

Membre de l'université Paris Lumières

Laurent AFRESNE

## Recevoir le Sud

Circulations et réceptions en France des œuvres de Raewyn Connell,  
Achille Mbembe et Walter D. Mignolo

Second volume

Thèse présentée et soutenue publiquement le **lundi 22 mai 2023**  
en vue de l'obtention du doctorat de sociologie de l'Université Paris Nanterre  
sous la direction de M. Stéphane DUFOIX (Université Paris Nanterre & IUF)

### Jury :

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Rapporteur :	M. Wolf FEUERHAHN	Chargé de recherche HDR au CNRS (CAK)
Membre du jury :	Mme. Mina KLEICHE-DRAY	Directrice de recherche HDR à l'IRD (CEPED)
Membre du jury :	Mme. Ioana POPA	Chargée de recherche au CNRS (ISP)
Membre du jury :	M. Rigas ARVANITIS	Directeur de recherche à l'IRD (CEPED)
Membre du jury :	M. Stéphane DUFOIX	Professeur de Sociologie à l'Université Paris Nanterre (Sophiapol) et IUF



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### *ANNEXE A1 : Liste des entretiens avec les enquêtés*

N°	Date	Prénom et nom	Année de naissance	Situation professionnelle	Durée	Lieu Modalité
1	Vendredi 6 novembre 2020	Haude RIVOAL		Docteure en sociologie— Chercheure affiliée au CNAM-CEET	48'	Skype
2	Lundi 16 novembre 2020	Mélanie GOURARIER		Chargée de recherches CNRS—LEGS (UMR 8238)	42'	Skype
2bis	Lundi 18 janvier 2020				30'	
3	Mardi 17 novembre 2020	Razmig KEUCHEYAN	1975	PR de sociologie à l'Université de Paris Cité— Philépol	32'	Skype
4	Mercredi 18 novembre 2020	Clément ARAMBOUROU	1984	PRAG de SES au Lycée Jean Dautet de La Rochelle	41'	Skype
5	Jeudi 19 novembre 2020	Marc MAESSCHALK		Professeur ordinaire de philosophie— Université Catholique de Louvain	1h41	Teams
5bis	Jeudi 3 décembre 2020				2h2	

6	Jeudi 19 novembre 2020	Claude BOURGUIGNON-ROUGIER	1956	Traductrice et membre fondatrice de la Revue d'Études Décoloniales	53'	Skype
7	Vendredi 20 novembre 2020	Florian VÖRÖS	1985	MCF en section CNU 71— Université de Lille	1h26	Skype
8	Lundi 23 novembre 2020	Emmanuelle SINARDET		PR en Civilisation Latino-Américaine— Université Paris Nanterre	38'	Skype
9	Mardi 24 novembre 2020	Arthur VUATTOUX	1987	MCF en Sociologie— Université Sorbonne Paris Nord	59'	Skype
10	Jeudi 26 novembre 2020	François RONAN-DUBOIS		Chef de projet <i>Enjeux de société</i> — Institut français	1h14	Skype
11		Yasmina JOUHARI		Agente de recherche et de planification— Université du Québec à Montréal	42'	Skype
12	Mardi 1 <sup>er</sup> décembre 2020	Yann MOULIER-BOUTANG	1949	PR en sciences économiques— Université de Technologie de Compiègne	1h23	Skype
13	Lundi 7 décembre 2020	Anne QUERRIEN	1945	Codirectrice de <i>Multitudes</i>	36'	Skype

14	Mardi 8 décembre 2020	Élodie BETHOUX	1973	PR en Sociologie et Science Politique— Université Versailles-Saint-Quentin-en-Yvelines	58'	Skype
		Caroline VINCENSINI	1973	MCF en sciences économiques— ENS Paris Saclay		
15		Gianfranco REBUCINI	1974	Chargé de recherches CNRS—IIAC	1h6	Skype
16	Jeudi 10 décembre 2020	Françoise VERGES	23 janvier 1952	Féministe antiraciste, présidente de l'association <i>Décoloniser les arts</i> ( <a href="https://www.cairn.info/racismes-de-france--9782348046247-page-325.htm?contenu=auteurs">https://www.cairn.info/racismes-de-france--9782348046247-page-325.htm?contenu=auteurs</a> ) (consulté le 11 mai 2022)	56'	Skype
17	Lundi 14 décembre 2020	Juan-Pablo BERMUDEZ		Professeur assistant— Université Pontificale Javeriana	1h11	Skype
18	Mercredi 30 décembre 2020	Mathieu TRACHMAN		Chargé de recherches INED— Membre associé à l'IRIS-EHESS	34'	Skype

19	Lundi 11 janvier 2021	Nicolas BANCEL	29 décembre 1965	Professeur ordinaire— Université de Lausanne	58'	Skype
20	Mardi 12 janvier 2021	Dominique MEMMI	1953	Directrice de recherche 1 <sup>ère</sup> classe CNRS— CRESPPA-CSU	34'	Skype
21	Mercredi 13 janvier 2021	Jean-Christophe GODDARD	1959	PR en philosophie— Université Toulouse 2 Jean- Jaurès	1h49	Skype
22	Vendredi 15 janvier 2021	Hélène MARTIN		Professeure HES ordinaire—Haute École de Travail Social et de la santé Lausanne	57'	Skype
23	Lundi 18 janvier 2021	Guillaume VALLET	1979	MCF en sciences économiques— Université Grenoble Alpes	1h	Skype
24		Sébastien CHAUVIN		Professeur associé—Université de Lausanne	1h20	Skype
24bis					29'	
25	Mercredi 20 janvier 2021	Érik NEVEU	1952	PR émérite en science politique— Sciences Po Rennes	57'	Skype
26		Catherine COQUERY- VIDROVITCH	1935	PR émérite en histoire— Université Paris- Cité	52'	Skype



27	Vendredi 22 janvier 2021	Vulca FIDOLINI	1986	MCF en sociologie— Université de Lorraine	49'	Skype
28		Vincent GAY	1976	MCF en sociologie— Université Paris-Cité	39'	Skype
29		Mariane C. FERME	1959	Professeure en anthropologie— University of California Berkeley	45'	Zoom
30	Mardi 26 janvier 2021	Magali COUMERT	1976	MCF en histoire médiévale— Université de Bretagne Occidentale	34'	Skype
31	Mercredi 27 janvier 2021	Clémence GARROT		Éditrice et coordinatrice— Éditions de l'EHESS	37'	Skype
32		Anne-Lise DALL'AGNOLA		Doctorante en sociologie— Université Paris-8 Vincennes Saint-Denis	20'	Skype
33		Delphine MORALDO	1985	Docteure en sociologie—Centre Max Weber	36'	Skype
34	Vendredi 29 janvier 2021	Marylène LIEBER	1971	Professeure ordinaire en sociologie— Université de Genève	27'	Skype

35	Jeudi 4 février 2021	Christopher FLETCHER	1976	Chargé de recherche CNRS—IRHIS	1h10	Zoom
36	Mercredi 10 février 2021	Hélène BRETIN		MCF en sociologie—Université Sorbonne Paris Nord	1h35	Skype
37		Emmanuel BEAUBATIE	1986	Chargé de recherche CNRS—CESSP	25'	Skype
38	Jeudi 11 février 2021	Mélie FRAYSSE	1980	MCF en sociologie—Université Toulouse III Paul Sabatier	51'	Skype
39	Vendredi 12 février 2021	Éléonore LEPINARD	1976	Professeure associée en études genre—Université de Lausanne	55'	Skype
40	Lundi 15 février 2021	Claire GALLIEN	24 août 1981	MCF en études anglophones—Université Paul Valéry Montpellier 3	55'	Skype
41	Mercredi 17 février 2021	Vinciane ZABBAN	1981	MCF en sociologie—Université Sorbonne Paris Nord	57'	Skype
42		Anne DOQUET		Chargée de recherche IRD—IMAF	1h6	Skype

43	Jeudi 18 février 2021	Capucine BOIDIN	1974	PR en anthropologie— Université Sorbonne Nouvelle Paris 3	1h23	Google Meet
44	Lundi 1 <sup>er</sup> mars 2021	Matthieu RENAULT	1980	MCF en philosophie— Université Paris 8 Vincennes Saint-Denis	57'	Skype
45		Isabel BONI-LE GOFF	1964	MCF en sociologie— Université Paris 8 Vincennes Saint-Denis	2h2	Zoom
46	Mercredi 3 mars 2021	Matthieu POTTE-BONNEVILLE	1968	MCF en philosophie—ENS Lyon & Directeur du département culture et création—Centre Pompidou	1h1	Teams
47	Jeudi 4 mars 2021	Clemens ZOBEL	1965	MCF en science politique— Université Paris 8 Vincennes Saint-Denis	1h15	Skype
48	Mercredi 10 mars 2021	Jean-Yves LE TALEC	1958	Docteur en sociologie— Chercheur associé au CERTOP	55'	Skype
49	Vendredi 12 mars 2021	Claire JOUBERT	1965	PR en littérature anglaise— Université Paris 8 Vincennes Saint-Denis	1h20	Skype

50	Mercredi 17 mars 2021	Jamila MASCAT		Professeure assistante en humanités— Université d'Utrecht	1h31	Skype
51	Vendredi 19 mars 2021	Victoire TUAILLON	1990	Fondatrice du podcast <i>Les Couilles sur la table</i>	44'	Téléphone
52	Mercredi 24 mars 2021	Marion DUVAL		Éditrice—Palgrave Macmillan	17'	Teams
53	Jeudi 1 <sup>er</sup> avril 2021	Maxime CERVULLE	1983	PR en sciences de l'information et de la communication— Université Paris 8 Vincennes Saint-Denis	1h18	Téléphone
54	Vendredi 16 avril 2021	Marie MORELLE	1977	MCF HDR en géographie— Université Paris 1 Panthéon Sorbonne	1h4	WhatsApp
55	Lundi 19 avril 2021	Patrick AWONDO		Senior Research Fellow—University College of London	1h14	Téléphone
56		Sylvie TAUSSIG	1969	Chargée de recherche CNRS— Centre Jean Pépin	16'	WhatsApp
57	Mardi 20 avril 2021	Luis MARTINEZ ANDRADE	21 juin 1981	Post-doctorant en sociologie invité au sein de la chaire <i>Global South(s)</i> à la FMSH	1h3	Skype

58	Mercredi 21 avril 2021	Isabelle COLLET	1969	Professeure associée— Université de Genève	46'	Skype
59	Vendredi 23 avril 2021	Jean COPANS	1942	PR émérite en anthropologie— Université Paris Cité	1h22	Téléphone
60		Laurent FOURCHARD		Directeur de recherche— Sciences Po Paris	46'	Skype
61	Lundi 26 avril 2021	Elissa MAILÄNDER		Associate professor— Sciences Po Paris	1h9	Skype
62		Marie-Carmen GARCIA		PR en sociologie— Université Toulouse 3 Paul Sabatier	50'	Webex
63	Mardi 27 avril 2021	Josselin TRICOU		Maître assistant en sociologie— Université de Lausanne	29'	Skype
64		Catherine MAZAURIC	1957	PR en littérature— Aix-Marseille Université	53'	Zoom
65	Mercredi 28 avril 2021	Sigolène COUCHOT- SCHIEX	1962	MCF en STAPS— Chargée de mission de formation des MCF à l'Université CY Cergy Paris Université	1h29	Skype

66		Clémence PERRONNET		MCF en sociologie— Université Catholique de l'Ouest Bretagne Sud	41'	Skype
67		Pauline DELAGE		Chargée de recherche CNRS— CRESPPA	33'	Skype
68	Jeudi 29 avril 2021	Louis BRAVERMAN	1987	Post-doctorant en sociologie— Université Paris Dauphine	58'	Parc Floral de Paris
69		Fatima HURTADO LOPEZ	1982	Enseignante dans le secondaire	46'	Zoom
70	Lundi 3 mai 2021	Vincent FOUCHER	1973	Chargé de recherche CNRS— LAM	41'	Skype
71		Patrick FARGES	1974	PR en histoire— Université Paris Cité	1h19	Zoom
72	Mercredi 5 mai 2021	Maud NAVARRE	1985	Journaliste, rédactrice & cheffe de rubrique à <i>Sciences humaines</i>	40'	Skype
73	Mercredi 12 mai 2021	Thomas FOUQUET	1975	Chargé de recherche CNRS— IMAF	1h7	Skype
74	Jeudi 13 mai 2021	Marie-Aude FOUERE		MCF en anthropologie— EHESS	56'	Skype
75	Samedi 15 mai 2021	Abdoulaye GUEYE		Professeur (Full professor)— Université d'Ottawa	1h27	Zoom

76	Lundi 17 mai 2021	Abdoulaye IMOROU	1976	Lecturer— Université du Ghana	55'	Zoom
77		Éric MAIGRET		PR classe exceptionnelle	38'	Meet
77bis	Mercredi 19 mai 2021			HDR en sociologie des médias et études culturelles— Université Sorbonne Nouvelle Paris 3	13'	
78	Mardi 18 mai 2021	Silyane LARCHER	1979	Chargée de recherche CNRS— IRIS/EHESS	1h36	Skype
78bis	Mercredi 19 mai 2021				1h29	
79	Mardi 18 mai 2021	Xavier CLEMENT		Docteur en sciences du sport, de la motricité et du mouvement humain—Chômage	1h33	Skype
80	Mercredi 19 mai 2021	Richard BANEGAS	5 mai 1968	PR en science politique—Sciences Po Paris	1h25	Téléphone
81	Jeudi 20 mai 2021	Christine VERSCHUUR	1953	Senior Lecturer à la retraite—Graduate Institute de Genève	1h16	Skype
82		Laetitia BISCARRAT	1982	MCF en sciences de l'information et de la communication— Université Côte d'Azur	1h1	Skype

83	Mardi 25 mai 2021	Jean-François HAVARD	1976	MCF en science politique— Université de Strasbourg	53'	Webex
84	Mercredi 26 mai 2021	Éric FASSIN	1959	PR en sociologie— Université Paris 8 Vincennes Saint-Denis	1h47	Zoom
85		Frédéric LE MARCIS		PR en anthropologie— ENS Lyon	1h43	Zoom
86		Norman AJARI	8 avril 1987	Lecturer— University of Edinburgh	1h49	Zoom
87	Jeudi 27 mai 2021	Yolaine PARISOT	27 janvier 1975	PR en littérature— Université Paris-Est Créteil	25'	Skype
88		Guillaume LACHENAL	1978	PR en histoire— Sciences Po Paris	35'	Skype
89		Alexie TCHEUYAP	14 mars 1966	Professeur titulaire (Full professor)— Université de Toronto	52'	Zoom
90	Vendredi 28 mai 2021	Sophie GUERARD DE LATOUR	1974	PR en philosophie—ENS de Lyon	1h6	Skype
90 bis	Vendredi 15 octobre 2021				31'	Skype
91	Lundi 7 juin 2021	Jean-François BAYART	20 mars 1950	Titulaire de la chaire Yves Oltramare— Graduate Institute de Genève	2h35	Au domicile de l'enquêté



92	Mardi 22 juin 2021	Anthony MANGEON	1972	PR en littérature— Université de Strasbourg	1h47	BBB
93	Mercredi 23 mai 2021	Luc SINDJOUN	31 mars 1964	PR en science politique— Université de Yaoundé & Conseiller spécial auprès du président de la République du Cameroun	1h17	WhatsApp
94	Mercredi 30 juin 2021	Roberto BENEDUCE	26 octobre 1957	Professeur en anthropologie (Professore ordinario)— Université de Turin	1h26	Skype
95	Lundi 12 juillet 2021	Catherine LOUVEAU		PR émérite en sociologie— Université Paris Saclay	1h7	Téléphone
96	Mardi 13 juillet 2021	Nelly QUEMENER		MCF en science de l'information et de la communication— Université Sorbonne Nouvelle Paris 3	1h28	Téluinée, 1, Rue de l'olive, 75018 Paris
97	Mercredi 8 septembre 2021	Alice ATERIANUS- OWANGA	21 mars 1986	Chercheure Postdoctorante— Université de Lausanne	1h24	Skype
98	Lundi 27 septembre 2021	Serge GRUZINSKI		Directeur de recherche émérite CNRS & Directeur d'études—EHESS	2h22	Le Select', 99, Bld. du M'parnasse, 75006 Paris

99	Mercredi 27 octobre 2021	Delphine ABADIE		MCF en philosophie— Université Cheikh Anta Diop	1h44	Skype
100	Vendredi 29 octobre 2021	Magali BESSONE	1974	PR en philosophie— Université Paris 1 Panthéon-Sorbonne	1h34	Skype
101	Vendredi 5 novembre 2021	Robert AGENEAU	1938	Fondateur des éditions <i>Karthala</i>	1h26	Locaux de Karthala, 22-24, Bld. Arago, 75013 Paris
102	Lundi 8 novembre 2021	François GEZE	17 avril 1948	Fondateur des éditions <i>La Découverte</i>	38'	Téléphone
103	Mardi 9 novembre 2021	Catherine COQUIO	1960	PR en littérature— Université Paris Cité	1h44	Bureau aux Grands Moulins
104	Samedi 13 novembre 2021	Charles-Romain MBELE	1955	Professeur en philosophie—École Normale Supérieure de l'Université de Yaoundé 1	2h	Skype
105	Vendredi 11 février 2022	Stéphane DUFOIX	1970	PR en sociologie— Université Paris Nanterre	2h4	Bureau à Paris Nanterre

*ANNEXE A2 : Reproduction du message type envoyé aux enquêtés*

Bonjour Madame/Monsieur,

Je suis actuellement étudiant en [...] année de doctorat en sociologie, au sein de l'École Doctorale *Économie, Organisation, Société* (ED 396) de l'Université Paris Nanterre, et rattaché au laboratoire Sophiapol. Je me permets de vous contacter de la part de [...] dans le cadre de mon travail de thèse.

Pour cette thèse, que je fais sous la direction de Stéphane Dufoix, je travaille sur la réception et les usages en France des œuvres de Raewyn Connell, Achille Mbembe et Walter D. Mignolo. Je me tourne ainsi vers vous, car vous avez [...].

C'est donc à ce titre que je m'enquiers auprès de vous pour savoir si vous seriez disposé à faire un entretien sociologique avec moi à ce sujet, enregistré et d'une durée comprise entre 30 et 90 minutes.

En restant à votre disposition pour toute demande d'information, je vous remercie par avance pour le temps que vous accorderez à ma requête et pour votre sollicitude,

Veillez agréer l'expression de mes salutations les plus distinguées,

Laurent Afresne

*ANNEXE A3 : Liste des entretiens avec les auteur·rices étudié·es*

ANNEXE A3a : Liste des entretiens avec W. Mignolo

N°	Date	Prénom et nom	Durée	Lieu Modalité
1	Lundi 29 novembre 2021	Walter MIGNOLO	non enregistré	Zoom
2	Lundi 6 décembre 2021		1h29	
3	Lundi 13 décembre 2021		1h22	
4	Mercredi 12 janvier 2022		1h13	
5	Mercredi 19 janvier 2022		1h7	
Durée totale des enregistrements			5h11	

## ANNEXE A3b : Liste des entretiens avec R. Connell

N°	Date	Prénom et nom	Durée	Lieu Modalité
1	Mardi 1 <sup>er</sup> décembre 2021	Raewyn CONNELL	non enregistré	Zoom
2	Jeudi 9 décembre 2021		1h4	
3	Jeudi 16 décembre 2021		48'	
4	Jeudi 23 décembre 2021		1h3	
5	Vendredi 14 janvier 2022		1h	
6	Lundi 31 janvier 2022		51'	
7	Vendredi 4 février 2022		1h	
8	Vendredi 11 février 2022		1h6	
9	Jeudi 17 février 2022		1h11	
10	Mardi 29 novembre 2022		1h	
Durée totale des enregistrements			7h3	

*ANNEXE A4 : Tableaux des équivalences de statut professionnel*

Équivalent à	Pays	Intitulé	Source
Postdoctorant·es	Suisse	Maître·sse-Assistant·e	( <a href="https://unine.ch/releve/carriere-academique_statuts_professeur-e-s-assistant-e-s">https://unine.ch/releve/carriere-academique_statuts_professeur-e-s-assistant-e-s</a> ) (consulté le 11 mai 2022)
Maître·sse de Conférences	Colombie	Professeur Assistant	
	Écosse	Lecturer	( <a href="https://www.galaxie.enseignementsup-recherche.gouv.fr/ensup/pdf/EC_pays_etrangers/Tableau_comparaison_au_26_septembre_2012.pdf">https://www.galaxie.enseignementsup-recherche.gouv.fr/ensup/pdf/EC_pays_etrangers/Tableau_comparaison_au_26_septembre_2012.pdf</a> ) (consulté le 11 mai 2022)
	Ghana	Senior Lecturer	
	Pays-Bas	Professeur·e assistant·e Universitaire docent	
	Suisse	Senior Lecturer	( <a href="https://www.eui.eu/programmesandfellowships/academiccareersobservatory/academiccareersbycountry/switzerland">https://www.eui.eu/programmesandfellowships/academiccareersobservatory/academiccareersbycountry/switzerland</a> ) (consulté le 11 mai 2022)
Professeur·e des Universités	Belgique	Professeur·e ordinaire	( <a href="https://www.galaxie.enseignementsup-recherche.gouv.fr/ensup/pdf/EC_pays_etrangers/Tableau_comparaison_au_26_septembre_2012.pdf">https://www.galaxie.enseignementsup-recherche.gouv.fr/ensup/pdf/EC_pays_etrangers/Tableau_comparaison_au_26_septembre_2012.pdf</a> ) (consulté le 11 mai 2022)
	Cameroun	Professeur·e	
	Canada	Full Professor	
	États-Unis d'Amérique	Professor	
	France	Associate Professor à Sciences Po	( <a href="https://www.sciencespo.fr/enseignants/sites/sciencespo.fr/enseignants/files/sciencespo-differents-statuts-academiques.pdf">https://www.sciencespo.fr/enseignants/sites/sciencespo.fr/enseignants/files/sciencespo-differents-statuts-academiques.pdf</a> ) (consulté le 11 mai 2022)
	Italie	Professore·ssa ordinario·a	( <a href="https://www.galaxie.enseignementsup-recherche.gouv.fr/ensup/pdf/EC_pays_etrangers/Tableau_comparaison_au_26_septembre_2012.pdf">https://www.galaxie.enseignementsup-recherche.gouv.fr/ensup/pdf/EC_pays_etrangers/Tableau_comparaison_au_26_septembre_2012.pdf</a> ) (consulté le 11 mai 2022)

## *ANNEXE A5 : Liste des correspondances électroniques*

### **ANNEXE A5a : Liste des correspondances électroniques avec de potentiel·les enquê·té·es**

1. Correspondance électronique avec Méoïn HAGEGE, 12 et 13 octobre 2020, 18 et 19 janvier 2021
2. Correspondance électronique avec Silvia CONTARINI-HAK, 2, 4 et 5 novembre 2020
3. Correspondance électronique avec Marion PAOLETTI, 2 et 4 novembre 2020
4. Correspondance électronique avec Julien BERTRAND, 23 et 27 novembre 2020
5. Correspondance électronique avec Martine COURT, 23 et 24 novembre 2020, 11 janvier 2021
6. Correspondance électronique avec Christine MENNESSON, 23, 24 et 25 novembre 2020, 25 janvier 2021, 17, 21 et 25 mai 2021, 27 septembre 2021
7. Correspondance électronique avec Orazio IRRERA, 23 et 24 novembre 2020
8. Correspondance électronique avec Seloua LUSTE BOULBINA, 23 et 24 novembre 2020
9. Correspondance électronique avec Elsa DORLIN, 7, 9 et 10 décembre 2020, 25 et 29 janvier 2021, 5 et 10 avril 2021
10. Correspondance électronique avec Hourya BENTOUHAMI, 7 décembre 2020, 12 avril 2021
11. Correspondance électronique avec Yala KISUKIDI, 7 décembre 2020, 8 mars 2021, 26 avril 2021, 4 mai 2021
12. Correspondance électronique avec Florence BERNAULT, 14 décembre 2020
13. Correspondance électronique avec Alexandre JAUNAIT, 14 décembre 2020
14. Correspondance électronique avec Anne REVILLARD, 14 et 15 décembre 2020, 18 janvier 2021
15. Correspondance électronique avec Laure BERENI, 14, 16 et 17 décembre 2020
16. Correspondance électronique avec Pascal BLANCHARD, 15 décembre 2020, 11, 29 et 30 janvier 2021
17. Correspondance électronique avec Rémy TOULOUSE, 11 janvier 2021
18. Correspondance électronique avec Pascale ILTIS, 11 et 18 janvier 2021, 17 et 18 mai 2022
19. Correspondance électronique avec Christine GUIONNET, 11 et 12 janvier 2021

20. Correspondance électronique avec Delphine CHEDALEUX, 18 janvier 2021, 8 et 10 février 2021, 29 mars 2021
21. Correspondance électronique avec Nicoletta DIASIO, 18 et 20 janvier 2021
22. Correspondance électronique avec Régis SCHLAGDENHAUFFEN, 18, 19 et 20 janvier 2021
23. Correspondance électronique avec Géraldine AIDAN, 25 et 27 janvier 2021
24. Correspondance électronique avec Michel AGIER, 25 janvier 2021
25. Correspondance électronique avec Christophe BROQUA, 1<sup>er</sup> février 2021
26. Correspondance électronique avec Suzanne LABERGE, 8, 9 et 10 février 2021, 17 mai 2021
27. Correspondance électronique avec Pap NDIAYE, 8 mars 2021
28. Correspondance électronique avec Didier FASSIN, 8, 14, 15, 22 mars 2021, 13, 21 et 22 septembre 2021
29. Correspondance électronique avec Alexandre BARIL, 12 avril 2021
30. Correspondance électronique avec Martial ZE BELINGA, 12 avril 2021
31. Correspondance électronique avec Aymar NYENYEZI BISOKA, 23 et 25 mai 2021
32. Correspondance électronique avec Dominic THOMAS, 12, 15, 16, 19, 26, 27, 29 et 30 avril 2021, 4 et 6 mai 2021
33. Correspondance électronique avec Abel KOUVOUAMA, 12 avril 2021, 10 mai 2021
34. Correspondance électronique avec Marie BUSCATTO, 12 et 13 avril 2021
35. Correspondance électronique avec Jean-Loup AMSELLE, 12 et 13 avril 2021
36. Correspondance électronique avec Johanna SIMEANT-GERMANOS, 12 et 16 avril 2021
37. Correspondance électronique avec Sarah DEMART, 13, 14, 19 et 20 avril 2021, 12 et 17 mai 2021, 11 octobre 2021
38. Correspondance électronique avec Jean-Pierre CHRETIEN, 19, 23 et 26 avril 2021
39. Correspondance électronique avec Amélie LE RENARD, 26 avril 2021
40. Correspondance électronique avec Julien BONHOMME, 17 mai 2021
41. Correspondance électronique avec Jérôme VIDAL, 20 et 21 octobre 2021
42. Correspondance électronique avec Camille MARTIN, 25 novembre 2021
43. Correspondance électronique avec Lisa PIGNOT, 3 décembre 2021
44. Correspondance électronique avec Bogumil JEWSIEWICKI, 7 février 2022



## ANNEXE A5b : Liste des correspondances électroniques avec des services d'archives

1. Correspondance électronique avec Elisa MARTOS, Responsable de la bibliothèque de l'Institut Mémoires de l'édition contemporaine (IMEC), 21 et 26 octobre 2022, 12 novembre 2022
2. Correspondance électronique avec Ophélie REGAT, Responsable du service des Archives de l'Université Toulouse II Jean Jaurès, 22 août 2022, 5, 6 et 9 septembre 2022
3. Correspondance électronique avec Anne FERNANDEZ, Responsable de la mission archives de l'Université Toulouse I Capitole, 22, 24 et 25 août 2022
4. Correspondance électronique avec Nicolas AZAM, Archiviste à l'École des Hautes Études en Sciences Sociales, 25 et 31 août 2022
5. Correspondance électronique avec Rémy VERDO, Directeur des archives municipales de la ville de Toulouse, 26 août 2022
6. Communication électronique avec Emmanuelle PIERRON, Archiviste au Grand Équipement Documentaire du Campus Condorcet, 31 août 2022, 2, 7 et 8 septembre 2022
7. Correspondance électronique avec Natacha RODINE, Archiviste à l'École Pratique des Hautes Études, 31 août 2022, 2 septembre 2022
8. Correspondance électronique avec Radouan MOUNECIF, Archiviste à Sciences Po Paris, 1<sup>er</sup>, 2 et 5 septembre 2022
9. Correspondance électronique avec Anne ROHFRTSCH, Archiviste aux Archives Nationales, 2 et 9 septembre 2022
10. Correspondance électronique avec Marie-Astrid ZANG, Directrice adjointe des Archives Départementales de la Haute-Garonne, 2 septembre 2022
11. Correspondance électronique avec Yann POTIN, Archiviste aux Archives Nationales, 21 septembre 2022, 14 novembre 2022
12. Correspondance électronique avec Marie-Caroline LUCE, Chef du service des archives de l'Université Paris 1 Panthéon-Sorbonne, 8 juin 2022, 6 septembre 2022, 28 octobre 2022



## ANNEXE B : Documents d'archives

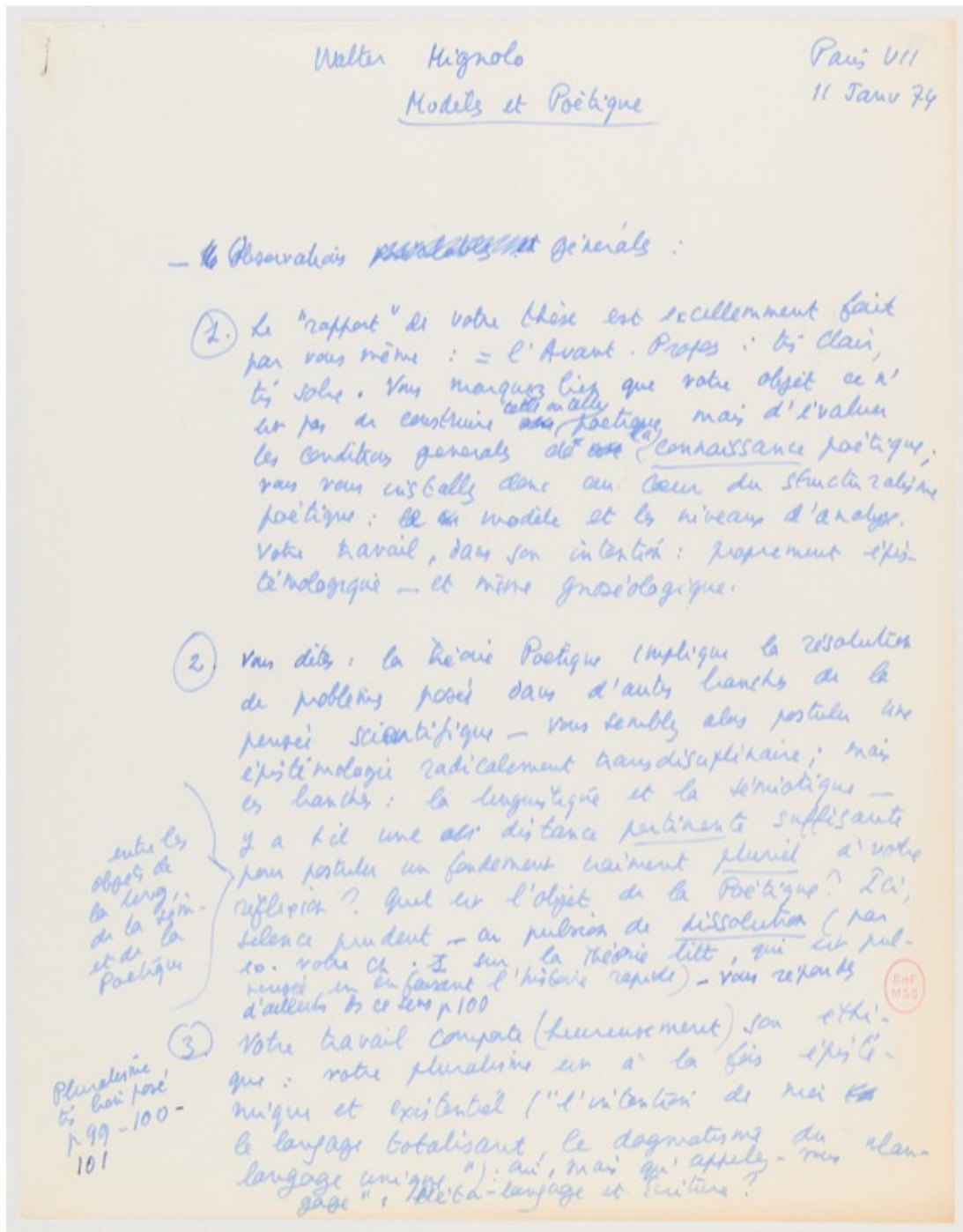
### *ANNEXE B1 : Fonds d'archives consultés*

1. Fonds Roland Barthes à la Bibliothèque nationale de France, Site Richelieu, consulté le 8 juin 2022 (ayant droit : Éric Marty) :
  - 1.1. Fonds Roland Barthes NAF 28630 (34) ; Classeur 2 : Soutenances 1972-1974
2. Fonds Gérard Genette au Grand Équipement Documentaire du Campus Condorcet, consulté le 6 septembre 2022 (ayant droit François Genette) :
  - 2.1. Fonds Gérard Genette 363 EHE (dossier 2, carton 1) — Archives synoptiques (1969-2016)
  - 2.2. Fonds Gérard Genette 363 EHE (dossier 15, carton 2) — Soutenances de thèse et/ou de mémoire (1972-2006 ; sd)
  - 2.3. Fonds Gérard Genette 363 EHE (dossier 13, carton 2) — Recommandations de chercheurs (1978-2009 ; sd)
  - 2.4. Fonds Gérard Genette 363 EHE (dossier 12, carton 2) — Dossier de carrière dans l'enseignement supérieur (1963-vers 1994 ; sd)
3. DIRVAL—Service des thèses en sciences humaines à l'Université Paris-1—Panthéon Sorbonne, consulté le 28 octobre 2022 et le 30 novembre 2022
  - 3.1. Dossier étudiant d'A. Mbembe

ANNEXE B2 : Reproductions de documents d'archives

ANNEXE B2a : Reproduction d'archives relatives à W. Mignolo

ANNEXE B2aα : Reproduction photographique du rapport de soutenance de la thèse de 3<sup>e</sup> cycle de W. Mignolo, rédigé par R. Barthes



- Remarquables qualités - d'information (excellente  
bibliographie, très cosmopolite) et nullement truquée

- de clarté et d'exposition

- de manière : entièrement de  
propre, de savoir, de critique réflexive et d'analyse d'  
temples

- de forme : votre analyse du supplé-  
ment déséquilibrant p. 142 et au général vos 2 chapitres d'analyse  
globale

- D'une manière générale, en somme et aux pers.  
donc, car votre travail se présente sous  
un aspect assez analytique, mais formali-  
sant qui pourrait m'en éloigner, se  
me sens proche de lui par son opti-  
on en ce qui concerne l'éthique : c'est une re-  
bellion calme, discrète, vaine? contre  
le linguistico-centrisme et tous les  
"centrismes".

