

30th October 2023

What we will do today?

Introduction to tensions between “equality” and “difference”, and to alternative epistemologies of identity

A quick resume...

Ethnic “identity” as the result of “contacts”, so to be observed in the borders

Everybody is “ethnocentric”

Plurality of dimensions related with “ethnicity”: economics, politics, academics, environmental, aesthetical...

Let’s introduce another dimension:
epistemic



Image: Mosaic in Ondráčkova, Brno (source: Paride Bollettin, 2022)



Image: Mermaid music (source: <https://www.spoonflower.com/en/fabric/7662668-mermaid-music-by-ceciliamok>)

Defining “epistemology”...

ἐπιστήμη (episteme) “knowledge” + λόγος (logos) “discourse, reason” = meta-knowledge

*“Along with whatever any intelligence knows, it must, as the ground or condition of knowledge, have some cognisance of itself”**

The understanding of the functioning of the knowledge (conditions, methods, limits, validity, etc.)

*Ferrier, James Frederick. 2001 [1854]. *Philosophical Works of James Frederick Ferrier*, 3 vols. Bristol: Thoemmes Press.

Pojďme si hrát

- 1) How we can know what is inside without looking?
- 2) List your perceptions
- 3) What is inside the box?

Image: pacchetto sorpresa (Source:

<https://www.spreadshirt.it/shop/design/cane+pacchetto+cassa+sorpresa+cucciolo+adesivo-D5e909c2a2225092de215a259?sellable=1nOa2lQeGysENXb5aw7D-1459-215>)



Diverse possibilities of “knowing something”

Nyāya Sūtras (hindu text): knowledge from the “right” perception (all the senses)*

Ibn Sina (Abu 'Ali al-Husayn or Avicenna, 980-1037): sense perception, retention, imagination and estimation (to God)**

Xakriabá: body-territory - knowledge as connections between memories, humans and environment***

**The Nyaya Sutras of Gotama* (Translated by Mahamahopadhyaya Satish Chandra Vidyabhushan). 1913. Allahabad: The Panini Office.

***Al-Qanun fi'l-tibb (The Canon of Medicine)*. 1987. Cairo: I. a-Qashsh, 1987

***Xakriabá, Célia. 2018. *O Barro, o Genipapo e o Giz no fazer epistemológico de Autoria Xakriabá: reativação da memória por uma educação territorializada*. Msc Dissertation: UNB, Brasília.

