

mignolo s epistemology walter mignolo

Mignolo's Epistemology: Walter Mignolo and the Decolonial Turn in Knowledge

mignolo s epistemology walter mignolo represents a pivotal shift in how we think about knowledge, history, and power dynamics in the global context. Walter Mignolo, a prominent Argentine semiotician and scholar, has profoundly influenced the field of epistemology by challenging Eurocentric narratives and advocating for what he terms "decolonial epistemology." His work encourages us to rethink the production and validation of knowledge beyond Western-centric frameworks, opening doors to alternative ways of knowing rooted in diverse cultural experiences.

If you've ever wondered how knowledge systems are shaped by colonial histories or why certain voices remain marginalized in global academic discourses, diving into Mignolo's epistemology offers transformative insights. This article explores the core principles of Walter Mignolo's epistemology, its relevance to contemporary scholarship, and how it reframes the politics of knowledge in an interconnected world.

Understanding Walter Mignolo's Epistemology

Walter Mignolo's epistemology centers around the concept of "epistemic disobedience," which calls for a deliberate challenge to the dominant Western modes of thought that have long dictated what counts as valid knowledge. His approach is deeply intertwined with decolonial theory—a framework that critiques colonial legacies embedded in modern knowledge production and advocates for plural epistemologies.

At its core, Mignolo's epistemology insists that knowledge is not neutral or universal but is instead produced within specific historical, cultural, and political contexts. He argues that the colonial matrix of power has imposed a singular worldview that marginalizes non-Western knowledge systems, often relegating indigenous, Afro-descendant, and other subaltern epistemologies to the periphery.

The Coloniality of Knowledge

One of Mignolo's key contributions is the concept of the "coloniality of knowledge," which highlights how colonial power persists in shaping knowledge production even after formal colonialism has ended. This means that European epistemologies continue to dominate academia, science, and global discourse, often invisibilizing other ways of knowing.

By unpacking this coloniality, Mignolo encourages scholars and thinkers to

acknowledge how knowledge is intertwined with power and to seek "border thinking"—a mode of thinking from the margins that resists hegemonic knowledge and fosters epistemic diversity.

Decolonial Epistemology: Challenging Western Hegemony

Mignolo's epistemology is not just a critique but also an invitation to explore knowledge from "other places"—that is, from locations and cultures historically sidelined by colonial narratives. This decolonial turn involves recognizing the plurality of epistemologies and validating knowledge systems based on indigenous worldviews, local histories, and alternative ontologies.

Epistemic Disobedience as a Practice

Epistemic disobedience is central to Mignolo's project. It involves consciously refusing to conform to dominant epistemic frameworks and instead fostering knowledge practices that are rooted in different cultural and historical experiences. This practice is both intellectual and political, aiming to dismantle the epistemic violence that has historically erased or devalued non-Western knowledge.

For example, in Latin America, indigenous knowledge about land, ecology, and community relations offers valuable insights that challenge Western scientific paradigms. Mignolo's epistemology encourages amplifying such perspectives to create a more inclusive and just knowledge landscape.

The Role of Language and Semiotics

Given Mignolo's background in semiotics, language plays a critical role in his epistemology. He emphasizes how language is a vehicle for power and how Western languages have often been imposed to the detriment of indigenous tongues and epistemologies. Reclaiming indigenous languages and forms of expression is thus part of the decolonial effort to recover suppressed ways of knowing.

Implications of Mignolo's Epistemology in Contemporary Scholarship

The influence of Walter Mignolo's epistemology extends across various fields, including anthropology, history, cultural studies, and education. His work

encourages researchers to re-examine their own positionality and the epistemic frameworks they rely on.

Rethinking Research Methodologies

Incorporating Mignolo's insights means adopting research methodologies that are collaborative, reflexive, and mindful of power asymmetries. Instead of imposing external frameworks on communities studied, scholars are urged to engage with local knowledge holders as equal partners, respecting their epistemologies.

