

5TH COLLOQUIUM ON LATIN AMERICA

BOOK OF ABSTRACTS



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CONTACT & ORGANISATION

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Tuesday, April 29th 2025 – 18:00 CET

Prof. Dr. Paride Bollettin

Masaryk University, Czechia

“Demarcating epistemic territories”: Indigenous people at the university and the revision of academic paradigms

This presentation introduces the recent protagonism of Indigenous people in Brazilian universities and how they propose epistemological suggestions to pluralise academia. In the last decades, the implementation of different inclusive programs enabled a growing access and presence of Indigenous people in tertiary education. Their inclusion started with calls for intercultural education as outlined in the Brazilian Educational laws regarding primary education. Concomitantly, Indigenous people achieved higher visibility in the political sphere and promoted public debates about the urgency of demarcating their territories against the advancement of the wider society. These two dimensions, education and territory, became core aspects of the Indigenous claim in Brazil. At the same time, the growing presence of Indigenous people at the university highlighted the hegemony of academic epistemological perspectives and the challenges faced by Indigenous scholars. These dynamics progressively stimulated the rise of claims for the recognition of alternative epistemological practices by indigenous students and teachers. These are the focus of this presentation. Specifically, I address ideas of knowledge as an embodied and territorialised experience, as a collective effort, and as a praxis. Focusing on the academic Indigenous anthropologist, I map a range of proposals and their promoters, highlighting the subversive elements of structured academic epistemic practices embedded in their request for an “indigenisation” of academia. I show that this demand associates the demarcation of physical territories with the demarcation of episteme territories, highlighting them as part of the same policy of resistance and emancipation. As a consequence of these dynamics, I argue that it is necessary to rethink consolidated epistemic practices and theories and promote creative alternatives; this is all the more pertinent in the European context, where Indigenous people have more difficulty gaining a presence and protagonism at the university. As a potential solution to this, the presentation introduces ongoing research actions and public dissemination initiatives, in which epistemic practices promoted by Indigenous scholars stand at the core. The thesis is that, instead of understanding these epistemic proposals as socially and culturally specific, they can provide an effective and proactive reframing of academic debates that makes academia more plural and inclusive in the long run.

Tuesday, May 13th 2025 – 18:00 CET

Dr. Daniela Calvo

Kyoto University, Japan

**Afro-Brazilian religions in Japan:
migration, transnational processes and fluxes**

The spread of Afro-Brazilian religions – especially Umbanda, Kimbanda and, to a lesser extent Candomblé – follows the fluxes of migrations of Brazilians (mostly of Japanese descent), who look for work and better living conditions in Japan, or return to the homeland of their ancestors.

Brazilian migration inserts into a long collaboration between Brazil and Japan, that began at the end of the XIX century and made of Brazil the country with the bigger Japanese community outside Japan, and, of Brazilian immigrants, the sixth foreign population in Japan. The concentration of Brazilians in the most industrialized cities and the isolation from Japanese society – caused, above all, by the language barrier – favour an intense sociality among Brazilians and the search for care, meaning and a support network in the religious sphere. This is manifested in a greater adherence to the religions (including those of Japanese origin) most widespread in Brazil, such as neo-Pentecostal churches, Brazilian Protestantism, Catholicism, Spiritism, Umbanda, and the Soka Gakkai and Sekai Kyūseikyō movements.

It is likely that Afro-Brazilian religions were practiced in Japan since the beginning of Brazilian immigration in the 1960s, in a domestic environment or in small groups. The rapid growth in the number of immigrants after 1990 and the concentration of Brazilians in the more industrialized areas favoured the emergence of terreiros, that are currently about 30.

The terreiros are almost invisible to Japanese society, and the exclusive use of Portuguese in their social media reveals a lack of interest in reaching the Japanese society. As a consequence, the terreiros are attended mostly by Brazilians and some South-Americans.

The formation and dissolution of religious groups and terreiros is intertwined with migratory projects (temporary or permanent) and their change over time, internal displacements, returns to Brazil, paths of life that intersect and separate, dialogues with the spiritual world, and the relationship with the Japanese territory and society. The advent of internet facilitated contacts and exchanges among Brazilians in Japan and between Brazil and Japan, the search of a religious group for newcomers, the formation of virtual communities, and visibility of terreiros and the circulation of religious products.

