

PERSPECTIVAS LATINO-AMERICANAS E BRASILEIRAS SOBRE DESCOLONIALIDADE DO SABER

LATIN AMERICAN AND BRAZILIAN PERSPECTIVES ON DECOLONIALITY OF KNOWLEDGE

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# SITUATED KNOWLEDGES (HARAWAY, DONNA, 1988)



# SPOILER ALERT

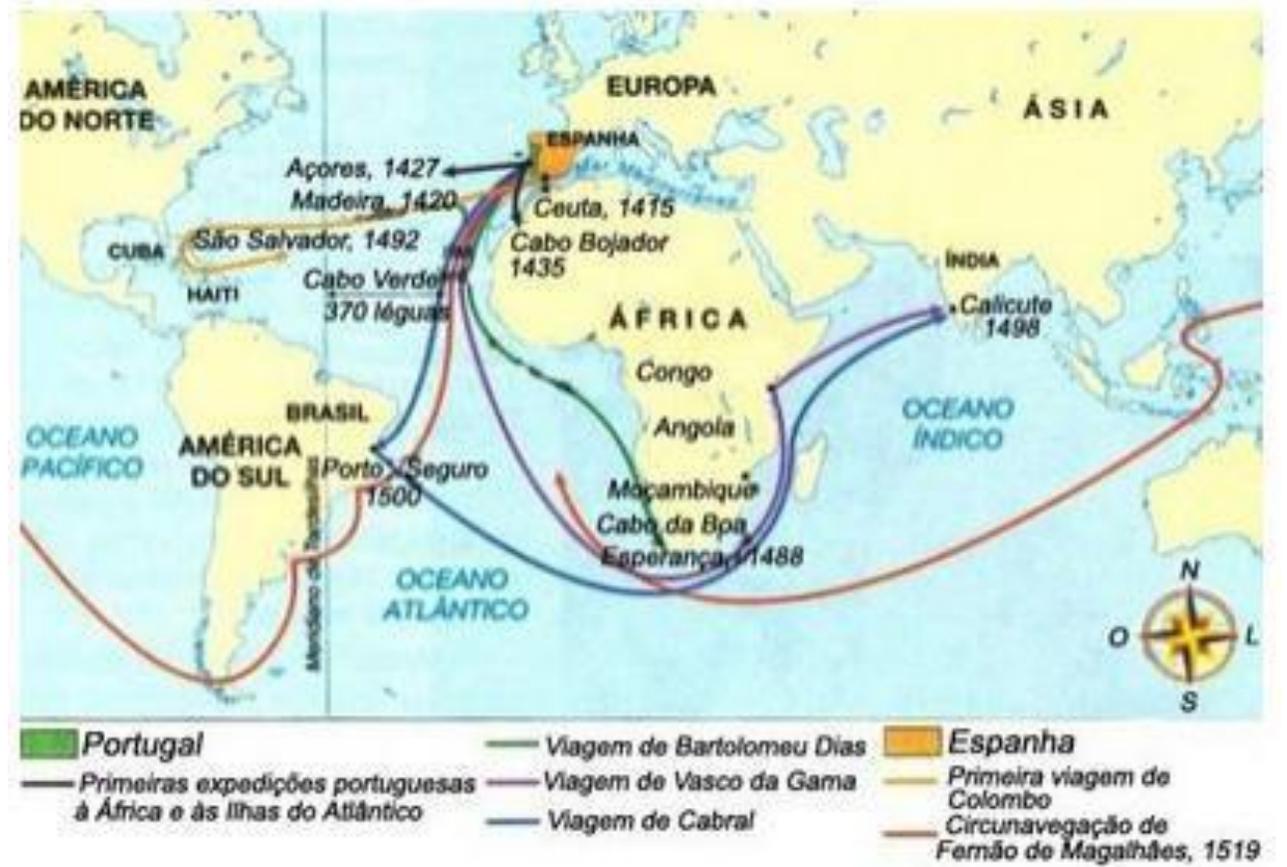
- Reconceptualisation of modernity – Europe as the centre of the world
  - Origins of “colonial violence” + “the white man's burden”
- Coloniality of power – Modernity/Coloniality (Aníbal Quijano)
- Modern/Colonial sex-gender system (Maria Lugones, Silvia Federici & others)
- Cultural re-originalisation (Walter Mignolo)
- Epistemic disobedience and paths to utopia
  - Audre Lorde, Gloria Anzaldúa, Lélia Gonzales, bell hooks and Paulo Freire