Decolonizing Curriculum and Knowledge Institutions

Universities and educational institutions worldwide have begun to grapple with the challenge of decolonizing their curricula. Mignolo's epistemology provides a theoretical foundation for these efforts by highlighting the importance of including marginalized perspectives and challenging the universal claims of Western epistemologies.

Practical Tips for Engaging with Mignolo's Epistemology

For those interested in applying Walter Mignolo's epistemology in their academic or personal pursuits, here are some actionable approaches:

- **Embrace Epistemic Plurality:** Recognize that multiple knowledge systems coexist and have value. Seek out sources and voices from diverse cultural backgrounds.
- **Practice Reflexivity:** Continuously reflect on your own positionality and how your background influences your understanding of knowledge.
- **Engage in Border Thinking:** Approach problems from the margins, challenging dominant narratives and considering alternative viewpoints.
- **Support Indigenous and Local Languages:** Promote and respect linguistic diversity as a crucial element of epistemic diversity.
- **Collaborate Respectfully:** Work with communities and knowledge holders as equals rather than subjects of study.

The Future of Knowledge through Mignolo's Lens

Walter Mignolo's epistemology invites us to imagine a future where knowledge is not monopolized by any single tradition but is a shared, dynamic process shaped by many voices and experiences. This vision is particularly important in a globalized world facing complex challenges that require inclusive and multifaceted understandings.

By embracing decolonial epistemology, scholars, activists, and thinkers can contribute to dismantling entrenched hierarchies and fostering a more equitable intellectual landscape. Walter Mignolo's work continues to inspire those committed to justice, diversity, and the transformative power of knowledge beyond colonial legacies.

Frequently Asked Questions

Who is Walter Mignolo and what is his contribution to epistemology?

Walter Mignolo is an Argentine semiotician and professor known for his work on decolonial theory and epistemology. He contributes by challenging Eurocentric knowledge systems and advocating for epistemologies rooted in colonial and postcolonial contexts.

What is the main idea behind Mignolo's epistemology?

Mignolo's epistemology centers on the concept of 'coloniality of knowledge,' which critiques the dominance of Western epistemologies and promotes pluriversal ways of knowing that recognize marginalized and indigenous knowledge systems.

How does Walter Mignolo's epistemology relate to decoloniality?

Mignolo's epistemology is foundational to the decoloniality movement, emphasizing the need to dismantle colonial power structures in knowledge production and to legitimize alternative, non-Western epistemologies.

What does Walter Mignolo mean by 'epistemic disobedience'?

'Epistemic disobedience' refers to the deliberate refusal to conform to dominant Western modes of knowledge and to challenge the colonial matrix of power by embracing diverse epistemic perspectives and practices.

How has Walter Mignolo influenced contemporary discussions on globalization and knowledge?

Mignolo has influenced discussions by highlighting how globalization often perpetuates Western epistemic dominance and by advocating for recognizing and integrating diverse knowledge systems to create more equitable global interactions.

What role does language play in Walter Mignolo's epistemological framework?

Language is crucial in Mignolo's framework as it shapes and reflects power relations in knowledge production. He emphasizes the importance of multilingualism and the inclusion of indigenous languages to resist colonial epistemic dominance.

Additional Resources

Walter Mignolo's Epistemology: Decolonial Thought and the Quest for Pluriversality

mignolo s epistemology walter mignolo represents a critical framework that challenges conventional Eurocentric modes of knowledge production and advocates for a decolonial turn in epistemology. Walter Mignolo, an Argentine semiotician and professor, has become a pivotal figure in the discourse on coloniality and epistemic disobedience. His epistemology foregrounds the importance of recognizing and validating alternative knowledge systems marginalized by the hegemonic Western canon. This article explores the core aspects of Mignolo's epistemology, examining its theoretical foundations, applications, and implications for contemporary global knowledge production.

The Foundations of Walter Mignolo's Epistemology

Walter Mignolo's epistemology emerges from his critique of modernity and coloniality as intertwined processes. Central to his thought is the concept of "coloniality of power," which highlights how colonial structures continue to influence social, political, and epistemic domains long after formal colonialism has ended. This framework critiques the dominant Western epistemology that claims universality while suppressing other forms of knowing.

