

BOOK  
OF  
ABSTRACTS

7<sup>TH</sup>  
COLLOQUIUM  
ON  
LATIN AMERICA

University of Bayreuth  
Summer Term 2026



PARTICIPATION  
ONLINE (ZOOM)  
<https://bit.ly/7CoLatAm>

CONTACT & ORGANISATION  
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# Indigenous philosophy in the context of Latin American academic philosophy

This paper aims to take into account what has been understood as "indigenous philosophy" in Latin American philosophical discussion in recent decades. To this end, a meta-analysis is carried out based on a systematic review of academic articles that mention conceptual categories closely related to the noetic aspects of the indigenous, considering a database composed of Latin American journals indexed in the SCOPUS catalogue in the field of philosophy. Considering the material contained in 42 academic journals between 1984 and 2023, it was observed that 142 articles mention at least once concepts such as indigenous knowledge, indigenous cosmovision, indigenous thought, indigenous philosophy/wisdom, indigenous values, or other similar terms. On the basis of this systematisation, the paper proposes an order of the categories associated with the indigenous and points out the main conceptual challenges in characterising a Latin American indigenous philosophy.

**COLLOQUIUM ON  
LATIN AMERICA**

**Wednesday, April 22<sup>nd</sup>  
18:00 CET**



**Dr. Felipe Correa Mautz**  
CEPAL, Chile

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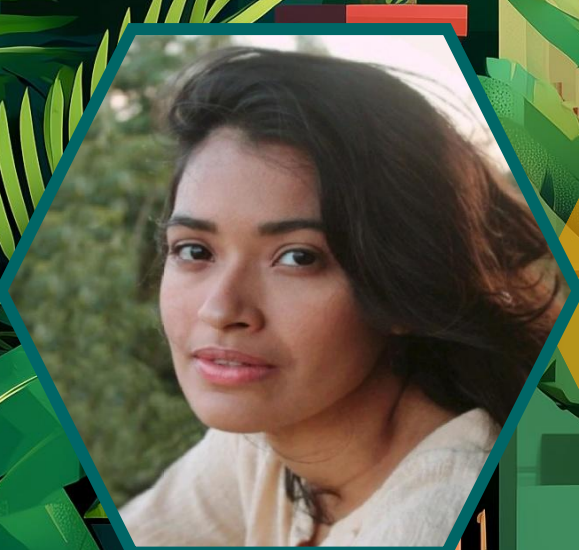
# The impacts of climate change on Rikbaktsa ritual practices (Brazilian Amazon)

The Amazon, the world's largest tropical rainforest, is particularly vulnerable to climate change. In this region, the climate crisis impacts not only the regular cycle of natural phenomena, but also social practices that depend on close interaction with the rhythms of nature. Given these circumstances, this paper seeks to highlight the impact of climate change on the seasonal ritual practices among the Rikbaktsa Indigenous community, located in the Brazilian Amazon. I draw on data from my long-term field research with this population, carried out between 2022 and 2024.

This paper aims to contribute to the discussion around the impacts of climate change in the Brazilian Amazon from an ethnographic point of view.

**COLLOQUIUM ON  
LATIN AMERICA**

**Wednesday, May 6<sup>th</sup>  
18:00 CET**



**Gabrielle  
Cardoso Meneses, MA**

National Museum of Rio de  
Janeiro, Brazil

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# Defending Livelihoods and Environments: Territorial Care and Everyday Lives of Women Leaders in Colombia

This research studies the life stories of women territorial defenders according to their self-identified ethnic-cultural background (indigenous, Afro-Colombian, campesinas) in southwestern Colombia. Their stories persevere in hostile contexts marked by armed conflict, extractivism, and environmental racism. Colombia remains one of the most dangerous places for community and environmental activists, particularly for racialized women who face historical obstacles to occupying positions of authority. The literature on social movements has privileged forms of activism based on confrontation, visible protests, and political opportunity structures. However, the life trajectories of the women I study reveal different patterns: their daily practices of care constitute their political commitment. In researching their life stories, I contemplate how these women develop distinctive strategies to navigate socio-ecological injustices. Their political power — their authority and legitimacy — is based on this daily perseverance.