**Residente - This is Not America (Official Video) ft. Ibeyi**

Watch original video at <https://www.youtube.com/watch?v=GK87AKIPyZY>

RECONCEPTUALISATION  
OF MODERNITY -  
EUROPE AS THE CENTRE  
OF THE WORLD



# ORIGINS OF “COLONIAL VIOLENCE” “THE WHITE MAN'S BURDEN

Crusades (1090 a 1492)



Peasants – “pagans/heretics”



NON-  
HUMANS

OR

HUMANS  
WITH NO  
SOUL



# PHASES OF MODERNITY

## First phase of modernity

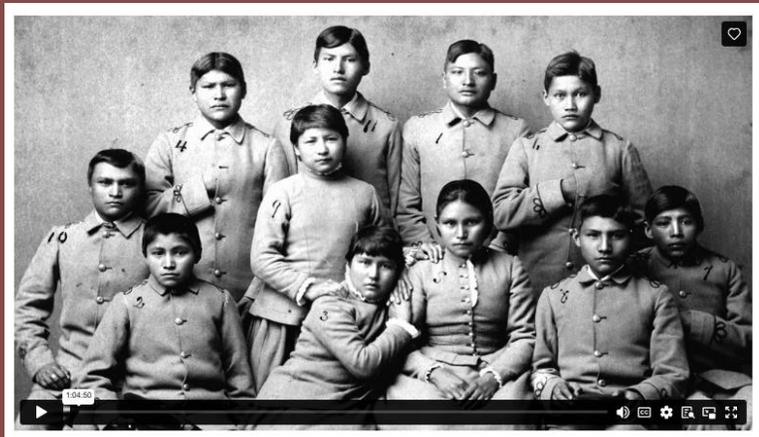
- Anthropocentrism and the Renaissance
- Iberian Reconquista (Moors, Turks)
- Colonisation of the Americas by Spain and Portugal

## Second phase of modernity

- Enlightenment
- French Revolution
- Industrial Revolution
- Colonisation by the British Empire, the Netherlands and France
- Independence of the United States and the nation states of the Americas
- Iberian decline – *Latinos*

“SCHOOLING THE  
WORLD: THE  
WHITE MAN’S  
LAST BURDE”  
(CAROL BLACK, 2010)

AVAILABLE [HERE](#)



# COLONIALITY OF POWER - MODERNITY/COLONIALITY

(ANÍBAL QUIJANO, ENRIQUE DUSSEL, ARTURO ESCOBAR,  
EDGARDO LANDER, RAMÓN GROSFUGUEL, CATHERINE WALSH)

- Eurocentric Rationality (Enlightenment scientism)
- Dualism and evolutionism
- Creation of the category 'race' as a system of hierarchy between Europeans/civilised people and non-Europeans/savages

# MODERN/COLONIAL SEX-GENDER SYSTEM

(MARIA LUGONES, SILVIA FEDERICI, PAULA GUNN ALLEN, CHERYL CLARKE, CHERIE MORAGA, ANNE MCCLINTOCK, OYÈRÓNKÉ OYEWUMI)

- Degradation of women's social status in Europe: +200 years
  - Salaries and transfer of private property to men (husband, son, father)
  - Criminalisation of contraceptive and abortion methods – Witch hunts
  - Decriminalisation of rape of poor women – peasant and urban (divide and conquer)
- Sexual division based on genital dimorphism geared towards procreation
  - Europeans were more evolved because they had well-defined conceptions of sex-gender and the roles of men and women in society (Kyla Schuller)
  - The shape of the genitals (sexual dimorphism) determines man and woman (cisgender) and heterosexuality is compulsory