Séparé par  
le me Ea.  
langage,  
l'absence d'  
écriture



ANNEXE B2aβ : Reproduction tapuscrite du rapport de soutenance de la thèse de 3<sup>e</sup> cycle  
de W. Mignolo, rédigé par R. Barthes

[Début du feuillet 56]

Walter Mignolo  
Modèle et poétique

Paris VII  
11 Janv 74

— ~~biffure~~ Observations ~~préliminaires~~ et générales :

entre les objets de la  
ling[ui]stique, de la  
sém[iotique] et de la  
poétique

Pluralisme très bien  
posé p 99 – 100 –  
101

1. Le « rapport » de votre thèse est excellentement fait par vous-même : = l'Avant-Propos : très clair, très sobre. Vous marquez bien que votre objet ce n'est pas de construire ~~une~~ [telle ou telle] poétique mais d'évaluer les conditions générales d'~~une~~ [la] connaissance poétique ; vous vous installez donc au cœur du structuralisme poétique ~~la~~ ~~m~~ modèle et les niveaux d'analyse. Votre travail, dans son intention : proprement épistémologique — et même gnoséologique.
2. Vous dites : la théorie Poétique implique la résolution de problèmes posés dans d'autres branches de la pensée scientifique — vous semblez alors postuler une épistémologie radicalement transdisciplinaire ; mais les branches : la linguistique et la sémiotique — y a-t-il ici une ~~biffure~~ distance pertinente suffisante pour postuler un fondement vraiment pluriel à votre réflexion ? Quel est l'objet de la Poétique ? Ici, silence prudent — ou pulsion de dissolution (par ex. votre ch. I sur la théorie litt, qui est pulvérisée en en faisant l'histoire rapide) — vous répondez d'ailleurs ds ce sens p 100
3. Votre travail comporte (heureusement) son éthique : votre pluralisme est à la fois épistémique et existentiel (« l'intention de [indéchiffrable : nier] ~~biffure~~ le langage totalisant, le dogmatisme du langage unique ») : oui, mais qu'appellez-vous « langage » : Méta-langage et Écriture ?

[Fin du feuillet 56]  
[Début du feuillet 57]

- Remarquables qualités
- d'information (excellente bibliographie, très cosmopolite) et nullement truquée
  - de clarté ds l'exposition
  - de maîtrise : entremêlement de propositions de savoir, de critique réflexives et d'analyses d'exemple
  - de finesse : votre analyse du supplément déséquilibrant p 142 et en général vos 2 chapitres d'analyse textuelle
- Séparé par le méta-langage, l'absence d'écriture
- D'une manière générale, en somme et assez paradoxalement, car votre travail se présente sous un énoncé ~~assez~~ assez scientifique, voire formalisant qui pourrait m'en éloigner, je me sens proche de lui par son option — ou son tremblement éthique : c'est une rébellion calme, discrète, irénique ? contre le linguistico centrisme et tous les « centrismes »

[Fin du feuillet 57]

## ANNEXE B2b : Reproductions d'archives relatives à A. Mbembe

### ANNEXE B2bα : Reproduction de l'autorisation de consultation des archives de Paris 1- Panthéon Sorbonne et de reproduction



#### Direction générale des patrimoines et de l'architecture

Service interministériel des Archives de France

Sous-direction du pilotage, de la communication et de la valorisation des archives

Monsieur Laurent AFRESNE

Réf. : HZ/2022/1384

Paris, le 24 OCT. 2022

Monsieur,

La présidente de l'Université de Paris 1 Panthéon-Sorbonne m'a transmis le 18 octobre dernier la demande de dérogation aux règles de communicabilité des archives publiques que vous avez présentée le 5 septembre 2022, en application du livre II du code du patrimoine consacré aux archives, pour consulter des documents non encore librement communicables conservés au Service des archives de l'Université de Paris 1 Panthéon-Sorbonne.

Les services qui ont versé ces documents m'ayant fait connaître leur accord, je suis heureux de vous faire savoir que j'ai décidé de donner une suite favorable à votre demande.

En conséquence, je vous autorise à consulter au Service des archives de l'Université de Paris 1 Panthéon-Sorbonne l'article suivant :

-20190048/1-214 : dossier d'inscription en thèse et rapport de soutenance d'Achille (dit Joseph-Achille) MBEMBE, né le 27 juillet 1957, doctorat en histoire, soutenu en 1989.

*L'autorisation de reproduire les documents ou d'en obtenir une copie vous est également accordée. Je vous rappelle cependant l'engagement que vous avez déjà signé de ne publier ou de ne communiquer aucune information susceptible de porter atteinte aux intérêts protégés par la loi, notamment à la vie privée des personnes, et je vous demande de vous y conformer.*

Il vous appartient de vous prendre contact avec le Service des archives de l'Université de Paris 1 Panthéon-Sorbonne pour déterminer les modalités de consultation de ces documents, dans le respect des règles définies par ce service.

Je souhaite que vos recherches se poursuivent avec succès et vous prie d'agréer, Monsieur, l'expression de ma considération distinguée.


**Bastien CHASTAGNER**  
Chef du bureau de l'accès aux archives  
et de l'animation du réseau

ANNEXE B2bβ : Reproduction du carton personnel signé par Philippe Hugon, joint au rapport de pré-soutenance

*de la part de Inclusion  
12 mai 89*

Philippe Hugon  
Professeur de Sciences Economiques Université-Paris X  
CERED - LAREA

*Le rapport rédigé rapidement et  
sur une machine où le e  
avait disparu ce qui est  
bien gênant. Amitiés*



(1) 47.25.92.34 (poste 815) 200, avenue de la République  
92001 Nanterre cedex

Retranscription :

De la part de

Philippe Hugon

Ce rapport rédigé rapidement et sur une machine où le e avait disparu ce qui est bien gênant. Amitiés





LH 23 / 4 / 1989

Rapport en vue de la soutenance de la thèse de J.A.MBEMBE  
"Esquisse d'une anthropologie historique de l'indiscipline: La Naissance  
du Maquis dans le Sud-Cameroun Par Philippe HUGON

I/ L'objet et la méthode

La thèse se donne pour objet d'analyser les pratiques de révolte et d'indiscipline dans le Sud Cameroun durant la période 1920-1980 et notamment le mouvement "NKAA KUNDE". Au delà le projet est de élaborer une anthropologie historique de la discipline à partir du concept d'événement colonial permettant de rendre compte de la double histoire interne et externe mais également des différentes réponses des acteurs et de leur représentation.

La méthode utilisée est celle de l'historien (dépeillement de nombreuses archives, utilisation des récits des acteurs), de l'anthropologie culturelle et politique.

II Appréciation

-La thèse est d'un très bon niveau et répond aux exigences de la soutenance.

Sur le plan formel, le travail est bien rédigé ; il est agréable à lire ; le style est recherché et précis. Il y a progression du récit au cours des 4 parties.

Les informations et lectures sont impressionnantes par leur nombre et par leur qualité.

Au niveau analytique, l'auteur fait un apport important en liant l'histoire et l'anthropologie et en reconstituant l'histoire africaine à partir de nouveaux éclairages : liens entre violence et indiscipline, poids du symbolique et de l'imaginaire.

J'y ferai trois principales réserves :

-Il est dommage que, vu son propos, l'auteur n'ait pas fait référence à des travaux comme ceux de Mami, Mannoni ou Althabé.

-La recherche de nouveaux concepts et la référence aux débats parisiens renvoie à certains effets de mode.

-Enfin d'un point de vue déconomiste, je ne peux que regretter que l'économie coloniale soit en creux, qu'il n'y ait aucune référence aux travaux économiques et que l'histoire événementielle soit privilégiée.

Université Paris X Nanterre • Centre National de la Recherche Scientifique  
200, avenue de la République • Bâtiment G • 92001 Nanterre Cedex • Téléphone : (1) 47 25 97 34

RAPPORT DE THESE

Il n'est guère besoin d'épiloguer longuement pour émettre un avis entièrement favorable quant à la soutenance de sa thèse, La naissance du maquis dans le Sud-Cameroun (1920-1960), par Monsieur MBEMBE, le 12 mai 1989.

L'ampleur du travail réalisé par l'étudiant, le sérieux de sa documentation, la qualité de son français et la présentation dactylographique de son texte justifient de toute évidence cette autorisation à soutenance.

Je crois devoir attirer l'attention de l'Université de Paris I sur le caractère inédit et l'importance des sources primaires exploitées par Monsieur MBEMBE, sur la rigueur de son appareil conceptuel et critique, et sur son très grand effort de clarification stylistique par rapport à divers textes qu'il avait auparavant publiés.

Il apparaît dès la première lecture que la thèse de Monsieur MBEMBE renouvelle largement la connaissance scientifique que l'on avait du mouvement nationaliste camerounais, grâce au remarquable ouvrage d'un universitaire nord-américain, Richard Joseph et qu'elle constitue une avancée notable de la recherche historique africaniste.

A Paris, le 20 avril 1989

Jean-François LEGUIL-BAYART

ANNEXE B2be : Reproduction du courrier d'annonce de la soutenance d'A. Mbembe  
signé par C. Coquery-Vidrovitch

L.A. n° 363  
TIERS-MONDE, AFRIQUE :  
LES SOCIÉTÉS DANS LEUR HISTOIRE ET LEUR ENVIRONNEMENT  
Laboratoire Associé au C.N.R.S.

Monsieur Achille Mbembe  
présente, sous le titre : " Le ruisseau  
des maquis dans le Sud. Cameroun,  
1920 - 1960 ", une thèse en histoire  
d'un haut niveau d'érudition  
et de belle rédaction, qui mérite  
incontestablement d'être soutenue  
son forme de thèse en Histoire de  
l'Université Paris. I

Le 1<sup>er</sup> avril 1989,



Catherine COQUERY-VIDROVITCH  
Co-Directeur de l'U.R.A. 363  
Université Paris VII

ÉQUIPE PARIS VII (co-directeur, Catherine Coquery-Vidrovitch) : U.E.R. G.H.S.S.  
Université Paris VII, 34-44, 3<sup>e</sup> étage  
2, place Jussieu, 75005 Paris, tél. : 329.21.49, poste 351 - Secrétariat 336.25.25, poste 4701  
ÉQUIPE PARIS I (co-directeur, Jean Devisse) : C.R.A.  
Université Paris I, 9, rue Mahler, 75004 Paris, tél. : 271.06.59

Retranscription :

Monsieur Achille Mbembé [*sic*] présente, sous le titre : « La naissance du maquis dans le Sud-Cameroun 1920-1960 », une thèse en histoire d'un haut niveau d'érudition et de belle rédaction, qui mérite incontestablement d'être soutenue sous forme de thèse en Histoire de l'Université Paris-1

Le 1 avril 1989

ANNEXE B2bφ : Reproduction du rapport de soutenance d'A. Mbembe

RAPPORT DE SOUTENANCE DE LA THESE DE M. MBEMBE :  
"LA NAISSANCE DU MAQUIS DANS LE SUD CAMEROUN (1920-60).  
ESQUISSE D'UNE ANTHROPOLOGIE HISTORIQUE DE L'INDISCIPLINE"  
Soutenu à l'Université de PARIS I le 12 mai 1989

Le candidat expose brièvement son propos. La réalité historique du maquis intriguait le candidat depuis longtemps. Mais les conditions de recherche au Cameroun étaient dramatiquement précaires dans les années 1970. Le recueil des témoignages oraux a été facilité par la connaissance de la langue. L'approche de R. Joseph, quelle que soit la richesse de son étude, est demeurée fort classique sur le plan politique. Il s'agissait de ne pas réitérer son analyse économique, mais de se mettre au niveau du maquis. D'où la notion de terroir, dont R. Joseph n'avait pas tiré tout le profit possible.

De sa fondation à l'assassinat de Um NYOBE, l'U.P.C. relève d'une série de sédimentations diverses, qui faisaient l'objet d'une lente réappropriation. L'approche présente s'efforce d'en faire l'analyse, en évitant de se réduire à la seule explication economiciste, ou bien, autre écueil, culturaliste.

- Madame C. COQUERY-VIDROVITCH souligne le tour de force que représente la réalisation de ce travail dans les délais requis, compte tenu des charges du candidat enseignant à Columbia University depuis l'année dernière.

La forme de la thèse est excellente. Le nombre de coquilles est exceptionnellement faible. Il y a quelques anglicismes, mais cette langue élégante se lit avec plaisir : c'est une oeuvre véritable, à la fois scientifique et littéraire. En revanche la cartographie est indigne d'une oeuvre de cette qualité ; or elle est nécessaire, pour situer toute une série de données régionales, démographiques et économiques, dont le texte est nourri.

Les sources sont remarquables, aussi bien écrites qu'orales. Pour celles-ci, il aurait fallu préciser la méthodologie, ne serait-ce qu'en annexe, plutôt que de seulement renvoyer à une autre étude de l'auteur (sur Ruben Um Nyobe).

La bibliographie, en particulier de langue anglaise, est absolument remarquable. Les ouvrages sont connus, utilisés, intégrés au raisonnement, qu'il s'agisse d'études de cas ou de travaux théoriques, pas nécessairement centrés sur l'Afrique.

Le plan est très bien explicité en introduction. Trois parties :

1 - La dynamique du champ dans lequel se déroulent les interactions entre dominants et dominés ;

- 2 - L'entre deux guerres, sur un plan à la fois thématique et chronologique, et  
 3 - Le maquis proprement dit, 1946-1956.

Le souci légitime de faire l'histoire "vue du bas" plutôt que "vue du haut" fait que les relations économiques, nombreuses au demeurant, ne sont pas articulées sur une vision d'ensemble.

L'introduction et la conclusion, larges, nourries et différentes, sont des textes théoriques importants. L'introduction propose de remplacer le dualisme résistance/collaboration par le concept d'indiscipline. L'accent est mis sur le complexe social et culturel qui se met en place, du côté africain, qu'on ne peut réduire à l'opposition tradition/modernité.

La conclusion propose d'aller au-delà de la situation coloniale définie par G. BALANDIER, encore empreinte d'un certain stalinisme, par le concept d'événement colonial, insistant sur la double interpénétration, le système colonial ayant dû s'adapter aux ordres indigènes autant que les sociétés indigènes ont dû s'adapter à l'ordre colonial.

L'autre concept clé est celui des lieux de colonisation vus comme sites privilégiés d'interpénétration. L'analyse de cette double dimension temporelle et spatiale, permet d'entreprendre cette anthropologie historique de l'indiscipline : pari tenu.

- Le Professeur GESSHIÈRE considère que ce travail constitue une contribution importante à la connaissance du Cameroun, par son érudition et sa créativité.

L'approche permet de relier des données empiriques très riches à des interprétations larges : c'est le point fort de l'analyse, qui offre des perspectives nouvelles sur les ambivalences de la situation coloniale. La bibliographie est très riche, mais la cartographie choquante.

Il y a ici réconciliation des approches de l'anthropologie et de l'histoire. Mais l'anthropologie ne rend pas toujours service à l'auteur, car il se réfère davantage à l'anthropologie culturelle que sociale et politique, alors que sur la première plane danger d'une construction a-historique.

L'analyse des récits et des contes autour de l'UPC est fascinante. Mais sont-ils bien reliés avec l'élaboration du pouvoir ?

Il manque un chapitre sur les formes d'organisation Basa ; dans le chapitre sur les dynamiques religieuses, christianisme est assimilé à catholicisme. Or l'imaginaire luthérien est différent, et a joué un rôle important dans l'élaboration de l'UPC. Et pour bien comprendre l'impact du vecteur religieux

sur les sociétés locales, il faudrait connaître les valeurs ancestrales.

Pourquoi l'implantation de l'UPC en terroir Basa a eu autant de succès, tandis que les Beti se montrent réticents ? Les Beti ont été davantage incorporés par les missionnaires et le cacao ; les Basa ont constitué un réduit plus isolé. Mais n'y a-t-il pas non plus des variations dans les valeurs locales ? Ne doit-on pas ajouter un autre niveau d'explication, lié aux pratiques internes du pouvoir dans chacune de ces sociétés. La sorcellerie joue un rôle très réduit dans l'étude, avec des connotations variées. Mais peut-on comprendre la pratique des pouvoirs locaux sans analyser la pratique des pouvoirs surnaturels ? Il faudrait descendre du niveau du récit pour s'enfoncer dans la pratique quotidienne du pouvoir. Ceci dit, l'apport est considérable, et remarquable.

- M. J.F. BAYART-LE GUIL souligne que cette thèse était attendue. C'est une grande thèse, à la fois par la qualité de la documentation (même si la localisation de la documentation primaire pourrait être mieux explicitée) et par l'originalité de la démarche. Quel que soit le nombre des sources utilisées, il s'agit d'une oeuvre personnelle, qui s'inscrit dans une dynamique des sciences sociales. La démarche, de s'interroger sur la place des terroirs est novatrice, de même que le refus de l'avulgarité "nationaliste". Les pièges du culturalisme sont évités, en centrant le propos sur cette notion de récits.

Les reproches sont d'ordre formel. Le plan n'est pas convaincant. Il y a quelques problèmes d'articulation entre chapitres. Il manque quelques pages, à des moments parfois cruciaux du raisonnement. Le style a fait des progrès foudroyants. La rigueur de la démonstration est très serrée. Mais les concepts utilisés ne sont pas toujours suffisamment éclairés par la littérature de référence (par exemple : le concept de recherche hégémonique du pouvoir). La notion même d'indiscipline est plus littéraire que conceptuelle.

Ceci dit, c'est un éclairage puissant et neuf apporté au Cameroun du XXème siècle, par l'analyse du conflit politico-religieux entre les deux guerres. Les pages consacrées au récit d'accommodation sont remarquables.

Il y aurait encore trois pistes à approfondir :

1. L'itinéraire biographique de Ruben Um Nyobe, et notamment son héritage religieux (autre que catholique) ;

2. Peut-on parler de "prophétisme politique" ?

3. Il aurait fallu mieux délimiter les terroirs historiques étudiés (cf. Atlas géographique de Yaoundé, Atlas linguistique...).

- J.P. CHRETIEN : Il s'agit d'une réflexion d'ensemble sur l'histoire de la période coloniale, où il reste beaucoup à faire, ce travail en est la preuve. C'est un travail d'historien, en dépit des apparences, par une démarche à la fois très impliquée mais avec la distanciation nécessaire, par l'utilisation croisée des sources, par le jeu de l'événement, de la conjoncture, des ambiguïtés et des contradictions.

Sur la forme : les tableaux sont intéressants, mais parfois maladroitement mis en page, ou mettent en rapport des données parfois non homogènes. Quelques précisions sont apportées sur la colonisation allemande.

Sur les sources : attention à citer les textes dans leur langue d'origine.

Sur la bibliographie : il y aurait des références, sur les niveaux d'organisation de l'espace, aux travaux d'O. BOEDIG R. POURTIER, Cl. VIDAL.

La première partie serait la construction de l'espace par la colonisation, la deuxième serait la même période vue à travers les contradictions et les interpénétrations. Les titres sont significatifs, mais ils recouvrent des réalités parfois plus banales. L'auteur veut s'interroger sur le vécu de tout ceci. Mais il y a d'abord les réalités elles mêmes, les mesures prises, qu'il faudrait rappeler au lecteur de façon plus didactique.

Les interrogations majeures sont :

1. L'interprétation du projet colonial ("l'événement colonial") comme expansion capitaliste, ou comme expansionnisme autoritaire ;

2. Les articulations entre références héritées de *passés* anciens, dans les conduites sociales, et le poids de la conjoncture propre.

Le travail est au coeur d'un type de recherche nécessaire, pour voir de l'intérieur la façon dont cette histoire à moyen terme a été vécue.

- Ph. HUGON, Président. parle en économiste qui a un peu vécu cette époque, avec la violence de la répression dans l'Ouest.

C'est une grande thèse par l'unité remarquable entre l'objet et la méthode.

La thèse se donne pour projet d'élaborer une anthropologie historique de la discipline en utilisant à la fois la méthode de l'historien et celle de l'anthropologue. L'auteur décrit avec beaucoup de finesse et une grande qualité de style les logiques des acteurs dans ce qu'il appelle l'événement colonial.



15

Sur le plan formel, le travail est très bien rédigé ; le style est recherché et précis. La présentation est claire malgré la grande insuffisance des cartes.

Au niveau de l'information, les lectures sont impressionnantes par leur nombre et par leur qualité. L'auteur restitue un récit et donne la parole à ceux qui sont généralement exclus de l'historiographie officielle.

Quelques réserves peuvent néanmoins être présentées :

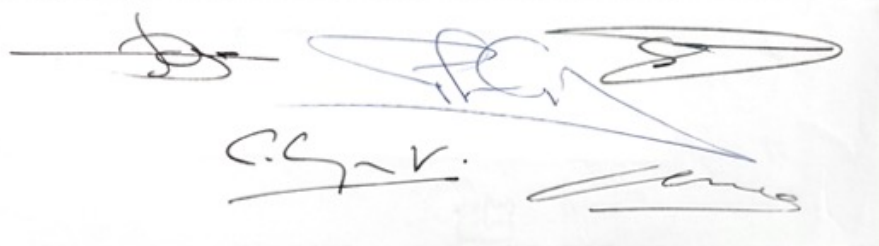
- Sur le plan de la construction, on note un chevauchement entre les 4 parties et un découpage qui n'est pas clairement chronologique ni nettement thématique.

- Sur le plan methodologique, le traitement statistique est très insuffisant (ex problèmes de déflation des prix, d'origine des sources, de signification des tableaux économiques...).

- Quant au fond, l'on peut regretter que l'auteur n'ait pas cherché à infirmer par une démonstration argumentée et informée certaines thèses rejetées rapidement. Par exemple le rôle économique de voie de communication de la Sanaga maritime ou l'implantation du complexe d'Edea n'ont-ils aucun rapport avec le mouvement d'"indiscipline" analysé. L'auteur ne situe pas suffisamment le mouvement Upéciste dans le contexte international de l'époque. Il n'explique pas comment ce mouvement localisé dans le Sud Ouest se développera à l'Ouest.

Enfin certains termes posent problème sur le plan sémantique mais également analytique. Le concept d'événement colonial est-il plus pertinent que celui de situation coloniale (BALANDIER). L'étude très localisée voire événementielle est-elle compatible avec la périodisation qui sur plus de 40 ans renvoie plutôt au temps allongé des épisodes de BRAUDÉL qu'à celui des temps rapides des événements ? Enfin, le terme d'indiscipline à connotation scolaire ou militaire ne renvoie-t-il pas à la nomination du colonisé camerounais par le colonisateur ?

Après avoir délibéré, le jury décerne au candidat, à l'unanimité, la mention très honorable.



The block contains several handwritten signatures and initials. On the left, there is a signature that appears to be 'S'. In the center, there are initials 'C.G.V.' written in a stylized, bold font. To the right, there is a large, sweeping signature that is difficult to decipher, possibly 'L. G. ...'. Below these, there are more faint signatures and lines.

- ANNEXE 2 -

AVIS DU JURY SUR LA REPRODUCTION DE LA THESE SOUTENUE

- 1/ Titre de la thèse : "La naissance du Maquis dans le Sud-CAMEROUN  
(1920-1960). Esquisse d'une anthropologie historique de  
l'indiscipline".....
- 2/ Nom de l'auteur et prénom : Monsieur Joseph M.B.E M B E.....
- 3/ Membres du jury : Mme COQUERY-VIDROVITCH - M. J.P. CHRETIEN  
. M. HUGON. - M. LEGUIL-BAYART. - M. GESCHIER.....
- 4/ Président du jury : M. H.V. BON.....
- 5/ Date de la soutenance : 12 Mai 1989.....
- 6/ Reproduction de la thèse soutenue :
- thèse pouvant être reproduite en l'état
- thèse ne pouvant être reproduite
- thèse pouvant être reproduite après corrections  
suggérées au cours de la soutenance :
- a)  avant sa diffusion auprès des bibliothèques universitaires
- b)  avant impression auprès d'un éditeur.

SIGNATURE du Président du jury :



VU et PERMIS D'IMPRIMER

Pour le Président de l'UNIVERSITE de PARIS I  
Le Professeur Délégué

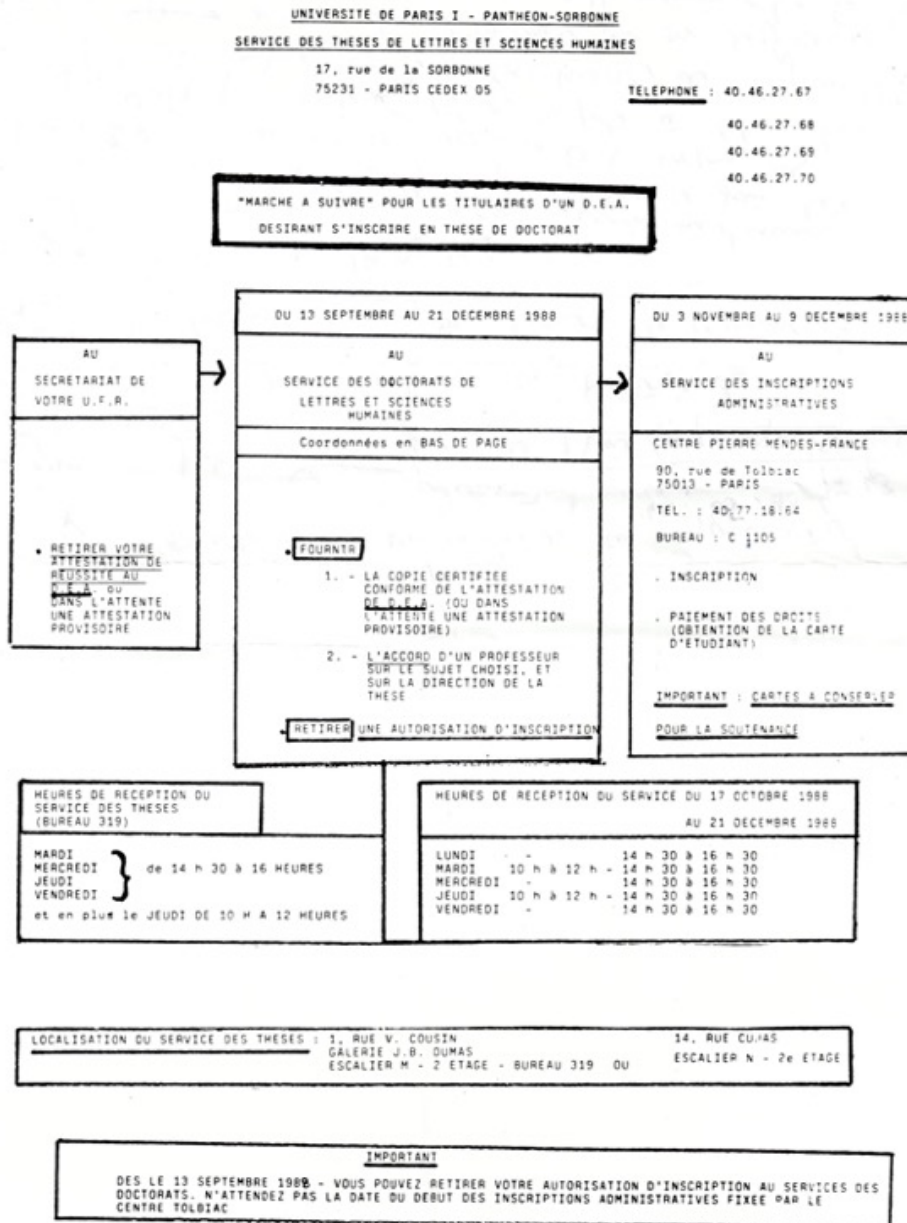
R. GIRAULT

Pour le Président  
Le Professeur délégué



R. GIRAULT

ANNEXE B2bη : Reproduction de la marche à suivre pour l'inscription des titulaires de DEA en 1<sup>re</sup> année de thèse





Retranscription

Mercredi 10 10h25

Note de la part de Mme Coquery-Vidrovitch pour le jury de thèse en Histoire de M. Achille Mbembe, fixé le vendredi 12 mai à 14h30

M. J P Chrétien a fait savoir au dernier moment qu'il n'était plus libre ce jour-là. Or le candidat arrive tout exprès des USA pour soutenir (il est en poste à Columbia University) et le Prof. Geschiere de Leyden (PB) ~~ne pourra~~ qui a changé la date de son déplacement pour être là, ne pourra pour cette raison être là la semaine prochaine. Il me paraît que, en l'absence de M. Chrétien, le jury demeure conforme (M. Chrétien, pour sa part, n'étant pas docteur je crois) ———→★

★ Je suggère que l'on maintienne le jury comme il est, puisque les convocations ont été régulièrement envoyées et remises. J'essaie désespérément de vous joindre depuis hier. Vous pouvez me joindre ★

★ cette après-midi mercredi en m'appelant à \*.\*.\*.\*. ou à défaut : \*.\*.\*.\*. \*

ANNEXE B2bφ : Reproduction de l'attestation d'enregistrement au fichier central des thèses

MINISTERE DE L'EDUCATION  
NATIONALE 22/01/90  
FICHER CENTRAL DES THESES

UNIVERSITE PARIS X - NANTERRE  
200, avenue de la République  
92001 NANTERRE  
Tél. 725.92.34

NUMERO D'ENREGISTREMENT [REDACTED] [REDACTED] [REDACTED]

(Ce numéro doit être rappelé dans toute correspondance avec le Fichier Central des Thèses). [REDACTED]

---

ATTESTATION D'ENREGISTREMENT AU FICHER CENTRAL DES THESES

PREMIERE INSCRIPTION PRISE EN OCTOBRE 1983

POUR LA PREPARATION D'UN DOCTORAT REGIME UNIQUE

A L'UNIVERSITE (ou autre établissement agréé) UNIV. PARIS 1

SOUS LA DIRECTION DE MME COQUERY-VIDROVITCH CATHERINE

DISCIPLINE HISTOIRE

THESE SOUTENUE EN MAI 1989

TITRE DE LA THESE

LA NAISSANCE DU MAQUIS DANS LE SUD-CAMEROUN (1920-1960) ESQUISSE D'UN  
E ANTHROPOLOGIE HISTORIQUE DE L'INDISCIPLINE.

