of the Editorial Committee of the *Anclajes* magazine of the Department of Letters (UNLPam). She has directed a Thesis of Degree in English Language and Literature and has been jury of three Theses of Degree.

Hamburger, Esther Império:

Esther Império is Professor of Audiovisual History, Theory, and Criticism at the Department of Cinema, Radio and Television at the School of Communication and Arts of University of São Paulo. With a PhD in Anthropology from the University of Chicago, she has been a Visiting Scholar at Harvard University's David Rockefeller Center for Latin American Studies, a visiting professor at the Federal University of Rio de Janeiro, and at University of Michigan, LACS. She has published in a wide range of book collections including *The Brazil Reader: History, Culture, Politics; A companion to Latin American cinema; The Routledge's companion to media and gender; Television audiences across the world, El cinema de lo real, Miradas cruzadas: sociedad, política y cultura*. She represents her university in UNESCO Media Literacy and Intercultural Dialogue University Network. She has contributed with journals such as *Galaxia, Significação, Lua Nova, Novos Estudos, Television and the new media, Framework*. For 15 years she wrote regularly for *Folha de S. Paulo*. Her book *O Brasil Antenado: a sociedade da novela* was nominated for the Jabuti prize.

Harman, Justin:

Former Irish diplomat. Retired as Ambassador to Argentina, accredited also to Chile, Paraguay, Uruguay and Bolivia. Previously served as Ambassador in Madrid, Moscow, Strasbourg and Vienna. Lecturer in Irish Studies. President Asociación Estudios Irlandeses del Sur (AEIS). Irish Envoy in successful campaign for UN Security Council 2021/22. Member of the Argentine Academy of Communications.

Hespanhol Peruchi, Camila:

Camila Hespanhol Peruchi is Graduate student of Theory and Literary History at Unicamp (State University of Campinas, Brazil), member of Brazilian Association of Irish Studies and part of the research group Joyce Studies in Brazil. Her dissertation is about the interior monologue on *Ulysses*, by James Joyce. She also published articles and book chapters on this topic, such as "Appropriation and transgression in *Ulysses'* interior monologue", "Crisis of form, form of crisis: on the interior monologue in *Ulysses*" and "Lessons of *Ulysses*: on aesthetic rationality and modern literature". Curriculum Lattes: <http://lattes.cnpq.br/7860089856478662>  
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Izarra P.Z., Laura:

Laura P.Z. Izarra is a Full Professor of Literature at the University of São Paulo, Coordinator of the W.B.Yeats Chair of Irish Studies/USP and former head of the Brazilian Association of Irish Studies-ABEI (2009-2018). She is author of *Mirrors and Holographic Labyrinths. The Process of a 'New' aesthetic Synthesis in the Novels of John Banville* (NY1999) and *Narrativas de la diáspora irlandesa bajo la Cruz del Sur* (Buenos Aires 2010); editor of *Roger Casement in Brazil* (2010) with three exhibitions and co-editor of *The Amazon Journal of Roger Casement* (2016).

#### Keegan, Viviana:

Viviana P. Keegan is Literature Professor from the University of Buenos Aires (UBA) with a Diploma in Childhood, Education and Pedagogy (Facultad Latinoamericana de Ciencias Sociales, FLACSO). Co-organizer and professor at *Diplomatura Universitaria de Estudios Irlandeses* (Universidad del Salvador). Researcher at Universidad del Salvador (*The Southern Cross 1880-1920*). Founding member of *Asociación de Estudios Irlandeses del Sur* (AEIS). Coordinator of AEIS's Photographic Project *Postales Irlandesas*. Participant in the Irish Congresses in Chile (Aug.and Dec.2018), San Pablo, Brazil (August 2019) and Dublin (April 2019). Works published in ABEI Journal, Associação Brasileira de Estudos Irlandeses. Participant in Project *Diálogos en la literatura irlandesa contemporánea*, Universidad Nacional de La Pampa, Argentina. Currently researching on: *The children of the early Irish community in Argentina and the building of their Irish identity. The Irish Childhood in The Southern Cross, 1875-1920. Teaching Irish history to Irish -Argentine children*. Areas of interest in Irish Studies: Education, textbooks, memory and identity.  
[vivianakeegan@gmail.com](mailto:vivianakeegan@gmail.com)