Mignolo argues that Western knowledge systems have historically been imposed through colonial violence, leading to the marginalization of indigenous, Afro-descendant, and other subaltern epistemologies. His work calls for "epistemic disobedience," a deliberate refusal to conform to the dominant

knowledge paradigms and a move towards “pluriversality” – a world where multiple epistemologies coexist without hierarchy.

Decoloniality and Epistemic Disobedience

At the heart of Mignolo’s epistemology is the idea of decoloniality, which seeks to undo the colonial matrix of power embedded within knowledge production. Unlike postcolonialism, which often focuses on cultural representation and identity politics, decoloniality addresses the foundational epistemic and ontological assumptions of Western modernity.

Epistemic disobedience, as proposed by Mignolo, involves consciously rejecting the epistemological frameworks that perpetuate coloniality. This rejection is both political and intellectual, encouraging scholars and activists to create and engage with knowledge from the perspectives of historically subjugated peoples. This approach fosters new epistemic horizons that challenge the universal validity claimed by Western epistemology.

Key Concepts in Mignolo’s Epistemology

Understanding Mignolo’s epistemology requires familiarity with several interrelated concepts that form the foundation of his decolonial project.

Coloniality of Power

The coloniality of power extends beyond colonial administrations to the ways power persists in shaping knowledge, culture, and social hierarchies. Mignolo emphasizes that coloniality is not simply a remnant of the past but an ongoing structure that determines what knowledge is considered valid and whose voices are heard.

Epistemic Disobedience

Epistemic disobedience is the active refusal to accept Western epistemic dominance. It involves critical reflection on one’s own positionality and knowledge systems and actively creating space for alternative epistemologies. This concept has been influential in fields such as indigenous studies, Afro-diasporic thought, and feminist theory.

Pluriversality

Contrasting with universality, which implies a singular truth applicable everywhere, pluriversality embraces multiplicity and coexistence of diverse knowledge systems. Mignolo envisions a pluriversal world where different epistemologies dialogue and enrich global understanding without subjugation.

Applications and Impact of Mignolo's Epistemology

The influence of Mignolo's epistemology is evident across various academic disciplines and activist movements. Its emphasis on decolonizing knowledge has reshaped methodologies in anthropology, history, cultural studies, and education.

Decolonizing Academia

Mignolo's critique has inspired scholars to reevaluate curriculum design, research methodologies, and institutional structures that perpetuate Eurocentric knowledge dominance. Universities worldwide have begun incorporating decolonial frameworks to better represent marginalized perspectives and challenge epistemic injustice.

Indigenous Knowledge and Environmental Studies

The validation of indigenous knowledge systems is a critical application of Mignolo's epistemology. By recognizing indigenous epistemologies as legitimate and valuable, environmental studies and sustainability discourses have expanded their frameworks to include traditional ecological knowledge, often sidelined in Western scientific paradigms.

Global South and Knowledge Production

Mignolo's work foregrounds the contributions of scholars from the Global South, advocating for epistemic autonomy and resistance to intellectual dependency on Western centers of knowledge. This has encouraged intellectual movements that prioritize local knowledge production and challenge global knowledge hierarchies.

Strengths and Challenges of Mignolo's

Epistemological Approach

Mignolo's epistemology offers a robust framework for addressing the deep-rooted epistemic inequalities embedded in global knowledge systems. Its strengths lie in its ability to:

- Highlight the political nature of knowledge production
- Offer a transformative alternative to Eurocentric epistemologies
- Promote inclusivity and recognition of diverse knowledge traditions
- Encourage critical self-reflection and positionality awareness among scholars

However, applying Mignolo's epistemology also presents challenges:

- Operationalizing pluriversality in practice can be complex, especially within entrenched institutional frameworks
- Balancing the validation of alternative epistemologies with rigorous academic standards requires careful negotiation
- Potential risks of essentializing indigenous or subaltern knowledge traditions if not approached critically
- Resistance from established academic and political institutions invested in maintaining current epistemic hierarchies

Comparative Perspectives

While Mignolo's epistemology shares affinities with other critical theories such as postcolonialism and critical race theory, it distinguishes itself by its focus on epistemic and ontological transformation. Unlike postcolonialism, which sometimes operates within the modern/colonial framework, Mignolo advocates transcending this binary to imagine a genuinely pluriversal epistemic order.