CETTE ATTESTATION DOIT ETRE CONSERVEE 00000182  
AUCUN DUPLICATA NE SERA DELIVRE

T 550 3601 FF8605

ANNEXE B2bk : Reproduction de l'accusé de réception d'A. Mbembe de sa convocation  
à sa soutenance de thèse

Paris, le 8 Mai 1989



Objet : Accusé de réception de la convocation et demande d'une Attestation provisoire de Doctorat

Fait le 17-05-89

A Madame l'attachée d'Administration,

Madame,

J'ai l'honneur d'accuser réception de la convocation à la soutenance de ma thèse le 12 Mai 1989 à 14h30, que vous m'avez fait parvenir par Courrier postal le 3 Mai 1989.

J'aimerais par ailleurs vous informer de mon désir d'obtenir une attestation provisoire de Doctorat qui me permettrait de justifier de mon titre de Docteur, et donc de conserver mon poste d'assistant à l'Université de Columbia (New-York); attestation que je dois fournir avant la fin des mois de Mai 1989.

Veuillez agréer, Madame, l'expression de mes sentiments distingués.

J. A. Mbembe

Retranscription :

Objet : Accusé de réception de la convocation et demande d'une attestation provisoire de Doctorat

À Madame l'attachée d'Administration,

Madame, Monsieur,

J'ai l'honneur d'accuser réception de la convocation à la soutenance de ma thèse le 12 Mai 1989 à 14h30, que vous m'avez fait parvenir par courrier postal le 3 Mai 1989.

J'aimerais par ailleurs vous informer de mon désir d'obtenir une attestation provisoire de Doctorat qui me permettrait de justifier de mon titre de Docteur, et donc de conserver mon poste d'assistant à l'Université de Columbia (New-York), attestation que je dois fournir avant la fin du mois de Mai 1989.

Veillez agréer, Madame, l'expression de mes sentiments distingués.

J. A. Mbembe



ANNEXE B2bλ : Reproduction du résumé de thèse d'A. Mbembe envoyé aux membres du jury

Université de Paris I-Panthéon Sorbonne

Année universitaire 1988-1989

LA NAISSANCE DU MAQUIS DANS LE SUD-CAMEROUN  
(1920-1960)

Esquisse d'une anthropologie historique de l'indiscipline

par J.A. MBEMBE

sous la direction de C. COQUERY-VIDROVITCH

L'un des traits distinctifs de la domination coloniale au Cameroun fut, sans doute, sa relative brièveté (1884-1960) et son caractère instable, erratique. Mais, mieux encore, le Cameroun fut, de tous les territoires d'Afrique noire sous contrôle français, le seul où, en plus des résistances que l'historiographie africaine qualifie de "primaires", s'organisa un mouvement de lutte armée dont l'objectif central était de conquérir l'indépendance. Dans la langue bassa du Sud-Cameroun, ce mouvement fut connu sous le nom de Nkaa Kundè (procès de l'indépendance). L'objet de cette étude est, précisément, de suivre le processus de construction culturelle de cette identité politique dans un terroir spécifique : la Sanaga Maritime. C'est à cette fin qu'elle accorde une place importante, non seulement à la façon dont il formalisa ses demandes, produisit ses idiomes et organisa sa propre mise en scène, mais aussi aux formes de sa répression par l'Etat colonial et, plus généralement, aux bases matérielles (organisation de l'espace et du travail, rapports sociaux de production, modes de contrôle des effets sociaux de l'accumulation) qui contribuèrent, en même temps que d'autres facteurs, à son émergence et à sa montée en puissance.

L'une des singularités de ce qui eut lieu au Cameroun est que la mémoire qui conserve les récits des luttes anticoloniales a été contrainte à la clandestinité, suite à la défaite militaire du mouvement de Nkaa Kundè et à la prise du pouvoir par des acteurs politiques proches de la puissance coloniale. Le fait qu'elle ait été réprimée, puis refoulée dans l'inconscient de la société par l'Etat postcolonial n'a cependant pas empêché qu'elle s'inscrive durablement dans les mentalités, les représentations du temps et du pouvoir, bref, l'imaginaire politique. L'étude insiste sur la dimension

traumatique de cet événement, et prend acte du fait que les catégories classiques de l'historiographie africaine (nationalisme, résistance, collaboration, banitisme social ...) ne suffisent pas à l'interpréter adéquatement. Partant de l'idée centrale selon laquelle l'histoire de la colonisation doit être envisagée comme, avant tout, une histoire du pouvoir, elle établit que, pour le cas du Cameroun, la domination qui en fut le corollaire ne cessa jamais d'être un processus ambiguë et perméable. Les résistances indigènes, nombreuses et multiformes, n'exclurent jamais de profondes collusions, cette sorte d'intimité à laquelle parvinrent parfois dominants coloniaux et assujettis, et qui fit croire à ces derniers que la colonisation pouvait être utilisée comme une ressource jouable dans le champ des conflits domestiques. L'étude se penche particulièrement sur la façon dont ce balancement entre un désir d'incorporation (accès aux biens européens et aux capitaux symboliques qui leur étaient rattachés) et un penchant à la distanciation entraîna les agents africains dans des stratégies propres, qui varièrent en fonction des temps, des enjeux et des terroirs.

Plus encore, l'étude montre que, pour le cas du Cameroun, la domination coloniale exigeait que dominants et assujettis se parlent, s'accordent sur un minimum de rites d'interaction, se construisent des images les uns des autres et se les échangent. En colonie, la subordination et son opposé, l'insubordination et l'indocilité, furent toujours considérées comme imparfaites tant qu'elles n'aboutissaient pas à une reconstruction culturelle de l'"autre", à sa domestication dans un "savoir", une "épistémè". Les opérations de construction ou de dé-construction de la domination furent aussi des opérations mentales et intellectuelles. Derrière ce qu'on a appelé les "résistances", la "collaboration" ou le "nationalisme", il importe donc

de voir aussi des mouvements de mentalité et de recomposition des intelligibilités. En prenant pour objet le mouvement de Nkaa Kundè et la naissance du "maquis" dans le Sud-Cameroun, cette étude reconstruit historiquement la façon dont les assujettis coloniaux tentèrent, consciemment, de rendre impraticables les rapports mutuels qui les liaient au champ colonial de 1920 à 1960. Elle montre comment, à travers l'U.P.C. (Union des Populations du Cameroun), ils s'efforcèrent de faire surgir un bloc historique qui, prenant appui sur une coalition normative dont les intérêts se définissaient en opposition à ceux de l'alliance coloniale, devait reformuler les bases de l'ordre social. Le travail culturel auquel, ce faisant, les assujettis coloniaux s'astreignirent avait pour objectif d'inventer de nouvelles traditions, d'imposer de nouveaux systèmes de valeur et d'idées, de nouvelles formes institutionnelles et de nouvelles représentations de l'indigène. Cette lente montée d'une contre-culture aspirant elle-même à l'hégémonie, les formes de sa cristallisation en une "religion civique" dans un terroir particulier, puis sa défaite, constituent l'objet même de cette étude.

En examinant le mouvement de Nkaa Kundè et le "maquis" qui en fut l'aboutissement comme un processus actif de construction et de dé-construction hégémonique, elle est nécessairement conduite à renoncer à la recherche d'une causalité unilinéaire ou d'un facteur qui aurait prévalu sur tous les autres. D'où l'option en faveur d'une analyse situationnelle qui, tout en empruntant à Gramsci la notion centrale d'"hégémonie", n'est pas totalement gramscienne. Le concept gramscien d'"hégémonie culturelle" autorise, en effet, à intégrer l'étude du mouvement de Nkaa Kundè et la naissance du "maquis" dans le Sud-Cameroun dans une approche générale relevant de l'histoire intellectuelle et des faits mentaux.

L'autre notion centrale dans cette étude est la notion d'"indiscipline". Elle s'explique du fait que nous sommes ici face à une trajectoire spécifique du pouvoir et des modalités de sa dé-construction. En tant que telle, cette spécificité exige de forger des concepts qui rendent compte de l'historicité des faits étudiés. Il s'ensuit que le mouvement de Nkaa Kundè, en tant que mouvement d'indiscipline, se caractérisa, non par sa capacité à vaincre totalement la domination coloniale, mais à faire "avorter" constamment (et provisoirement) les systèmes qui la supportaient. L'apport décisif de cette thèse est de montrer que ce travail était un travail culturel, puisqu'il visait à modeler la façon dont les indigènes définissaient le monde social et se constituaient eux-mêmes en opérateurs historiques. Mais ces pratiques culturelles (avec leurs langages, leurs symboles, leur conception du temps ...) étaient des pratiques politiques à part entière.

Aussi, pour suivre les trajectoires de l'indiscipline en colonie, on ne peut pas se limiter aux seuls aspects formels et institutionnels du pouvoir et du politique. L'expérience analysée dans cette étude montre que le politique et le pouvoir se négocièrent souvent hors des contextes formellement officiels, mais bien dans les "lieux de la colonisation" qui, en fin de compte, étaient ceux de la quotidienneté. En colonie, l'indigène fit l'expérience du pouvoir, du politique et de leurs effets, non seulement dans ses identités, ses langages et son imaginaire, mais aussi dans son corps et la façon dont il fut "policé" ou maltraité. D'où la nécessité d'une approche qui emprunte aussi bien à l'histoire qu'à l'anthropologie pour comprendre comment cette dimension souffrante et la colère qu'elle engendrait furent reprises culturellement, traduites politiquement,

-5-

articulées dans des récits et retransmises dans une mémoire, en tant  
qu'événements dont on se souvient au long du temps et des générations.

ANNEXE B2bμ : Reproduction de la demande de modification de l'intitulé de la thèse d'A. Mbembe au fichier central des thèses

*de l'Etat pour l'enseignement supérieur*

**FICHIER CENTRAL DES THESES**  
**FORMULAIRE DE MODIFICATION**  
**A FOURNIR DANS LES CAS PREVUS CI-DESSOUS (1)**

MINISTRE DE L'EDUCATION NATIONALE  
 FICHIER CENTRAL DES THESES

Reportez le numéro figurant sur l'attestation de 1ère inscription →

N° D'ENREGISTREMENT

- TA -	ABANDON DEFINITIF 1	RECORD DU DOCT D'ETAT 2	MODIFICATION UNIVERSITE 3
	MODIF. TYPE DE DOCTORAT 4	MODIFICATION ETAT CIVIL 5	MODIFICATION ADRESSE 6
	MODIFICATION DISCIPLINE 7	MODIF. DIRECT DE THESE 8	MODIF. SUJET DE THESE 9

- T0 -

UNIVERSITE de PARIS I - Panthéon Sorbonne  
(Dénomination complète)

Cas n° 3 - Ancienne université d'inscription

TYPE DE DOCTORAT : Nouveau doctorat  
(Nouveau doct., doct. 3ème cycle, doct. Etat.)

Cas n° 4 - Ancien type de doctorat

DATE D'INSCRIPTION DU SUJET

ANNEE 19. 83 MOIS 10 • Date de la présente modification ANNEE 19. 88 MOIS 03

- T1 -

ETAT CIVIL (1)

M. 1 Mlle 2

NOM M. B. E. M. B. E.

NOM de jeune fille (pour les femmes mariées)

PRENOM J. O. S. E. P. H. A.

DATE DE NAISSANCE

- T2 -

ADRESSE

N° ET NOM DE RUE

COMMUNE

CODE POSTAL

Pays FRANCE

- T3 -

DISCIPLINE : HISTOIRE

SPECIALITE : Histoire de l'Afrique

DIRECTEUR DE LA THESE

CATHERINE COQUERY VIDROVITCH  
(Nom, prénom, Université ou établissement de rattachement)

TITRE DE LA THESE *(en majuscules d'imprimerie, un caractère par case, une case entre les mots)*

L. A. I. N. A. I. S. S. A. N. C. E. D. U. " M. A. Q. U. I. S. " D. A. N. S. L. E. S. U. D. C. A. M. E. R. O. V. I. N. ( 1 9 2 0 - 1 9 6 0 )

Tourner SVP

\* NE REN INSCRIRE DANS CES CAS

(1) ENTOURER LES CHIFFRES CORRESPONDANT A VOTRE SITUATION

T550 DES 86 11 454





ANNEXE B2bv : Reproduction du formulaire de 1<sup>re</sup> inscription d'A. Membre au fichier central des thèses

MINISTÈRE DE L'ÉDUCATION  
NATIONALE  
FICHER CENTRAL DES THÈSES  
UNIVERSITÉ PARIS X - NANTERRE  
100, Avenue de la République  
92001 NANTERRE

## Enregistrement au fichier central des thèses

N° D'ENREGISTREMENT  
**83 14695 L**

FORMULAIRE DE 1<sup>ère</sup> INSCRIPTION

à fournir au verso  
Procédure

A FOURNIR OBLIGATOIREMENT POUR TOUT PREMIER DÉPÔT DE SUJET

T.0 • UNIVERSITÉ D'INSCRIPTION DU SUJET Université de Paris I - Panthéon Sorbonne (Dénomination complète)

• TYPE DE DOCTORAT DOCTORAT D'ÉTAT 1 DOCTORAT 3<sup>e</sup> CYCLE 2 DOCTORAT D'UNIVERSITÉ 3

• DATE D'INSCRIPTION DU SUJET ANNEE 19 83 MOIS 12

T.1 • ETAT CIVIL M<sup>r</sup> 1 M<sup>me</sup> 2 M<sup>lle</sup> 3

NOM M I B E I M B E I

NOM de Jeune Fille (pour les femmes mariées)

PRENOM J A L

DATE DE NAISSANCE JOUR MOIS ANNEE NATIONALITÉ CAMEROUNAISE

T.2 • ADRESSE N° ET NOM DE RUE COMMUNE CODE POSTAL PAYS FRANCE

T.3 • DISCIPLINE (indiquer la discipline dominante après avoir pris connaissance de la liste type figurant au verso. Reporter exactement le libellé mentionné.)

HISTOIRE Discipline dominante

• DIRECTEUR DE LA THÈSE CATHERINE COQUERY-VIDROVITCH, Paris VII (Nom, prénom, Université ou établissement de rattachement)

• SUJET DE LA THÈSE

T.4 PRATIQUES POLITIQUES ET

T.5 PROTESTATIONS POPULAIRES AU

T.6 CAMEROUN DE 1930 A 1960

T.7

L'attestation d'inscription au Fichier Central des Thèses sera délivrée au candidat, sous couvert de son établissement d'inscription, dans la mesure où cet imprimé aura été correctement rempli (Recto et verso).

NE RIEN INSCRIRE DANS CES CASES

DATE et SIGNATURE Paris, 25 Novembre 1983

DES. 8212 260

ANNEXE B2bπ : Reproduction de l'annonce faite à A. Mbembe de son inscription en  
1<sup>re</sup> année de thèse de doctorat

UNIVERSITÉ DE PARIS I - PANTHÉON-SORBONNE

SCIENCES ECONOMIQUES - SCIENCES HUMAINES - SCIENCES JURIDIQUES ET POLITIQUES

17, rue de la Sorbonne

Service des thèses  
(sciences humaines)

17, rue de la Sorbonne  
75231 PARIS CEDEX 05

Paris, le

Le SECRETAIRE GENERAL

MR MBEEMBE Joseph

Tél : 329.12.13  
postes 36-59  
33-21

Votre U.E.R. a dû vous informer de votre admission en 1<sup>ère</sup> année de 3<sup>ème</sup> CYCLE (Préparation au D.E.A. d'<sup>histoire de l'Afrique</sup> ) et de la nécessité de prendre une inscription administrative (inscription obligatoire, par la suite, au début de chaque année de préparation).

Je vous précise que, selon les instructions ministérielles :

"Pour le Doctorat de 3<sup>ème</sup> CYCLE, le dépôt du sujet a lieu au cours de l'année de préparation au Diplôme d'Etudes Approfondies ou, au PLUS TARD au début de la Deuxième Année d'inscription".

1) Si vous souhaitez déposer votre sujet lors de l'année universitaire 1982-1983, vous devez réclamer auprès de notre Service (en précisant bien votre groupe de recherche) un formulaire qui devra nous être renvoyé dûment rempli, daté et signé au PLUS TARD le 15 AVRIL 1983. Sa transmission au Fichier Central des Thèses, doit être assurée par notre Service.

2) Si vous n'avez pas l'intention d'inscrire votre sujet au cours de cette année, vous réclamerez au début de l'année universitaire prochaine un autre formulaire que vous devrez OBLIGATOIREMENT remettre avant le 1er DECEMBRE 1983.

Je vous rappelle que seuls les professeurs et maîtres de conférences des universités, titulaires du doctorat d'Etat ès-lettres et sciences humaines, peuvent diriger des thèses dans notre Université. Il en est de même pour certains professeurs au Collège de France ou directeurs d'Etudes à l'E.P.H.E. Certains maîtres-assistants, Docteurs d'Etat peuvent diriger de facto des thèses. Mais les dossiers correspondants doivent être contresignés par un professeur ou maître de conférences.

N.B. Par ailleurs, lorsque vous nous renverrez le formulaire vous voudrez bien nous renvoyer également cette lettre, après avoir indiqué vous-même les renseignements demandés ci-dessous et avoir sollicité l'ACCORD ECRIT et SIGNE du Professeur qui dirige votre thèse. Les 2 documents doivent parvenir ensemble au Service des Doctorats.

NOM : PRENOM :

SUJET de la THESE de 3<sup>ème</sup> CYCLE :

Date et Signature de l'Etudiant :

NOM du DIRECTEUR de THESE :

AVIS du Directeur de thèse : FAVORABLE

ou DEFAVORABLE \*

\* Rayer la mention inutile

Date et Signature du Directeur de Thèse :

## ANNEXE C : Retranscriptions des entretiens menés avec W. Mignolo

*ANNEXE C1 : Entretien n° 1 avec W. Mignolo, fait par Zoom le 6 décembre  
2021*

**You told me that you spent time in France from 1968 to 1973; maybe to start with could you tell me what your background at the time was and what you were studying before you went to France.**

Okay. I arrived in Paris in August of 69, July or August, but 69 for sure. There was still the smoke of Paris 68, but the *ambiance* was there. Why did I go there? Because I was studying philosophy and literature at the University of Córdoba in Argentina. There were a lot of connexions, a grand, a fellowship for students to study abroad. Two of my professors had the fellowship and were coming back from France, with all the news: structuralism, that was there since the beginning of the 1960's, having entered University in 1961 or 1962. I got all this kind of news. One of the professors was [Luis Jorge] Prieto, who studied in France with André Martinet, and he was doing semiology. He published a couple of books, very important books, *Pertinence et pratique* for example, *Messages et signaux*, I think was the second one. He was teaching a seminar in semiology, that was obligatory, because it was thinking the place of grammar or something like that. I took the seminar and I failed, I mean that I almost failed: I got a 4, which was the minimum grade required to pass. I think that Luis gave me the 4 out of generosity [rires], because I didn't understand and that was clear. Luis said: "You don't understand?" to which I said: "Yes I don't". So, I took the seminar again, the following year, just to try to understand [rires]. And I understood.

There was a lot of reading at the time, we were reading Foucault, we were reading [Jacques] Derrida, we were reading [Jacques] Lacan, there were a lot of Lacanians. So, there was an *ambiance* of French structuralism and post-structuralism. We were also reading Umberto Eco. Galvano Della Volpe came before, but Eco was a more contemporary thinker. *Apocalittici e integrati* was published in those years. And

[Antonio] Gramsci! There also was Gramsci; I mean it all was a kind of package. Some of my professors were young dissidents of the Marxist party, the PC [Partido Comunista de la Argentina], were following Gramsci. They introduced Gramsci in Argentina. That was the ambiance of 1961 to 1966, it was a feast, it was paradise. I was also doing other things: I was doing cinema and things like this.

In 1966 came [Juan Carlos] Onganía, so the military dictatorship. It was a real *coup*, not only a military *coup* but also a subjective one, because professors were leaving the country, where they were risking their lives. Two of our professors said to me and six or seven other students working with them: “Kids, finish your *licenciatura* [licence] and get out of the country”. I took it seriously. I only went through half of my *licenciatura*. We finished with other *copains* the *licenciatura*, got the title in 1968 and applied to [ne finit pas sa phrase]. First, I wrote to Eco and [Roland] Barthes to find out if they were willing to direct my dissertation in Italy or France. Eco wrote a very long letter. Barthes’ was very short [rires], it said something like: “Si vous avez les moyens, j’aurai le plaisir de vous accueillir et diriger vos études”. I chose Paris instead of Bologna [rires].

When I went to France, I was very acquainted with Barthes, *Introduction à l’analyse structurale du récit*, *Théorie sémiotique de la mode*. I got to France to do that: study with Barthes, and [Gérard] Genette was *maître-assistant*. At that time, Barthes was teaching *Sarrasine* and Genette was his *maître-assistant*. Barthes spent a year in Marrakech, Genette was teaching [Marcel] Proust, *Figures I*.

I was interested in [Algirdas Julien] Greimas. [rires] Actually, I remember talking to Barthes and saying: “*Monsieur Barthes*, I’m thinking of taking Greimas’ seminar [rires]” and Barthes said: “Si vous le croyez bien” [rires]. I knew there was a kind of tension. The seminar of Greimas was great! I had a friend who was a disciple of Greimas. I remember a historical day: one of Greimas’ students was making a presentation and talking about *Tel Quel*, and [Philippe] Sollers and [Julia] Kristeva were there, and they laughed. I mean he was at the last line and all of the sudden, Kristeva and Sollers, I mean they were kind of invited to say something [rires], they were two or three places [difficilement compréhensible]. I mean, it was very tense, because Greimas didn’t like the presentation. That’s just to give you a sense [ne finit pas sa phrase].

I was also taking a course with [Oswald] Ducrot, *Quand dire c’est faire* – or something like that. I was taking a seminar with Edgar Morin.

That was the *ambiance*. But there was another thing. While I was studying in Argentina, I had some very interesting classes in philosophy of science, and that is

something I kept interested in while in France. There was something going on in in Bielefeld and in Amsterdam. Teun A. van Dijk in Amsterdam and Siegfried Schmidt in Bielefeld. János [Sándor] Petőfi was Hungarian and also in Bielefeld. There were working in philosophy of science, following [Noam] Chomsky on discourse analysis. They were more scientifically oriented and there was a tension with France, because these people in Amsterdam and Bielefeld were saying that the French were doing *métaphysique* [rires] and were *métaphysiciens* [inaudible]. There were two distinct schools, subjectively I mean. I was in the middle. My thesis was *Modèle et poétique*. I was following the concept of *modèle* in philosophy of science, which also was one of the things which was discussed in the North; and *poétique*. So, a lot of [Roman] Jakobson, but also Barthes and Kristeva, all these kinds of things. Finally, I completed the dissertation in 1973, defended it and got approved with *Très bien*, or something like that. In the last six months [ne finit pas sa phrase].

Well, I was in Toulouse for a year because of the financial crisis, my *bourse* which at that time was of 850 *francs* was equivalent to a French bourse for French students, but there was a financial crisis in Argentina and my *bourse* was reduced by half. It became very difficult, even though I was living at *La Cité universitaire*. I had a friend who was a *lecteur* at Toulouse, [inaudible], he recommended my name, and I went to Toulouse [léger rire]. I spent a year there, a very interesting year and a half. While I was at Toulouse, I was seeing the end of my dissertation and I wrote sixteen letters to the United States [of America], applying for positions. I got a position [léger rire]. Those were different years; it was apparently easier to get a position in an US university.

The reason I applied there, was that my partner was a US citizen. Then we got married and all that. I applied, got the position and went to Indiana. I finished the dissertation there, the last six months of writing, and came back to France to defend it, in January or February of 1974.

That is, in broad strokes [cherche ses mots et rit légèrement]. While I was in France, during the years 1970 and 1971, I wrote a *nouvelle*, 130 pages long, because I was friends with Severo Sarduy and Jorge Aguilar Mora, who is a Mexican writer. I was also coming from Argentina with experience in writing and cinema. So, I wrote a *nouvelle* which will be now published by a group of people in Medellín, Colombia who are very interested in literature. During the conversation they asked me for something as a contribution, so I said that I had this kind of curiosity and that they could publish six or seven pages of it. They read it and said: “We will publish it all”. They will publish it now.

That was more or less the years from 1969 to January of February 1974. In 1974 my life began [cherche ses mots] to unfold in the United States [of America].

**You mentioned the two teachers that went to France and taught to you in Argentina. You named Luis Prieto, but do you also remember the name of the second one?**

Oh yeah, oh yeah. The second one was the very famous – in Argentina he's very famous – Toto Schmucler, which is Héctor [Naúm] Schmucler. He passed away. He was on the left, the French kind of poststructuralism and also Gramscian. The second one was Alfredo Paiva that also, unfortunately passed away. He was not a professor but an assistant. He went to France with a fellowship. The last two years in Córdoba, I lived in his house. He had a small place for *la madame de service*, but he had no *madame de service* [rires] so I occupied the *chambre de bonne*. There were a lot of conversations and I applied. I got the fellowship in [pause], I think I got the fellowship in March of 1968 and in July or August I left. I already had all the preparations; I got the letters from Eco and Barthes which were necessary for the application for the fellowship. We were required to have somebody who would receive us and mentor us.

**You're originally trained in philosophy and literature: why did you choose philosophy and literature?**

Oh, that's a very interesting [rires], a very interesting part of my life, because I did my *baccalauréat* in a small town, 10 000 people. I don't know why, because my father was a proletarian, he worked in a factory, making ploughs and my mother was a mother, she also weaved, weaved sweaters for people in the town. For some reason, when I was 14, 15, I got interest for the world. What I did was to write to all the consulates in Argentina, to get information, and they sent a lot of material. I had a lot of books, of photos which I put on my room's walls, etc. I don't remember why, but I got interested in philosophy. There was a collection of philosophical works published by Losada, about ten volumes, and I bought them. I remember for example, that one volume was [Alfred N.] Whitehead's *Process and Reality*, which I didn't understand at all; there was Julián Marías, a Spanish philosopher, *Introduction to philosophy*, [rôle de satisfaction] and I understood that! There was a book by [Karl] Jaspers, which I don't remember the exact

title, but I remember one sentence which I will never forget: “Galileo knew, Bruno believed. Bruno was burned. Galileo negotiated” or something like that.

The main thing is that during that process came a doctor [ne finit pas sa phrase]. Córdoba was very interesting, because people who studied medicine or law were very intellectually and politically oriented. I had a lot of friends in American schools, and they were doing theater, reading theater and also in the law schools. At that point, any medical doctor or any lawyer, would come to town to find a job and create their office. They were all kind of intellectually oriented and they began to recruit intellectually oriented kids. So, we were five, six or seven who began to turn around them. In that small town there were painters, there was a kind of a small, collective intellectual *ambiance*. Those two doctors made us read and listen to music, to theater, etc. In one of the sports clubs – soccer – there was a library, and we began to read [Albert] Camus; and that was a shock. Camus, *L'Étranger* and *Le Mythe de Sisyphe*. When I read *Le Mythe de Sisyphe*, its first sentence: “There’s only one problem that deserves to be: if life is to be lived or not”. That’s it! I have to study philosophy [rires].

So, we were reading [Franz] Kafka, [Arthur] Hemingway, [John] Steinbeck, [Jean-Paul] Sartre, all in translations of course. Sartre, yes, we were reading *La Critique de la raison dialectique*, we were reading *La Nausée* for example. *La Nausée* was a tremendous coup, to encounter the life of Roquentin when you’re fourteen, fifteen or sixteen. When you find Meursault, you go: “Wow! This is something!”.

So, I decided to study philosophy and literature, and so I went to study philosophy and literature. But things started to change after the second year, because of the Cuban revolution. All my previous readings were reoriented in a Latin-American direction. The Cuban Revolution for many of us, for me forced us to put all our high school readings aside – I’ll never forget that I have Camus, Hemingway and Sartre – and at that moment to put them on a drawer. We began to read literature, history and politics of Latin America and Argentina.

So, Toto Schmucler was the *maître-assistant* of Noé Jitrik, who was the professor of Argentinian literature. I did two courses and seminar with Noé, he was one of my mentors. That took me in another direction, but then I came to semiology and Prieto, and wanted to study in France. I was kind of juggling between all those things.

I would say that it’s a pattern of a Third World intellectual [expire bruyamment], that on the one hand you’re attracted by the Metropole, by what’s going on in the Metropole; on the other hand, your place [pause] is here. Your language is Spanish, it is

not French. When I went to France it was during the boom of Latin-American literature, which was *le dernier gadget d'outre-mer* [rires] I remember.

**What is the name of the town in which you grew up?**

Corral de Bustos! It was a post; I mean the guy had a lot of horses and changed the horses for the Post. So, I grew up – I used to have a blog, but I don't know if it's still online. At the beginning of the blog, I wrote a page about the town and its origins. There's a lot to say about that, because at some point I began to understand and realize globalization from that town. One of the reasons is that the last line, when the British built the railroad at the end of the nineteenth century, the last part was between two interior cities, Río Cuarto and Rosario. Corral de Bustos was in the middle. I began to think globalization from the moment the British began to switch from settler colonialism to coloniality without settler colonialism. The great Argentinian generation – I don't know how you call it – [Juan José] Hernández Arregui wrote in the 1950's *Imperialismo y Cultura*, nothing to do with [Edward] Said. *Imperialismo y Cultura* was how he was looking at the destiny of Argentina, in relation to imperial history. That kind of *mélange* was my early years.

**When you wrote at the age of fourteen or fifteen to all the consulates, to entertain your growing interest in the world, did one of your relatives help you to write these letters?**

I did it on my own, I did it on my own, because my father was illiterate. My mother was literate, she wrote with a lot of difficulties. I have a lot of her writing. Before Skype and computers, she passed away in 2015, but during many years we wrote letters.

I wrote the letters by myself. I don't remember if I wrote these by hand, probably. I didn't have a typewriter. [inintelligible] I felt so important, all the consulates sending all this beautiful material.

My father couldn't read, so he listened to the radio. He was good at numbers and conserving money [léger rire]. Writing, no. he could sign, that was the only he could do.



**You mentioned how important were some lawyers and doctors in your intellectual formation, how they were intellectually and politically oriented. What did you mean by that, and in what direction were they oriented?**

Ronald Giraudo, who was a medical doctor was interested in music for example. He took us home and we would listen to Mozart, Beethoven, whatever, classical music. He also was interested in art, in painting and he was one of the painters which I've told you about, that formed a group in Corral de Bustos. He was a promoter of getting this group together, having meetings, luncheon, having fun. The lawyer, Aguirre – I don't remember his first name – was very interested in theater. As a matter of fact, I interpreted Jim in one of Tennessee Williams' play, I don't remember which play, only that I was Jim. He also created a *pasquín* – I don't know how you call it – a four- or five-pages publication, containing news of the town. I wrote there my first articles, pieces. They were comments on the life of the town. I remember that my mother got in trouble because [rires] one of the pieces was about this stupid habit in town on Sundays to go around the square, the *plaza* and then go to the bar to have a *vermouth*. I made of parody of that, and my mother told me: "Gee, what are you writing?"

They were not politically oriented in the sense they had an interest in the country or the world, they were artistically oriented. They encouraged us to read literature and we therefore used the town's library.

**You met both while you were still at Corral de Bustos?**

Yes, they both came to Corral de Bustos. I left Corral de Bustos [inspire profondément], I don't remember how old I was, but I do remember that I spent at least three or four years with them in Corral de Bustos. Then, I returned periodically from Córdoba to Corral de Bustos and went to see them.

**You described your discovery of literature, and especially the shock felt by the lecture of Camus. What did provoke this shock?**

It's like Kafka, I mean *The Metamorphosis* and *The Letter to the father*, *El Proceso*, *The Process*. I don't know how to describe it. I later discovered what the absurd was, but at that time I didn't have that concept. It was something, a life – Meursault's –

that I couldn't imagine. When I read: "Maman est morte aujourd'hui", I was: "How can you say that?", as if nothing happened [rires]. This kind of shock, with the kind of life you were living and what is going to [inintelligible] to you. Joseph K. is accused of not knowing what happened to him; this doesn't make any sense. Gregory Samsa one day wakes up as a cockroach and then the whole story. All of that, I think it was an explosion. An explosion of things that were opening up the limited world I had until then. About Roquentin, it was [rit et ne finit pas sa phrase]. I had a socialist friend in high school, and I remember that there's an epigraph in *La Nausée* that said: "Roquentin was a person without collective meaning, exactly an individual", something like that. My friend inverted it and said that instead of an individual he was a collective. In *La Nausée*, the sense of nausea didn't make me sad, but happy, because it was opening things up. Now that I mention it, it's interesting how those terrible things make you happy because you find something that you didn't have and, for whatever reason attract you. Why did they attract me? I have no idea and I'll never know. It's like having allergies: we're all exposed to the same, some people have allergies, and some don't. We were all exposed to these people, but we responded differently.