#### Kodnia, Leonel:

Leonel Kodnia es Licenciado en Letras por la Universidad del Salvador, donde actualmente es profesor de la cátedra Literatura Inglesa Medieval y Moderna. A lo largo de su carrera cursó estudios de teología y filosofía, los cuales le otorgan una mirada complementaria a sus trabajos. En el campo de las Letras, es el representante en Argentina de IASIL (International Association for the Study of Irish Literatures) e integra la Cátedra de Estudios Irlandeses en la Escuela de Lenguas Modernas de la Universidad del Salvador. Es miembro del SIPLET (Seminario Interdisciplinario de Literatura, Estética y Teología) y de ALALITE (Asociación Latinoamericana de Literatura, Teología y Estética). Su foco de análisis se encuentra en las literaturas irlandesas contemporáneas, y ha escrito varios artículos sobre Mike McCormack, Colm Tóibín, John McGahern. También ha dictado algunos cursos sobre James Joyce y Oscar Wilde. Siempre en diálogo con la Filosofía, ha escrito varios artículos relacionados a la literatura irlandesa: "Joyce y la dislocación del lenguaje"; "La caótica de la palabra en Solar Bones, de Mike McCormack"; "Qué Flor de Shameless!: Use of 'Shame' in William Bulfin's Tales of the Pampas"; "Beowulf: hacia una representación de la hospitalidad y la generosidad desde la traducción de Heaney". También ha participado en libros como *Religación desde la América Profunda III y IV*. Recientemente fue editado su primer libro de poesías llamado *En el verde de la tarde* (Alción Editora).

Es miembro de la Asociación de Estudios Irlandeses del Sur (AEIS). Como investigador, participó del PI VRID 1620 “Historia crítica del periódico *The Southern Cross*” y, actualmente, es investigador en el proyecto “*The Southern Cross: la representación de la identidad irlandesa-argentina en los albores del siglo XX*”.

Libardi, Magali:

Magalí Libardi es traductora científico-literaria en inglés y traductora pública en inglés por la Universidad del Salvador y egresada de la Carrera de Especialización en Traducción Literaria de la Universidad de Buenos Aires. Fue becada por la organización Jasso y la Universidad Kansai Gaidai de Osaka, Japón, donde participó del Programa de Estudios Asiáticos.

Tiene a su cargo las cátedras de Traducción Literaria I, Traducción Literaria II, Método de Traducción, y Literatura Inglesa y Norteamericana en ambas sedes de la Escuela de Lenguas Modernas de la Universidad del Salvador. Se desempeña también como traductora independiente en el ámbito literario y periodístico y ha publicado artículos sobre historia de la traducción, literaturas comparadas y literatura japonesa.

McEvoy, Gabriela:

Gabriela McEvoy was born in Callao (Lima, Peru). She received her B.A., M.A. and PhD from UC, San Diego (California, United States). She is the Chair of the Languages Department and Associate Professor of Spanish at Lebanon Valley College in Pennsylvania (United States). Dr. McEvoy teaches all levels of Spanish Language, Culture, and Literature, and has published articles, book chapters, and presented papers at national and international conferences on topics dealing with Irish immigrants (and their descendants). She is a member of the SILAS Executive Board, and she is also the Spanish editor of the SILAS electronic journal *Irish Migration Studies in Latin America*. Her research involves Latin American ethnic studies, most particularly discourse in the Irish diaspora to Peru. She has published the following books: *La experiencia invisible. Inmigrantes irlandeses en el Perú* (Lima, Peru 2018) and *Palimpsesto. Narrativas cortas de irlandeses en el Perú* (Madrid, Spain 2020). She is also co-author of the Spanish textbook *Raíces. Una aproximación comunicativa intercultural a la lengua española* (2021).

McLaughlin, Cahal:

**c.mclaughlin@qub.ac.uk**

Cahal McLaughlin is Chair of Film Studies at Queen’s University Belfast, director of the Prisons Memory Archive ([www.prisonsmemoryarchive.com](http://www.prisonsmemoryarchive.com)) and the Centre for Documentary Research (<https://www.qub.ac.uk/research-centres/cdr/>). He has engaged with methods of how we might address the legacy of conflicted pasts in ways that acknowledge the vulnerability of our memories and the contested nature of our narratives. His most recent films include *Right Now I Want to Scream* (2020) on police violence in Rio and *It Stays With You: Use of Force by UN*

*Peacekeepers in Haiti* (2017). His publications include *Recording Memories from Political Conflict: a filmmaker's journey* (2010) Intellect.

Medina, María:

María Medina is a PhD candidate at Maynooth University. Her research examines twentieth century Irish diasporic narratives in Buenos Aires, particularly the uses of cultural markers and their contributions towards the creation of an imaginary that can challenge hegemonic perceptions of Argentine literature. Maria holds a Hume scholarship from Maynooth University, and her thesis project received a doctoral award by The National University of Ireland.