Future Directions in Decolonial Epistemology

Walter Mignolo's ongoing work continues to inspire new research agendas aimed

at further dismantling colonial epistemic dominance. Emerging trends include:

- Interdisciplinary approaches that integrate decolonial thought with digital humanities and data epistemologies
- Collaborative knowledge production involving indigenous communities as equal partners
- Expanding the scope of decolonial epistemology to address global challenges such as climate change and social justice
- Developing pedagogical models that embody epistemic disobedience and pluriversality in education systems

By situating knowledge production within broader socio-political contexts, Mignolo's epistemology not only critiques existing paradigms but also offers a hopeful vision for a more equitable and inclusive global intellectual landscape.

In sum, **mignolo s epistemology walter mignolo** represents a transformative approach that calls for a critical reassessment of how knowledge is created, validated, and disseminated. It challenges scholars and institutions to embrace epistemic diversity and to engage in ongoing dialogues that dismantle colonial legacies embedded in the pursuit of knowledge.

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mignolo s epistemology walter mignolo: Guardians of Idolatry Viviana Díaz Balsera, 2018-11-01 In 1629, Catholic priest Hernando Ruiz de Alarcón produced the Treatise on the Heathen Superstitions That Today Live among the Indians Native to This New Spain to aid the church in its abolishment of native Nahua religious practices. The bilingual Nahuatl-Spanish Treatise collected diverse incantations, or nahualtocaitl, used to conjure Mesoamerican deities for daily sustenance and medical activities. Today this work is recognized as one of the most significant firsthand records of indigenous religious practices in postconquest Mexico. Yet, as Viviana Díaz Balsera argues in Guardians of Idolatry, the selection process for the incantations recorded in the Treatise reflects two sites of agency: Ruiz de Alarcón's desire to present the most flagrant examples of Nahua "demonic" practices, and Nahua efforts to share benign nahualtocaitl in order to preserve their preconquest traditions while negotiating with colonial Christian hegemony. Guardians of Idolatry offers readers a rare, in-depth look at the nahualtocaitl and the native cosmogonies, beliefs, and medical practices

they reveal. Through close reading of four incantations—for safe travel, maguey sap harvesting, bow-and-arrow deer hunting, and divination through maize kernels—Díaz Balsera shows the nuances of a Nahua spiritual world populated by intelligent superhuman and nonhuman entities that directly responded to human appeals for intercession. She also addresses Jacinto de la Serna's *Manual for Ministers of These Indians* (1656), an elaborate commentary on the Treatise. *Guardians of Idolatry* tells a compelling story of the robust presence of a unique form of Postclassic Mesoamerican ritual knowledge, fully operative one hundred years after the incursion of Christianity in south Central Mexico. Together, Ruiz de Alarcón's Treatise and de la Serna's Manual reveal the highly sophisticated language of the *nahualtocaítl*, and the disparate ways in which both colonizers and resilient indigenous agents contributed to the conservation of Mesoamerican epistemology.

mignolo s epistemology walter mignolo: Decolonial Theory and Biblical Unreading

Stephen D. Moore, 2024-02-12 Postcolonial theory in the mode of Edward Said, Gayatri Spivak, and, above all, Homi Bhabha has long been a resource for biblical scholars concerned with empire and imperialism, colonialism and neocolonialism. Outside biblical studies, however, postcolonial theory is increasingly eclipsed by decolonial theory with its key concepts of the colonality of power, decoloniality, and epistemic delinking. Decolonial theory begs a radical reconception of the origins of critical biblical scholarship; invites a delinking of biblical interpretation from the colonial matrix of power; and provides resources for doing so, as this book demonstrates through a decolonial (un)reading of the Gospel of Mark.