**Something you responded quite strongly was the Cuban Revolution in 1959, which provoked a redirection in your readings toward Latin-American philosophy and literature.**

The Cuban Revolution was still in town. I remember it was the summer, for some reasons I didn't understand, [Fidel] Castro entered La Havana. Wow, that was something. When you go to Córdoba, there's a whole intellectual environment there. The impact of the Cuban Revolution was great, of course, so that kind of turned me into [ne finit pas sa phrase]. I stopped taking courses in philosophy, because after taking Greek and medieval philosophy I realized that this wasn't the philosophy I imagined while reading Sartre and Camus. So, I moved into literature, but it wasn't totally satisfying, because [cherche ses mots] literature and history of Latin America and Argentina, yes; but then we had to study Spanish and French literature, and English literature; I had to do it, but I wasn't excited. So, I moved to anthropology. I took two classes of anthropology, with José Cruz – a very influential professor, who was also in the Gramsci connection, befriended with Prieto – and after the seminar about the history of anthropology he planned four seminars, and we were about ten following him, on the concept of structure [tousse]. The first one was

about the concept of structure for [Claude] Lévi-Strauss; then the concept of structure in semiology – and Prieto was kind of a leader –; the third was about the concept of structure in psychology or psychoanalysis; the fourth, I can't remember because 1966 happened.

With that professor and three other professors we did field research. He was interested in [intelligible], in the migration of people in the north. At that time, I was doing cinema, so 'Pepe' Cruz, José Cruz, said: "Why don't you bring the camera?". So, I brought the camera, and I documented the trip. When we came back, I showed the material to the people from the arts school, there were also people from the *Canal Universitario*, and they said: "Why don't we do a documentary?". And we did it. We went back to shoot [ne finit pas sa phrase]. I can send it to you. There was a story according to which it was lost, but now as everything is digitalized, they sent me a copy, that I can send to France.

It was the turbulent life of my *licenciatura*, but finally I concentrated on philosophy and literature and got my *licenciatura*, with a minor in anthropology, but not officially [rires]. Anthropology became an interest of mine since, like philosophy. I didn't follow all the [ne finit pas sa phrase].

### **Did you have any trouble making the decision to go study in Córdoba?**

No. It was a clear and easy decision. I was at the time still very interested in the world; the head full of the material sent by the consulates. I had an older friend, Tata, three years older and I said to him that I wanted to study diplomacy, because of all this. He said: "Diplomacy? Why would you study diplomacy?". I said: "Because I would like to travel all around the world". "Oh, if you'd like to travel around the world, why don't you study military? Go to military school". Then I decided to study philosophy.

I did not have a hard time, but rather suspicions from my family. My father wanted me to study medicine or law, which was a security. I remember having an aunt, who wasn't criticizing, but she was like: "Philosophy? What are you doing with that?", and I remember having a tremendous answer: "I don't know *tía*, but I'll let you know" [rires]. So, these were the kinds of comments in family, that Walter was crazy, he wants to study philosophy.

Imagine in that town! Of course, for the group of painters, doctors, for that small group it was natural; but for the family and friends, it didn't make any sense.

In the end, when I thought about studying philosophy, it was like this [claque des doigts et rit], there were no doubts.

**You mentioned how your father wanted you to study medicine or law, your aunt that was criticizing your choice; did you maybe have an older sibling that went to university before? Or another relative?**

No, I am a single child and I'm the only one in the two families, of ten brothers and sisters on each side, that went to university. There were other *copains* at the high school that went to university, but not in my family. I was the only one and I think that I'm still the only one that went to university [léger rire].

**Did the discussions about your choice for philosophy and literature continue after you moved to Córdoba?**

Oh yeah, but they were two different things. Yeah, yeah, I returned and there was no problem. My father wasn't some kind of dictator, he was only pushing, but once I decided to go, he accepted it, and everybody accepted it. So, every time I returned, the family meetings were like before. I brought news from the city but that's all. I think they forgot; they didn't pay much attention. I was doing my thing in Córdoba, and when I was in Corral, I was the *negro* [prononcé à l'espagnole] as I was called in the family. It was a good family. Of course, there was gossip but in general it was a good family. I have good, good memories of my teen years.

**Why did they call you like that when you returned to Corral de Bustos?**

I was a *negro* [prononcé à l'espagnole] from the beginning. [pause] So, I asked my mother [rires], she didn't have an answer. Nobody called me 'Walter', everybody in the family called me '*negro*' [prononcé à l'espagnole].

**How long was the *licenciatura* supposed to last?**

I think there were thirty-six *asignaturas*. I think it was supposed to be five years long. It took me six. The first year I attended university, but I wasn't not often there,

because I was doing my military service, as I told you. It took me six because, number one, I was involved in many things. I had to work also, to sustain myself. I was doing cinema. From 1966 to 1968, we just finished *libre*. I only attended one of the seminars, because the professor was a disaster. We studied and then we passed the exams. [inintelligible] When I finished, I applied for a fellowship.

**You mentioned the many things you were involved in, outside the *licenciatura*, such as cinema, but also the work you had to do, to sustain yourself. What kind of work were you doing?**

My first job in Córdoba was at the department of culture of the *Teatro Rivera Indarte*. My father didn't have much money to send. When I was in Corral de Bustos, I used to work and had some money saved. I was – we say *pinche* – assistant at the factory where my father was working. So, I saved some money.

When I was in Córdoba the first year, I saw that [cherche ses mots] some kind of cultural center; the big theater – like the Opera in Paris, something like that – had a cultural center. I saw that it was opening some kind of cinema school. I went there one day to tell the director, to express my interest in cinema and he gave me a position [rires]. Obviously, he needed people: “If you're interested, I'm looking for people to prepare the machines, prepare this and prepare that”. That was my first job, it wasn't very well paid.

Then, the cultural center got in connection, because of the cinema, with the School of Art. I don't know what you'll want to do with all that, but I'll tell you. The director of the School of Art was a very good friend of the director of public relations of Kaiser Industry [*Industrias Kaiser Argentina*]. I'm trying to remember the director's name, Sorensen, Sorensen. Kaiser was organizing at the time, what we called the *bienal argentina*. We got a position, with Eduardo Bocio, he was an engineering student, but was at the School of Art. We were *pinchers*, assistants, of the public relations office. The reason *Industrias Kaiser* was doing this, was because it was part of the *Alianza para el Progreso*, to counter the influence of Cuba. The biennale of Saõ Paulo, the biennale of Córdoba, which didn't last long, because *Kaiser* had to close.

I worked there for at least two years, that was a lot of money, wow. I never felt so rich. We had to do extra work, doing exhibits in other towns and they paid extra hours. It was a lot of money. Then came the crisis and *Kaiser* began to lay out people. Eduardo and I were laid out. I think that *Kaiser* went a few more years and then finally closed. I

had to find another job. I found a job at an insurance company, where I was an assistant. That was horrible, my Lord it was horrible. I worked there a year or so.

In between, four of us created a cinema club, the *Cine Sombras* [ombres de cinema]. We were doing cinema art and at the same time we lived from it. That was probably 1964. I did it until I moved to France. I then sold my parts to my friends. In between we opened another cinema club. The first was *Sombras* to honor [John] Cassavetes [réalisateur de *Shadows*] and the second one was *Blue Angel*, to honor [Marlene] Dietrich. We were also doing things on TV, with the *canal universitaire*, with newspapers. Those were a lot of activities. At some point, the *licenciatura* wasn't my main concern. It became my main concern with Onganía, when our professor, mentor said: "Kids, finish your *licenciatura* and get out of here". I therefore concentrated on that, without having to stop doing cinema and the cinema club, because it was a lot of fun. It wasn't only a lot of money – well not that much of money but enough to live. To the point that when I got the fellowship – I had a very good friend "Mumo" Gati in anthropology; I was in philosophy and literature, but we were kind of like brothers – I said: "Mumo let's have a cup of coffee, there's something I would like to have your opinion on". I told him, I said: "This life is really nice, but I got this fellowship [léger rire]". He looked at me with surprise: "Take the fellowship and get out of this country!". So, two or three years later, he had to leave and went to Mexico, because his life was [ne finit pas sa phrase]. That's only to tell you that, at some point, life in Córdoba was so interesting, the intellectual [ne finit pas sa phrase]. Because of the cinema and all the rest, we were the talks of the town, we were very well-known. It was very difficult to leave that life [pause] even with Onganía.

Then, things began to get muddy. When I was in France, I was getting news, things began to get worse and worse. I think that during the first two years, this kind of paradise could have been maintained, but it wouldn't have lasted long. That's the memory, not nostalgia, but [cherche ses mots] it was a good moment. Everybody would tell you that, everybody who lived and remembers that time would tell you. There were a lot of things going on: the literary boom, dependency theory, theology of liberation because of the Cuban Revolution. And cinema, Argentinian cinema, Brazilian cinema were becoming very creative and connected with *la Nouvelle Vague*, and [Federico] Fellini, [Michelangelo] Antonioni, [Luchino] Visconti. All this kind of *ambiance* was really fantastic, but I think that everything has a beginning and an end.

**Was there already someone you knew living in Córdoba and that could have helped you when you moved there?**

With two other friends from high school, moving that same year, we went to the same *pension* [prononcé à la française]. The three of us were kind of supporting each other [léger rire]; but I didn't know anybody in Córdoba. My life started when we lived in that *pension* for a year, before each of us found their own ways.

**When was the first year you took Prieto's seminar, and the second year, when you had to take it again, after having failed?**

I didn't fail. I passed the first time, but just with the minimum. I took it again, the following year, because I was thinking: "I cannot be that stupid and not understand it". The second year was a voluntary decision. It was 1962 and 1963, because I took Prieto's seminar the first year I registered at university.

**Do you remember the name of the fellowship that you had been awarded?**

I can't remember the name, *pero* it was a fellowship *para estudios en el extranjero*.

**Do you remember what the requirements were to apply for the fellowship?**

I have a vague memory. We had to say first where, with whom, and then to explain why we would like to do these studies and to present some kind of documentation. At that point, I had written a long [pause] *essai* [prononcé à la française] on the structural analysis of narrative, following Barthes. I wrote for myself, and I presented it. I also sent it to Barthes when I wrote him the letter. I also documented the work I was doing in cinema, and at that moment, *la sémiotique du cinema* was already in conversation. That I remember.

Let me tell you this anecdote: because life was so interesting in Córdoba, I only applied to the fellowship because of that professor. There was an interview, with three or four professors. We were five or six candidates. I remember Professor Surdo, who was a professor of psychology, he went to pick me up where I was waiting, we walked towards

the room, he passed his arm around my shoulder and said: “Walter, you got the fellowship. What impressed us is how calm you were in that decisive moment of your life”. The point is that I wasn’t thinking of that moment as a decisive moment in my life, that’s why I was so calm! I was having a good life at that moment in Córdoba.

What he told me made me realize what was going in the room. They were asking questions and I was answering, but I wasn’t nervous or anything. That, I remember; when he said: “We were surprised you were so calm in such a decisive moment of your life”; except, I didn’t know it was such a decisive moment. Now I know. It was afterwards that he was right.

### **Were you also politically engaged while you were in Córdoba?**

Oh yeah. We were reading – I don’t know if you’d call political engagement – on the one hand Gramsci, outside of the university, with [José María] Aricó, who was one of the creator of *Pasado y Presente*, a friend of Toto Schmucler; on the other hand, with the *copains* at university, we were following the lead of [cherche ses mots] [inintelligible], not the president, but his brother, which I don’t remember the name, who brought two volumes, very important volumes published at that time: *La realidad Argentina*. Silvio Frondizi was coming to Córdoba for a meeting. I was just in the margin, but there were other *copains* which leaders of the group. Following the older students, right? [léger rire]

That connected us with the political environment of the moment. Some of my friends [inintelligible] were really into the political, in such a way that they had to leave the country. Córdoba also was all that *ambiance*. France 68 for us was something connected [inintelligible] 68, etc. There was something in Beijing, I don’t remember when Tian’anmen was, in 68? Anyhow.

In May of 1968, two months before I went to France, the workers in *Kaiser industry* and the students took the city for two days. That was one of the moments of Kaiser’s decay in Argentina, they had to close a few years later.

There was cinema but there was also this political, which I wasn’t too much involved with, but to which I was connected; connected through my friends, but also through *Pasado y Presente*, Schmucler and Aricó, and all those people reading Gramsci. There also was *Past and Present* in London. It was a younger generation that detached itself from the Communist Party, the PC, the CP.



I think that at some point [cherche ses mots] that produced the background [cherche ses mots] for the second term, from ‘semiotics’ to ‘colonialism’. That interest, background, sensibility unfold with our knowledge.

**What did decide you to pursue semiology in France, and not philosophy or literature?**

I decided to study semiotics, that’s why I wrote to Eco, who had produced a theory of semiotics, but there also was his assistant Paolo Fabbri. I think that the seminar on Lévi-Strauss and the concept of structure in Lévi-Strauss got me very attracted with models in philosophy of science and the concept of structure in the human sciences. Then I went to France and realized that people were already in post-structuralism [léger rire]; but with the concept of the structure, which served as a connection between the human sciences and the natural sciences [ne finit pas sa phrase]. The natural sciences had the concept of model and the concept of system.

I think, that at some point, I don’t know why, I had a growing interest for systematic thinking. Semiotics offered that. To study semiotics was clear, semiotics, semiology; the question was Bologna with Eco or Paris with Barthes.

**You were quite undecided when you received the fellowship; what did finally decide you to accept it and move to France?**

I think it was the conversation with Mumo, with my friend. When he said, so emphatically: “Take the fellowship and get out of here”, after our professors a few years earlier told us: “Finish your *licenciatura* and get out of here”. I began to think and weighted the decision. Then I began to move into taking the fellowship and moving to France, imagining the life in Paris, studying with Barthes. There I had a friend, Susana Pasternak, we were *copains* at university – she was involved into psychoanalysis, though I wasn’t into psychoanalysis, a few of my friends were, I had friends that were Lacanians – she was in France. She kind of guided me the first week, until I located myself in *la Cité Universitaire* [en français dans le texte]. There were a lot of people in *la Cité Universitaire* [en français dans le texte], a cozy place, a secure place, where you feel safe, at that time at least. It was important to have somebody; Susana kind of received me.

**You also had to decide between Bologna and Eco, and Paris and Barthes: what did finally decide you for Paris?**

It's what I just said: Paris seemed more interesting than Bologna on the one hand; and on the other hand, the intellectual *ambiance* in Paris was larger than the one in Italy and Bologna, for what I wanted to do. I wrote to both, to have a plan B; but whoever accepted me, I would have gone. They both accepted me.

There was a stronger intellectual attraction to Paris, with all the Argentinian coming back from France, which I've told you about. We were also reading in French. I started in the small town with an individual professor, and then I went to *L'Alliance française* to study French in Córdoba. I was able to read and I [cherche ses mots] attempted some translations.

I remember my first morning in Paris. I went to a bar to prove my French; I said: "Un café au lait s'il vous plait, du pain et du beurre", "Ah, une tartine?" [rires]. *Pan y manteca* we would say in Argentina, *du pain et du beurre. Je pouvais me débrouiller*, when I arrived there and improved during the years.

**If you would have gone to Bologna, would you also had been able to cope with the language?**

That's a good point. I didn't study Italian, but my entire family is Piemontese. So, I grew up, not Italian proper, but Piemontese, so I grew up listening to Italian. My parents, and their brothers and sisters, would turn to us, kids, and would start to speak Spanish. Listening to the radio, there was an Italian speaking radio in Rosario, *La Hora italiana*, I could understand. I can't understand the street talk. Later, when I was in Paris, I went to Italy, I was able to follow a lecture for example. When people started to talk among themselves, that required another skill. I was confident that going wouldn't have been a problem to quickly get acquainted with the language, because I was also reading in Italian. I was reading Galvano Della Volpe in Italian, I was reading *Apocalittici e integrati* in Italian, I was reading [Georg] Lukács in Italian, in Argentina. I felt comfortable.

**You took French lessons at the *Alliance française* in Córdoba.**

Yes, we went to *l'Alliance française* to learn French. You could study several years and get to Molière. I only studied the language, be able to read and to speak.

**When you went to France, was it the first time you left Argentina?**

Exactly! It was an adventure.

[Nous nous interrompons ici parce que W. Mignolo ne dispose plus que de cinq minutes et que s'arrêter ici a du sens. W. Mignolo m'interroge dans le temps restant à propos de ce que je vais faire avec tout ce matériel]

I didn't leave because I was expelled, but the reason was because of the dictatorship. A lot of people went to Spain, they were going to Europe, France, Spain, Scandinavia or Sweden. That is why, when we were in Spain and France, we were called the *sudaca*. I was in Berlin a few years ago, and there was a fantastic Argentinian restaurant called *Sudaca*; but that's the kind of response we had, being proud of being *sudaca*.

[W. Mignolo est également surpris par le niveau de détail dans lequel nous entrons. Il est content que les sessions soient enregistrées, pour ses enfants et sa famille]

*Annexe C2 : Entretien n° 2 avec W. Mignolo, fait par Zoom le 13 décembre 2021*

**Last time, we talked about the scholarship that had been granted to you, for your stay in France. Do you remember how the scholarship was financed?**

The university of Córdoba, the university itself. [pause] I think I told you: at that time, it was 800 *francs*, similar to the fellowships the French government, or the *Alliance française* gave. The problem was that after only a year, there was a devaluation of the *peso*. Now the fellowship was equivalent to 150 *francs* a month, so, I had to do something.

**What was your parents' reaction when you announced them, you'd move to France?**

I had been out of the house for almost ten years. I don't remember anything special, so, I think they took it as something that I wanted to do, so they wished me good luck. I don't remember if it was at that moment, but when I returned, my father who always was opposed – well, not opposed, but he wanted me to study medicine – started to be proud of what I was doing. My mother was always open. I had great conversations with her, since I can remember. I remember, she was cooking, and I was sitting at the kitchen table, and we were chatting. My father was more reserved, more distant; yet, at the end, he was proud.

**Was the flight you took to France a direct flight or was there a stop? Were you alone during the travel?**

It was only me. I think it was *aerolíneas argentinas*; what I remember is that there was a stop in Rio [de Janeiro] and then from Rio to Paris.

**You arrived in Paris in 1969: was there anyone you knew in Paris? How were the first days in Paris?**

It was in the afternoon. I think I had a hotel; I don't remember how I booked it, but I had a room in a hotel. It was 4 pm or 4:30 pm, something like that. I had a friend from the university of Córdoba, Susana Pasternak, a student, but I don't remember why she was in France. When I came to France, she was already there. I remember that at 6 or 7 in the afternoon I went to her place, where she lived with her partner. We had dinner in *le quartier latin* [rises]. So, that was like woowoow [rises]. That was fantastic.

**What were the next steps? Did you have to enroll or register by your PhD supervisor?**

The first thing I did the following day was to go to *la maison argentine* at *la Cité universitaire*, because I had to solve the problem of housing. They received me very well but explained to me that I should have applied before, because they were full. The manager then told me: "Let me see what we can do. Why don't you come back tomorrow?". So, I don't know what I did thereafter, because I was only thinking about the next day. I went there and they told they had a solution. They had a partnership with *la maison du Japon*. "Great!". I went to *la maison du Japon*; problem solved. I went to *54, rue de Varenne*. I needed to register, get all the cards and the photos. There was a *photomaton*, so we were taking photos at the *photomaton*, and we were registering. We registered for *l'école pratique*, but we also had to register for *le restaurant universitaire*, we kind of had to register for everything! I probably spent that week doing these things.

I was also getting acquainted with the city: taking *le métro* from *cité universitaire* to *Luxembourg* and then walking. It was beautiful. You can walk from *Montmartre* to *la tour Eiffel*. At that point I was already meeting people at *la maison de l'Argentine*. They were architects. They had different fellowships. There were three architects and a fourth one joined later. We became very good friends. We began to go around Paris, visiting, getting acquainted. It was the end of August. The class began in October, something like that. So, I had a month to go around. I remember that before talking to Barthes, I talked to Genette, because he was the maître-assistant. So, before you went to the chief you had to talk to the doorkeeper [rises]. We had two or three meetings with Genette, trying to find out what was my interest and giving me some advice about *l'école* and Paris. Then, the classes started.

I attended Barthes' class, where he taught *Sarrasine*. I told you how I went to Greimas, Morin, etc. I didn't go to Lacan and Derrida — they were at the *Collège de France*, as Lévi-Strauss. I concentrated on the core, there was quite enough to do.

Reading: that was [ne finit pas sa phrase]. I mean, going to the library and the bookstores, I cannot recall how many books I have, but I have many books. That is what I remember before, and after, because the reading was constant. All the publications coming out at that time, and magazines. It was kind of absorption of whatever I could get my hand on.

**You mentioned four architects with whom you got acquainted, were they also fellow Argentinians?**

They also were from Córdoba. They were from the same city. We didn't know each other before, but we had a lot in common. Let me tell you something about that: I didn't have any French friends. All my friends were foreigners: from Spain, Portugal, Africa. Something that we noticed was the difficulty to be in contact with French students. We were foreigners, we were *sudaca*. We only noticed that, and it was many years later that I understood what racism means. It's engrained. That then became the core of my research, and writing, and talking. We began to understand that racism is, as Rigoberta Menchú said, a mental thing, epistemological, a classification: the color of your skin, your region or your country, your language, all these are surface markers. We were predetermined at that time [rires]. That South American, African, Middle Eastern, Indian, are different things. Now it is clear, but at that time we weren't talking about racism. We felt the difference, in front of these people we felt inferior. So, that is what I articulated as the 'colonial difference', the 'colonial wound'. All these concepts don't come from a discipline, but [se racle la gorge] from experience.

When I arrived in the United States, I was already prepared [rires]. I was a Latino; at that time: Hispanic. I began to understand this. I also connected that to Argentina, because as a son of Italian, in the countryside, I didn't feel it as my country. Now I understand why I was feeling this, because people were looking at us as they looked at all Italian: as poor country people.

That is probably the most striking thing that I began to feel in Paris. I kept going. I continued my dissertation and finished it.

**Concerning your dissertation, when you met Genette for the first time, did you already know what you wanted to work on?**

As I told you, I wrote to Roland Barthes, who said: “*Si vous avez les moyens, je serai heureux de vous accueillir pour diriger votre thèse*”. I knew, because at that time I was interested in structuralism. I had already written a lengthy piece in Argentina, in Spanish, for the university, but that was also what I sent to Barthes, when I asked him for supervision to show my familiarity with his work. In France, he said something like this: “Yeah, yeah, I realize that you’re acquainted with my work”. I wanted to do something about my structuralism. Genette wasn’t teaching *Figures I*, yet; it started the following year. I wanted to do something about semiotic discourses: literature and cinema. I was into cinema at that time and later dropped that. I ended up, in the process, doing a dissertation on *modèle et poétique*; because I told you that I also was attracted by van Dijk, Schmidt and Petőfi. So, *modèle* was coming from philosophy of science; *poétique* was coming from Jakobson. The question I was asking in my dissertation was Jakobson’s question: what makes of a verbal text, or something like that, a work of art, of literary art? Ha, this is an interesting question. That is what I did: I argued.

At that time, I also started to be interested in Youri Lotman, the Tartu’s School, that Kristeva mainly translated into French or commented, I think. Lotman was probably the closest to what I was doing; not of what I was doing, but of my [cherche ses mots] cultural configuration. What had my interest in Lotman was *la sémiotique de la culture* and the concept of metatext. I began to realize, during the dissertation, that you can’t decide what makes of a discourse a work of art, without considering the people that are involved in that definition and how they define that work of art. There’s nothing in the text, nor the sign, that tells what art is, beyond the people that define what art is.

Then I continued, with variations, to work on that idea, that I never really dropped, and which I think is the only question that never left me. There’s no essentialism, there’s no solution in the Aristotelian tradition in which objects have properties. A text has no properties, the properties are given by the people who do something with the text or use the object. That was my dissertation. I finished it in 1973 and defended it at the beginning of January 1974.

**How was your relation to your supervisors? Did you meet them often or rarely?**

Oh, that is something that Barthes told me when I wrote to him from the United States in 1973: “I’m finishing my dissertation. It will be ready in October or November”. He said: “I don’t think we can have the defense before, but we could have at the beginning of next year”. It was probably the tenth or the fifteenth of January, something like that. I have the date; I have the document. He told me: “The procedure at *l’École*, is that neither Genette nor I can be the chair of the committee. So, I have to find a chair of committee that fits to your work”. That was Julia Kristeva. We had the defense at Paris 7, because we had to do it where the chair of the committee works. That was the committee: Kristeva the chair, Genette and Barthes the rest. I got *très bien, mention très bien* [rires]. I was surprised, six or seven people attended the defense!

**When came the peso’s devaluation, thus of your fellowship, what did you do?**

You know what? When I reflect on my life, I consider [cherche ses mots] that I had a lot of luck. I collected a few moments where I just wondered how that happened: pure [pause] luck! Of course, when I tell it to my friends, they claim that the luck resulted from the position in which I put myself.

What happened there is that in Paris I became a very good friend of Jorge Aguilar Mora, a Mexican writer. I don’t know for what reason he was teaching in Toulouse, as a *lecteur*. He got a job in Princeton, because he knew Sylvia Molloy, an Argentinian writer and a professor there. He told me: “Walter, I’m going to Princeton, would you like to go to Toulouse to fill in my place?”; I said: “Yes!”. I needed the money, and I made around 1500 *francs*. I was rich! And I still had the 150 francs from Argentina.

So, I went to Toulouse, and I had a fantastic time. The friendships I made there with faculty and some students. They had a journal called *Caravelle*, which published my first pieces: reviews, short journal articles, a fragment of my *nouvelle*, which I was writing in Paris, and which I mentioned. It was also great to have the teaching experience.

Every two weeks I took the train at night – because the *cours pratique* is very loosely organized – but I also just needed to be in Paris, three, four or five days. That lasted until January of 1973 when I moved to the United States.

There was a crucial moment for my future. Georges Baudot – he passed away not too long ago – was a very prominent *náhuatl* specialist, an Ancient Mexico specialist. I didn’t know anything about that, at the time. In the conversations – we became very good



friends, had beers and dinners at each other's houses – he was always talking about Mexico, and I started reading his research. My first book in English, after the dissertation, [cherche ses mots] is about the Renaissance as seen from the perspective of the Aztecs. All of that I owed to Georges Baudot; and that was luck! Those are the things you find, without looking for them, that reorient your life.

**Were there other persons or events while you were in France, that were as much decisive?**

No, I had good friends in Toulouse, a writer, some professors; in Paris it was only Barthes and Genette. [cherche ses mots] Even if [cherche ses mots] my work after that isn't [cherche ses mots] really following Barthes or Genette, they still marked me, in an emotional way, more than an intellectual way.

Genette was a fantastic guy, but [cherche ses mots] rather an analyst; Barthes was something else. That is what I got from him, the way he was. That's why he wrote, he thought about a lot of things. In his *leçon inaugurale au Collège de France*, which I did not attend to, but which I read, he says: "I don't deserve to be here, I don't know why I'm here". When he said that, I knew that he wasn't playing a game of modesty. There was of course [Michel] Foucault that recommended him, and I imagine that there was an intellectual and affective relationship between them, they were both gay. I wasn't paying attention to race, I wasn't paying attention to sexuality at that time, but then I began to understand that that was probably what was so remarkable in Barthes' approach, his sensibility. I don't mean that at a general level, but I noticed it as a specific feature among gay people. That is what struck me about Barthes.

Genette was different, I was familiar with what he was doing, *l'analyse structurale* or whatever. But Barthes was something else, to write *Sade, Fourier, Loyola* to put those three people together [ne finit pas sa phrase]. That is also probably what marked me, because in *The Darker Side of the Renaissance*, I put together people and events that weren't usually put together. I remember in this book, putting three different thinkers – I can't remember exactly – between which I found a connection, just like Barthes found a connection between Sade, Fourier and Loyola, even though they don't belong to the same classifications.

In retrospect, those are the two [cherche ses mots] markers that I got from Barthes and Baudot.

**The time you've spent in Toulouse was from January 1972 to January 1973?**

Yes, exactly.

**Before moving to Toulouse, how long did you stay at *la maison du Japon* and did you maybe find a place on your own, once you had more stability and knowledge of the city?**

I don't remember living in Paris in a place other than *la maison du Japon*. I don't remember the specific arrangement, but I stayed there. I must, because I don't recall booking hotels when I came back from Toulouse to Paris.

I finished the dissertation in the United States and defended it in January 1974.

**How did you come to work with the members of *Caravelle*? You were also in charge of a seminar, called *aproximación a los métodos de crítica literaria*.**

What is that?

**While working in Toulouse you directed a seminar with Jorge Aguilar Mora, called *aproximación a los métodos de crítica literaria*.**

I don't remember that. A seminar with who? Morin?

**Yes, with Jorge Aguilar Mora.**

Ah, Jorge Aguilar Mora! Yeah, yeah, I don't remember, but it's possible, because we co-wrote an article, on *Borges, le livre et l'écriture*, so, it was dealing with Borges in relation to *Tel Quel*, Derrida, Barthes, Sollers. What kind of information do you have that with Jorge we did a seminar? Is there a place and a date?

**On the 9<sup>th</sup> of November 1972, dans le cadre de la section d'espagnol MM. Jorge Aguilar Mora et Walter Mignolo ont inauguré un séminaire hebdomadaire sur le**

***thème : aproximación a los métodos de crítica literaria. It was about literary critic and spanish-american literature.***

That makes a lot of sense. But you were saying something about Morin?

**No, Mora. I'll write you the name in the chat.**

Yes, Jorge Aguilar Mora; but write the name of the place.

**The place was Toulouse-Le Mirail.**

Aaaah. I don't remember, but most likely we did. What I don't understand is how we managed the seminar, since he was leaving for Princeton. Or maybe, we did it a month or two before he left for Princeton and I arrived in Toulouse, and we put up that seminar. I frankly don't remember the event, but it makes a lot of sense, because with Jorge we talked about these things all the time. We were both interested in similar things. We were teaching Latin American literature and culture in Toulouse. Thank you for reminding me. Where did you get that information?

**In *Caravelle*, there was a news section about the member's activity and that of the people related to the journal.**

Can you send me the information later?

**Yes.**

Thank you for reminding me, because that was totally erased from my mind.

**How did you meet the people from *Caravelle*? Through Jorge or because you were in the Spanish section?**

*Caravelle* was directed – I don't know if it was directed – but Georges Baudot had a heavy hand on *Caravelle*. Then, there was Jean Andreu, who was professor of Latin American literature. I don't know if there were the directors or if they simply were on the

board of editors, but it was through Baudot; because Baudot was a specialist of Ancient Mexico, and Jorge Aguilar Mora is Mexican, so they also had a connection, even though Aguilar Mora wasn't interested in the *náhuatl*. I had a connection with Jean Andreu, because he was a specialist of Argentinian literature. Those were the right ingredients for great friendships as I said, beers, dinners, conversation, *le cassoulet*, *l'Armagnac des Pyrénées*, all these kinds of things. It's because of them. Probably, probably – I'm just speculating – they suggested us to teach that seminar on literary criticism. It was what Jorge was doing and they weren't doing that in Toulouse. These kinds of things were quite recent, and I don't remember anybody else in Toulouse doing it. They were quite suspicious of what was going on in Paris [léger rire].

They were more empirical, studying Mexico, Argentina, Latin American literature, and Jorge and I were the young guys coming with new tricks. That is what may have happened.

### **Do you remember what classes you taught at Toulouse?**

Oh yeah. Those were classes with 120 students, and then we had to take exams. I was teaching a class that also was close of what I would later be doing in the United States. I was teaching a survey of Latin American colonial literature, [pause] which for me [ne finit pas sa phrase]. I remembered from the *licenciatura* that I read some of those texts and that I had some ideas; but I had to prepare myself. I think that was the main course, and I probably taught something about Argentinian literature besides, but I don't remember, because that was also a survey.