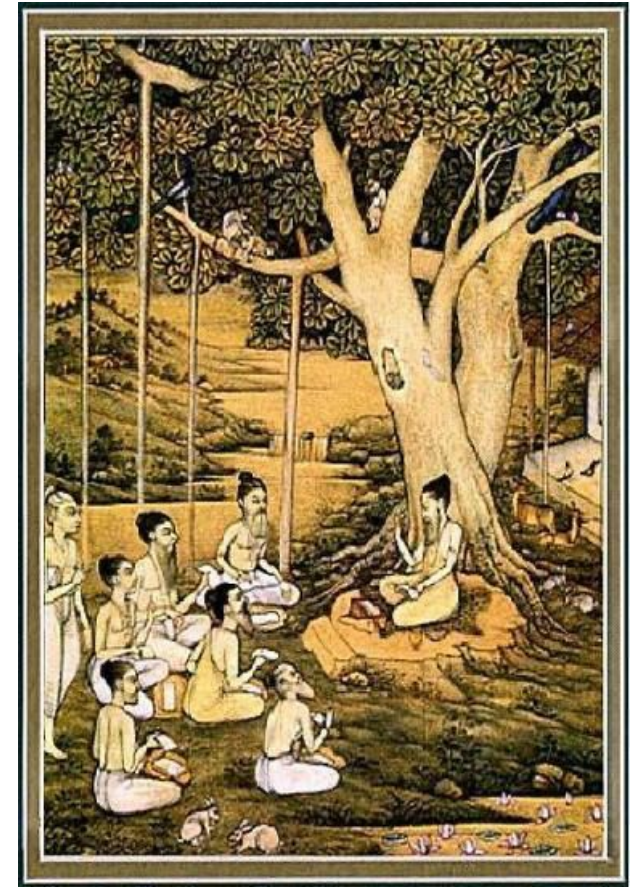
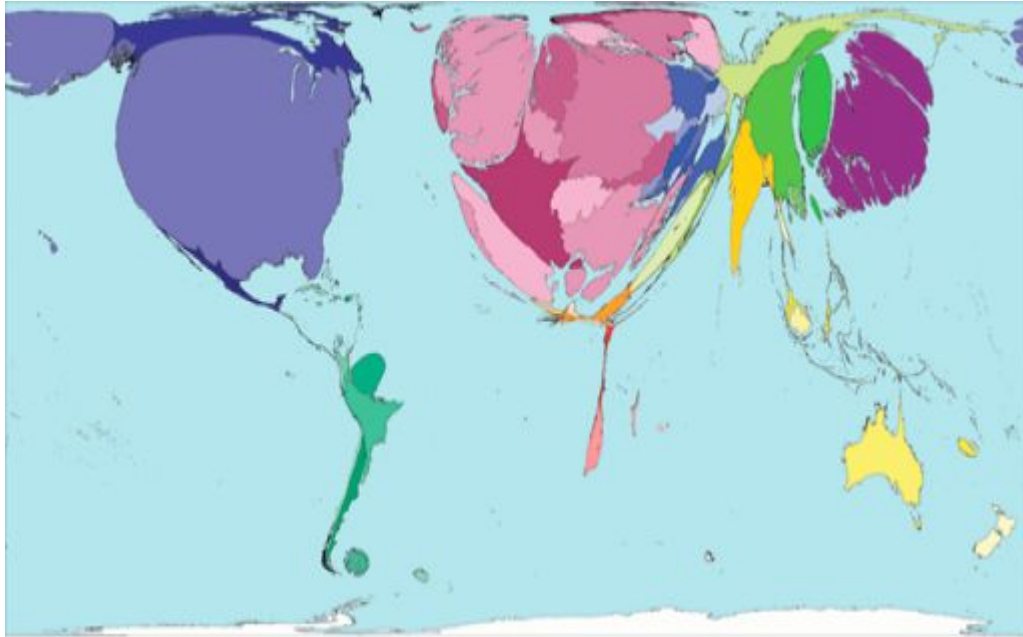


Image: *The Nyaya Sutras of Gotama (source: https://www.rarebooksofindia.org/postDetail.php?id=196174216674_10153565750786675)

Hegemony and subalternity



Images: Research productions in 2001 (source:
<https://mje.mcgill.ca/article/view/9123>)

“Organic ideologies”*

Western imperialism: “civilizing” the present (Romans) and/or the future (Christians)

International and national hegemonies

i.e.: universities rankings

I.e.: Masaryk University

*Gramsci, Antonio. 1977. *Quaderni del carcere*. Torin: Einaudi.

Epistemologies of the South

Santos, Boaventura de Sousa. 2016. Nuestra America: Postcolonial Identities and Mestizajes. In *Epistemologies of the South*, pp. 48-69. Oxon: Routledge.

Boaventura de Sousa Santos (1940-):
law, sociology, etc.

*“Solidarity as a form of knowledge is the recognition of the other both as an equal, whenever difference makes her or him inferior, and as different, whenever equality jeopardizes his or her identity”**

* Santos, Boaventura de Sousa. 2016. Toward an epistemology of blindness. In *Epistemologies of the South*, pp. 136-163. Oxon: Routledge.