mignolo s epistemology walter mignolo: Poetik des Kolibris Marília Jöhnk, 2021-09-03

Lange Zeit galten Reiseberichte als Wegbegleiter des Kolonialismus. Dies ändert sich im Lateinamerika der 1920er Jahre, wovon die in Vergessenheit geratenen Feuilletonartikel, Tagebücher und Aufzeichnungen der chilenischen Nobelpreisträgerin Gabriela Mistral, des »Papstes des brasilianischen Modernismus« Mário de Andrade und des belgisch-französischen Avantgardisten Henri Michaux zeugen. Marília Jöhnk geht dem wissenschaftsgeschichtlichen Interesse der drei Reisenden am Kontinent und ihrem Spiel mit etablierten Formen literarischer Wahrnehmung nach. Mit dem tief in der aztekischen Mythologie verankerten Kolibri eint deren kleine Reiseprosa nicht nur die kompakte Größe, sondern auch die Mobilität und Geschwindigkeit.

mignolo s epistemology walter mignolo: Spatial Justice After Apartheid Jaco

Barnard-Naudé, Julia Chryssostalis, 2022-08-25 This book considers the question of spatial justice after apartheid from several disciplinary perspectives – jurisprudence, law, literature, architecture, photography and psychoanalysis are just some of the disciplines engaged here. However, the main theoretical device on which the authors comment is the legacy of what in Carl Schmitt's terms is *nomos* as the spatialised normativity of sociality. Each author considers within the practical and theoretical constraints of their topic, the question of what *nomos* in its modern configuration may or may not contribute to a thinking of spatial justice after apartheid. On the whole, the collection forces a confrontation between law's spatiality in a "postcolonial" era, on the one hand, and the traumatic legacy of what Paul Gilroy has called the "colonial *nomos*", on the other hand. In the course of this confrontation, critical questions of continuation, extension, disruption and rewriting are raised and confronted in novel and innovative ways that both challenge Schmitt's account of *nomos* and affirm the centrality of the constitutive relation between law and space. The book promises to resituate the trajectory of *nomos*, while considering critical instances through which the spatial legacy of apartheid might at last be overcome. This interdisciplinary book will appeal to scholars of critical legal theory, political philosophy, aesthetics and architecture.

mignolo s epistemology walter mignolo: Decolonial Horizons Raimundo C. Barreto, Vladimir

Latinovic, 2023-12-10 This is the second of two volumes of essays from the Ecclesiological Investigations International Research Network's 14th International Conference focused on decolonizing churches and theology, addressing oppressions based on gender, racial, and ethnic identities; economic inequality; social vulnerabilities; climate change and global challenges such as pandemics, neoliberalism, and the role of information technology in modern society, all connected with the topic of decolonization. The essays in this volume focus on decoloniality in empire, family,

and mission, written from historical, dogmatic, social scientific, and liturgical perspectives.

mignolo s epistemology walter mignolo: Decoloniality in the Break of Global Blackness

Michaeline A. Crichlow, Patricia M. Northover, 2025-05-21 This book, contextualized by the violence of globalization, investigates the fungible, fugitive, and untenable experiences of Black being and time through a decolonial poethics of global*Blackness. In so doing it introduces innovative readings of coloniality/decoloniality by threading its meaning and movement through the “problem” of Blackness. It argues that global*Blackness is the complexly entangled other side of decoloniality, as movement, method, and poethics for radical new worlds. The essays explore this through inter/transdisciplinary, creative, and decolonial standpoints, whether from prison abolitionist demands to Afrofuturist imaginaries, or by seeing through Black mirrors. It emphasizes the paradoxical characteristics of global*Blackness—its spectral quality of being in and out of modernity's self-narrative—to provide a way of dwelling with global Blackness as a force that is neither “properly” constituted by corporeality nor thinkable in ontological terms determined by modern power. The book will be of interest to academics, researchers, and students in the fields of social sciences, cultural studies, postcolonial studies as well as cultural practitioners, art educators, artists, cultural activists, and those institutions that seek to decolonize imaginaries, thought, practices, and methods. Given its diverse offerings, it will also be of interest to upper-level undergraduates, graduate students, and academics.