I don't remember if I already had had that idea in Toulouse, but in the United States, four or five years later I was asked to write an article for a collection on colonial literature. One of the professors there asked me to. So, I put together what I was telling you about before: Lotman, Jakobson and the things I learned in Toulouse, through the seminar and Baudot, because Baudot was a specialist of precolonial and colonial Mexico. That was the first major article that I published; it's not the first major article, but it's the kind of impact it had that made it major. *The historiographical metatext and the indian historiography*, it was about the historiography of a Spaniard writing about the New World. The question I asked myself is: "What made of the Renaissance a discursive narrative a work of history?". It's the metatext: how the metatext at the time classified chronicles, history, letters, relations, etc. That article was published in 1981 and had a

significant impact and got translated into English three or four years ago, because field people keep reading it. There you go: Baudot gave me the *náhuatl* and the Aztecs, both Andreu and Baudot, directors of the Latin American studies, made me think about the colonial period. Since I also did some philology during the *licenciatura* I had some ideas about the Renaissance. I put all those things together [léger rire]. A decade later I published *The Darker Side of the Renaissance*, which also had some impact; and all that is already there. All that is there: structural analysis, semiotics, the more personal approach through writing that I learned from Barthes, the *náhuatl*, the Aztecs, the colonial period, which I had learned about in Toulouse.

Thank you [rires] for asking that question.

***Caravelle* published your first pieces, as you explained; but did you also try to publish elsewhere during that period?**

Before the article I just mentioned, I published two significant articles: very structural [rires]. Both were part of what became the dissertation. Jorge Aguilar Mora contacted me with [Antonio] Alatorre – I don't remember his first name – who was a prestigious, very prestigious Mexican scholar in philology and literature, was directing the journal *Filología* [*Nueva Revista De Filología Hispánica*], it was him I think, from *el colegio de México*. A very prestigious publication. So, Jorge was very good friends with Antonio, Antonio Alatorre. I wrote a piece on César Vallejo; the title was *something poema Vallejo*<sup>1</sup>. It wasn't about the author since Barthes had written about the death of the author already in 1967.

It was kind of a structural analysis, and it's crazy, when I look at this article now, because there's the structural analysis that I learned in Paris [inintelligible], but also the logic of the philosophy of science which I was coming from. Antonio, the director, liked it very much and said: "This is a better thing than what I published by serious scholars". This was published in 1972, I guess.

There also was a very long article, which I don't remember the title, in a journal in the United States, in Spanish in *Hispanamérica*. I have it some place, I will remember the title. Those two were very structural, very structural. They had some impact, because at that time, there weren't many people writing in Spanish and doing those kinds of things.

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<sup>1</sup> Walter D. MIGNOLO, « La dispersión de la palabra (aproximación lingüística a un poema 'Vallejo') », *Nueva Revista De Filología Hispánica*, 1972, XXI, p. 399-411.

There was me, Jorge Aguilar Mora, Enrique Ballón Aguirre, a Peruvian who I also met in Paris; but as rather following Greimas, he translated the Greimas dictionary in Spanish. There were three young guys from Latin America doing those kinds of things at that time. So, it was possible to publish. [Walter Mignolo cherche le titre du second article sur Internet et le trouve] The idea of the second article is in its title. It was a time at which the notion of 'structure' was discussed.

For me, writing, *l'écriture*, was something that you don't see when you see the scene, what is happening. It was an analysis of seminal Latin American texts' narratives. The other was poetry. They were very structuralist, tremendously structuralist [rires]. While *The Historiographical Metatext* came from the pleasure of writing, making an argument, rather than the structural analysis, with a hypothesis, but still.

When I published *The Historiographical Metatext* in 1981 I had already published the book from my dissertation, which was published in 1978 in Spain. The dissertation had been significantly rewritten. The dissertation was 230 typed pages long, and the book is 370 printed pages long. It got bigger. The thesis is there, because the book has a very German title [léger rire]: *Elements for a Theory of Literary Texts*. The dissertation was there; but I added a lot of things. That's from 1972 to 1981, the major publications, still with a France-effect, what I learned in France.

### **In which language was the dissertation written?**

*La thèse* was in French; but then I rewrote it in Spanish for its publication. This was kind of liberating, because I wasn't thinking that I would have four professors judging my dissertation. [inintelligible]. Now it was my turn. I grew up. Also, because it was in Spanish; I mean, to write in French was a pain in the neck. I needed some kind of editor for the final version. I still have it; I still have the dissertation there.

### **Had you tried to publish it in French before?**

I didn't even try to do that. It was a dissertation, and I had no connection to use for a possibility of publication. At the very end, I think, I was confident that it was a good dissertation, but that was not a book. It was a good dissertation, for two reasons: Barthes mentioned in his comment, that the dissertation showed how well acquainted I was with the literature on the issues. That for me was very valuable, because as a document it was

a panorama. Then, the analysis. Though, once I had published the two articles in Spanish, I felt more related to the Spanish reader. I didn't feel I'd had anything to say to French readers. It was a dissertation, it was fine, it got approved. All that is important, because of the audience you want to address.

**In 1975, you published an article in a French-speaking journal, *Études littéraires*, do you remember it?**

Yes, I remember that one [rires].

**How did it happen? Did you have the intention to publish it in that specific journal and why in French?**

I think that after those three articles that I wrote and sent [ne finit pas sa phrase]. Everything I wrote was because somebody asked me to write. At that time, there was a person I knew in *Études littéraires*. I was working at the University of Michigan, and one of the prominent professors there was Cedomil Goić, a Chilean with a Yugoslavian name. He was from Yugoslavian descent. He probably also wrote an article in that issue. So, I was asked to write, and I wrote about his theory of *generaciones literarias*, which was something that came from Julián Marías, a Spanish philosopher. I vaguely remember that I published that [rires].

**You left France in 1973 and told me how you had written sixteen applications for a position in the USA. That was to follow your partner as you said. When and where did you meet your partner, and did you take the decision to move to the USA?**

When I was in Paris, Barthes went to Marrakech for a couple of weeks. I had a passion to know the United States, I think I told you, what attracted me were the malls, the parking lots, that one saw in movies. I had two friends in New York, one was an Argentinian. The kind of artists that handcrafted jewelry and sold it on the streets. Her partner was an Australian that played the guitar, like Jimi Hendrix. I stayed with them, and Laura – I think was her name – was a member of the MoMA and she said: “You can go for free to the MoMA”. I wanted to go to the MoMA for *Guernica*, which was still at the MoMA at that time. I went and enjoyed what was already there, especially *Guernica*.

I then went to have a beer at the bar and there I met Anne [Wylie], who later became my wife. It was luck again, I guess; being at the right time at the right place.

I spent a few days in New York, then went to Mexico and I finally came back to New York, where we would meet again, for three or four days. Then she came to France, she came to Toulouse. I don't remember exactly, but in 1972 I think, most of the year. Because of her the question was: I will finish the dissertation but what would I then do in France? What kind of work? I couldn't just keep being a *lecteur*. There were two reasons to move there.

I think that Jorge Aguilar Mora was already in Princeton, and he said: "I think you should apply", because at that time it was relatively easy to find a job. It wasn't like today. Because of Anne and because I needed to plan my future, I wrote those letters and got an invitation from the University of Indiana in Bloomington an invitation to teach literary theory, semiotics and literary theory. As I told you before, those topics were already coming to the United States, but there were only a handful of people who could teach that in Spanish. That is what the chairman, a Brazilian, Heitor Martins told me: "That's why we want you, to teach that; because we have nobody to teach that".

That was great because I was teaching my dissertation, I was teaching what I was writing. That was funny because, we were more or less the same age with the students. Some were a little bit younger, but most of them were 28, 30. There were people who finished quick but also people who were longer in finishing their dissertation. That is why: looking for a job and also Anne. We got married just before coming to the United States.

**So, you met Anne while being in France but on a trip to New York?**

Yes. I met Anne in New York, and then she came to France.

**What were you doing in New York?**

As I told you, Barthes went to Marrakech, and we had two weeks free of class. So, I got to New York, where I had friends; then I went to the MoMA. I also had friends in Austin, so I went from New York to Austin, in Greyhound. I spent four, five or six days with them, then I went to Mexico and came back to New York. Shortly after that, she came to France.



**Did she come to France for you to be together, or was there another reason?**

No, it was to be together. It was love at first sight as people say [rires].

**You also mentioned that you two married just before you moved to the USA: was it in France or in the USA?**

[rires] Neither. It was the summer of 1972 probably. It was my first return to Argentina since 1969, because I had the return trip. For some reason, the return trip was on the [SS] *Eugenio C*, a boat. I went to Paris by plane, but for some reason I got [ne finit pas sa phrase]. So, we went back together to Argentina, visiting my parents, family and all of that. Then, we decided [pause] to visit her parents in the United States. That was a memorable trip: we did the whole, from Córdoba to Los Angeles by bus. It was fantastic, except from Medellín to Panama. We had to fly, there was some kind of difficulty. In Mexico, I had a friend, Jorge Aguilar and another friend of Jorge Aguilar, but mainly José Luis González, who is a Puerto-Rican writer, whom I met in Toulouse. He was living in Mexico for political reasons, he was in exile. He became our *padrino de boda* – I don't know how you say it in French [*Le témoin* ?] Yes. And the second *témoin*, was a couple we met in the bus, a couple from Canada.

We then went to Los Angeles, where her aunt lived, and then to Michigan where her parents lived. We finally went to New York and returned to France. That was a memorable trip. It was great. It's something you can only do when you're relatively young [rires].

**In January 1973 you left France for the USA, where you finished your dissertation. What were you doing besides?**

I was teaching and finishing the dissertation. I was a visiting assistant professor.

**At Indiana University?**

At Indiana University, yes. I had to learn more English because my English was very poor at that time. I was finishing my dissertation and there was an open library, you

go there and if you don't find something, they find it for you. That was a year and a half, and in June 1974 I went to Ann Arbor, Michigan.

**After you left in France, did you stay in touch with people you met there? R. Barthes, G. Genette, J. Kristeva, G. Baudot?**

No. That was it. The only one was Jorge Aguilar Mora, because he was in Princeton and then went to Maryland. We were in a new system, the US system. I'd only return to France after many, many years. The first time [ne finit pas sa phrase]. People started inviting me to other parts of Europe. Yet, what I was then doing wasn't apparently of interest to [pause et ne finit pas sa phrase]. Until the year 2000, when *Multitudes* translated and published an article. Then, then, I got the invitation [ne finit pas sa phrase]. But all that is recent. An invitation to, what do you call it, some kind of art institution. It is very well-known, but I don't remember the name now. To teach a seminar and advise students writing their dissertations. There was Pompidou, in 2017, because there was an Australian curator at Pompidou organizing the *Cosmopolis* encounter. Then came the second invitation from *Multitudes*. The connection with France, for some strange reason, the connection with Spain grew, since the 1980's; then with Germany, since 2010 with the Netherlands, because of their interest in decoloniality.

The relationship with France was [pause] distant. Especially in the 1980's when I began to [ne finit pas sa phrase]. I was still working with discourse theory and all that, but more in the line of Siegfried Schmidt and Petőfi. I was attending conferences organized by them. So, I became more connected with semiotics, the northern part of semiotics, semiotics modelling, discourse analysis, philosophy of science and all that kind of stuff. So, I went in another direction.

Spain, yes, in the 1980's there were a lot of things going on in Spain concerning semiotics. [tousse] Since I published in 1978 my first book, I was very well-known. It was published by Crítica Grijalbo, which is a very well-known publishing house. There were two books outside of Spain that were being discussed: Mary Louise Pratt, I don't remember the title but something with pragmatics of literature and my book.

All the 1980's actually was between Spain and Mexico, because since the publication of my book, I got a lot of invitations from Mexico, to stay one month, to stay two months, then one year, at the Benemérita Universidad Autónoma de Puebla.

I was still very interested in [pause] *la poétique*, so, all my learning from the book [ne finit pas sa phrase]. I then started to work on *genres*, but the question was still: “What makes of a certain set of texts a *genre*?”. The novel, the poem, the history. There was still a lot of Lotman, the metatext. I read Lotman in French, I didn’t read Lotman in Russian [rires] [tousse], translated. I still got the book. I got four of five shelves in my library containing the books from that time. Somebody asked me to write some kind of intellectual memory, I liked the idea, except that there are too many priorities, preventing me from having leisure time to write. I should take the time [pause] to write those memories.

*ANNEXE C3 : Entretien n° 3 avec W. Mignolo, fait par Zoom le 12 janvier  
2022*

**What was the first conference you gave in France, after you left for the USA?**

I think that the first time I returned to just talk, two or three years in a row, that must have been [longue pause] 2007, 2008, 2009, and that was not at *l'école pratique*, but at *l'école des hautes études en sciences sociales*. There was a series of conferences on global racism, and I was there. It was organized by a professor; he was at Berkeley, but he was a student of [Immanuel] Wallerstein and Wallerstein had a big hand in the *sciences sociales*. There were a lot of interesting people. What are the names? There's a French philosopher who is friends with Wallerstein, they wrote a book together. What is his name, he is very well-known? [Étienne Balibar?] Balibar, Étienne Balibar! There was somebody else, a Marxist, who's also very well-known. Who'd be a very well-known Marxist except Balibar? [Rancière?] No. [A philosopher?] I think, he was more in social sciences, political theory.

That was the first time I recall returning to Paris, because that is the only place I returned. I mean, I returned through Zoom to Toulouse, even though I would have liked to be there, but for some reason I couldn't. I gave my talk through Zoom, well it wasn't Zoom at that time, but something else, it was probably 2014 or 2015. There was a guy, a professor at Toulouse, I don't know what discipline, but his name is [Jean-Christophe] Goddard, not Jean-Luc, the other Godard [rires]. The conference was on something related to decolonial, postcolonial, at the Université de Toulouse. I said: "I would really like to be there, to see *la ville rose* again". That was probably the second time, before [cherche ses mots] the school of art and Pompidou.

I was again in France [pause et ne finit pas sa phrase]. What year was the Pompidou? [I noted 2017] Oh both were 2017? The school of art. I was again in Paris in 2018, because I had lunch with Kathryn Weir and she was organizing the second edition of *Cosmopolis*, but why was I in Paris in 2018. [To assist the workshop that was organized in Nanterre around your work]. Ah yes, Nanterre, thank you. Exactly, that was [ne finit pas sa phrase]. And then I saw again Moulin [Yann Moulier-Boutang], he was participating, the guy from *Multitudes*.

I think that's it; these are all [ne finit pas sa phrase]. I took a long time since I left Paris in 1973, 1974.

**There are two other events that I noted. First a French book, called *Islamophobie dans le monde moderne*, published in 2008 and it is the proceedings of a conference held at *La Maison des sciences de l'Homme* in 2006, organized by R. Grosfoguel, which contains a text of yours. Did you participate at the conference?**

Yeah. I didn't know it was in 2006, since it was a long time ago. It's the event I thought that took place at *l'école des hautes études de sciences sociales*. I didn't know there was a French text, because part of the proceedings had been published in English, in a journal called *Human Architecture*. Could you send me the reference of the book? What is the title of the book? [*Islamophobie dans le monde moderne*]. What is the name of my article? [I haven't found it yet]. Two of my presentations that were published in English were [pause], have been rewritten and republished in my latest book. One is called *Islamophobia/Hispaniophobia*, the other is *Dispensable and Bare Lives*. Those were the two presentations. I think there was a third one, but that didn't get published. Okay, if you can send me the reference of the book, that would be great.

**I checked out, the text that has been published in *Islamophobie dans le monde moderne*, is a translation of *Islamophobia/Hiapanophobia*, called *Islamophobie-Hispanophobie. La (re)configuration de la matrice raciale*.**

*C'est ça*. I would love to have the French version, so If I have the reference, I can ask the library here to get a copy.

**I'll send you the reference. Do you remember how you came to participate to the 2006 conference?**

At that time, there was a group of – what we call – the Modernity/Coloniality school of thought. Grosfoguel was part of it. He was a disciple of Wallerstein and friends with [Aníbal] Quijano. Then in 2010, something happened – as always in human relations – and we took different paths. Grosfoguel is no longer part of the Modernity/Coloniality group.

At that time, it was part of the group's activities. We were having meetings here, we were having meetings in Berkeley where he and Nelson Maldonado[-Torres], and José David Saldívar were organizing the meeting, with Quijano, and [Enrique] Dussel and myself, and other *copains* of the group. Those three conferences were part of [ne finit pas sa phrase]. Lewis Gordon and Nelson Maldonado[-Torres] were also in that conference with Balibar. Then there was a guy, McLane or something, he was probably Irish, I don't know, but he was in Paris, based in Paris.

**The other conference, which I noted, was held in 2012, Crossroads for Cultural Studies, where you were a keynote speaker.**

Oh yes, yes, yes, yes! How could I forget that? Because the opening conference was delivered by [Jacques] Rancière and I delivered the closing conference. I had such a pleasure, because [pause] it was in the *aula magna* in *La Sorbonne*. There were the statues of Corneille, Descartes, Rousseau, Aristotle, Plato, Saint-Thomas, etc., and I started the show with a big map of the BRICS countries [rires].

I didn't publish that, but I'd like to have the title of the conference. The conference was based on a long presentation, that I did at a previous conference in Beijing. It was in 2012; so, I was in Hong-Kong at that time. So, I came to Paris and then returned to Hong-Kong, and before that I gave a speech at Beijing. It was an adapted version for cultural studies. Well, thank you for reminding me. If you have the title of the conference, that'd be great.

**I'll try to find it. I normally have the program, but your conference's title isn't on the program.**

Now that I remember that I think that I can find it. I know Larry Grossberg, who was at the same time president or leading the board of the association. We met in Paris, had lunch and all that stuff. So, I can find it. Thank you for reminding me that. I don't remember why I forgot it. It was a big one!

**Do you also remember how you came to participate to it?**

I was contacted by the organizing committee. I think they contacted me the year before, but I couldn't, so, [pause et ne finit pas sa phrase]. I haven't sent a proposal for – I don't know – probably forty years. It's mostly invitations by people I don't know or institutions, for example Kathryn Weir, whom I didn't know, for Pompidou; or the other lady professor [ne finit pas sa phrase]. I don't send proposals anymore, since I became [pause] I don't know. I mean, I receive enough invitations, so I don't need to send proposals.

**The next conference to which you participated was in Toulouse, so I guess you were also invited. Do you remember who contacted you?**

Goddard! What is his first name? [Jean-Christophe]. Jean-Christophe! So, I didn't know Jean-Christophe, but we have friends in common and he also knew that I had been in Toulouse, so the communication was very [ne finit pas sa phrase]. Jean-Christophe invited me. Well, it is incidental, but at that conference, by Zoom, I met [inintelligible] who had already contacted me to go to Taiwan, and I went to Taiwan in 2017, and they just translated a book in mandarin. It's not exactly related to your interests, but I remember, how things work: the weaving, the movement, how people connect.

I don't know what happened. They had created this center of decolonial or postcolonial, I don't know, I received messages the following two or three years, and then it stopped. Jean-Christophe.

**Earlier, you were also invited at the Université de Louvain.**

Yes, for a month. I was there as a research fellow, or something like that. I delivered one class a week, on the decolonial, and there emerged the translation of *La Désobéissance épistémique*. They were already translating the text and the month there was great, because we met with the translators, to talk about the translation. It was a very interesting experience.

**Do you remember who the translators were?**

If you give me a minute. Oh, I don't need to pick up the book. [pause] These are two difficult names: his first name is Marc, but his last name is [Maesschalck]. Yes, and

the woman was one of the graduate students. She was from Morocco. Do you have her name? [Yasmine Jouhari]. It was great, I can tell you that, because in the process I discovered that Marc, as a Belgian, felt a tension with Paris, like Third-World people, something like that. And Yasmine was from Morocco, so it was very easy to understand each other, about how to translate this and that. There was a good level of communication, feelings, emotions, *sentiments*, not just the kind of semantic or syntactic translation. It was a great experience.

**Do you remember how you had been invited to Belgium?**

At that time, there was a Colombian student of Marc, who wrote two pieces in the book, at the beginning and at the end: Juan Pablo Bermúdez. I didn't know him, but he knew our work, Modernity/Coloniality's work. He told me that Marc was interested to invite me for a month in Belgium. I said: "Yes! I'll sign a contract, so, tell Marc to send the invitation so I can arrange things here". Marc is a great guy; we had a really tremendous communication and conversation. He was in Canada and then in Haiti, so, he also wrote about Haiti. We had a lot of things in common with Marc. I'd like to go back; I love Belgium, especially during the summer. That was May or June, I don't remember, but the weather was beautiful.

**Was it the first time you travelled to Belgium?**

As a scholar yes, but I had visited before, when I was a student in Paris: Belgium and Amsterdam, Bruges. That was as a tourist.

**You mentioned how you could work on the translation directly with the translators during your stay; but the translation started earlier, it was a long project. Do you remember anything about it?**

It was a complicated story [pause], because [pause et ne finit pas sa phrase]. How did it work? The first translation was started by, I don't know anymore, but I think a young professor in Bordeaux [pause] and she sent some parts of the translation, and it didn't work. We discussed it, she said: "Well, I'm translating it into standard or classic French". That may be the case, but it doesn't work [rires]. I don't know how that moved



to Belgium because I interrupted the translation. It didn't work for me, because at the same time, I had knowledge of French, I was able to edit or counter-edit the translation. She wasn't agreeing, and I wasn't agreeing, so we stopped. I don't remember how [pause] the translation moved. I'm trying to figure it out. The translation was already underway when I arrived in Belgium. What may have could happened is that, since they contacted me from Belgium way in advance – a year, a year and a half in advance – I continued the conversation with Juan Pablo Bermúdez, because he's Colombian, etc., and I may – I may – have told him of the failed translation. That is what I imagine happened. I think Juan Pablo contacted the professor in Bordeaux, and it was taken over by Yasmine and [ne finit pas sa phrase]. Juan Pablo also contributed, he doesn't appear as such, but he was in the conversation about the translation, as a Spanish speaker. He was very good friends of Yasmine, they were *copains*.

That is the story, but the beginning is very sad [rires], but I'm very pleased with this translation. It's beautiful.

**Do you remember how the first failed translation started? Had you been contacted, or were you looking for a translation?**

No, I never look for a translation. That was her initiative. It was a person in Bordeaux, to whom I was connected through Jean-Christophe, because I think that she was at that conference. She was also befriended with Grosfoguel, which was a source of tension, because at that time, many of us had already parted their way. She contacted me for the translation. I don't know how it ended up in Brussels.

**When she contacted you, was it about a specific piece of work?**

Yes, it was specifically about *La rhétorique de la modernité, la logique de la colonialité, la grammaire de la décolonialité*. That text was translated in French, in Rumanian, in German, in Spanish, in Sweden, because it is a very short text that gives – it's from 2007 or something like that – an overall picture of Modernity/Coloniality. Once in a while, I check *Amazon France* and *Amazon Belgium*, and it's selling. It's very expensive for what it is [léger rire], but it's selling relatively well.

**Was it the first French translation project of one your books?**

Two years ago, it was about the translation of *The Idea of Latin America*. I don't remember the publishing house, but I was approached by – gosh, the names – a professor, whose name I knew because of Facebook. At that time, when I published something on Facebook, he would comment it. Then he told me that they were interested, but I don't know what happened afterwards. If I find some information, I'll send it to you.

**Do you maybe remember where he was teaching?**

No. With more time I'll find our correspondence, and the name of the publishing house. It was a small publishing house, an independent one.

**That was a few years ago, but was there any project before *La Désobéissance épistémique*?**

No, only after. There was a translation of an article published in 2001 in *Multitudes*.

**Before we move on to the articles that had been published, let's finish on your French conferences. How did your conference at the German Art History Center in 2017 happen?**

A female professor, who I didn't know, invited me to give a lecture and a workshop, with the fellows at the center. That was very good, a very good *séjour*.

**A few months later you were invited for Cosmopolis. By whom had you been invited?**

By Kathryn Weir, who was [pause] the director of the cultural events at Pompidou. She initiated the series *Cosmopolis*, *Cosmopolis#1*, *Cosmopolis#2*, but then something happened and she's no longer at Pompidou. She's now directing a museum in Naples. I suspected that it wouldn't work, because what she was doing was not fitting very well with the center's politics. She's from Australia, but also lived in Italy for a long time. What she was doing just wasn't fitting the canonical [ne finit pas sa phrase]. She

mentioned that there was some tension. She had planned three conferences, the second was in Beijing, the third was supposed to be somewhere in Africa. The first was in Paris.

It was great. I'm still in contact with Kathryn, she's a great person also, very creative, very imaginative. That's it, but I would like to return sometimes, when the Covid allows it.

**A year later was your most recent appearance in France, at Nanterre. Do you remember who contacted you?**

There's an Italian professor there, who contacted me. She's a big organizer. We had friend in common. Why have I become so bad at remembering names? Yes, we had a common friend, who's now in Switzerland, Federico Luisetti. He was telling me, two or three years in advance, that this person wanted to invite me at some conference, and finally the invitation came. The invitation came to do a workshop on my works, that was a big surprise. That was very interesting, because one of the co-organizers sent me a message, six, seven, or eight months later, saying: "Walter, now we're being contacted as specialists of decoloniality in France". "Well, great! Fantastic!". It was the first time I learned about the eighty professors who had published their manifesto a couple of months before. I didn't know, but during the conference that was what we were talking about. How's the situation now? Are the mad professors still making noise?

**Yes. More than before.**

Really?

**Yes. Last Friday and Saturday, they organized a two-day colloquium at *La Sorbonne* titled *Reconstructing after deconstruction*, and it was not about islamogauchisme, but this tile about wokeism. They are mainly a bunch of professors and illegitimate persons in the University, who were having a rant about minorities, critical studies, etc. Yet, the problem is that – well, one of the problems – the opening lecture was given by the French Minister of Secondary Education, Jean-Michel Blanquer, and the closing lecture by Thierry Coulhon, who's the director of HCERES, which is an evaluation structure for university. They haven't gotten weaker, only noisier.**

[rires] I saw the issue of *Multitudes*, but they only devoted a section to the decolonial. When they approached me – Anne Querrien – they say, they wanted to do something to counter this movement. I thought they would dedicate the whole volume to this, yet they only published a handful of articles. Is there anything else going on to counter that?

**There are reactions, yet the question is: since they have no institutional legitimacy, organizing something institutionally would give them some legitimacy. So, the strategy would be to let them talk in a corner, among themselves, until they get exhausted.**

Yes [rires], that is [Emmanuel] Macron did with the *gilets jaunes*. That is a technique. I think we should learn from the right, because they always learn from us, they appropriate our strategies, but we learn how to appropriate their own strategies. Good, let it run until they get tired [rires].

**Why did it come as a big surprise when you learned that the event in Nanterre was a workshop dedicated to your work?**

As I've told you, I had been going since 2008, 2010 or 2011 to the Netherlands and Germany. In Netherlands, it was like an explosion, with the Surinamese. Actually, I was going there before, in Amsterdam. In 2006 or 2008, I was going to Amsterdam because of [inintelligible] and I have a good friend there, a guy from Ghana, Kwame Nimako. I invited him as well, etc. The Surinamese, people from the Caribbean were making a lot of noise and got some attention from the government. The NINSE institute for the study of slavery had a very healthy budget that got cut in half because of 2008's financial crisis. That gave an excuse. By 2008, the influence of [inintelligible] was growing, so that was a good excuse to cut [ne finit pas sa phrase]. But I think it's working again. So, I was going to Amsterdam since 2006, 2007. It kept growing. In 2010 we started the decolonial summer school, and we're already in the thirteenth edition.

In Germany, I don't remember exactly why I was going before 2010 every year to Germany, but in 2011 we started Be.Bop [Black Europe Body Politics]. There were a lot of corridors between [ne finit pas sa phrase]. All of a sudden, there was a great

attention in Germany directed towards the postcolonial and the decolonial. There were a lot of conferences and organization.

I was surprised, because I didn't see France getting into these things. So, when a colloquium had been organized around my work I said: "Wow! Something must be happening here". So that was a surprise.

I don't know why Germany had this flourishing related to postcolonial and decolonial, and Amsterdam, wow! All the schools of art, the universities, the report on diversity. There was my friend, a kind of decolonial thinker, Rolando Vázquez, and Gloria Wekker, who's not a declared decolonial, but her book *White Innocence*, is clearly in that orientation. That's the surprise.

That was a surprise, because the modern/colonial was receiving more attention in the north, than in the Latin countries. There was some in Spain, with a lot of books published; in Italy *The Idea of Latin America* was translated in 2010, 2012 or 2014 and now they are translating *On Decoloniality*. But France, I don't know, it came as a big surprise, and now my surprise is confirmed by the extreme-right stopping the movement.

In France, it goes in a different direction, and I think that this is the question: France became the hub of postmodernity, [pause] it was also translated towards the United States. In the United States also, there's a lot of interest for the colonial, the postcolonial yes, but the decolonial that's only recent. To the point – and that's no surprise – the Duke University magazine – that comes monthly – has published a long article on decolonial scholars at Duke. We are four or five [rises]. That's a big surprise, but also the big surprise is that the administration is opening to the department new hires on antiracism. We had to do an annual report on our activities for the chair, related to salary increase; one of the questions this year is: "What would you say you're doing in your class to promote antiracism?". I've been doing that since I came to Duke in 1993! [rises]. I would pitch them the decolonial orientation.

So, I think that history's changing, there's a change in the moral sentiment as Adam Smith would say. It's obvious that a lot of things are happening, in the street, the *gilets jaunes*, *Black Lives Matter*, the statues, etc. There's a lot of things happening in knowledge [pause]. Not only new content, but also the question about the foundation of, what a friend of mine calls the modern Western knowledge, and what we call the coloniality of knowledge. There's a lot of things happening all around the world. I've been contacted to work with people in Taiwan, Malaysia, Africa. Africa is exploding with

these kind [ne finit pas sa phrase]. Felwine Sarr now has a big visibility, in France, after his book about museums.

That is what I see happening now.

**Before you witnessed that flourishing in Germany and the Netherlands, had you any special feeling concerning the weak activity in France around these questions, considering your relationship to France?**

The thing that was visible in France, was this intellectual female activist of Moroccan ascent, who became a public figure – Houria Bouteldja –, she was on TV – and probably still is – and I think she’s one the reason of the extreme-right’s reaction, against her. *Les Indigènes de la patrie* or *Les Indigènes de la France* I think [Les Indigènes de la République]. Oh, *Les Indigènes de la République*. That was for me, the first sign that something was happening in France. There was obviously what became of prominence now, the ‘Muslim problem’, the French’s problem with the Muslim. That was 2006, 2007, 2008, *Les Indigènes de la République*. I don’t know if that answers your question?

**It was rather about your personal feeling concerning the weak scholarship around decoloniality?**

I knew *Les Indigènes de la République*, but that was rather in the public sphere. At the university, academy, scholarship, I didn’t see anything happening. I think, because, of the great influence, legacies, the diverse branches of poststructuralism. So, they are talking about ‘construction’ and ‘deconstruction’, there you go, Derrida is still counting. They don’t touch Lacan, [Jean] Baudrillard, all the postmodern, these people from the right?

**Yes and no. It depends on which postmodern: they criticize Derrida, Foucault, Deleuze, but Lacan and Baudrillard are less talked about.**

Yeah, Derrida, Deleuze and Foucault are the most rebel postmodern. There’s another puzzle, because these guys had such tremendous impact – not just in France, but around – so there was some kind of *sentiment* that France, or Europe, can create a problem and solve it. [inintelligible] It’s great what Foucault, Deleuze or Derrida [ne finit pas sa

phrase]. But don't tell us now that we have to think from them. We have to think from our local history, they thought from their local histories. That's the kind of intellectual debate [ne finit pas sa phrase].

I was Foucauldian at the beginning of my career, even if I studied with Barthes, but then, *Les Mots et les choses*, *L'Ordre du discours*, were very important for me in the late 1970's and early 1980's. I hadn't got into colonialism at that time; when I got into colonialism, the investigation that came to be *The Darker Side of the Renaissance*, I began to see the limits; the potential and the limits. What Dussel said in a *dicton* that was very useful, he said, probably in the 1980's: "The eurocentric critique of the eurocentrism is absolutely necessary but highly insufficient". That is what is happening now. The insufficiency is coming up, because we can't avoid modernity [cherche ses mots] and European thinkers, what Syed Farid Alatas in Singapore said: "We have to know Durkheim and Marx very well, how could we critique them if we don't know them? But we can't start from them". So, he starts with Ibn Khaldun, Said Nursi who was a Turk living in between the Ottomans and [Mustapha Kemal] Atatürk, and José Rizal, who was a Filipino novelist and essayist. These are for him [ne finit pas sa phrase]. He looks at [Karl] Marx from there; there's a shift in the geography of reason, that is what is happening now. The decolonial is very much into that. I didn't see that happening in France and dedicated my attention to Germany [rires]. One of the theories was that well, Germany never had big colonies, they had Namibia, and the Netherlands and Portugal never had a civilization mission, like France, Spain and England. They were commercial. You see, in England the postcolonial, not the decolonial but the postcolonial, has been there, naturally, because of the people from the colonies, especially from India, that go to England. You can say that 'France too', but what happened? Probably because India launched the postcolonial in the early 1980's, but there was no former French colony that came up with with a term like the postcoloniality, picky backing on postmodernity. It is very strange, because there was [Aimé] Césaire, [Frantz] Fanon, *Présence africaine*, Africans in the 1950's in Paris that had a great impact. But I don't know why it hasn't accumulated more force. There was a tremendous concentration in the 1950's of people fighting colonialism. You know, people from Iran, like; Fausto Reinaga from Bolivia was there, with Fanon, etc. I can't remember the Iranian guy who later translated Fanon into Persian.