# OTHER CONCEPTIONS OF SEX-GENDER

Muxes (Mexico)



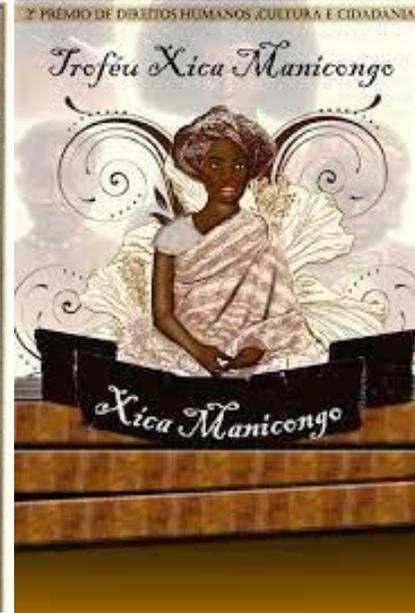
Hijras (India)



# COMPULSORY CISGENDERISM AND HETEROSEXUALITY

## Manueline and Philippine Ordinances

“heinous sin  $\approx$  lese majesty crimes”



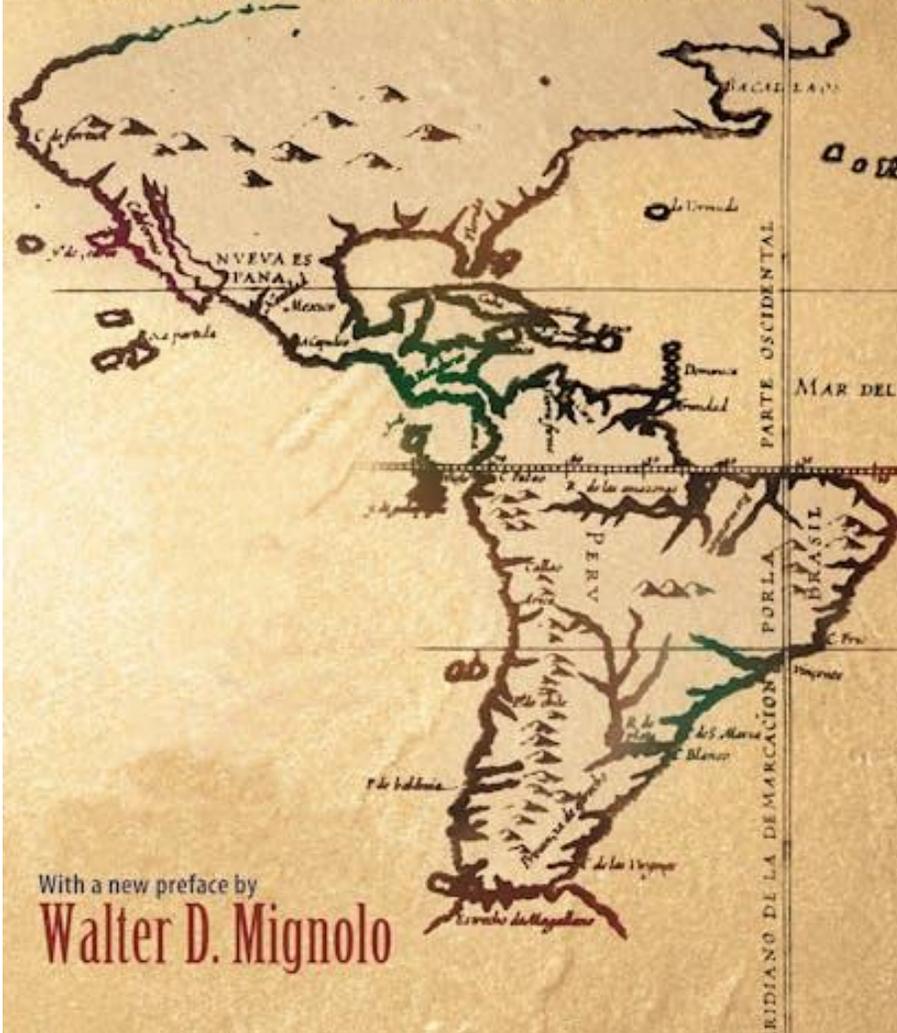
## Sodomy Act

In England, since 1533, same-sex relationships had been criminalised by the Sodomy Laws. These laws were imposed on the British colonies from 1534 by the Sodomy Act and were maintained after independence.