**COLLOQUIUM ON  
LATIN AMERICA**

**Wednesday, May 13<sup>th</sup>**

**18:00 CET**

Co-hosted with the Chair of  
Sociology of Culture and Religion



**Dr. Des. Pilar Peralta**

Ludwig Maximilian University of  
Munich, Germany

**PARTICIPATION  
ON-SITE**

Room FZA, S145/146

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# When Mourning Becomes Political - Presentation of *Specters of War: The Battle of Mourning in Postconflict Central America*

*Specters of War* offers an interdisciplinary study of expressions of mourning in postwar Central America. Through the analysis of sites of memory, museums, theatre, and fiction, this book proposes that a battle over the work of mourning is underway in contemporary El Salvador and Guatemala. The main struggle in the battle of mourning is over who can be cried for, in which ways people grieve their loved ones, and who takes part or is invited to participate in this process. What is at stake in the battle of mourning is not a version of the events that occurred or the desire to bring to the fore some overlooked story, but the possibility of an open, public act of grieving the dead. Mourning, as this book demonstrates, is not restricted to individual, intimate expressions; it is an open battle in the public sphere where different communities participate – from victims and relatives of state terrorism to the armies, the guerrillas, and the elites. This clash of forces demonstrates that in postwar Central America, mourning the dead is a privilege, not a right.

COLLOQUIUM ON  
LATIN AMERICA

Wednesday, May 20<sup>th</sup>  
18:00 CET



**Prof. Dr. Ignacio  
Sarmiento**

California State University,  
Northridge, USA

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# Indignant Liberalism: Political Protest and Generational Change in El Salvador

In 2013 anthropologist Ellen Moodie embedded with *indignados*—young middle-class protestors demanding that the government live up to its liberal commitments—to better understand the course of political change since the civil war. In this talk she discusses her forthcoming book, which starts with her work with urban activists of what she calls the “post-postwar” generation. She argues that theirs is only the latest demographic disappointed with liberalism in practice—which, despite promises of justice and equality consistently produces the contrary. Moodie looks back not only to the 1992 United Nations-brokered peace accords, which ended El Salvador’s twelve-year civil war, but also to a nineteenth-century “racial liberalism” that saw descendants of colonists “civilizing” Indigenous people while dispossessing them of lands and mobilizing them for labor. Today, the failure to make good on the promises of postwar liberalism has inspired robust support for strongman Nayib Bukele. Moodie argues that El Salvador’s case, though inflected by local concerns, is not unique. Rather, it is another stark demonstration of how liberalism’s imaginary social contract gives rise to populist authoritarianism.

**COLLOQUIUM ON  
LATIN AMERICA**

**Tuesday, June 2<sup>nd</sup>**

**18:00 CET**

Co-hosted with Department of  
Social and Cultural Anthropology

**Prof. Dr. Ellen Moodie**

University of Illinois  
Urbana-Champaign, USA

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Room FZA, S145/146

**ONLINE (ZOOM)**

<https://bit.ly/7CoLatAm>



# State Violence in Mexico: A Situated Analysis from the Social Experiences of Chiapas (1970–1980)

Within the twentieth-century Latin American context, Mexico has often been regarded as an exception to the state terrorism and military dictatorships that marked the region, particularly in the Southern Cone. However, during the period under study—also controversially known as the “Dirty War”—state violence was systematically exercised against political and social dissidence. These practices reached phases of elimination during the 1970s, when enforced disappearance acquired the characteristics of a repressive technology. The 1968 Student Movement in Mexico City brought the coercive apparatus of the PRI’s authoritarian regime into the public eye, even as many forms of political control persisted after the official announcement of a democratic opening. This article proposes to decentralize the study of state violence in Mexico by shifting the analytical focus to Chiapas and to peasant and Indigenous dissidence, which were among the most affected, becoming targets of arbitrary detention, torture, and enforced disappearance.

COLLOQUIUM ON  
LATIN AMERICA

Wednesday, June 17<sup>th</sup>  
18:00 CET



**Dr. Carolina  
Pecker Madeo**

Universidad de Buenos Aires -  
CONICET, Argentina

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# Memory backlash in a world in crisis: The case of Peru

Given the undeniable rise of the far right around the world, and especially in Latin America, it is imperative to pay attention to what is happening in the field of memory of violent pasts and human rights. In Peru, this backlash involves the transition from censorship to the passing of laws and supreme decrees at a time when the truth is constantly being scrutinized. In 2000, Peru opted for a transitional government that would lead the country toward democracy. However, what is the causal connection assumed between memory, democracy, and non-repetition of violent pasts? I will focus on the Peruvian case to try to understand what has happened in the context of human rights and transitional justice. To do so, I will work on two themes: (i) the relationship between memory and representation expressed in disputes over the name and moral dimension of memory, and (ii) the tense relationship between memory, history, and truth, or what truth we are talking about today with the circulation of fake news, denialism, and amnesty laws.

**COLLOQUIUM ON  
LATIN AMERICA**

**Wednesday, July 1<sup>st</sup>**

**18:00 CET**



**Prof. Dr. María  
Eugenia Ulfe**

Pontificia Universidad Católica  
del Perú, Peru

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