mignolo s epistemology walter mignolo: Possibilities of Place in Continental Thought Jussi

Palmusaari, Nicolas Schneider, 2024-09-05 Exploring the critical potential of place in continental philosophy, *Possibilities of Place in Continental Thought* tests the political and ontological valences of this concept to go beyond the limits of existing geographical and phenomenological approaches. Considering place as emergent, relational and enveloping, or in connection to passage, becoming or redemption, the contributions to this volume point to the possibilities inherent in philosophical uses of place. By rejecting a singular and homogenous theory of place, this collection collapses the dichotomies that tend to characterize the discourse on place in favour of a plural conceptualization. It draws attention to the spatial and temporal dynamics within varying theoretical and historical contexts and moves the field forward in significant and vital ways.

mignolo s epistemology walter mignolo: Encyclopedia of Christianity in the Global

South Mark A. Lamport, 2018-06-01 Christianity has transformed many times in its 2,000-year history, from its roots in the Middle East to its presence around the world today. From the mid-twentieth century onward the presence of Christianity has increased dramatically in Asia, Africa, and Latin America, and the majority of the world's Christians are now nonwhite and non-Western. The *Encyclopedia of Christianity in the Global South* traces both the historical evolution and contemporary themes in Christianity in more than 150 countries and regions. The volumes include maps, images, and a detailed timeline of key events. The phrases “Global Christianity” and “World Christianity” are inadequate to convey the complexity of the countries and regions involved—this encyclopedia, with its more than 500 entries, aims to offer rich perspectives on the varieties of Christianity where it is growing, how the spread of Christianity shapes the faith in various regions, and how the faith is changing worldwide.

mignolo s epistemology walter mignolo: Oceanic Archives, Indigenous Epistemologies,

and Transpacific American Studies Yuan Shu, Otto Heim, Kendall Johnson, 2019-10-22 The field of transnational American studies is going through a paradigm shift from the transatlantic to the transpacific. This volume demonstrates a critical method of engaging the Asian Pacific: the chapters present alternative narratives that negotiate American dominance and exceptionalism by analyzing the experiences of Asians and Pacific Islanders from the vast region, including those from the Philippines, Vietnam, Indonesia, Hawaii, Guam, and other archipelagos. Contributors make use of materials from “oceanic archives,” retrieving what has seemingly been lost, forgotten, or downplayed inside and outside state-bound archives, state legal preoccupations, and state prioritized projects. The result is the recovery of indigenous epistemologies, which enables scholars to go beyond US-based sources and legitimates third-world knowledge production and

dissemination. Surprising findings and unexpected perspectives abound in this work. Minnan traders from southern China are identified as the agents who connected the Indian Ocean with the Pacific, making the Manila Galleon trade in the sixteenth century the first completely global commercial enterprise. The Chamorro poetry of Guam gives a view of America from beyond its national borders and articulates the cultural pride of the Chamorro against US colonialism and imperialism. The continuing distortion of indigenous claims to the sovereignty of Hawaii is analyzed through a reading of the most widely circulated English translation of the creation myth, Kumulipo. There is also a critique of the Korean involvement in the American War in Vietnam, which was informed and shaped by Korean economy and politics in a global context. By investigating the transpacific as moments of military, cultural, and geopolitical contentions, this timely collection charts the reach and possibilities of the latest developments in the most dynamic form of transnational American studies. "This collection offers a well-organized and intellectually coherent series of essays addressing issues of American imperialism in Oceania and the Pacific region. Covering history, politics, and literary culture in equal measure, the essays are theoretically well-informed, and their focus on Indigenous cultures speaks to the current scholarly interest in the ways in which Indigenous communities can be understood within a global context." —Paul Giles, University of Sydney "This terrific volume offers the latest mapping of that complex terrain known as the 'transpacific.' Timely and capacious, the essays here from an all-star cast of international scholars offer the latest thinking on the 'oceanic' dimensions of global modernity. Essential reading for anyone interested in the current 'Asian' turn in American Studies, Asian American Studies, and Transpacific Studies." —Steven Yao, Hamilton College