- USA: until 2003 (check Gayle Rubin’s “Thinking Sex”)
- India: until September 2018
- 41 former colonies still criminalize LGBT+ people

# Local Histories/Global Designs

Coloniality, Subaltern Knowledges, and Border Thinking



With a new preface by  
**Walter D. Mignolo**

LOCAL  
HISTORIES/GLOBAL  
DESIGNS

# LIMITATIONS OF THE 'CENTRE'/'NORTH' "GAMBINO, MI HERMANO, ESTO SI ES AMÉRICA"

Gambino – This is America



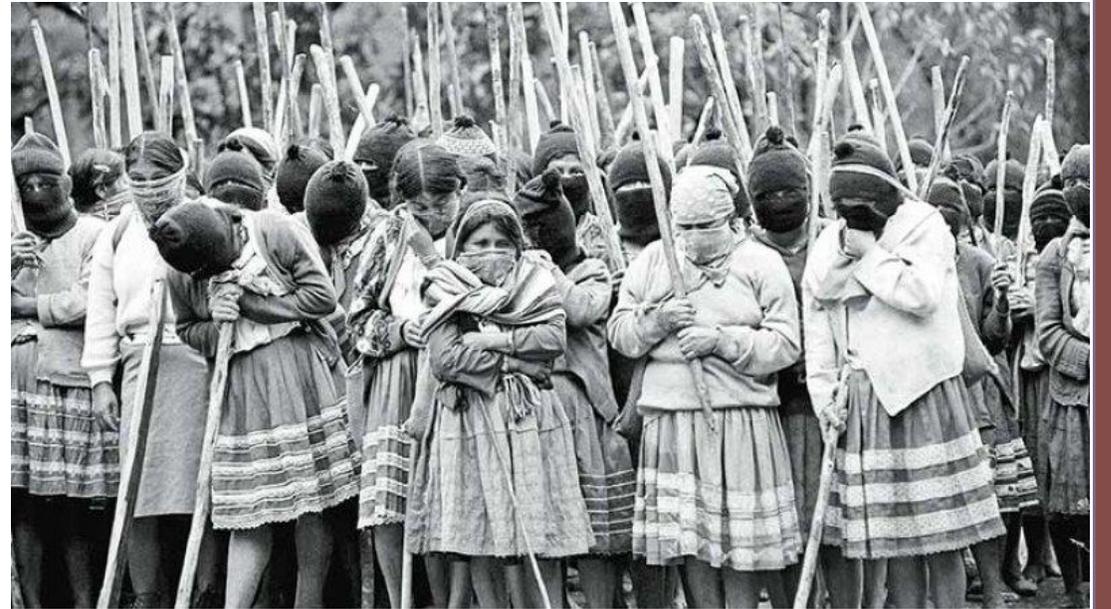
Residente "This is not America"