There was a tremendous energy, anticolonial energy, that was on the left, and then structuralism took over in the 1960's.

**Did you know anybody at Nanterre that attended the workshop in 2018?**

I didn't know no one. There was Moulrier[-Boutang] but I was surprised, I didn't know that he would be there. That was a pleasant surprise, because I hadn't seen him since 2000, 2001 in Spain. No, I didn't know anybody. When I talk about it, I feel like I'd like to reconnect with these people.

Cantarini, something like that was the Italian professor [Contarini-Hak, Silvia Contarini-Hak]. Contarini? [Yes]. The names are little by little coming back.

**Do you remember the impressions you had about the participants' lectures of your work?**

I'm kind of ashamed to admit that I don't remember them very well, although I had to respond at some point, took the microphone; there were also questions from the audience. That is a bad habit of mine: I don't take notes, when I do these kinds of things. I know that a lot of people keep a diary but I'm too lazy. I don't remember. I remember that there was no particular tension, there was no conflict maybe provoked by different opinions or views, it was a pleasant dialogue and conversation.

**Are you still in touch with French scholars that you met during your stays in France?**

I'm in touch – he's the main one, but he's not French – with Yuk Hui, he's from Hong Kong. He was at at the Pompidou conference in 2017; we had a couple of conversations and then kept the conversation until today. He's a specialist of [Bernard] Stiegler, he's brilliant, but my interest in his work is not so much the digital, postmodern reflections – his reading of [Martin] Heidegger is very interesting, Heidegger and technology – but I'm attracted by his works around the question of technology in China. Because he knows Chinese very well, he knows Japanese, he knows continental philosophy very well. He questions technology like Heidegger, not from the Greek, but from China, Confucius, Mencius, all the thinking that was going on in China 3000 years ago. That, for me is fascinating, because Heidegger's is a brilliant Eurocentric critique of



technology, but Yuk enters through the backdoor. That is what I'm looking for. He was the main encounter in France.

There was the assistant of Kathryn Weir, she was Italian. What is her name? [Ilaria Conti] She was doing a PhD at that time, now she moved to Guatemala I think, because of her boyfriend. We had a lot of conversations, and she took one of the decolonial summer school. These are people I can contact any time and with whom I have ongoing conversations. Kathryn, Yuk Hui and this lady Ilaria. I don't remember any other specific. I met a lot of people [pause] but I don't remember anybody like [ne finit pas sa phrase].

Oh sorry, sorry, sorry: Felwine Sarr! Felwine Sarr was there, well he left the day after I got there and I stayed a week. I was already in contact with Felwine through mail, because a common friend mentioned my name to him and he said: "Such and such mentioned your name, and it appears that we have common interests". That was right after the publication of *Afrotopia*. He sent me a copy. I read it in French. So, we had a conversation when we met there, when we met for the first time. We kept the conversation. He invited me once to Senegal, but I couldn't go because I had a conflict of dates with Argentina. We tried to arrange it, but it was too complicated. Then he came to Duke, he's now at Duke you know? We have a connection. Yes, Felwine and Yuk were the two big discoveries.

You know, that's what's really interesting, I don't have, never had, since the years of studying, any close connection to any French. My connections were always people from outside in Paris, in France; like Felwine, like Yuk Hui. What happened is that we have experiences of coloniality in different parts of the world, different languages, different local histories, different colonialisms, etc. But coloniality underlies French colonialism, British colonialism, etc.

These are the discoveries, the most relevant contact I would say I had at these conferences.

### **Where did you meet Felwine Sarr?**

At Pompidou. I Think he gave a lecture the day before, two days before, he stayed and left the following day. Kathryn Weir has a very good eye to locate people, and then she sent me the list of people she invited to *Cosmopolis#2*. That may be important, the statement she was writing for *Cosmopolis#2*, we discussed it a lot, because she was basing

herself on the concept of the human in Sylvia Wynter's work and she knows that I know Sylvia's work very well. We exchanged around the statement. I made comments, she changed it, etc. That was a close intellectual contact with Kathryn. That was very nice.

**After your 1975 article, you had an article published in 1992 in *L'Homme*, about Nebrija. What do you remember about it?**

Well thank you, I had forgotten. That was very important. At that time, I was writing *The Darker Side of the Renaissance* that has been published in 1995. I was involved in many events here, in South America, in Spain, in France, related to the 500 years celebrations and critique of 1492. In the process of writing *The Darker Side of the Renaissance*, Serge Gruzinski had published *La Colonisation de l'imaginaire* in 1988. It was a very important book for me, because he's an historian, but has a deep knowledge of Mexico, we have a lot of common friends in Mexico, and we became very good friends. We were friends but also exchanging ideas and publications, I invited him, and he invited me; that was a very very important conference, organized by Serge and other people. I remember that one of – there were commentators, we had panels of three or four people –, I was talking about what I was writing in the article and, one of the commentators in the panel was a very well-known French historian of literacy and of the book, I don't remember his name [Roger Chartier?]. Chartier! *Exactement!* As a friend of mine used to say: *Essasement!* I remember that he was very taken by the idea that America was invented, and not discovered. That is what I remember. It was a great conference. I don't remember the names because I have not [ne finit pas sa phrase]. There was a very important Argentinian historian of the colony, who belongs to a group of three historians: Juan Carlos Garavaglia. What is important is that he refused the idea of [cherche ses mots] people talking about Latin America and feudalism, and one of them was [Ernesto] Laclau. He had published something before he moved to England. They were like: “No, no, no, there's no feudalism here, only colonialism”. The Left tends to think a history of America in parallel to the history of Europe.

There were a lot of very important people, bringing new ideas and debunking old ideas about the colonization of the Americas. Gruzinski was one of them. *La Colonisation de l'imaginaire* was – I think it still is – a very crucial book. That is what I remember. There were other books by Gruzinski that were very important, the second was, later. It was a bad translation in English, but the French title was [ne finit pas sa phrase]. It starts with an analysis of *Blade Runner*. I have all those books. I remember I brought the books and

the special issue of *L'Homme*, in which the article was published. That was 1992. I was working on *The Darker Side of the Renaissance*.

**Were you invited to the conference before the text got published?**

Well yeah, because the published text was kind of the proceedings of the conference. There was the conference, and then we translated the oral into the written [léger rire], because I never write what I talk about. Since I'm a semiotician, I know that the oral and the written are two different codes. I just have a script and talk, and then I write.

**Do you remember where the conference took place?**

In Paris. I don't remember the institution. I don't know if it was *La Maison de l'Homme*, but I think that in the publication it should be somewhere.

**I didn't find any information about that matter. In the introduction of the special issue, there's no mention of it.**

My memories are getting mixed, mainly with that of the other conferences we've talked about, at *La Maison de l'Homme* or *L'École des sciences sociales*. Are these the same?

**No, but *La Maison de l'Homme* is in one the buildings of *L'École des hautes études en sciences sociales*.**

It seems to me that I was walking [ne finit pas sa phrase]. Is it at 54, *boulevard Raspail*? I remember walking to the building, but I don't remember if it was in 1992 or in 2006. I will see if I can find some confirmation, but I would say that it was *La Maison de l'Homme*, because: who published the journal *L'Homme*? *La Maison de l'Homme*, right?

**Let me check, but I think it's published by *les éditions de l'EHESS*. Yes, it is.**

I still have a memory of the physical place. It was more elegant than *L'École des sciences sociales*, which looks more like a university. That conference, I don't know, was in high-level architecture, in the inside. I don't remember the outside. It was a really big

conference, with all the kinds of honors. The others in 2006 and 2007 were rather conference by activists.

**Do you remember when and where you met Serge Gruzinski?**

I don't remember how we met [pause]. There were a lot of activities at that time. Obviously at that conference I met Serge. Probably, I don't know if I knew him personally before inviting him, or if I met him when he came to Duke. At that point we had a special lecture series with distinguished speakers, followed by a seminar, and who then would have stay for a week.

Wait a second. I arrived at Duke in 1993, so if I had invited Serge, I would have invited him either after the conference or when I was at Michigan. But I invited him when I was at Duke.

Where have we met and when exactly? I don't know if I knew about the book [ne finit pas sa phrase]. Or perhaps in Germany, in a small town, in a small university, in the mountains, a beautiful place, East of Munich — Eichstätt University. There was a German professor, Karl Kogut, specialized in colonial history of the Americas and he used to organize annual conferences. I remember going a couple of times, and that was before the 1990's, when I still was at Michigan. It was at one of these conferences that someone mentioned *La Colonisation de l'imaginaire* and I just ran to get the book as soon as possible. I don't know when exactly we met physically with Serge.

**You also said that you invited him, do you remember when and where?**

That is what I'm saying. I think I invited him to Duke, and if I invited him to Duke, that would have been after 1993, because I arrived at Duke in January of 1993. Most likely when I invited him to Duke, we would already have met. I'll have to see if I recollect some memory of where and when we met. We may have met in Mexico. Because he was going to Mexico a lot, and I was going to Mexico a lot between 1981 and 1993. I was going once or twice a year, sometimes for a week or five weeks, one time I stayed a month. We may have met in Mexico, but I don't remember exactly.

**The following that got published was in 2001, the article in *Multitudes*. What do you remember about it and the process of the publication?**

That was a conference in Madrid, a very interesting conference. I knew Cristina Peña-Marín, she was a semiotician, so I knew her as a semiotician. I commented that with Grosfoguel at that time we still had good relations. We had the idea of organizing a conference called *Coloniality and semiotics* or *Decoloniality and semiotics*, something like that. We organized that conference and then I presented the ideas of *La géopolitique de la connaissance, la différence coloniale*. Moulier-Boutang was there; I don't know who else from France was there. It was a very interesting conference, and he said: "Why don't you send me the article? I would like to publish it in *Multitudes*?". And I sent it. I think that the French version is a reduced version, then they published online the complete article. I was surprised, that a Marxist – because he's very Marxist – would be interested in this. He's a very nice guy, I like him. He's a Marxist, but at the same time he's open-minded.

**Did you stay in touch afterwards with Moulier-Boutang?**

No. That was it, and then I lost track also of *Multitudes*. As I said, he was a Marxist, so, decolonial and Marxists don't have much dialogue. So, I was really pleased that he published the article. That apparently has something to do with Anne Querrien who said to me: "We already published something of yours in *Multitudes*, and we would like to do an issue on coloniality and decoloniality, because of this quarrel in France about coloniality". *Página 12* in Buenos Aires published two or three days ago a long article about the conference you were mentioning to me. Is a very leftist [pause], not leftist but progressive publication *Página 12*. Anyhow, this is what I remember about it.

I liked the translation, then they worked with a translator. I just made a couple of observations. The translation was very good, which is the case concerning whom I'm working with now [rises]. The person who translated the article, read the article and understood it. That for me is a good translator. This apparently is a literal translator, translating in the process of reading [W. Mignolo fait ici référence à une traduction en cours d'un de ses textes, dont il a fait mention avant l'enregistrement]. There are things that don't make sense.

**You were mentioning the quality of the translation, are you referring to the 2001 or 2021 article?**

Both. I was talking about the latest one. Anne sent me first a version that wasn't very good and she said: "Let me get another person who would revise this". I liked the final result. What I meant is clear, but also the rhythm, that she also grasped the overall thrust of the argument, which is satisfying to me.

**Despite Moulier-Boutang was a Marxist, you explained that he showed interest for decoloniality. How did you know he was a Marxist?**

Because of his participation in that conference, and because *Multitudes* has more or less a Marxist orientation. I had a clear idea of his intervention. Then I read some of his publications; obviously he's a Marxist. I met him again in Nanterre, as I told you.

**Did you stay in touch with Gruzinski after 1992's publication?**

Yeah, but after the publication of *The Darker Side of the Renaissance* [ne finit pas sa phrase]. I had moved to Duke, I invited him to Duke, because of that memory. Then I started, after the publication of *The Darker Side*, working on *Local Histories/Global Designs*, so we moved in different directions. We met again in 200- [souffle], 2012, 2010, or 2007, I don't remember, in Lima, unexpectedly. I was part of an interesting group, which is related to France. Listen to this, and then I'll tell you how we met again with Gruzinski.

I don't remember exactly the year, but it was 2006 or 2007, the publications are available, and if not, I can send them to you, I have many of them, if not all. There were a lot of French people participating in this. It was the formation of *L'Académie de la latinité*. Have you heard about that? [No]. You will find it, since there were strong relations between Brazil and France. It was a project between Unesco, the University Candido Mendes, which is a private university, owned by him, his family being a plantation owner. He's an intellectual driver, he founded the university. He was organizing conferences before, but in 2002 or 2003, I don't remember the year, he and Federico Mayor, who was *secrétaire de l'Unesco* and is Spanish, they founded *l'Académie de la latinité*.

Why they founded *l'Académie de la latinité* is very interesting: because it was the moment of the formation of the European Union, and [Gianni] Vattimo – he participated in all the conferences – was deeply involved in the European Union Congress or whatever

[Parlement européen]. The goal of the foundation of the *Académie de la latinité* was to bring the Latin boys, Spain, Portugal, France, into the European Union, Italy of course. There was Vattimo, and somebody else, in the European Union's – I don't know how you call it.

Edgar Morin was participating, the sociologist Alain Touraine. They were all good friends of Candido Mendes. Candido Mendes was very-well connected with the *intelligentsia*, the Parisian *intelligentsia*. There were others, that I don't remember.

He was organizing this. It was a fascinating experience. Once a year, and in different parts of the world. We've been in Baku, Egypt, in Haiti, I don't know, you name it, in many many places. In 2006 or something like that, 2008, *l'Académie de la latinité* organized a conference in Lima. I was invited, all of these people, Touraine, Morin, Vattimo were there. We had an official dinner with I don't know what, because it was a high-level conference. There was always a dinner with officials of high institutions. Dinner or lunch. Serge was in Lima, invited by the French embassy, *l'ambassade de France*. That I remember very well.

We were a lot of people, so we were carried in minibuses or something like that. I got down of the minibus and Serge was there waiting, he knew that I was coming. He was somehow waiting there. We sat at the same table, there were tables of five or six people, and we had a good conversation and update of our whereabouts. Since then – I hope he's well – we have a very good relationship, with Serge.

You remind me of all these people: I should drop a note and ask how they're doing.

**You explained how you and Serge Gruzinski moved into different directions, when you started working on *Local Histories/Global Designs*, after having published *The Darker Side of the Renaissance*. How would you describe these directions?**

I think Serge kept on doing his work on the colonies. He mainly worked on Mexico when we met, but since he was in Lima, I imagine that he extended his investigations to the Incas, etc. There's a strong tradition in France, with a very important and influential book, by a French ethnohistorian about the Incas. I have to get the book because I don't remember the name. It was a generation before Gruzinski. I imagine that he was continuing this French legacy in understanding [ne finit pas sa phrase]. I started moving into globalization and decoloniality.



In *The Darker Side*, I was talking about colonialism, yet I wasn't talking about coloniality and decoloniality. I met Quijano after the publication of *The Darker Side of the Renaissance* and when I was at Duke, but I had encountered by chance his foundational article *Coloniality and Modernity/Rationality* during the last year I worked on the manuscript of *The Darker Side of the Renaissance*, so there was no place to elaborate on that, since *The Darker Side of the Renaissance* was already finished. As soon as I finished, I started to move rather into coloniality than colonialism. Michigan is very strong in history and anthropology, so it was very important for me to write *The Darker Side of the Renaissance* there, while Duke is stronger in theory, since 1985. At that time, globalization was the top of the top. So, I started to work on globalization, coloniality, decoloniality in *Local Histories/Global Designs*.

I didn't go back empirically, to do research on the colonial period, but the research I did for twelve years is very important now, because all the talk about postcoloniality is based on the Enlightenment. That makes sense because they're Indians, they're from India, the British colonized them. So, for them, the Enlightenment, is the [cherche ses mots] historical pillar of their thinking, the 18<sup>th</sup> and 19<sup>th</sup> centuries; for us it is the Renaissance. I think that a lot of things I'm saying today is getting attention because I'm coming from a different angle. What is important here is when I wrote [pause] *The Idea of Latin America*, because *The Idea of Latin America* is a French idea. I don't know if we should talk about that.

Have you found anything about the translation of *The Idea of Latin America*? [At the moment, no]. Because I gave you the name of the publishing house. Here the connection is, I don't know if you know the story, but the story, briefly goes like this and is related to France. During the 19<sup>th</sup> century, after the Mexican American war, during which the US took big chunks of land from Mexico, I mean [pause] big chunks. From Texas to California and Colorado had been the Spanish Empire and then Mexican. At that time, France and England were into controlling the global scene, together with the Netherlands, that had less intellectual impact but tremendous commercial impact. The *intelligentsia*, but also the officials of the State in France, started to see that the US was dangerously headed towards the South, towards the Latin countries, though, the Latin were Portuguese and Spanish, and not French. Yet, they were Latin because France, after the French Revolution began to control [ne finit pas sa phrase]. It was Latin but controlled by Catholicism. France became the leader of *latinité*, so that is related to *l'Académie de la latinité*. There are a lot of things going on there. France installed Maximilien – I don't

know if we can call him an Emperor or something like that – to stop the US from moving South. At the same time, they began to lobby, the *intelligentsia* and the State's officials in South America, to create a name for all the Latin countries. I tell the story in the book. The second half of the 19<sup>th</sup> century saw the agreement between France and Latin American *intelligentsia*, that we would call this *Latin America* to distinguish it from Anglo-America. That's how coloniality worked, because after France lost Haiti, they had no colonies in the 19<sup>th</sup> century. Coloniality operates through the *intelligentsia*, in Buenos Aires, in Brazil mainly, in Mexico. From thereon England controls the economy and the railroad, all these kinds of things and France controls the minds. I explain all that in *The Idea of Latin America*.

I can't remember why I'm telling that. What was your question?

**We were talking about the different directions in which Gruzinski, and you went.**

I don't remember why I brought that up, why I thought that the story of *The Idea of Latin America*, that somebody showing interest to translate was interesting, because of the connection with France of my work after semiotics. To tell that story of *The Idea of Latin America*, it has been very helpful to have been in France, not just have been in France for three years but also knowing some of the history of France, the possibility of reading French. All that was indirectly connected to my years in Paris.

**There has been a third French journal in which an article of yours has been published, *Mouvements*, in 2013. Do you remember about the process that led to the publication?**

I didn't know that there had been an article published in *Mouvements*. Can you tell me the title of the article? [Géopolitique de la sensibilité et du savoir. (Dé)colonialité, pensée frontalière et désobéissance épistémologique]. Oh yes, yes. It was something that had to do with *epipec*, *epipic*, or something like that. The publication with the European Union's flag, right? [No. I'll send you a link in the chat]. I will tell you the story of that article [longue pause]. *Mouvements*? Ah, wait a minute, I will send you the original [rires]. The original was published in French, English and Spanish. What is *Mouvements*? [It's a French journal, created in the 1980's under a different name, with a Marxist

orientation. It is now a journal with an alter-globalization orientation]. I'm looking here [pause]. The original was published before this. I was in Ljubljana, not in Ljubljana, but in Vienna, though my connection took me to Ljubljana the following day or the day before. In Vienna there was a young lady – think she was French – editing an e-journal related to the European Union. Their logo was inspired by the blue and the stars of the European Union. That was a time where I met the translator in Vienna. She asked me for an article, and I sent that one. I have no idea who published that. I didn't know the publication of this, so thank you.

Because it was an e-journal, they probably asked the editor's permission but not the author's. They didn't inform me about the publication, I didn't know about this. Oh, *La Découverte*, that is very important publishing house [Yes]. I will save this, thank you [léger rire].

**Do you by any chance remember the translator's name that you met in Vienna?**

No, it was too long ago. That is why I should keep a journal, but I don't. I don't remember. I think she was befriended with the people organizing the conference. It wasn't a conference; it was two talks and a workshop with Madina Tlostanova and me. That was the connection with Ljubljana, with the former soviet states. There's an interview circulating there, that was done – ah no, it was in Ljubljana. I'm getting confused here. I can't tell you anything about *La Découverte* and *Mouvements*.

**I think I found the e-journal you were mentioning. It is *Transversal* edited by EIPCP.**

Yes! That's it. So, you'll probably find the name of the person that contacted me. I guess she was one of the editors. So how did you find it? I was looking for it.

**The keywords I used were “Walter Mignolo Vienna 2010”.**

Oh, what software do you use? I used Google.

**I also used Google.**

What year was that?

**2010.**

You see, a three-year difference with *Mouvements*.

**You had no idea of the publication and therefore no contact whatsoever with the journal?**

Either nobody told me, or I forgot [rires].

**I think I found it. It has been published in an issue called *Unsettling knowledges* in 2012. There's, as you said, an English version, a German version, and a Spanish version. I'll put the link in the chat.**

Is it a third publication?

**No, it's the publication in the e-journal you were talking about.**

Oh, you're good. Let me see.

**As you said, the French text seems to be a translation of that text.**

Wait a minute. *Transversal* is not the same as the European institute you mentioned?

**It's the institute's journal.**

Why does it say 2011?

**It's the year it has been put online.**

Yes, but you were also talking about something that happened in 2010?

**The talk you gave with Madina Tlostanova in Vienna was in 2010.**

I'm seeing here that Thomas Waibel, who translated the article in German, was also one of the two translators of *La Désobéissance épistémique*. There was an interesting group at that time.

**What do you mean by *La Désobéissance épistémique*? Do you mean the book that got published in 2015?**

Right, but before the French version there has been a German version.

**So, the German version of *La Désobéissance épistémique*?**

Yes. And Thomas is one of the translators.

**Another article has been published by *Multitudes* in 2021, and, if I understood correctly, you were contacted by Anne Querrien, who asked you for an article to translate?**

No, she asked me to write an article. She explained the situation in France, and I said: "Yeah, I know the situation in France". She asked me if I could write something explaining what coloniality and decoloniality is about. The article was not only written with an argument, but also with a pedagogic intention.

**In what language did you write it?**

I wrote it in English.

**When did she contact you?**

I can tell you. Since it is recent, I should find the conversation. Wait a second. [longue pause]. I'll send you the messages through email.



## ANNEXE D : Liste des textes originaux traduits dans le corps de thèse

### *ANNEXE D1 : Liste des textes originaux traduits dans L'INTRODUCTION*

- 0.1 the accruing of greater increments of recognition for particular scientific contributions to scientists of considerable repute and the withholding of such recognition from scientists who have not yet made their mark.
- 0.2 a privileged set of texts, whose interpretation and reinterpretation define a field.
- 0.3 1. The æsthetic is in itself, neither a real property of an object, nor is it explicitly connected to some of its properties. 2. The æsthetic function of an object is likewise not totally under the control of an individual, although from a purely subjective standpoint the æsthetic may be acquired (or, conversely, lost) by anything, regardless of its organization. 3. Stabilizing the æsthetic function is a matter for the collective and is a component in the relationship between the human collective and the world. Hence any given distribution of the æsthetic function in the material world is tied to a particular social entity. The manner in which this entity deals with the æsthetic function predetermines, in the final analysis, both the objective organization of objects intended to produce an æsthetic effect and the subjective reaction to those objects.
- 0.4 lofty art [*i.e.*] art which is embraced (...) by the dominant social stratum[, being] the source and innovator of æsthetic norms.
- 0.5 Every shift in time, space or social surroundings alters the existing artistic tradition through whose prism the artwork is observed, and as a result of shifts that æsthetic object also changes which in the awareness of a member of a particular collective | corresponds to a material artifact – an artistic product.
- 0.6 die Widerspiegelung des Werks im Bewußtsein derjenigen (...), für die das Werk ein ästhetisches Objekt darstellt.

- 0.7 Eine individuelle Tatbeteiligung von Jauß kann nicht nachgewiesen werden. Durch seine Funktion als Kompanieführer und damit in Führungsverantwortung trug er zumindest eine Mitverantwortung an den Verbrechen des Bataillons, dem seine Kompanie angehörte. Ausgeschlossen ist jedoch, dass Jauß als Kompanieführer und Marschgruppenführer im Einsatz von den Verbrechen keine Kenntnis hatte.
- 0.8 Das Herz bebte: nun muss er kommen. Letzte Sekunden, eine | ehrfurchtgebietende Stille ... der einzige im schlichten grauen Anzug ... Heil mein Führer! Ein heiliger Schauer durchlief unsere Reihen ... hören wir seine tiefe, harmonische Stimme ganz unmittelbar ... sie zwingt einen mitzudenken, nicht zu kritisieren ... Was ist dieser Glaube? Ein ganz feiner Instinkt für das, was die Zeit erfordert. In ihm konzentriert sich die Sehnsucht aller Deutschen, er hört mit überfeinem Ohr und spricht es aus für uns alle. Er ist das Schicksal und macht es. Und man ahnt seine grosse Einsamkeit, man wird verpflichtet, mit von dieser Last zu tragen.
- 0.9 The Reception Study Society (RSS) is a non-profit organization which seeks to promote informal and formal exchanges between scholars in several related fields: reader-response criticism and pedagogy, reception study, history of reading and the book, audience, communication, and media studies, and any other studies engaging these primary areas. Bringing together theorists, scholars, and teachers from all of these areas, this association will promote a much-needed cross-disciplinary dialogue among all areas of reception studies, advancing teaching as well as research.
- 0.10 [f]or most of the prewar writers [pre-World War II] of general historical accounts, Durkheim by no means held the preeminent position which he occupies now [in the 1990's].
- 0.11 a lengthy and unusually complex affair.
- 0.12 a transnational approach to intellectual history is not a fashionable luxury, but a requirement to understand the 'making' of classical authors.
- 0.13 [t]he problem about th[ese] line[s] of explanation is that [they do] not show why *these* people became interested in [scholars] or, more | importantly, why,



- once they had taken up [their] cause, they should have been successful in converting others; something more is required.
- 0.14 [although] König achieved considerable success in German sociology thanks to many of his initiatives, (...) he never managed to establish Durkheim as a mainstream author of sociology in Germany.
- 0.15 something more is required.
- 0.16 as the process by which a theory becomes recognized as a part of a field—as something that cannot be ignored by those who define themselves, and are defined, as legitimate participants in the construction of a cognitive field.
- 0.17 Firstly, female authors have quoted Said’s work in a positive way more often than male ones[, secondly] Said has been apprehended much more critically by authors from Western Europe than by those from North America[, thirdly] literary authors have as a whole had a favorable view of Said, while historians and political scientists have been mostly critical.
- 0.18 as the quintessential knowledge organization, [in order] to compete for talented people in the global context of scarce, highly qualified experts.
- 0.19 are likely to have been drawn on (with a time lag) by other writers and so in the long run to have been the most influential.
- 0.20 scholars introduced Weber as an alternative to mainstream American-British sociology.
- 0.21 [t]he transformation of Weber (...) from [an] economic historian of capitalism to [an] analyst of modern culture, a mass media figure celebrated by journalists as well as scholars from both the humanities and social sciences.
- 0.22 scholars re-read Weber in order to eliminate elements of the modernization paradigm.
- 0.23 how a text has been read in different contexts.
- 0.24 according to which the material dimension of objects (from scientific instruments to books) plays an important role in explicit and implicit meanings.

- 0.25 a set of (more or less) organized propositions but also as a material device. In practice, knowledge is (re)configured by being introduced into a network of people and objects that enables or constrains the possibility of circulation.
- 0.26 uneven relationship between local and foreign knowledge.
- 0.27 scholarly works produced in the metropolitan fields that, given the powerful symbolic and material networks enacted during their production, are able to shape the receiving field and, by so doing, to structure academic careers.
- 0.28 (1) the process by which the producer defines himself and his theory as important, legitimizing and institutionalizing this claim by producing work meeting certain academic requirements, by making explicit his contribution to a cognitive field, and by creating research teams, research institutes, journals, and so forth; and (2) the process through which, first, peers and, second, the intellectual public define and assess a theory and its producer as important and, by doing so, participate in the construction of the theory and the institutionalization of that theory and its author.
- 0.29 The adaptability of Derrida's work, from being a criticism of structuralism for a large French public to one that interests mostly American literary critics, is one of the most important conditions of its success in these two quite distinct and, at times, divergent cultural markets. In order to be defined as important, theories have to be reframed so that they become understandable and relevant for | new audiences.
- 0.30 intellectual legitimation depends on institutional supports, that the access to institutional supports depends on intellectual collaboration, and that cultural capital has an important role in either blocking or facilitating access to intellectual circles and institutions that affect the institutionalization process.
- 0.31 A sophisticated rhetoric seems to be a structural requirement for intellectual legitimation in the French philosophical community: rhetorical virtuosity contributes to the definition of status boundaries and maintenance of stratification among French philosophers. To participate in the field, one has to play the rhetorical game, and this environmental characteristic is present in Derrida's work.

- 0.32 'circulation' refers to the fundamental idea that we cannot imagine social science knowledge production to happen in closed, incommunicado places. It is always a collective endeavor and thus necessarily includes exchange between individual researchers.
- 0.33 a scholar takes up theories, methods or concepts from elsewhere and relates them to his or her work.
- 0.34 Furthermore, it will become obvious that reception is necessarily the most frequent type of circulation, as it constitutes not only the everyday, routine business of any social science scholar, but also the first step in what might develop into an exchange.
- 0.35 exchange does not refer to finalized, completed sets of knowledge like, for example, accomplished theoretical works that travel to another place and time and are taken up by readers who are possibly unaware of their authors, historical situatedness and conditions of production. Instead, the knowledge in question is constructed through exchange, and the (perceived) distance between participating scholars appears reduced. The assumption of pre-existing academic fields that remain untouched by circulation of knowledge is still less tenable with regard to exchange, where the concerned field is co-constructed in the course of exchange.
- 0.36 offsetting strengths and weaknesses ; complementarity ; triangulation ; développement ; social justice rationale
- 0.37 In 1966 came [Juan Carlos] Onganía, so the military dictatorship. It was a real *coup*, not only a military coup but also a subjective one, because professors were leaving the country, where they were risking their lives. Two of our professors said to me and six or seven other students working with them: "Kids, finish your *licenciatura* and get out of the country". I took it seriously. I only went through half of my *licenciatura*. We finished with other *copains* the *licenciatura*, got the title in 1968 and applied to [ne finit pas sa phrase]. First, I wrote to [Umberto] Eco and [Roland] Barthes to find out if they were willing to direct my dissertation in Italy or France. Eco wrote a very long letter. Barthes was a very short [rises], it said something like: "Si vous avez

les moyens, j'aurai le plaisir de vous accueillir et diriger vos études". I chose  
Paris instead of Bologna [rires].

*ANNEXE D2 : Liste des textes originaux traduits dans le CHAPITRE 1*

- 1.1. This knowledge economy is based on an international division of labour. The global metropole accumulates data (in libraries, museums, botanic gardens, journals, databanks etc.), and most importantly is the site of the production of methods and theories (in elite universities and scientific societies, by specialized instrument-makers and mathematicians). Peripheral regions, by contrast, are a massive source of data, collected by travelers from the metropole (officials, missionaries, data-collecting expeditions), by local knowledge workers acting as informants, and now also by automatic instruments and remote sensing.
- 1.2. a composite indicator that considers six citation metrics (total citations; Hirsch h-index; coauthorship-adjusted Schreiber hm-index; number of citations to papers as single author; number of citations to papers as single or first author; and number of citations to papers as single, first, or last author).
- 1.3. In *The Darker Side*, I was talking about colonialism, yet I wasn't talking about coloniality and decoloniality. I met Quijano after the publication of *The Darker Side of the Renaissance* and when I was at Duke, but I had encountered by chance his foundational article *Coloniality and Modernity/Rationality* during the last year I worked on the manuscript of *The Darker Side of the Renaissance*, so there was no place to elaborate on that, since *The Darker Side of the Renaissance* was already finished. As soon as I finished, I started to move rather into coloniality than colonialism.