In addition to research, María has a passion for teaching. She has been teaching Spanish language, translation and literature modules at Maynooth University since 2015. In September 2021, Maria was appointed Assistant Lecturer in the Spanish Department at Maynooth, where she coordinates an undergraduate module on Ireland in Latin American literature, culture and society.

Michiles, Aurélio:

Aurélio Michiles was born in Manaus, Amazonia. Studied at the Institute of Arts and Architecture - UnB (1973) and of Performing Arts - School of Visual Arts, Parque Lage, RJ (1978). Worked at TV Globo, Bandeirantes, Cultura-SP. Screenplay and Direction: "In Name of This Land" (In Production); "All For the Love of Cinema" (2014); "The filmmaker from the Jungle" (97); "Cheers for Glauber!"<sup>91</sup>; "Utopic Graphics" (2003); "Amazonas Theatre" (2002); "Large Brazil and Gigantic Indians" (95); "David Against Goliath" (94); "Lina Bo Bardi" (93); "The Tree of Fortune" (92), among others.

Mitchell, Angus:

Angus Mitchell is a historian and publisher. His work on Roger Casement has contributed to a critical re-evaluation of Casement's centrality to the intellectual history of the pre-1916 world and to the history of human rights. Mitchell's published editions of Casement's writings include: *The Amazon Journal of Roger Casement* (1997) *Sir Roger Casement's Heart of Darkness: The 1911 Documents* (2003) and *One Bold Deed of Open Treason: The Berlin Diary of Roger Casement* (2016). In recent years, Mitchell's interests have gravitated towards consideration of broader networks of anti-imperial activism. He is presently working on the retrieval of other activists connected with the Irish revolution such as Alice Stopford Green, Bulmer Hobson and Nannie Dryhurst.

Ortiz, Paula:

Paula Ortiz es traductora pública, traductora científico-literaria y bachiller superior en inglés, por la Universidad del Salvador (USAL). Cuenta también con un Máster en Administración de Empresas (MBA) por el Programa Internacional conjunto de la USAL y la Universidad de

Deusto (España). Es Doctora en Ciencia de la Educación por la USAL, y actualmente se desempeña como Directora de la Escuela de Lenguas Modernas en dicha universidad.

Se ha especializado en educación superior y gestión universitaria. Actualmente, dirige el programa de Desarrollo Tecnológico TECSAL-USAL y gerencia los proyectos de la Fundación TECSAL (Unidad de Vinculación Tecnológica de la USAL), relativos a actividades de extensión y capacitación dentro de toda la USAL. Es miembro del Consejo Superior de la Universidad del Salvador y Académica de Número de la Academia Argentina de Artes y Ciencias de la Comunicación.

Es miembro de la Comisión Académica Ejecutiva de la Cátedra Extracurricular de Estudios Irlandeses de la USAL y Vicepresidente de la Asociación de Estudios Irlandeses del Sur (AEIS). Como investigadora, participó del PI VRID 1620 “Historia crítica del periódico *The Southern Cross*” y actualmente es Directora del proyecto “*The Southern Cross: la representación de la identidad irlando-argentina en los albores del siglo XX*”.

#### Pinzás Ramos, Fernando:

Fernando Pinzás Ramos. Lima, 1987. Periodista, egresado de la Facultad de comunicación de la Universidad de Lima y magíster en Historia por la PUCP. Músico independiente y autodidacta. Actualmente se desempeña como jefe de práctica del curso Taller de Audio en la Universidad de Lima. Ha trabajado como editor de Espectáculos en el diario La Primera, redactor de la revista Soho y redactor de la sección Política en el diario Publimetro. En enero y febrero del 2021 dictó el taller “No rompan todo: historia del rock peruano”. Actualmente viene alistando un libro biográfico sobre la cantante Danai Hohne, pionera femenina del rock peruano, el cual espera publicar este año. Como músico, ha sido compositor y tecladista del grupo de música electrónica Varsovia, el cual ha lanzado un larga duración el 2014.

#### Rahal Haddad, Rosalie:

Rosalie Rahal Haddad was Vice-President of the ABEI (Brazilian Association of Irish Studies) from 2007 to 2018 and is currently an Advisor to the Association, apart from Associate Researcher at the W.B. Yeats Chair of Irish Studies (University of São Paulo). She is also a board member of the Trinity Centre for Literary and Cultural Translation (Trinity College Dublin). She holds a master’s and a doctoral degree in Anglo-Irish Studies from the University of São Paulo and undertook postdoctoral research at the State University of São Paulo (UNESP). She has published widely on Bernard Shaw’s works and has been active in the production of his plays in São Paulo, Brazil.