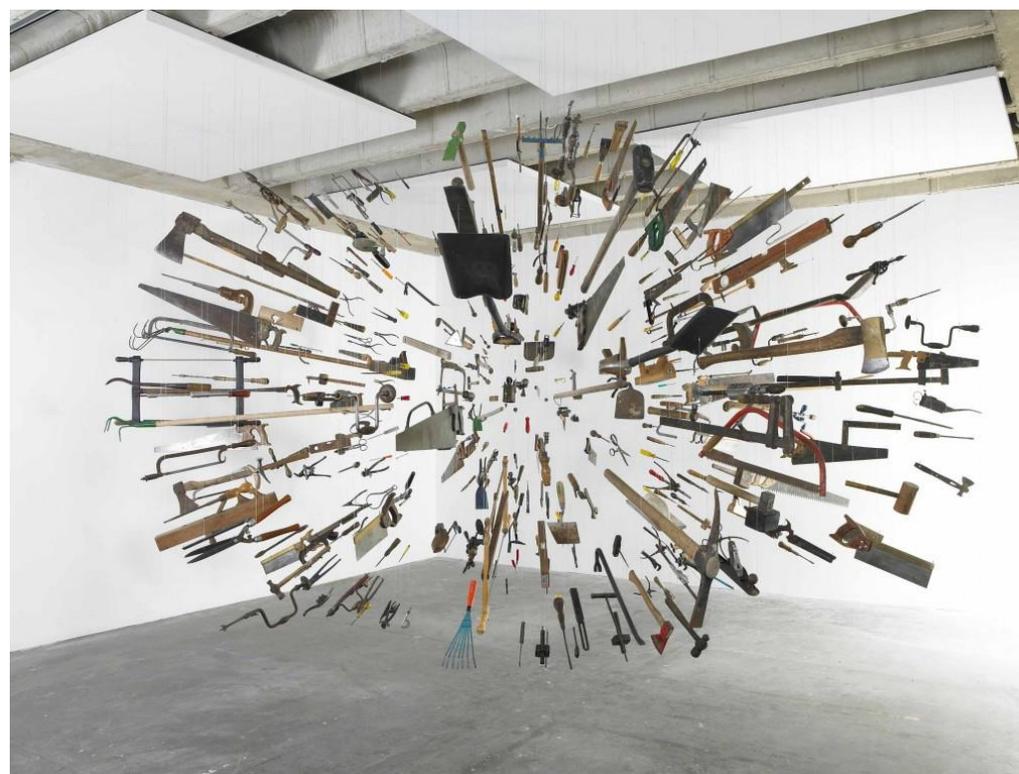
“El machete no es solo pa' cortar caña,  
También es pa' cortar cabeza”



Mulheres do Ejército Zapatista de  
Liberación Nacional (“México”)



“Controller of the universe- cycles of collapsing progress” Damián Ortega



# EPISTEMIC DISOBEDIENCE

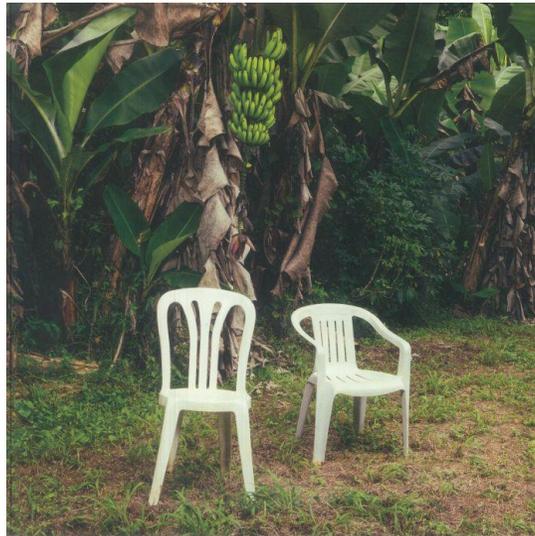
- Unlearning + disobeying
- Eurocentrism: Enlightenment rationalism and scientism vs. Decolonialities
- Transcending disciplinarisation
- Identities in politics ≠ Identity politics
- Dialogues and cultural re-originalisation

“Si no entiendes el dato, pues te lo tiro en cumbia  
Bossa nova, tango o vallenato”



# BAD BUNNY - SUPER BOWL HALF TIME SHOW

## Super Bowl



## Brasil



**IDEAL PARA  
TODOS  
AMBIENTES**

*Plástico reforçado:  
aguenta peso sem  
ceder ou trincar.*

ideal para festas  
vacandas, restaurantes e  
áreas externas.