Many people enter Afro-Brazilian religions after having experiences with spirits, recurrent dreams and premonitions, which are interpreted in terms of mediumship, or physical and mental disorders and a variety of misfortunes. Moreover, the development of mediumship in these religions intensifies the ability to hear, see, speak to, sense, taste, smell and feel spirits, and a condition of "open body."

When people with such sensibilities enter a new territory like Japan – that has a widespread imaginary and a deep cultural relationship with spirits, phantoms, haunted places and wandering souls, and a history of wars, natural disasters and a high rate of suicides – encounters and experiences with local spirits result in hybridisations, shocks, health issues and healing practices (directed to people, places and spirits).

Tuesday, May 20th 2025 – 18:00 CET

Alejandra Herrero Hernández

Free University of Berlin, Germany

Ciudadanía creativa, una apuesta de reivindicación filosófico-educativa para la construcción de paz

Frente a la invisibilización, violencias estructurales e injusticia social que permean contextos latinoamericanos, para el caso específico de Colombia y bajo el compromiso político y ciudadano por superar condiciones precarias que profundizan y aumentan la vulneración de los derechos de las infancias y sus contextos surge el proyecto de investigación «Ciudadanía creativa desde la promoción del pensamiento crítico, ético y creativo en niños y niñas de primera infancia como actores sociales y constructores de paz», financiado por el Ministerio de Ciencia, Tecnología e Innovación, para una convocatoria pública del Ministerio de Educación y United Way. Dicho proyecto fue liderado por la Corporación Universitaria Minuto de Dios – UNIMINUTO en Bogotá entre finales de 2020 y 2022. Esta investigación se implementó en 5 territorios de la ciudad de Bogotá bajo un enfoque metodológico IAP de corte cualitativo, el cuál tuvo varios resultados de investigación a partir de los cuales, para uno de ellos se realizó una exposición temporal en el Museo de Arte Contemporáneo de Bogotá durante el año 2022, reconociendo dicho espacio museal como fuera de los recorridos culturales normativizados y hegemónicos existentes en Bogotá, principalmente por su ubicación periférica y de arraigo barrial y contestatario. Esta muestra forma parte actualmente de mi de mi tesis de maestría en Historia del Arte para la Universidad Libre de Berlín. La muestra “Pensamiento-arte-creación” busca reivindicar la necesidad de pensar el lugar de las infancias en la educación y su participación como ciudadanos creadores a través de la promoción del diálogo filosófico y la creación artística. En esta exposición temporal se muestran 23 obras de arte creadas en colaboración con las familias, educadores, coinvestigadores y líderes sociales del territorio. Estas obras de arte surgen a partir de cinco microproyectos de ciudadanía creativa que buscan reconocer y resolver problemáticas sociales en los contextos de desarrollo del proyecto para con ello trascender hacia una felicidad pública, bien común y justicia social.

Tuesday, May 27th 2025 – 18:00 CET

Filipe Botelho Soares Dutra Fernandes

Federal University of São Carlos, Brazil

Uncovering unknown victims of the Brazilian Military Dictatorship: the murders of Altair Gonçalves Nunes and Maria Paula in Palmeira d'Oeste (Brazil – 1971)

History is often narrated from the perspective of its victors. In the context of the Brazilian military dictatorship, the military emerged as the victors, evading accountability for crimes committed from 1964 to 1985 under the guise of the Amnesty Law. This political agreement obscures the truth, leaving many unresolved issues. The official list of 434 victims during 21 years of repression is misleading, especially when compared to other Latin American nations that faced similar circumstances; for instance, Argentina recognizes around 30,000 victims.

Many acts of repression in Brazil remain undocumented and hidden in military archives, resulting in numerous victims remaining anonymous. Altair Gonçalves Nunes and Maria Paula, who were killed by the DOPS in 1979, exemplify this tragedy. Their story, previously explored by the author in a thesis, has gained new relevance with recent discoveries and the anticipated reestablishment of the Special Commission on Political Deaths and Disappearances. This commission comes after four years of neglect under the Bolsonaro government and coincides with the 60th anniversary of the 1964 coup d'état, prompting a need to revisit their story.

