

PUBLIC LECTURE

**WALTER D. MIGNOLO**

DUKE UNIVERSITY (USA)

**LA CONSCIENCE DÉCOLONIALE:  
THE CALL OF THE HUMANITIES**

**Wednesday, May 23, 2018, 5.15 pm**

Miséricorde building, room MIS 3117

Av. de l'Europe 20, 1700 Freiburg

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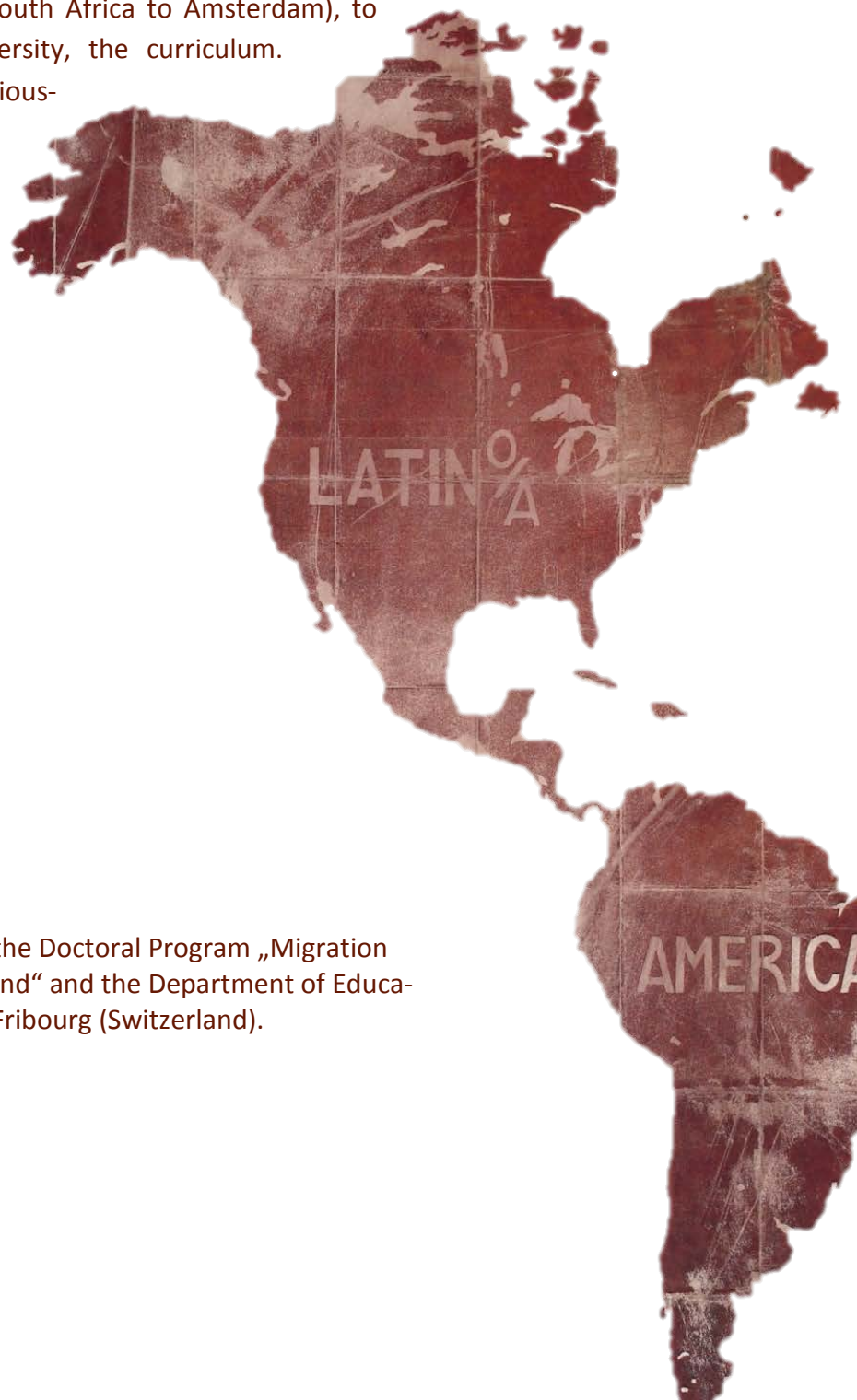
## Walter D. Mignolo

Walter D. Mignolo is William H. Wanamaker Professor and Director of the Center for Global Studies and the Humanities at Duke University. He is an associated researcher at Universidad Andina Simón Bolívar, Quito, since 2002 and an Honorary Research Associate for CISA (Center for Indian Studies in South Africa), Wits University in Johannesburg. He is a Senior Advisor of DOC (Dialogue of Civilizations) Research Institute, based in Berlin, and received a Doctor Honoris Causa Degree from the University National of Buenos Aires, Argentina.

Among his books are: *The Darker Side of the Renaissance. Literacy, Territoriality, and Colonization* (1995, Chinese and Spanish translation 2015); *Delinking: The Rhetoric of Modernity, the Logic of Coloniality and the Grammar of Decoloniality* (2007, translated into German, French, Swedish, Rumanian and Spanish); *Local Histories/Global Designs: Coloniality, Subaltern Knowledges and Border Thinking* (2000, translated into Spanish, Portuguese and Korean); *The Idea of Latin America* (2006, translated into Spanish, Korean and Italian). Forthcoming: *On Decoloniality: Concepts, Analysis, Praxis*, co-authored with Catherine Walsh (2018); *Decolonial Politics: Border Dwelling, Re-Existence, Epistemic Disobedience* (2018).

The Humanities (and I would say the Human Sciences in European vocabulary, including the Humanities and Social Sciences) have a short story but they are a crucial field of knowing and doing in Western Civilization and scholarship. The Humanities were and still are a powerful tool of coloniality of knowledge. Coloniality of knowledge refers to Western imposition and/or local non-Western collaboration to supplant non-Western knowledges and praxis of knowing, in the non-Western world. Since the European Renaissance, the Humanities (theologically framed), and since the nineteenth century, the Social Sciences (that emerged in an already secular frame) were two pillars of the epistemic coloniality and of colonial consciousness. In the second half of the twentieth century, the emergence of decoloniality is bringing about decolonial consciousness and the call, in many venues (from South Africa to Amsterdam), to decolonize knowledge, the university, the curriculum. What may this decolonial consciousness mean?

The public lecture is organized by the Doctoral Program „Migration and Postcoloniality Meet Switzerland“ and the Department of Educational Studies at the University of Fribourg (Switzerland).



We are grateful to Pedro Lasch for his permission to use the image of his artwork LATINO/A – AMERICA.

**Pedro Lasch** has taught art, art theory, and visual studies at Duke University since 2002, and New York (NY), where he leads on-going projects with immigrant communities and art collectives, such as 16 Beaver Group since 1999; [www.pedrolasch.com](http://www.pedrolasch.com).

**Latino/a – America:** I have always felt that the terms “Latino” and “Latina” could denote something other than an identity. Latinidad is an abstraction more abstract than that of nationality or race; and it is not the traditional denomination of any ethnic or kin group. If Latinidad names anything, it names the *possibility* – and no more than that! – of exchanges among people of varying nationalities, subjected to different racializations, bearing the histories of many ethnicities and kinships.

(Alejandro De Costa, *Latino/a America: A Geophilosophy for Wanderers*, 2008)