“Si no entiendes el dato, pues te lo tiro en cumbia  
Bossa nova, tango o vallenato”



# POPULAR CULTURE



"The principal horror of any system which defines the good in terms of profit rather than in terms of human need, or which defines human need to the exclusion of the psychic and emotional components of that need – the principal horror of such a system is that it robs our work of its erotic value, its erotic power, and deep supplies of feeling and satisfaction. Such a system reduces work to a travesty of necessities, a duty by which we earn our bread or oblivion rather than our selves and our satisfactions. And this is not only practically impossible, it is also deeply cruel."

*(Audre Lorde – Uses of the erotic: the erotic as power In Sister Outsider: Essays and Speeches. Trumansburg, NY: The Crossing Press, 1984)*



"The erotic is a measure between the beginnings of our sense of self and the chaos of our strongest feelings. It is an internal sense of satisfaction to which, once we have experienced it, we know we can aspire. For having experienced the fullness of this depth of feeling and recognizing its power, in honor and self-respect we can require no less of ourselves."

Write with your eyes like painters, with your ears like musicians, with your feet like dancers. You are the truthsayer with quill and torch. Write with your tongues of fire. Don't let the pen get sluggish, don't let the ink dry and clog in the pen. Don't let the censors cut off your spark, don't let the critics stifle your voice. Put your shit on the paper. Find the muse in you. The voice that is buried in your gut, dig it out. Don't fake it, don't sell it out for applause or your name in print.

Throw away the abstractions and the academic jargon, the rules, the map and the compass. Feel your way without blinders. To touch more people, the personal and social realities must be invoked – not through rhetoric but through blood, pus, and sweat.

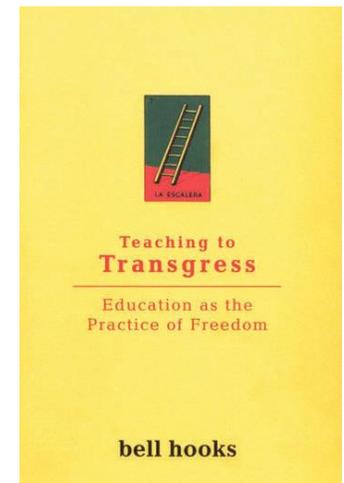
*(Gloria Anzaldúa, Speaking in Tongues: A Letter to Third World Women Writers In This Bridge Called My Back: Writings by Radical Women of Color. Watertown, MA: Persephone Press, 1981)*



“When our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice.”

" I came to theory because I was hurting—the pain within me was so intense that I could not go on living. I came to theory desperate, wanting to comprehend—to grasp what was happening to and around me. Most importantly, I wanted to make the hurt go away. I saw in theory then a location for healing.”

(bell hooks - Teaching to Transgress: Education as the Practice of Freedom, Routledge, 1994)



# PATHS OF UTHOPIA

“What the culture of the dominant dishonors, prevents or hides, above all in cultures of colonial origin, locked in a labyrinth of indecisive identity, is almost always what the dominated speak, dream or love; their modes of relation with forms, with color, with sound; with their body and with the world; everything that they do or omit to satisfy themselves or to fulfill themselves without the permission or help of the dominant; their ways of freeing themselves from the patterns of memory or forgetting imposed on them like screws in the cage of domination. And, above all, the splendor of the festival against instrumental reason. [...]”

“In Latin America, the struggle against class domination, against color discrimination, against cultural domination also involves restoring honor to everything that this culture of domination dishonors; restoring freedom to what we are forced to hide in the labyrinths of subjectivity; ceasing to be what we have never been, what we will never be, and what we do not have to be. In short, it means undertaking the process of re-originalization of culture and working with it to restore the festival to **its privileged place in existence.**”

*(Aníbal Quijano, Estética de la Utopía, 1990)*

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