mignolo s epistemology walter mignolo: Constructing the Pluriverse Bernd Reiter, 2018-08-23 The contributors to *Constructing the Pluriverse* critique the hegemony of the postcolonial Western tradition and its claims to universality by offering a set of "pluriversal" approaches to understanding the coexisting epistemologies and practices of the different worlds and problems we inhabit and encounter. Moving beyond critiques of colonialism, the contributors rethink the relationship between knowledge and power, offering new perspectives on development, democracy, and ideology while providing diverse methodologies for non-Western thought and practice that range from feminist approaches to scientific research to ways of knowing expressed through West African oral traditions. In combination, these wide-ranging approaches and understandings form a new analytical toolbox for those seeking creative solutions for dismantling Westernization throughout the world. Contributors. Zaid Ahmad, Manuela Boatcă, Hans-Jürgen Burchardt, Raewyn Connell, Arturo Escobar, Sandra Harding, Ehsan Kashfi, Venu Mehta, Walter D. Mignolo, Ulrich Oslender, Issiaka Ouattara, Bernd Reiter, Manu Samnotra, Catherine E. Walsh, Aram Ziai

mignolo s epistemology walter mignolo: Strategien ›kultureller Kannibalisierung‹ Peter W. Schulze, 2015-10-15 Begreift man Oswald de Andrades »Anthropophagisches Manifest« (1928) nicht nur als literarisches Werk, sondern auch als Beitrag zur postkolonialen Theorie *avant la lettre*, so ergeben sich neue Perspektiven auf die brasilianische Kultur. Entlang postkolonialer Strategien kultureller Kannibalisierung zeichnet Peter W. Schulze bisher kaum beachtete Verbindungslinien zwischen dem Modernismo und dem Tropicalismo nach. Vor einem breiten kulturhistorischen Hintergrund stellen Detailanalysen tropikalistischer Werke deren Bedeutung für den Paradigmenwechsel vom antikolonialen zum postkolonialen Diskurs heraus. Ausgezeichnet mit dem Georg-Rudolf-Lind-Förderpreis für Lusitanistik.

mignolo s epistemology walter mignolo: The Decolonial Turn in Media Studies in Africa and the Global South Last Moyo, 2020-09-09 This book develops a nuanced decolonial critique that calls for the decolonization of media and communication studies in Africa and the Global South. Last Moyo argues that the academic project in African Media Studies and other non-Western regions continues to be shaped by Western modernity's histories of imperialism, colonialism, and the ideologies of Eurocentrism and neoliberalism. While Africa and the Global South dismantled the physical empire of colonialism after independence, the metaphysical empire of epistemic and

academic colonialism is still intact and entrenched in the postcolonial university's academic programmes like media and communication studies. To address these problems, Moyo argues for the development of a Southern theory that is not only premised on the decolonization imperative, but also informed by the cultures, geographies, and histories of the Global South. The author recasts media studies within a radical cultural and epistemic turn that locates future projects of theory building within a decolonial multiculturalism that is informed by trans-cultural and trans-epistemic dialogue between Southern and Northern epistemologies.