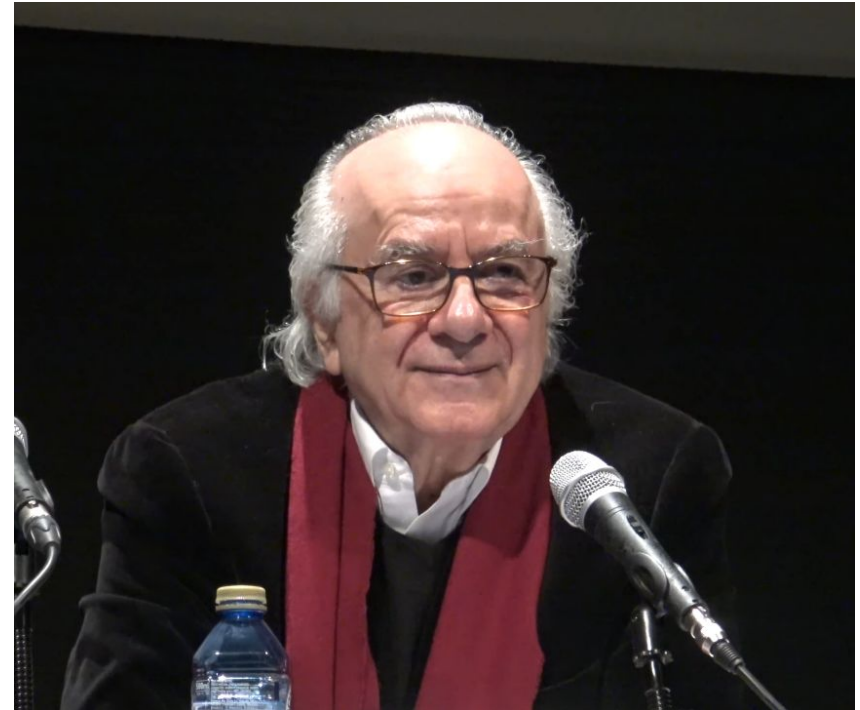


Image: Boaventura de Sousa Santos (source: https://en.wikipedia.org/wiki/Boaventura_de_Sousa_Santos)



Image: Matera, Italy (source:
<https://www.invia.cz/blog/starodavna-matera-mesto-podivuhodnych-jeskyni/>)

What is the book about?

- 1.the understanding of the world by far exceeds the Western understanding of the world
- 2.there is no global social justice without global cognitive justice
- 3.the emancipatory transformations in the world may follow grammars and scripts other than those developed by Western-centric critical theory (: viii)

Two twentieth century: European
American vs *Nuestra America*

Western supremacy: crusades,
colonization, americanization

Universal Idea: universal people

“Societal fascism” (societal regime that
marginalizes groups)

Society as shared “expectations”

Marginalization as the exclusion from
“expectations”



Image: Volti, by Umberto Bianchini, 1975 (source:
<https://www.firenzeart.it/quadri/umberto-bianchini-volti-11072>)



Image: America Morena, by Miguel Hachen
Neoguarani (source:

<https://galeriaartevivo.es/obra/america-morena/855>)

Nuestra America (“Our America”)

1891, by José Martí (Cuba during the independence)

Nuestra America vs European America

1. *mestiza, independiente*
2. universalism
3. situated knowledge
4. Caliban (savage) rather than Prospero (civilized)
5. internationalistic politics (anti-imperialist)

*“Tupi or not Tupi: that is the question”**

*Andrade, Oswald de. 1928. Manifesto Antropofago. *Revista de Antropofagia* 1(1).

Subjectivity and sociability: exploration of possibilities, transitions and transitority

Baroque ethos: crisis of central power and centrifugal imagination

Consolidation of power: ideological integration

Sfumato (blurring of borders: deculturation) and *mestizaje* (creation of the new: neoculturation)

Disproportion, laughter and subversion



Image: Abaporu, By Tarsilia Amaral, 1928 (source: <https://historia-arte.com/obras/abaporu>)



Cartesian rationality: stability and hierarchy of universal rules

Capitalism: globalization of rationality

Baroque ethos as a challenge to hegemony: insurgent, creative, transgressive

Nuestra America and Manifesto

Antropofago: “the right to be equal involves the right to be different, as the right to be different involves the right to be equal”

Counterhegemonic experiences: Haiti (1804) to Zapatistas (1994) and the World Social Forum (2001) vs. relations with the capital and elites recognition in the hegemony