ANNEXE D3 : Liste des textes originaux traduits dans le CHAPITRE 2

- 2.1. In 1966 came [Juan Carlos] Onganía, so the military dictatorship. It was a real *coup*, not only a military coup but also a subjective one, because professors were leaving the country, where they were risking their lives. Two of our professors said to me and six or seven other students working with them: “Kids, finish your *licenciatura* and get out of the country”. I took it seriously. I only went through half of my *licenciatura*. We finished with other *copains* the *licenciatura*, got the title in 1968 and applied to [ne finit pas sa phrase]. First, I wrote to [Umberto] Eco and [Roland] Barthes to find out if they were willing to direct my dissertation in Italy or France. Eco wrote a very long letter. Barthes was a very short [rires], it said something like: “Si vous avez les moyens, j’aurai le plaisir de vous accueillir et diriger vos études”. I chose Paris instead of Bologne [rires].
- 2.2. Two of my professors had the fellowship and were coming back from France, with all the news: structuralism, that was there since the beginning of the 1960’s, having entered University in 1961 or 1962. (...) One of the professors was [Luis Jorge] Prieto, who studied in France with André Martinet, and he was doing semiology. He published a couple of books, very important books, *Pertinence et pratique* for example, *Messages et signaux*, I think was the second one. He was teaching a seminar in semiology, that was obligatory (...). There was a lot of reading at the time, we were reading Foucault, we were reading [Jacques] Derrida, we were reading [Jacques] Lacan, there were a lot of Lacanians. So, there was an *ambiance* of French structuralism and post-structuralism. We were also reading Umberto Eco. Galvano Della Volpe came before, but Eco was a more contemporary thinker. *Apocalittici e integrati* was published in those years.
- 2.3. en la cultura argentina del siglo XX, es posible detectar una unidad, la del auge de la industria editorial, auge que se extiende (...) entre 1936 y 1956. En ese período, Buenos Aires se convirtió en la meca editorial de América latina. Se trata, sin duda, de la edad de oro del libro argentino: durante ese período, Sur y otras editoriales con sede en Buenos Aires exportaron sus libros a otros países de Latinoamérica y España. Sin embargo, ese período (...) fue señalado por John King como un interregno entre las vanguardias de 1920 y las primeras

publicaciones del boom latinoamericano. (...) Para la traducción, se trata de un período particularmente activo.

- 2.4. Córdoba was very interesting, because people who studied medicine or law were very intellectually and politically oriented. (...) At that point, any medical doctor or any lawyer, would come to town to find a job and create their office. They were all kind of intellectually oriented and they began to recruit intellectually oriented kids. So, we were five, six or seven who began to turn around them. In that small town there were painters, there was a kind of a small, collective intellectual *ambiance*. Those two doctors made us read and listen to music, to theater, etc. In one of the sports clubs – soccer – there was a library, and we began to read [Albert] Camus; and that was a shock. Camus, *L'Étranger* and *Le Mythe de Sisyphe*. When I read *Le Mythe de Sisyphe*, its first sentence: “There’s only one problem that deserves to be: if life is to be lived or not”. That’s it! I have to study philosophy [rires].
- 2.5. It’s like Kafka, I mean *The Metamorphosis* and *The Letter to the father*, *El Proceso*, *The Process*. I don’t know how to describe it. I later discovered what the absurd was, but at that time I didn’t have that concept. It was something a life – Meursault’s – that I couldn’t imagine. When I read: “Maman est morte aujourd’hui”, I was: “How can you say that?”, as if nothing happened [rires]. This kind of shock, with the kind of life you were living and what is going to [inintelligible] to you. Joseph K. is accused of not knowing what happened to him; this doesn’t make any sense. Gregory Samsa one day wakes up as a cockroach and then the whole story. All of that, I think it was an explosion. An explosion of things that were opening up the limited world I had until then.
- 2.6. I can give you a list of the writers originally in French, whom I have originally known in English. They have been important. That includes, you know, literary writers, quite a range of literary writers; I think the first translation from French that I read – I’m pretty sure – it was before I was studying French in high school, was [Alexandre] Dumas père, *The Three Musketeers* [rires], *The Black Tulip*, *The Count of Monte-Cristo*, you know, as a romantic-minded child this was manna from heaven. Probably the same for children of that age in France. Slightly more mature, I eventually read and loved [Gustave] Flaubert; some of [Charles] Baudelaire; I read lots and lots of [Georges] Simenon, not just his

detective thrillers, but some of his romans durs [à la française]; [Eugène] Ionesco; [Jean] Genet; and so forth. I'm a little out of date now, I'm sure.

- 2.7. Language never spreads by itself.
- 2.8. My first schooling was in London, and my next schools were in United States, which I owe my father's academic career, because he did a PhD in London, shortly after the end of the war, and then went for a year and a half I think to study and teach in the United States, before we came back to Australia. So, I went to two elementary schools in United States, then back to Melbourne and then to Sydney. I was then mainly based in Sydney, apart from again going with the family to United States, going to school in New York and then in Illinois, for a short period, and then back to Sydney.
- 2.9. we went to *l'Alliance française* to learn French. You could study several years and get to Molière. I only studied the language, be able to read and to speak.
- 2.10. academic stream students are qualified to enter universities, whereas the vocational stream students are qualified for entrance to community colleges, universities, or the job market.
- 2.11. French was the most chosen language after Latin. The main reasons, I think, was that they were regarded as the languages of scholarship. My father was an academic, so, I took his advice about the curriculum, most of the time. I was, at that stage of early adolescence, very very enthusiastic about history, including ancient history, which in Australia meant ancient history as seen from a European perspective, basically the classical history of the Mediterranean. I wanted to learn Greek, which in Australian schools meant classical Greek and not modern Greek. My father argued, although he was a classical scholar and read ancient Greek [pires], he persuaded me not to. He persuaded me to shift to modern languages and that meant German and French, as they were the principal modern languages available, in the school system at that time. Basically, his argument was: "They will be the languages useful to you – I mean, these wasn't his language but mine – as a knowledge worker in the future", because he assumed I would be a professional of some sort, and he knew that important research was published in French and German, and accessible only through those languages.



- 2.12. My first visit to France, and it was the only non-professional one, and it was in 1959. My parents were travelling in Europe, and I, as part of family, was travelling with them. We had been in Britain. On that trip I think we went, mainly to England, but also Scotland, because my father has partly Scottish ancestors. We then went to *Paris* [à la française] and to *Avignon* [à la française], as tourists basically. We then went on to Italy. So, it was the Grand Tour, the anglophone Grand Tour of Europe! A bit of contemporary France, a bit of medieval France. I vividly remember the papal palace in Avignon. I've never been back there, but I have vivid memories of that; and visiting, what was that? the grand roman aqueduct [Le Pont du Gard?]. That's right, *le pont du Gard* [à la française]. That was my introduction to France.
- 2.13. We were all invited for lunch in this posh restaurant on the top floor of UNESCO's astonishing building. It didn't have a ground floor, as you know it is on legs. We went up to the top floor and to this restaurant, the kind of restaurant that I had never been before [rises]. The waiter came around to take our order, and our host, who was part of the UNESCO establishment, asked us what we would like, explained to us the main menu. We decided to have steak, which wasn't a common meat in our household, because Australia, as you know, is the world's greatest producer of sheep meat. Anyway, we ordered steak and the waiter asked: "How would like it done?", in French, so this was translated to us, so we said: "Oh, the usual way". The host thought for a moment, realized we were anglophone and even worse: we were Australian [léger rire], turned round to the waiter and said: "*Complètement carbonisés* [à la française]!" [rises]. That has remained the family joke about *cuisine* [à la française], from that day to this. That was right, it came well done. Anyway, that is the central cultural learning I did on that trip, the culinary customs were different.
- 2.14. I remember having an aunt, who wasn't criticizing, but she was like: "Philosophy? What are you doing with that?", and I remember having a tremendous answer: "I don't know *tía*, but I'll let you know" [rises]. So, these were the kinds of comments in family, that Walter was crazy, he wants to study philosophy. Imagine in that town! Of course, for the group of painters, doctors, for that small group it was natural; but for the family and friends, it didn't make any sense.

- 2.15. When I was in Córdoba the first year, I saw that [cherche ses mots] some kind of cultural center; the big theater – like the Opera in Paris, something like that – had a cultural center. I saw that it was opening some kind of cinema school. I went there one day to tell the director, to express my interest in cinema and he gave me a position [rires]. Obviously, he needed people: “If you’re interested, I’m looking for people to prepare the machines, prepare this and prepare that”. That was my first job, it wasn’t very well paid. Then, the cultural center got in connection, because of the cinema, with the School of Art. (...) We got a position, with Eduardo [inintelligible], he was an engineering student, but was at the School of Art. We were *pinchers*, assistants, of the public relations office. The reason *Industrias Kaiser* was doing this, was because it was part of the *Alianza para el Progreso*, to counter the influence of Cuba. (...) I worked there for at least two years, that was a lot of money, wow. I never felt so rich. We had to do extra work, doing exhibits in other towns and they paid extra hours. It was a lot of money. Then came the crisis and *Kaiser* began to lay out people. Eduardo and I were laid out. (...) I had to find another job. I found a job at an insurance company, where I was an assistant. That was horrible, my Lord it was horrible. I worked there a year or so. In between, four of us created a cinema club, the *Cine Sombras* [ombres de cinema]. We were doing cinema art and at the same time we lived from it. That was probably 1964. I did it until I moved to France. I then sold my parts to my friends. In between we opened another cinema club. The first was *Sombras* to honor [John] Cassavetes [réalisateur de *Shadows*] and the second one was *Blue Angel*, to honor [Marlene] Dietrich. We were also doing things on TV, with the *canal universitaire*, with newspapers. (...) At some point, the *licenciatura* wasn’t my main concern. It became my main concern with Onganía, when our professor, mentor said: “Kids, finish your *licenciatura* and get out of here”.
- 2.16. It’s what I just said: Paris seemed more interesting than Bologna on the one hand; and on the other hand, the intellectual *ambiance* in Paris was larger than the one in Italy and Bologna, for what I wanted to do. (...) There was a stronger intellectual attraction to Paris.
- 2.17. I arrived in Paris in August of 69, July or August, but 69 for sure. There was still the smoke of Paris 68, but the *ambiance* [en français dans le texte] was there.

- 2.18. So, I decided to study philosophy and literature, and so I went to study philosophy and literature. But things started to change after the second year, because of the Cuban revolution. All my previous readings were reoriented in a Latin-American direction. The Cuban Revolution for many of us, for me, forced us to put all our high school readings aside – I'll never forget that I have Camus, Hemingway and Sartre – and at that moment to put them on a drawer. We began to read literature, history and politics of Latin America and Argentina.
- 2.19. The 1964-65 report of the Martin Committee recommended the creation of colleges of advanced education as an alternative to the expansion of the universities. Martin and his committee's report differentiated colleges from universities by their function: vocational and teaching-oriented colleges on the one hand, and academic and research-oriented universities on the other. The substance of what later came to be called the binary system, following an English precedent, lay in this doctrine. (...) What happened in Australia went very much along the lines of what occurred in Great Britain with regard to universities and polytechnics.
- 2.20. In the 1960's, at the end of my bachelor's degree, I began wondering what I would do next. By then I'd decided that history was all very fascinating and lovely. I wrote a nice thesis in it but the history we were being taught to do was very empiricist. It was very much along the British model, which was empiricist and curiosity driven, it didn't lead anywhere where it didn't have practical implications and by the mid-1960's – you know I was politically on the Left – the student movement was gaining momentum, I'd been on my first political demonstrations in Melbourne, I wanted to do something that actually spoke to what was happening in the world around. I'd met my first sociologist, who happened to be the best sociologist in the country, although she didn't have a university job, at that point. That was Jean Martin.
- 2.21. What I did then was to go [*cherche ses mots*] at the department of Government at the University of Sydney, because I had a little bit of statistical training from the psychology degree and an interest in public opinion, I could offer to do a higher degree in some public opinion studies. (...) The topic changed from the study of Australian public opinion to, what I saw at the time as a prior question, how did political public opinion get formed anyway? That led me back to my

cognitive psychology, to my work on Piaget. I began to combine that with the American literature on political socialization, which was a new topic in political sociology in the United States. I crafted a project that sort of combined developmental psychology, public opinion studies and that was my PhD.

- 2.22. He knew a lot about psychology, he too had read Freud, he had met Piaget, he knew the professor of psychology at the University of Melbourne, knew that he was an interesting character and that I would find the program interesting, which I surely did.
- 2.23. The move from the first system, characterized by the prominence of several private foundations, the Social Science Research Council, and a variety of military research agencies, to the second system, which centered on the National Science Foundation and the National Health Institutes, was especially significant because it marked a shift from the cross-disciplinary research ventures following the Second World War to the more specialized orientations that characterized the social science disciplines from the early 1970s.
- 2.24. sociology did not always have a clear identity distinct from that of other social science.
- 2.25. Given such rates of expansion it was inevitable, at least outside the United States, that many of the new staff recruited had formal qualifications in other fields, started teaching with only a first degree, or gained key qualifications abroad; the transmission of earlier traditions, where those existed, was thus disrupted.
- 2.26. As sociology has expanded, some who worked on organization theory and industrial sociology have moved to business schools; posts for sociologists in medical settings have increased; women's studies have become a cross-disciplinary field of its own; socio-legal studies and media and/or cultural studies have become separate departments, not just options within sociology. At the same time, some uses of ideas from other established disciplines such as economics and biology have become salient, while the boundaries with politics and social work have never been clear-cut, and | commercial social research has its own traditions and associations.
- 2.27. Then I needed actually to look closely at a good sociology program. I didn't think there were any in Australia, at that time. I rode off to – and here, my father

was a very helpful source of information, because he had studied and taught in the United States in the early 1950's and kept his connections with the United States: he had been back there to teach in 1959. He knew the social science scene in the United States reasonably well, so I asked him simply: "United States is the world's center of this business called sociology, tell me what the half-dozen best sociology departments in America are?" and he could tell me. (...) He told me what he thought the best half-dozen. I might have added one or two. I then wrote off to all of them saying: "I want to come for a year as a postdoc, will you have me?". Chicago wrote back and said: "Yes". So, that's where I went. (...) For a sociologist interested in history, of course Chicago [*cherche ses mots*] was where the most interesting part of history of American sociology happened.

- 2.28. What I mainly did was socialize and plot with the graduate students and spent a hell of a lot of time in the wonderful sociological library, that University of Chicago has. It's just possibly – at that time and anywhere – the best sociology library in the world. You know, I had a free run of it for a year. How could you go wrong? I got myself a sociological education that year and then went off with the graduate students. We marched after the Kent State killings, we marched on Washington by Volkswagen and got a little bit of feel from American politics. It was my year in Chicago, basically.
- 2.29. Since the term "hippies" was used unproblematically at the time primarily by the mainstream news media, it may be safer to consider the "hippies" as an ideological charade adopted temporarily by some "counterculturists," but then dropped by 1968-69, after which the term persisted as an assumptive signifier to designate a look, a fashion, an attitude, or a lifestyle.
- 2.30. That was how we funded the year and during the year I was offered a job at University of Sydney, in the department where I got my PhD. I thought: "Who could turn down a job offer available on the day I step off the plane?". So, I took it and then I supported Pam to do her degree, through that job. At the end of two years, she was finishing her degree. I'd fallen out with the head of department of the department at University of Sydney I was in, the department of democracy. I was looking for another job and I found one in the sociology program at Flinders University. We washed the dust from Sydney from our shoes and moved to Adelaide. This is how, in effect, started my career in sociology.

- 2.31. (a) interpretation of the class structure: the set of beliefs about the bases of social inequalities, the distribution of wealth and other advantages, the principal cleavages and strata; and (b) stances towards the class structure: attitudes to inequality in general and to particular strata, perception of one's own position and feelings about it, ideas about political action, etc.
- 2.32. So, while a polarization of opinion occurs on certain issues, a consensus appears elsewhere. On such matters the great majority of teenagers settle for a vague, unemotional, middle way. It appears that somehow – and it is quite obscure how – a sense is conveyed of what is acceptable, moderate opinion; and a distaste is created for what is not. The mechanism of cultural hegemony clearly is operating at an early age.
- 2.33. What I reconstruct may be of course shaped [rires] by later events. I mean, we're now talking about the 1960's, that's a good while ago. If I were to track down my own writing from the time, it might tell us a different story. So far as I can remember, the reason for being interested in that was a practical-political one. At the time, despite a very rapid process of modernization, expansion of higher education and so forth in Australia, we were still governed by a conservative and old-fashioned regime, which kept winning elections, for twenty-three years, continuously. I mean, it was quite remarkable. So, nothing like the history of France in that period. I became curious about why: why this anachronistic and racist and anti-popular regime kept being returned to power. I guess that is when I began thinking seriously about questions of hegemony. I would undoubtedly have met the concept in some discussions in Australian [cherche ses mots] left magazines, written by people who've read [Antonio] Gramsci. [cherche ses mots] I was also reading work, which is not normally taken to be part of the same problematic, but which I interpreted in the same way, by Marcuse, particularly about the interplay between psychoanalytic and sexuality on the one hand, and power and social domination on the other. There was a whole literature in that area in the 1950's and 1960's, some of which circulated quite widely in the New Left.
- 2.34. movement of movements.
- 2.35. young whites in the Students for a Democratic Society (SDS).

- 2.36. When I came to Sydney to start my graduate work, at the University of Sydney – that was at the beginning of 1966 – the student movement, globally, was beginning to expand and intensify. At that stage it was happening in Australia. Our government had [cherche ses mots] become involved in the American war in Vietnam. That was really very formative for most of the New Left in Australia. That was the top political issue for the New Left in Australia, as much as it was in the United States, although we were only a very marginal player, we nevertheless had troops in Vietnam doing what the Americans did. Pretty much since the beginning of my time as a graduate student, I was fairly involved in anti-war activities, then in attempts to reform universities, which was another important issue for the New Left in Australia.
- 2.37. The idea of a Free University is this: it is free in spirit, not in cash—it will get no government grants, no scholarship scheme. It grants no degrees and offers no status. It is a small group of students and teachers who come together outside the established university system because they find that system inadequate. It takes on the major tasks of a university—advanced research and advanced-level teaching related to its research—but extends its interests to issues and subject-matters frozen out of regular university courses. It is based on co-operation instead of competition; it breaks down the formal role-division of student and staff, inferior and superior; and experiments with teaching methods. Ultimately, it stands or falls by the enthusiasm of its members.
- 2.38. I wish to evaluate the Althusserians, not as candidates for the apostolic succession to Marx, but as voices in an enormously more important debate among socialists about the nature of capitalist society, and the future strategy of the labor movement. That, I take it, is what the theory of class is really about. The focus of the discussion, then, will be how an account of the class structure of capitalist society is constructed in the Althusserians' writings, and what the politics of that account might be.
- 2.39. People who do wish to serve the mass movement, and be corrected by it, must constantly struggle to clarify, to speak in the plainest possible language.
- 2.40. which made this strategy appear not the dubious choice it actually is, but a logical necessity stemming from the innermost nature of capitalism.

- 2.41. It was in the afternoon. I think I had a hotel; I don't remember how I booked it, but I had a room in a hotel. It was 4pm or 4:30pm, something like that. I had a friend, Susana Pasternak, a student, but I don't remember why she was in France. When I came to France, she was already there. I remember that at 6 or 7 in the afternoon I went to her place, where she lived with her partner. We had dinner in le quartier latin [rires]. So, that was like woowow [rires]. That was fantastic.
- 2.42. She kind of guided me the first week, until I located myself in *la Cité Universitaire* [en français dans le texte]. There were a lot of people in *la Cité Universitaire* [en français dans le texte], a cozy place, a secure place, where you feel safe, at that time at least. It was important to have somebody; Susana kind of received me.
- 2.43. Let me tell you something about that: I didn't have any French friends. All my friends were from outside: Spain, Portugal, Africa. Something that we noticed was the difficulty to be in contact with French students. We were foreigners, we were *sudaca*. We only noticed that, and it was many years later that I understood what racism means. It's engrained. That then became the core of my research, and writing, and talking. We began to understand that racism is, as Rigoberta Menchú said, a mental thing, epistemological, a classification: the color of your skin, your region or your country, your language, all these are surface markers. We were predetermined at that time [rires]. That South American, African, Middle Eastern, Indian, are different things. Now it was clear, but at that time we weren't talking about racism. We felt the difference, in front of these people we felt inferior. So, that is what I articulated as the 'colonial difference', the 'colonial wound'. All these concepts don't come from a discipline, but [se râcle la gorge] from experience.
- 2.44. I don't know for what reason he was teaching in Toulouse, as a lecteur. He got a job in Princeton, because he knew Sylvia Molloy, an Argentinian writer and a professor there. He told me: "Walter, I'm going to Princeton, would you like to go to Toulouse to fill in my place?"; I said: "Yes!". I needed the money, and I made around 1500 francs. I was rich! And I still had the 150 from Argentina.
- 2.45. *Caravelle* was directed – I don't know if it was directed – but Georges Baudot had a heavy hand on *Caravelle*. Then, there was Jean Andreu, who was professor of Latin American literature. I don't know if there were the directors or if they



simply were on the board of editors, but it was through Baudot; because Baudot was a specialist of Ancient Mexico, and Jorge Aguilar Mora is Mexican, so they also had a connection, even though Aguilar Mora wasn't interested in the *náhuatl*. I had a connection with Jean Andreu, because he was a specialist of Argentinian literature. Those were the right ingredients for great friendships as I said, beers, dinners, conversation, *le cassoulet* [en français dans le texte], *l'Armagnac des Pyrénées* [en français dans le texte], all these kinds of things. It's because of them.

- 2.46. There was a crucial moment for my future. Georges Baudot – he passed away not too long ago – was a very prominent *náhuatl* specialist, an Ancient Mexico specialist. I didn't know anything about that, at the time. In the conversations – we became very good friends, had beers and dinners at each other's houses – he was always talking about Mexico, and I started reading his research. My first book in English, after the dissertation, [cherche ses mots] handles about the Renaissance as seen from the perspective of the Aztecs. All of that I owed to Georges Baudot; and that was luck! Those are the things you find, without looking for them, that reorient your life.
- 2.47. There you go: Baudot gave me the *náhuatl* and the Aztecs, both Andreu and Baudot, directors of the Latin American studies, made me think about the colonial period.
- 2.48. were part of what became the dissertation.
- 2.49. *La thèse* [en français dans le texte] was in French; but then I rewrote it in Spanish for its publication. This was kind of liberating, because I wasn't thinking that I would have four professors judging my dissertation. [inintelligible]. Now it was my turn. I grew up. Also, because it was in Spanish; I mean, to write in French was a pain in the neck. I needed some kind of editor for the final version. (...) I didn't even try to do that. It was a dissertation, and I had no connection to use for a possibility of publication. At the very end, I think, I was confident that it was a good dissertation, but that was not a book. It was a good dissertation, for two reasons: Barthes mentioned in his comment, that the dissertation showed how well acquainted I was with the literature on the issues. That for me was very valuable, because as a document it was a panorama. Then, the analysis. Though,

once I had published the two articles in Spanish, I felt more related to the Spanish reader. I didn't feel I'd had anything to say to French readers.

- 2.50. Those two were very structural, very structural. They had some impact, because at that time, there weren't that many people writing in Spanish and doing those kinds of things. There was me, Jorge Aguilar Mora, Enrique Ballón Aguirre, a Peruvian who I also met in Paris; but as rather following Greimas, he translated the Greimas dictionary in Spanish. There were three young guys doing those kinds of things in whole Latin America at that time. So, it was possible to publish.
- 2.51. When I was in Paris, Barthes went to Marrakech for a couple of weeks. I had a passion to know the United States, I think I told you, what attracted me were the malls, the parking lots, that one saw in movies. I had two friends in New York, one was an Argentinian. The kind of artists that handcrafted jewelry and sold it on the streets. Her partner was an Australian that played the guitar, like Jimi Hendrix. I stayed with them, and Lauda – I think was her name – was a member of the MoMA and she said: “You can go for free to the MoMA”. I wanted to go to the MoMA for *Guernica*, which was still at the MoMA at that time. I went and enjoyed what was already there, especially *Guernica*. I then went to have a beer at the bar and there I met Anne [Wylie], who later became my wife. It was luck again, I guess; being at the right time at the right place.
- 2.52. I think that Jorge Aguilar Mora was already in Princeton, and he said: “I think you should apply”, because at that time it was relatively easy to find a job. It wasn't like today. Because of her and because I needed to plan my future, I wrote those letters and got an invitation from the University of Toulouse [University of Indiana in Bloomington] an invitation to teach literary theory, semiotics (...). As I told you before, those topics were already coming to the United States, but there were only a handful of people who could teach that in Spanish.

*ANNEXE D4 : Liste des textes originaux traduits dans le CHAPITRE 3*

- 3.1. I guess that made me, at least, likely to see the historical dimension in Gramsci's argument; but [cherche ses mots] probably the main force at work was, that I didn't simply want to be engaged in the academic exercise of describing systems of power and inequality, but to be making an intellectual contribution to the task of overthrowing them, of changing them. At least this is what I tell myself to be the reason [rires].
- 3.2. That wasn't the product of meeting a person, but meeting a movement, that is the Women's Liberation Movement. It was building up in the first half of the 1970's in Australia and very powerfully involving people I was working with, including my partner, who became a feminist activist in the first half of the 1970's. She was involved in setting up the first women's health center in South Australia, she became involved in the feminist health movement, feminist counselling, she was involved in the later 1970's in the development of feminist work in government, in the public sector, developing Equal Opportunity programs, and the like. My colleagues in the university were influenced by, involved in the work of the women's movement.
- 3.3. The social gender category involves a negation and an overcoming of the serial dispersion of the bodily category, in practices that create the solidarity of a gender or a subgender. There is a continuing effort to sustain the social definition of gender, which is necessary precisely because the biological logic, and the inert practice that responds to it, *cannot sustain the gender categories*. Thus we must have masculinizing practices throughout the rearing of boys – such as Ian Walker's induction into football – and feminizing practices for girls. And this demands forms of repression that often must run *counter* to the biological statute. Girls in early adolescence, though usually bigger and stronger than the boys in their school classes, must be made passive and fearful in relation to males.
- 3.4. The social is radically un-natural, and its structure can never be deduced from natural structures. What undergoes transformation is genuinely transformed. But this un-naturalness does not mean disconnection, a radical *separation* from nature. Practical negation involves an incorporation of what is negated into the

transformed practice. A *practical relevance* is established, rather than a determination, between natural and social structures.

- 3.5. Why not throw in race, age, or any other structure of difference among people? And, if it comes to that, why start with class and patriarchy; what tells us that they are the most important, or most general, or most necessary? The general answer is that there is no *a priori* reason to stop at two or to start with these.
- 3.6. when I decided to work theoretically about gender, which I did in about 1980/1981, I decided it was time for me to do serious intellectual work on gender analysis, and not just have a side interest. I applied for a grant to do research on theoretical problems about gender. I applied to, what was then called the ARGC, the Australian Research Grants Committee in Canberra. It was government money. I got the grant. I think it was the first ever grant for theoretical social science in Australia. It was quite unusual. The grant enabled me to employ a research assistant and two gay men applied for a job share: Tim Carrigan and John Lee. I was delighted, both of them were gay liberation activists. They were very intelligent people. Tim was doing a PhD on theorizing gay liberation. I felt that heaven had been very kind to me [rires] in bringing me these people to work with. We worked together and (...) rapidly, the part of it that took fire and developed quickly was the part about masculinity, because John and Tim were able to feed in their knowledge of gay liberation debates: about hierarchical relations between straight men and gay men, which was the missing piece in feminist sexual theory. It provided the context of thinking about hegemonic masculinity.
- 3.7. how particular groups of men inhabit positions of power and wealth, and how they legitimate and reproduce the social relationships that generate their dominance.
- 3.8. “Hegemony,” then, always refers to a historical situation, a set of circumstances in which power is won and held. The construction of hegemony is not a matter of pushing and pulling between ready-formed groupings, but is partly a matter of the *formation* of those groupings. To understand the different kinds of masculinity demands, above all, an examination of the practices in which hegemony is constituted and contested – in short, the political techniques of the patriarchal social order.

- 3.9. What emerges from this line of argument is the very important concept of *hegemonic masculinity*, not as “the male role,” but as a particular variety of masculinity to which others – among them young and effeminate as well as homosexual men – are subordinated. It is particular groups of men, not men in general, who are oppressed within patriarchal sexual relations, and whose situations are related in different ways to the overall logic of the subordination of women to men. A consideration of homosexuality thus provides the beginnings of a dynamic conception of masculinity as a structure of social relations.
- 3.10. Los impetus que todavía llevan a buscar los orígenes de la literatura hispanoamericana en los textos coloniales deberían comenzar, quizás, por poner de relieve las fuerzas ideológicas que circulan no solo en las ideas sino en la "forma" de estos textos.
- 3.11. refers to a conflictive domain of semiotic interactions among members of radically different cultures engaged in a struggle of imposition and appropriation, on the one hand, and of resistance, opposition and adaptation on the other.
- 3.12. concern with the effects of the current processes of economic, demographic, and cultural transnationalization on Latin America.
- 3.13. The reconfiguration of memory undertaken by writing history from the Spanish and Christian perspectives did not replace Amerindian memories. But it succeeded – with the help of the printing press – in creating (or inventing) a history and a reality which has been, since then, transmitted in a massive form throughout the centuries. Amerindian memories, however, were neither erased nor replaced.
- 3.14. primary concern is the text, with context as the means to the end of interpretation, while the historians’ goal is to reconstruct contexts (made up, to be sure, of myriad of texts), and the analysis of any particular text is subordinated to that end.
- 3.15. the Mendicant friars were less interested in teaching Castilian to the Amerindians than in converting them to Christianity. The incongruous goals of the Crown and the friars revealed that a curious inversion of Nebrija's programs

was taking place: while Nebrija proposed the learning of Latin as the means of unification and consolidation of Castile, the friars in the New World had recourse to Amerindian languages in order to fulfill the same goals regarding the Christian Republic.

- 3.16. A previous attempt was made in 1989 when I was invited by Nancy Farriss to participate in a workshop on “The Colonization of Languages: Verbal and Non-Verbal,” organized by the Latin American Center and the University of Pennsylvania. There I met Serge Gruzinski, whose *La colonisation de l’imaginaire. Sociétés indigènes et occidentalisation dans le Mexique espagnol, xvème-xviiième siècles [sic]* (1988) greatly changed my view on the historiography of the Indies.

*ANNEXE D5 : Liste des textes originaux traduits dans le CHAPITRE 4*

- 4.1. Coloniality, then, is still the most general form of domination in the world today, once colonialism as an explicit political order was destroyed. It doesn't exhaust, obviously, the conditions nor the modes of exploitation and domination between peoples. But it hasn't ceased to be, for 500 years, their main framework.
- 4.2. So, coloniality of power is based upon 'racial' social classification of the world population under Eurocentered world power. But coloniality of power is not exhausted in the problem of 'racist' social relations. It pervaded and modulated the basic instances of the Eurocentered capitalist colonial/modern world power to become the cornerstone of this coloniality of power.
- 4.3. is intended to be a contribution to de-colonial thinking as a particular kind of critical theory.
- 4.4. In *The Darker Side*, I was talking about colonialism, yet I wasn't talking about coloniality and decoloniality. I met Quijano after the publication of *The Darker Side of the Renaissance* and when I was at Duke, but I had encountered by chance his foundational article *Coloniality and Modernity/Rationality* during the last year I worked on the manuscript of *The Darker Side of the Renaissance*, so there was no place to elaborate on that, since *The Darker Side of the Renaissance* was already finished. As soon as I finished, I started to move rather into coloniality than colonialism.
- 4.5. there is no modernity without coloniality and that coloniality is constitutive, and not derivative, of modernity.
- 4.6. *thinking from dichotomous concepts rather than ordering the world in dichotomies.*
- 4.7. the difference that hegemonic discourse endowed to 'other' people, classifying them as inferior and at the same time asserting its geohistorical and body-social configurations as superior and the models to be followed.
- 4.8. knowledge conceived from the exterior borders of the modern/colonial world system.