mignolo s epistemology walter mignolo: The Routledge Handbook of Epistemic Injustice Ian James Kidd, José Medina, Gaile Pohlhaus, Jr., 2017-03-31 In the era of information and communication, issues of misinformation and miscommunication are more pressing than ever. Epistemic injustice - one of the most important and ground-breaking subjects to have emerged in philosophy in recent years - refers to those forms of unfair treatment that relate to issues of knowledge, understanding, and participation in communicative practices. The Routledge Handbook of Epistemic Injustice is an outstanding reference source to the key topics, problems and debates in this exciting subject. The first collection of its kind, it comprises over thirty chapters by a team of international contributors, divided into five parts: Core Concepts Liberatory Epistemologies and Axes of Oppression Schools of Thought and Subfields within Epistemology Socio-political, Ethical, and Psychological Dimensions of Knowing Case Studies of Epistemic Injustice. As well as fundamental topics such as testimonial and hermeneutic injustice and epistemic trust, the Handbook includes chapters on important issues such as social and virtue epistemology, objectivity and objectification, implicit bias, and gender and race. Also included are chapters on areas in applied ethics and philosophy, such as law, education, and healthcare. The Routledge Handbook of Epistemic Injustice is essential reading for students and researchers in ethics, epistemology, political philosophy, feminist theory, and philosophy of race. It will also be very useful for those in related fields, such as cultural studies, sociology, education and law.

mignolo s epistemology walter mignolo: Field Environmental Philosophy Ricardo Rozzi, Alejandra Tauro, Noa Avriel-Avni, T. Wright, Roy H. May Jr., 2023-06-23 This fifth volume in the Ecology and Ethics series integrates key concepts of the previous four volumes by addressing biocultural conservation through novel educational methods. In Field Environmental Philosophy (FEP), the authors undertake two complementary tasks. First, they address a problematic facet of education as an indirect driver of a global change and biocultural homogenization. Second, they contribute to solve the former problems by introducing the FEP method as well as other educational approaches from around the world that value and foster conservation of biological and cultural diversity. A particular emphasis is therefore on the integration of sciences, arts, humanities, and ethics into educational practices that involve the participation of local communities with their diverse forms of ecological knowledge and practices. The book is divided into four parts. Part I introduces FEP concepts and practices that involve a 4-step cycle of transdisciplinary research, poetic communication through composition of metaphors, design of field activities guided with an ecological and ethical orientation, and participation in biocultural conservation activities. Part II exposes problems as well as solutions in formal education (from preschool to higher education) and non-formal education to respect biocultural diversity. Parts III & IV provide case studies developed at long-term socio-ecological research (LTSER) sites, botanical gardens, and other platforms for non-formal education that contribute to biocultural conservation. This book supports a paradigm shift addressing still understudied indirect drivers of global change to foster the conservation of biological and cultural diversity. It is a valuable asset for scientists and practitioners in science and humanities education.

mignolo s epistemology walter mignolo: Knowledges Born in the Struggle Boaventura de Sousa Santos, Maria Meneses, 2019-10-17 In a world overwhelmingly unjust and seemingly deprived of alternatives, this book claims that the alternatives can be found among us. These alternatives are, however, discredited or made invisible by the dominant ways of knowing. Rather than alternatives, therefore, we need an alternative way of thinking of alternatives. Such an alternative way of thinking

lies in the knowledges born in the struggles against capitalism, colonialism, and patriarchy, the three main forms of modern domination. In their immense diversity, such ways of knowing constitute the Global South as an epistemic subject. The epistemologies of the South are guided by the idea that another world is possible and urgently needed; they emerge both in the geographical north and in the geographical south whenever collectives of people fight against modern domination. Learning from and with the epistemic South suggests that the alternative to a general theory is the promotion of an ecology of knowledges based on intercultural and interpolitical translation.

mignolo s epistemology walter mignolo: Education and Emancipation in the Neoliberal Era Noah De Lissovoy, 2014-11-18 This book describes how neoliberalism as societal philosophy works to limit human potential in our school systems. Analyzing contemporary school reform and control, punishment, and pathologization in schools, this book outlines a theory of emancipation and a process by which pedagogy can build solidarity in classrooms and society more broadly.

mignolo s epistemology walter mignolo: Decolonizing the English Literary Curriculum Ato Quayson, Ankhi Mukherjee, 2023-11-09 Leading scholars illustrate the necessity and advantages of reforming the English Literary Curriculum from decolonial perspectives.

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