Colonial *mestizaje* vs decolonial *mestizaje*: relations of power and knowledge

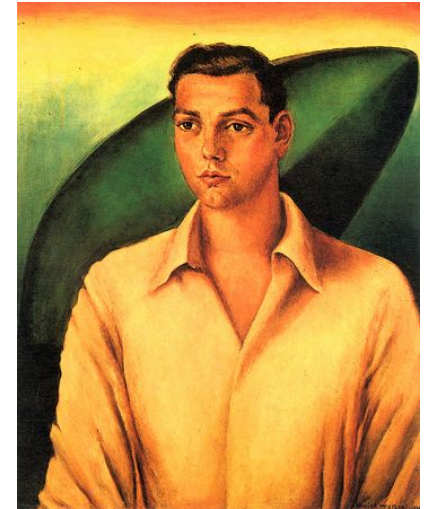
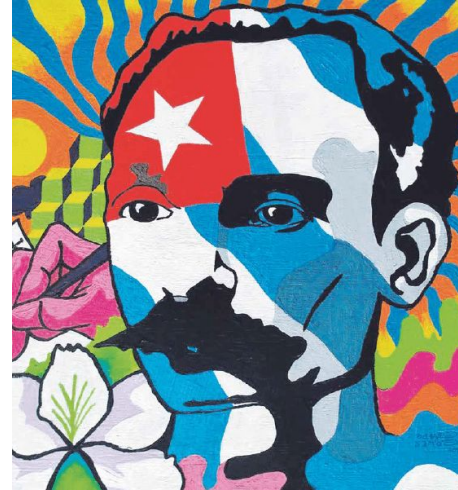
New panorama:

Flexibility of borders

Emerging experiences of “little humankinds” (Bolivar)

Claims for situated knowledge

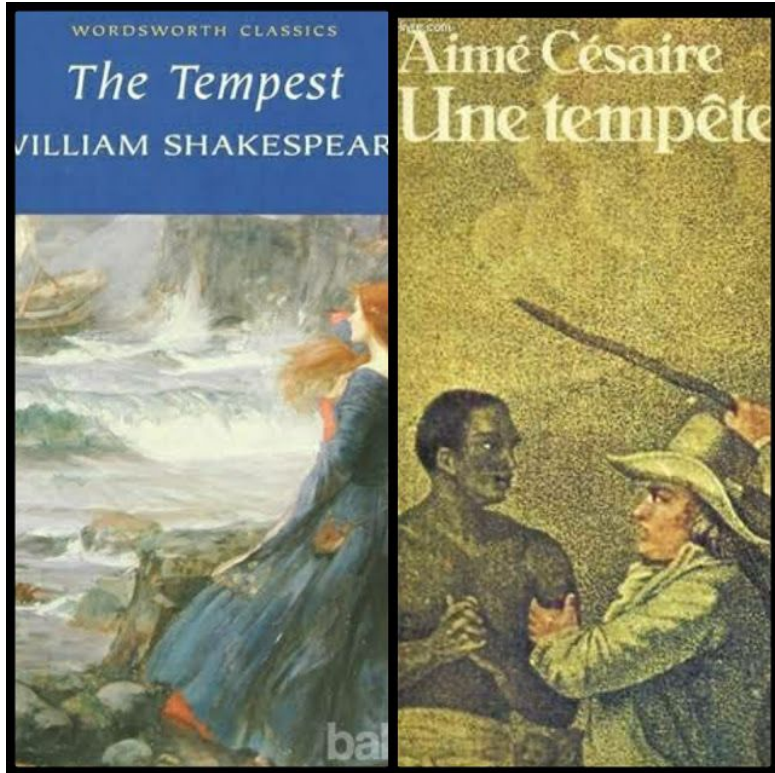
Communication and information: globalization of *Nuestra America*



Imagea: José Martí and Oswald de Andrade (source:

<https://semanariouniversidad.com/suplementos/nuestra-america-vida-utopia-jose-marti/>;

<https://enciclopedia.itaucultural.org.br/obra1386/retrato-de-none-retrato-de-oswald-de-andrade-filho>)



The counterhegemony of *Nuestra America*

Contemporary conditions:

1. Multiple local/global linkages
2. Coalitions against hegemonic globalization
3. Internal and external self-reflexivity

Ariel's transfigurations:

1. From white to black *mestizaje*
2. Self-reflexivity and emancipatory positioning
3. The subaltern and insurgent knowledge as guide

Epistemic injustice*: unequal distribution of epistemic power (knowledge and education)

Hermeneutical: the subject does not have social meaning for the experience (inadequacy of conceptualization of the discrimination)

Testimonial: the subject is not recognized as a subject of knowledge (identity or group prejudices)

Participant**: the subject is considered to be unable to participate (from her/his or external perspective)

*Fricker, Miranda. 2007. *Epistemic injustice. Power and the ethics of knowing*. Oxford University Press.