#### Repetti, María Verónica:

Verónica Repetti es traductora pública por la Universidad del Salvador y contadora pública por la Universidad de Buenos Aires. Actualmente, se encuentra cursando el doctorado en Ciencias de la Educación, en la Universidad del Salvador. Es Prosecretaria Académica de la Escuela de Lenguas Modernas de la USAL, donde también se desempeña como profesora asociada en la

cátedra de Lengua Inglesa. Es profesora titular de Contabilidad, Economía y Finanzas en la carrera de Traductorado Público de la Facultad de Derecho de la Universidad de Buenos Aires. Es Secretaria de Redacción de la publicación académica IDEAS de la Escuela de Lenguas Modernas.

Es miembro de la Comisión Académica Ejecutiva de la Cátedra Extracurricular de Estudios Irlandeses de la USAL y miembro fundador de la Asociación de Estudios Irlandeses del Sur (AEIS). Como investigadora, entre otros, participó del PI VRID 1620 “Historia crítica del periódico *The Southern Cross*”, enmarcado en el ámbito de los estudios irlandeses y, actualmente, es investigadora en el proyecto “*The Southern Cross: la representación de la identidad irlando-argentina en los albores del siglo XX*”.

#### Rigonato, Alessandra C.:

Alessandra Cristina Rigonato is a lecturer at the Universidade Federal do Tocantins (UFT) in Brazil, where she works on English language studies. She completed her PhD at Universidade de São Paulo on Northern Irish Contemporary theatre and its connections with the conflict the Troubles. She is a director of the Brazilian Association of Irish Studies (ABEI).

#### Sala Vieira, Pedro Luis:

Pedro Luís Sala Vieira holds a Licentiate's degree in Portuguese and English Studies (2015) and a Master's Degree in Applied Linguistics (2018) from the Federal University of Rio de Janeiro. He is currently studying to obtain a PhD in Comparative Literature from the Fluminense Federal University. In his doctoral research, he intends to discuss Shakespearean intertextuality in the Brazilian translations of James Joyce's *Ulysses*.

#### Sanders, Andrew:

Biography: Andrew Sanders is an Assistant Professor of Political Science at Texas A&M University San Antonio. A PhD graduate of Queen's University Belfast, he is the author of *The Long Peace Process: The United States of America and Northern Ireland, 1960-2008*, *Inside the IRA: Dissident Republicans and the War for Legitimacy* and the co-author of *Times of Troubles: Britain's War in Northern Ireland*. He is also the Vice-Chair of the San Antonio Gaelic Athletic Club.

#### Schmidt, Liam:

**Liam** Schmidt is a fourth-year student of English and Spanish at Lebanon Valley College (Pennsylvania, USA). His research focuses primarily on the relationship between history and poetry, with his most recent work exploring representations of the Famine in 20th century Irish literature. He currently works as a research assistant and a teaching assistant for Spanish language and culture courses.

Torres Sánchez, María D'Jalma:

María Torres es una abogada peruana indígena, y estudiante de maestría en la University College Cork (MRes Government and Public Policy). Trabaja actualmente como asesora parlamentaria en la Comisión de Pueblos Andinos, Amazónicos y Afroperuanos, Ambiente y Ecología del Congreso de la República del Perú. Es una activista política por los derechos de los pueblos indígenas, y por la reivindicación de la identidad indígena. El año pasado, postuló para congresista, con una campaña basada en generar conciencia acerca de la importancia de reivindicar la identidad indígena. Su investigación de maestría se centra en la relación entre la autoidentificación como indígena y el apoyo político que una persona que reivindica dicha identidad puede dar a las demandas de los pueblos por la libre determinación.



<sup>i</sup> We should note, for example, the associative organization that the Irish diaspora had in Argentina, providing support from the Easter Uprising in 1916 until the signing of the Anglo-Irish treaty, which resulted in the creation of the Free Irish State. Indeed, one of the most emblematic figures, mentioned by María Eugenia Cruset, in her article *Asociaciones irlandesas en Argentina y su acción política transnacional durante la Guerra Civil*, is that of Éamon Bulfin, “who had taken part fighting in the Easter Uprising and formed part of a politically active family that included his father Guillermo, his uncle Padraic Macmanus editor of the newspaper *Fianna*, and his sister Anita” (2019, 91).