The aim here is to illuminate how the circumstances surrounding Altair and Maria Paula's deaths were manipulated in official records. The methodology adopted for this investigation is divided into three distinct phases. The first phase involved a thorough historical investigation to clarify the facts and compare them with the official narrative. The second phase analyzed the historical context of Palmeira d'Oeste – where the events occurred – and its dynamics in the 1970s. This analysis sought to understand how these events related to actions typical in larger cities but unusual in small rural areas, and how this affected local communities.

The third phase comprised field research at the locations of the deaths and at the cemetery in Palmeira d'Oeste, where the victims are buried. This exploration yielded several key findings: 1) the police inquiry related to their deaths; 2) newspaper coverage of the case; 3) DOPS files of individuals accused of terrorist activities; and 4) additional documents not included in the police inquiry that could shed light on the victims' identities.

Ultimately, the case remains unfinished and in need of further scrutiny from public authorities. It is clear that Altair and Maria Paula were victims of the state's repressive actions, symbolizing the many forgotten victims of Brazil's military dictatorship.

Tuesday, June 3rd 2025 – 18:00 CET

Prof. Dr. Sarah Osten

Vermont University, USA

[tba]

Tuesday, June 10th 2025 – 18:00 CET

Dr. Elena Miltiadis

Roskilde University, Denmark

**The calendar as a site for political action:
Octubrismo and the Chilean (far) right**

In 2019, Chile experienced widespread social protests, which culminated in an *Estallido Social* (social outbreak) in October of that year. The protests were rooted in years of discontent towards the ruling élites and, more broadly, Chile's social and economic organisation. In November of 2019, the Chilean president Sebastián Piñera signed the *Acuerdo por la Paz Social y la Nueva Constitución* (Agreement for Social Peace and for the New Constitution), which opened a constitutional process to rewrite the nation's constitution. However, despite this, two proposed drafts for a new constitutional text were rejected in referendums held in September 2022 and December 2023.

In this paper, I analyse discourses surrounding these events, by focusing specifically on the way the Chilean right and far-right engaged with calendrical time as a means to 'craft' politics and foster the emergence of alternative timespaces. I carried out ethnographic fieldwork between August 2023 and January 2024 with Chilean youths who participate in or sympathise with the (far) right.

Calendars serve as frameworks for structuring temporality, encompassing both a linear and a cyclical dimension. Linearity is expressed through the sequential progression of dates towards the future, while cyclicity is manifested in the recurrence of established events. Nevertheless, calendars and calendrical time can also become sites where politics is 'crafted', through the articulation, re-elaboration, and negotiation of temporality as part of political action.

In this paper, I reflect on ethnographic material collected during the campaign preceding the second constitutional referendum (which took place in December 2023). I focus on the emergence of the term *Octubrismo* in the aftermath of the *Estallido Social* and its use during and after the constitutional processes. The term *Octubrismo*, primarily employed by right and far-right, refers to a wide range of phenomena connected to the protests and their aftermath, from the social unrest itself to the actions of the current government (whose representatives were also prominent political figures among youths movement during the *Estallido Social*).

Using ethnographic data, I thus inquire into how Chilean (far) right-wing parties and groups reshaped calendrical time as a site of political action and for the (re)production of political narratives that extended beyond the confines of the referendum campaign itself, reaching towards the past and the future of the nation. Through 'crafting' politics, these groups envisioned and enacted multiple alternative timespaces of the nation, especially in the context of drafting and voting for a new constitutional text.

Thursday, June 26th 2025
18:00 CET

**Movie screening
+ Q&A with Filmmaker**

Family
**Pride
Queer
Aside**

by María Millán

CLOSING CEREMONY

We cordially invite you to stay for a glass of wine, some chats and a relaxed get-together to bring the colloquium and the summer term to a close.

ENTRY FREE

20:00

FOYER IWÄLEWAHAUS

City centre Bayreuth
Wölfelstraße 2
95444 Bayreuth