**Hookway, Christopher. 2010. Some varieties of epistemic injustice: Reflections on Fricker. *Episteme* 7(2): 151-163.

Image: Epistemic injustice (source: <https://aspigurl.com/epistemic-injustice/>)

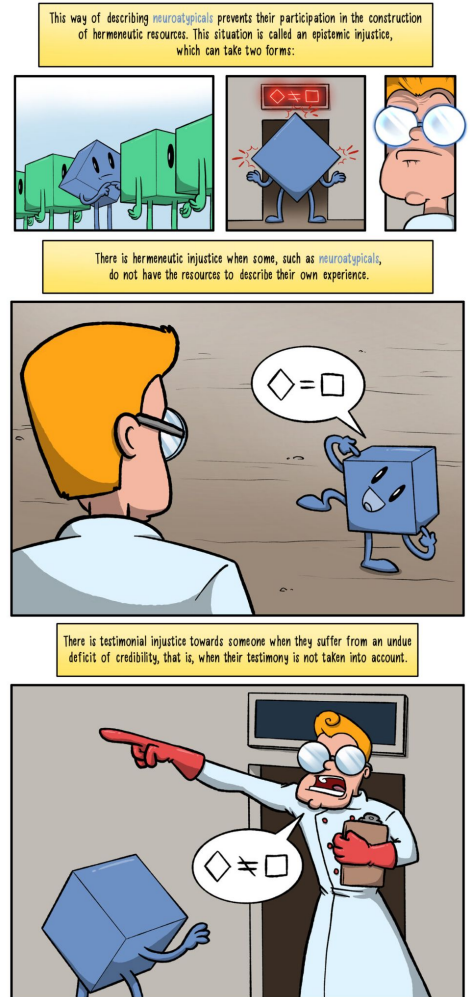




Image: Injustice in mental health (source: <https://www.nationalservice.net/mental-health/overcoming-injustice-in-mental-health-is-there-a-role-for-philosophy/>)

*Fricker, Miranda. 2007. *Epistemic injustice. Power and the ethics of knowing*. Oxford University Press.

Credibility injustice*

Epistemically error: the speaker is judged as not having credibility (individual)

Ethically error: the speaker is judged according with given prejudices (i.e. women vs men)

Socially error: the prejudice is related and produces other discriminations

Testimonial sensibility: ability to self control epistemic injustice and violence of knowledge

Violence of knowledge*

Essentialization: decontextualization of places and people in contraposition to the global

Epistemological: relegation of specificities to the margins

Apprehension: appropriation of people and ideas of the others



Image: Knowledge against violence (source: <https://www.hfg.org/programs/speaker-series/>)

*Guhin, Jeffrey and Wyrzten, Johnathan. 2013. The Violence of Knowledge: Edward Said, Sociology and Post-orientalist Reflexivity. In: Go, Julian (ed.). *Political Power and Social Theory: Postcolonial Sociology*, pp 231-262. Bradford: Emerald Insight.



Image: Students in a primary school in Milan, Italy
(source: <https://www.mamme.it/la-scuola-piu-multi-etnica-ditalia-e-a-milano-e-applica-un-metodo-sperimentale-di-successo/>)

An example:

Roma people as “european other”:
racialization, “not-westernization”,
silencing, invisibilization (and
anthropology?)

Which education?

Whitening of Central Europe and Roma
marginalization*

“*When they enter, we all enter*”**

*Shmidt, Victoria and Jaworsky, Bernadette (Eds.). 2021. *Historicizing Roma in Central Europe : Between Critical Whiteness and Epistemic Injustice*. London: Routledge.

**Crenshaw, Kimberle. 1989. Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum* 1: 01-31.

About visibility, invisibility and dialogues...

*“what does not exist is in fact actively produced as non-existent, that is to say as an unbelievable alternative to what is supposed to exist”**

Frictions as spaces of power and emancipation**

Partial overlaps***: sciences and powers

*Santos, Boaventura de Sousa. 2016. *Epistemologies of the South*. Oxon: Routledge.

**Tsing, Anna. 2005. *Friction: An Ethnography of Global Connection*. Princeton: Princeton University Press.

***Ludwig, David. 2016. Overlapping ontologies and Indigenous knowledge. From integration to ontological self-determination. *Studies in History and Philosophy of Science* 59: 36-45.



Image: Meprire at school at Mrōtidjam (source: Paride Bollettin, 2007)



Image: Donut Earth (source:
<https://www.sanmarinortv.sm/radio/music-news-c25/teoria-dell-ultima-ora-la-terra-e-un-enorme-ciambella-a217188>)

Shall we believe in everything?

Epistemic injustice when related with identity prejudices

Credibility based on stereotypes associated with a specific group

What about the donut Earth?

Mapping power of knowledge-practice*

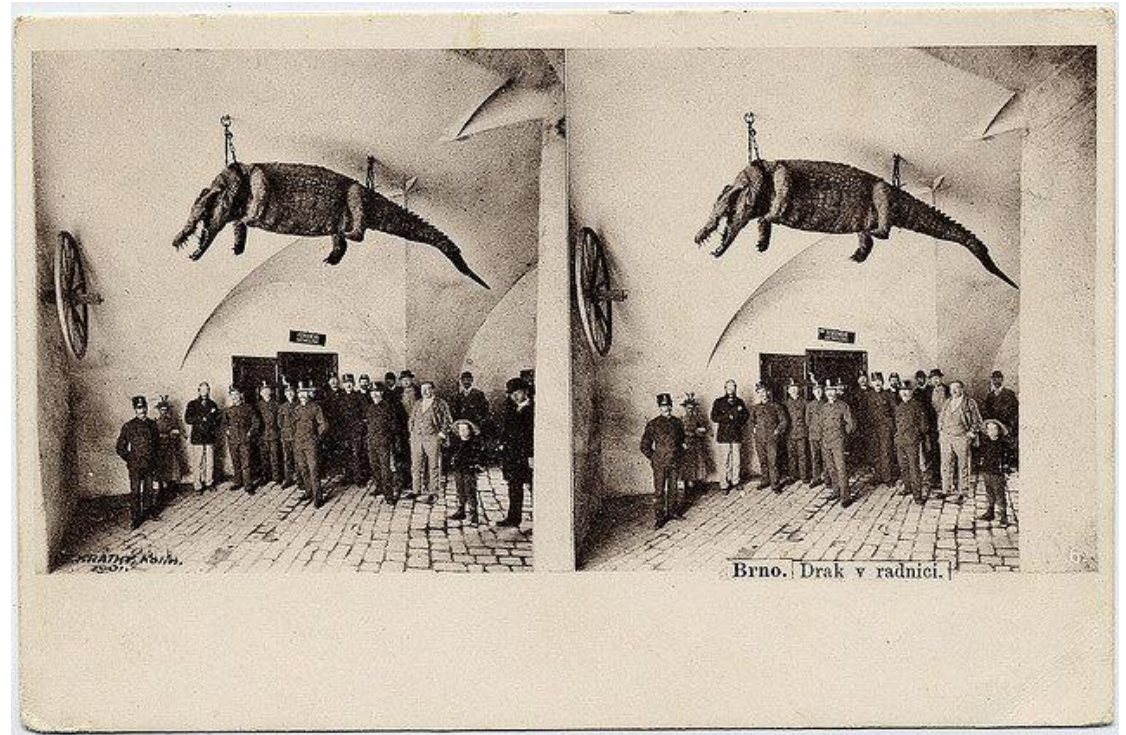
Epistemic vigilance**

*Federici, Silvia. 2004. *Caliban and the Witch*. New York: Autonomedia.

**Sperber, Dan., et al. 2010. Epistemic Vigilance. *Mind & Language* 25(4): 359-393.

Collective exercise:

1. Open the box
2. Which knowledge do we apply in science?
3. Think one example of epistemic injustice
4. How to act for a more inclusive science?



Images: Brno drak (source: <https://www.atlasobscura.com/places/brno-dragon>)

For tomorrow:

Please read:

McSparron, Cormac et al. 2020. Migration, Group Agency, and Archaeology: A New Theoretical Model. *International Journal of Historical Archaeology* 24: 219-232. DOI: <https://doi.org/10.1007/s10761-019-00519-6>

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Enjoy the rest of the week!