- 4.9. A critical reflection on knowledge production from both the interior borders of the modern/colonial world system (imperial conflicts, hegemonic languages, directionality of translations, etc.) and its exterior borders (imperial conflicts with cultures being colonized, as well as the subsequent stages of independence or decolonization).
- 4.10. Western modernity's contributions to global history, but rather (...) the imperial belief that the rest of the world shall submit to its cosmology, and the naïve or perverse belief that the unfolding of world history has been of one temporality and would, of necessity, lead to a present that corresponds to the Western civilization.
- 4.11. the connector, in other words, that can bring the diversity of local histories into a universal project, displacing the abstract universalism of ONE local history, where the modern/colonial world system was created and imagined (...). In sum, diversality as universal project.
- 4.12. surge de la confluencia de una serie de colectivos y personas de difícil calificación y procedencia diversa, pero con un deseo y una voluntad comunes de construir nuevas herramientas conceptuales que den cuenta de cuáles son en la actualidad las pautas de explotación y dominación que vivimos y cuáles las iniciativas y proyectos que podrían cortocircuitarlas.
- 4.13. I was surprised, that a Marxist – because he's very Marxist – would be interested in this. He's a very nice guy, I like him. He's a Marxist, but at the same time he's open-minded.
- 4.14. *Not being able to be where one is the promise of an epistemological potential and a cosmopolitan transnationalism that could overcome the limits and violent conditions generated by being always able to be where one belongs. I am where I think.*
- 4.15. It is not just through direct commentary that the classical texts affect the discipline. As symbols of "what is most distinctively sociological" (Sugarman 1968, p. 84), they influence what kind of discussion counts as sociological theory, what theoretical language sociologists are to speak in, and what problems are most worth speaking about.



- 4.16. It is now well recognized (Seidman 1994) that the idea of classical theory embodies a “canon,” in the sense used by literary theory (Guillory 1995): a privileged set of texts, whose interpretation and reinterpretation define a field.
- 4.17. examine the history of sociology as a collective product—the shared concerns, assumptions, and practices making up the discipline at various times—and the shape given to that history by the changing social forces that constructed the discipline.
- 4.18. Sociology was formed within the culture of imperialism and embodied a cultural response to the colonized world.
- 4.19. Sociology’s comparative method embodied the imperial gaze on the world.
- 4.20. among the men of the liberal bourgeoisie in the metropole. Those who wrote sociology were a mixture of engineers and doctors, academics, journalists, clerics, and a few who (like Weber after his breakdown) could live on their family capital.
- 4.21. What we need instead of “classical theory” is better history—sociological history—and an inclusive way of doing theory. Sociology can be introduced to students not as a story of “great men” but as a practice shaped by the social relations that made it possible. The full range of intellectuals who produced “theories of society” can be recovered for this history, including the feminists, anarchists, and colonials who were erased from the canonical story. The exclusions constructing the discipline can become part of the discipline’s self-knowledge.
- 4.22. This means including in the process of theory formation the intellectuals of the colonized world as well as the metropole—not, however, by revising the story of “great men” to include Ibn Khaldun among the classics. Rather, it is a matter of studying the rich analysis *of the world in which sociology was constructed* that came from outside the metropole, ranging from Islamic and Chinese debates about modernity to Indian and African critiques of empire.
- 4.23. The claim made by this book is rather that colonised and peripheral societies produce social thought *about the modern world* which has much intellectual power as metropolitan social thought, and more political relevance.

- 4.24. I guess, you know [rises], when I eventually got to southern theory, the question about the global economy of knowledge, the hierarchies in university world, in the scientific world, the global power and influence of institutions from the Global North, again, rather than – as many postcolonial, decolonial thinkers have done – see this in abstract cultural terms – Western culture dominating Eastern or colonized cultures –, I was interested in the institutional mechanisms through which that had happened. It is my book on universities and the chapter on the global economy of knowledge. I guess you could say that my book *Southern Theory* was very central – some chapters posed the problem – and was a celebration of intellectual work from subaltern groups, that is from colonized and postcolonial communities and countries, which had at least some potential to crack the unquestioned hegemony of the intellectual production from the Global North and challenge that global division of labor; which I think was first accurately diagnosed by Paulin Hountondji (...) as a division of labor between the generation of data and the production of theory and method, in the metropole. That is why I've continued to be interested in questions of hegemony, while working on a variety of substantive problems.
- 4.25. I'd published the paper *Why is Classical Theory Classical?*, that got around a bit too. I don't think that was much translated, but it was certainly read and discussed, rather people knew me not just as the author of stuff on masculinities or on education, but also as the author of that paper. (...) It was an informal research project which crystallized over time. I suppose I was writing about intellectuals since [pause] the early 1980's. That stuff never really gained attention. I perhaps never quite crystallized what I was trying to do very formally, to the extent I could feel myself what I was doing. I was trying to produce an industrial sociology of intellectuals and connect philosophy and social theory to the idea of labor, of intellectual work as work. That didn't really come together, very much then. It certainly fed in *Southern Theory*, gave me an idea of the existence of different intelligentsias, different social formations of intellectual workers. I suppose that was part of the conceptual thinking that lies behind the book, although I don't spell out that stuff very much in the book.
- 4.26. Since the publication of *Southern Theory*, I have encouraged global north anglophone journals, which I had any connections with, to be receptive to the

possibility of translation and even to try to organize the translation of articles from other languages. I haven't been in an organizational position to make that happen, but I certainly encouraged it and see someone do it. In various ways, in my writing and talks, I've cited and discussed some things I have read in other languages. Particularly in French and Spanish, that I've then sent to colleagues and when I went up to give lectures in the global north. For instance, the work of Paulin Hountondji, some of which is translated into English, but some others are not. I would then say: "This is work you need to know about. Do what you can to get your hands on it".

- 4.27. With the masculinity stuff and so forth, I rode a wave – to use a surfing term; I've never surfed on a surfboard, but I have done fairly bits of bodysurfing, so I know the feeling of riding a wave; it's a lovely thing too –, the initial theoretical stuff came at a moment where there was an upsurge of interest in this. So, we rode that wave. Maybe the southern theory work also. Smaller pieces too. My earlier work in Australia on class rode a certain wave that was developing in the 1970's, as a new generation moved into the social sciences in Australia and wanted [*cherche ses most*] some more sophisticated class analysis, that had been around before. So, there are moments when that happens and moments when it doesn't. I would find it hard, perhaps you never can predict when that kind of thing will happen. The off effect is when people other than me [*rires*] think about my career, for what I'm known for: it's masculinities and southern theory, basically. These are the things that circulated most widely and attracted the most attention. They are only part of what the full set of projects was. There are some ironies in it.

*ANNEXE D6 : Liste des textes originaux traduits dans le CHAPITRE 5*

- 5.1. What the ruler and the subjects have in common, then, is the requirement to feminize the anus in order both to re-erect and to question the *commandement* as self-sufficient phallus. Here it is not any mode of self-sufficiency or grandeur that is at stake, and not any cosmogony, but one which is thoroughly masculinist in its construction, and which requires the production of women either as waste or as lamenting spectator in order to be maintained. No accident, then, that the improvised exposure of that *commandement* will force the defilement of the law through its feminization, and the law will re-erect its own force through the defiling figuration of the feminine.
- 5.2. It was, I think, the psychoanalyst Maud Mannoni who claimed that the structure of fetishism was to claim, “I know, but still...”: I know all the reasons not to desire what I desire, but I desire it nonetheless, or I know that what I desire is repellent, but I desire it, nonetheless. And further, that it is precisely because it is unreasonable and repellent to desire what I desire that I desire it.
- 5.3. It would have been [cherche ses mots] a feeling of quite serious discomfort, about my position in the gendered world, rather than any clear [cherche ses mots] upturn, if you like, so that I was a girl and not a boy. [long silence] I grew up in a strongly gender segregated world, I suppose. I went to [cherche ses mots] a boys’ high school, two boys’ high school, three boys’ high school, four, three boys’ secondary schools, I think. My primary school, my elementary school had both boys and girls, so my older sister was at the same school, but they segregated the classes; so, they were boys’ classes and girls’ classes, and they segregated the playground, so there was a boys part of the playground and a girls part of the playground. [cherche ses mots] I didn’t feel right about [cherche ses mots] being in those segregated boys’ places, I think I could say. I didn’t feel comfortable there or at home. I didn’t have the opportunity to be in the only other space, of that social space that was available.
- 5.4. I did my training, I got a job, I got a career, [pause] I married [silence] and eventually we had a daughter [silence].

- 5.5. So, I lived with the contradiction, I guess you could say, for much of my adult life [cherche ses mots] and towards an actual transition, after Pam, my partner had died and after our daughter, had finished school. I wasn't in much doubt after Pam died that I had no [cherche ses mots] possibility of continuing living with the contradiction, I suppose. It was possible with her, but impossible without her.
- 5.6. I was actually given the name by the family, which, I thought, was very nice.
- 5.7. [t]he patterning of all these relations [gender relations] within an institution (such as a school or a corporation)
- 5.8. The initiative there, I think, didn't come from senior people of the institution, but from relatively junior people in this field of work and wanting to wave the flag for studies of the gender of men, masculinities, and so forth. Which had not been a very active field of research in France, compared with, say Germany or Scandinavia, where it had, at that time, been running for 13 years. They thought that this would be an occasion to address the French academic world by bringing a reasonably well-known figure in the field – I mean me – to wave the flag and lay out some general thoughts. It created a forum for a lot of young local people to present papers out of their own research. It was a good conference, I found it very interesting.
- 5.9. It was a complicated story [pause], because [pause et ne finit pas sa phrase]. How did it work? The first translation was started by, I don't know anymore, but I think a young professor in Bordeaux [pause] and she sent some parts of the translation, and it didn't work. We discussed it, she said: "Well, I'm translating it into standard or classic French". That may be the case, but it doesn't work [rires]. I don't know how that moved to Belgium because I interrupted the translation. It didn't work for me, because at the same time, I had knowledge of French, I was able to edit or counter-edit the translation. She wasn't agreeing, and I wasn't agreeing, so we stopped. I don't remember how [pause] the translation moved. I'm trying to figure it out. The translation was already underway when I arrived in Belgium. What may have could happened is that, since they contacted me from Belgium way in advance – a year, a year and a half in advance – I continued the conversation with Juan Pablo Bermúdez, because he's Columbian, etc., and I may – I may – have told him of the failed translation.

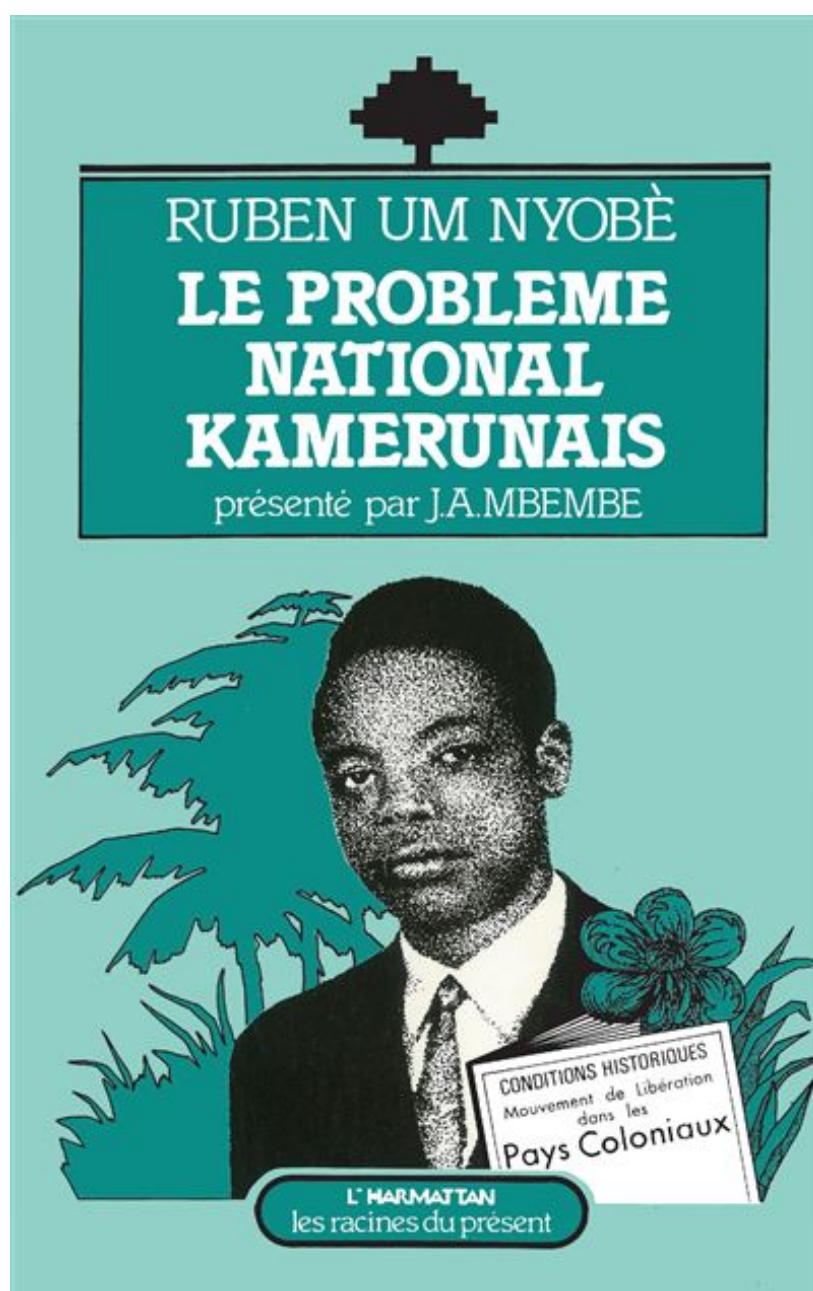
That is what I imagine happened. I think Juan Pablo contacted the professor in Bordeaux (...) That was her initiative. It was a person in Bordeaux, to whom I was connected through Jean-Christophe, because I think that she was at that conference. She was also befriended with Grosfoguel, which was a source of tension, because at that time, many of us had already parted their way.

## ANNEXE E : Documents iconographiques

*ANNEXE E1 : Couvertures des livres publiés en français des auteur-rices*

ANNEXE E1a : Couvertures des ouvrages d'A. Mbembe

ANNEXE E1aα : Couverture de *Le Problème national kamerunais* de R. Um Nyobè

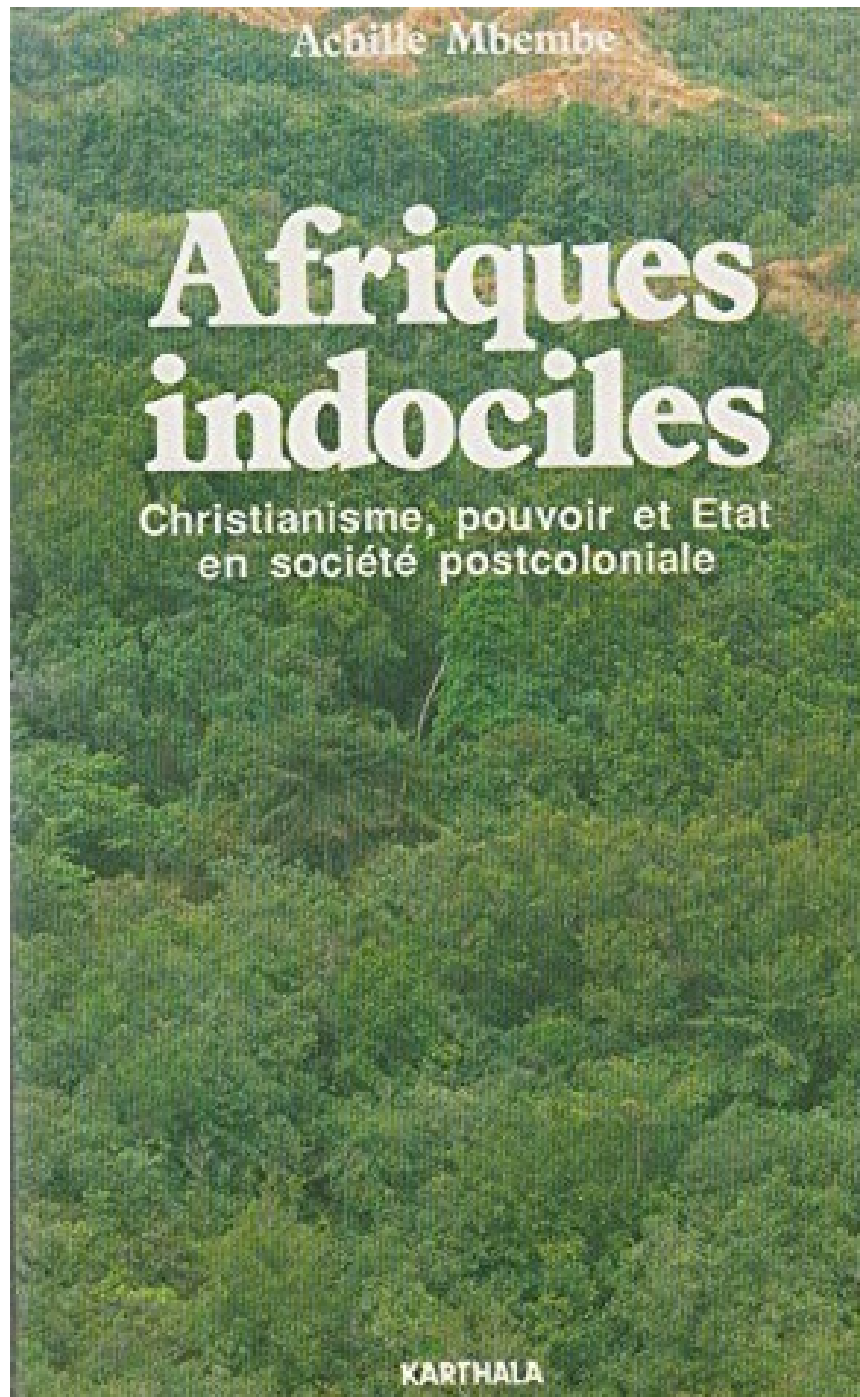


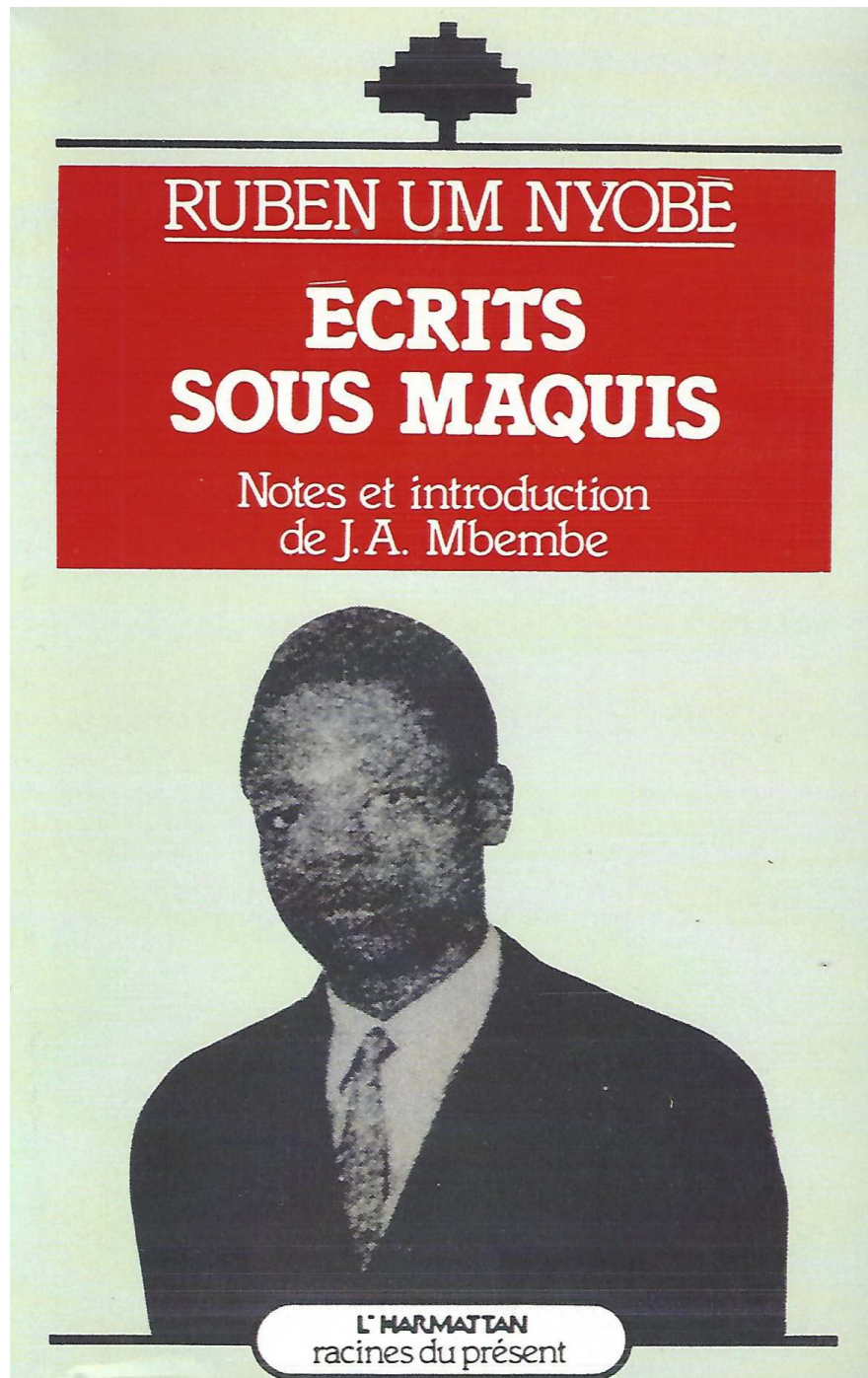


**LOGIQUES SOCIALES**  
**L'HARMATTAN**



ANNEXE E1aγ : Couverture de *Afriques indociles*





ANNEXE E1aε : Couverture de *La naissance du maquis dans le Sud-Cameroun (1920-1960)*

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Achille Mbembe

**La naissance du maquis  
dans  
le Sud-Cameroun**  
(1920-1960)

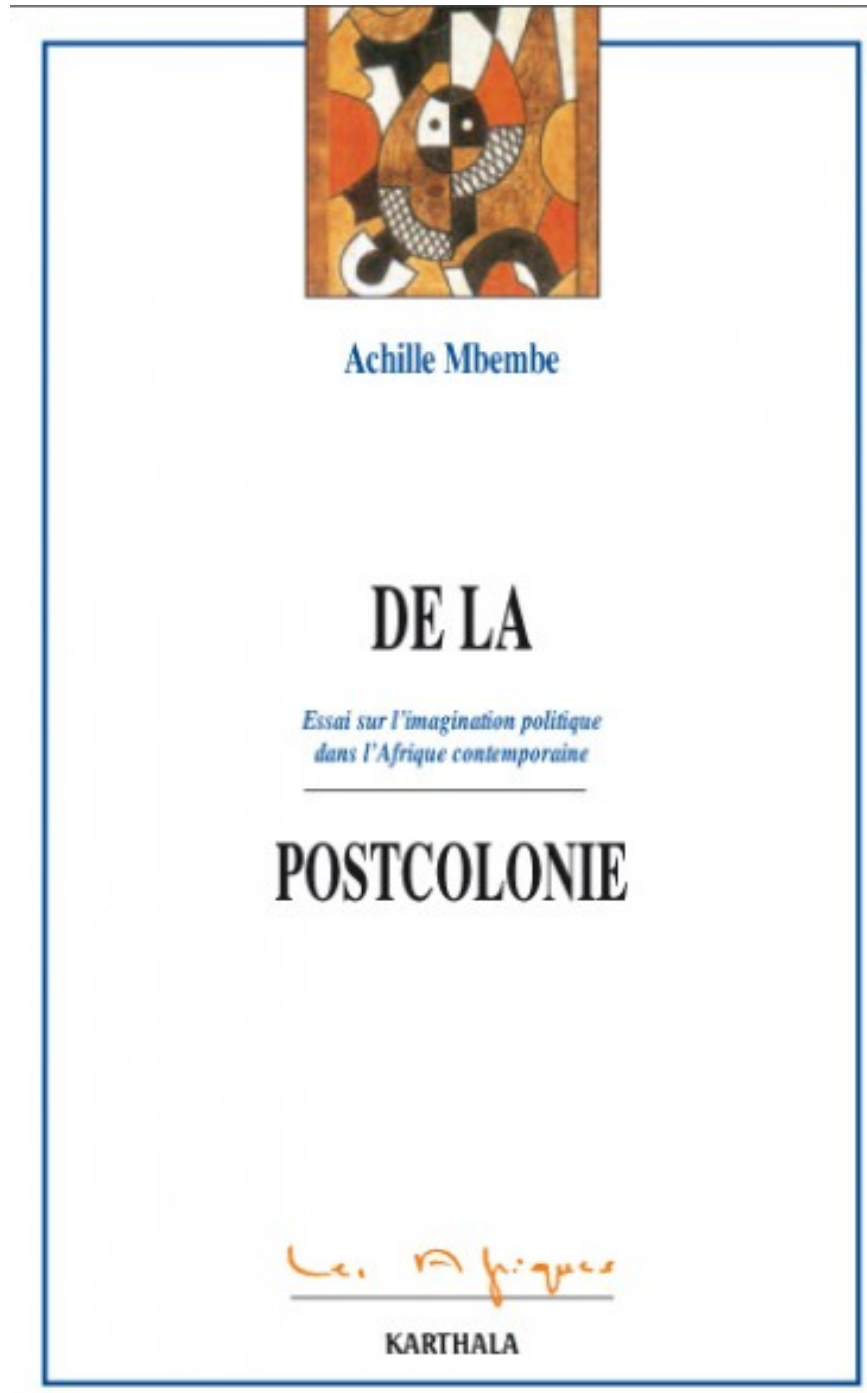


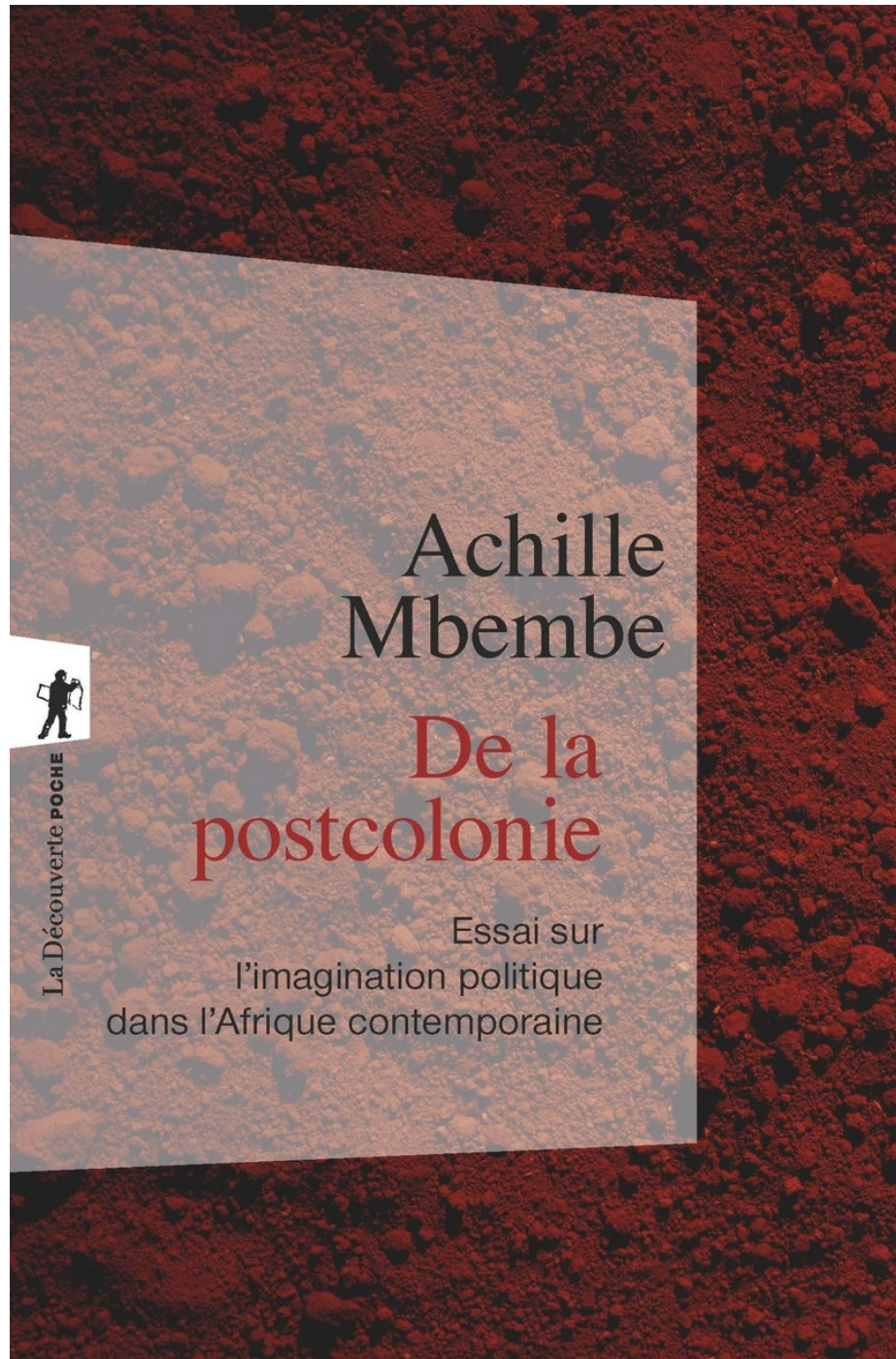
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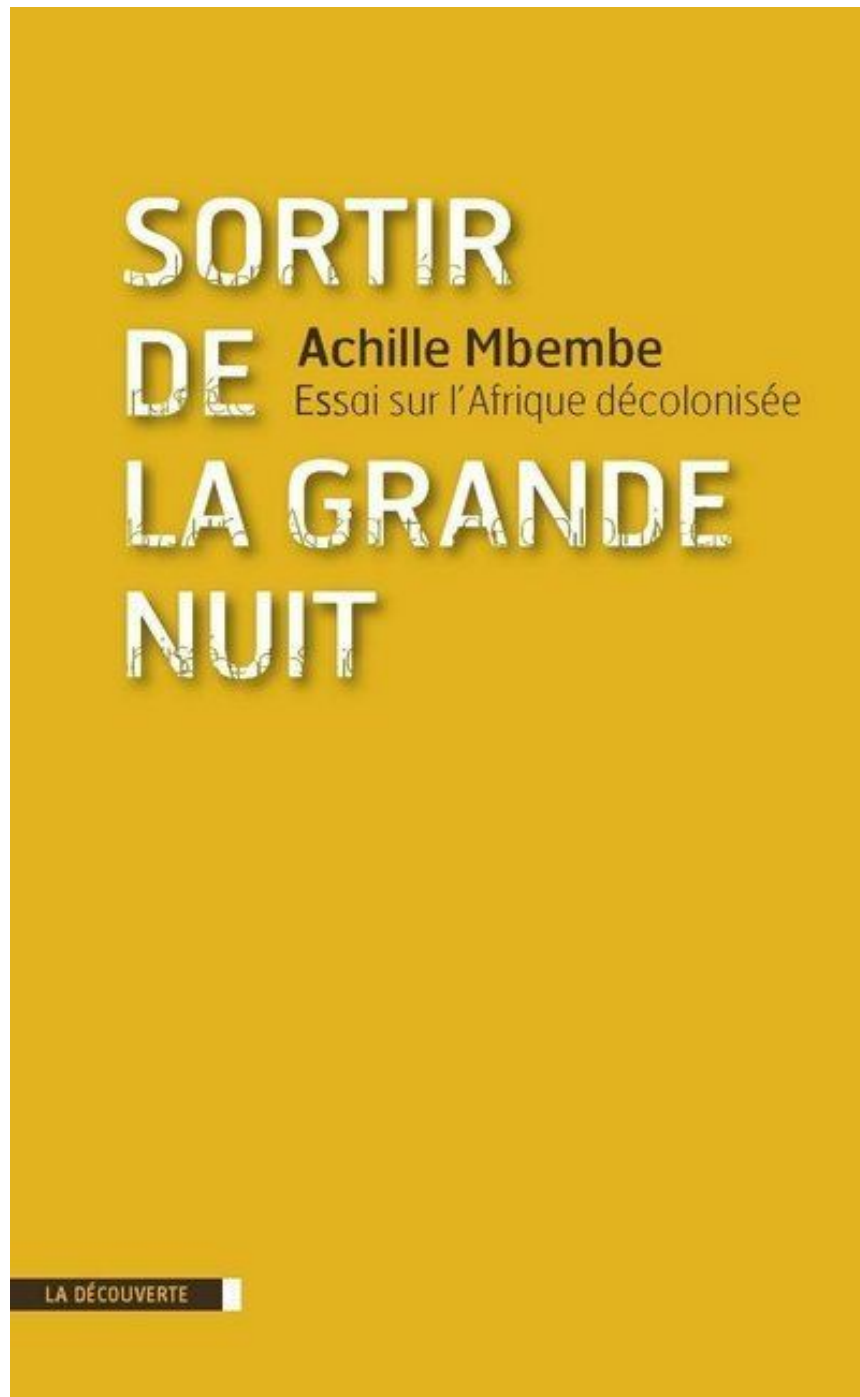
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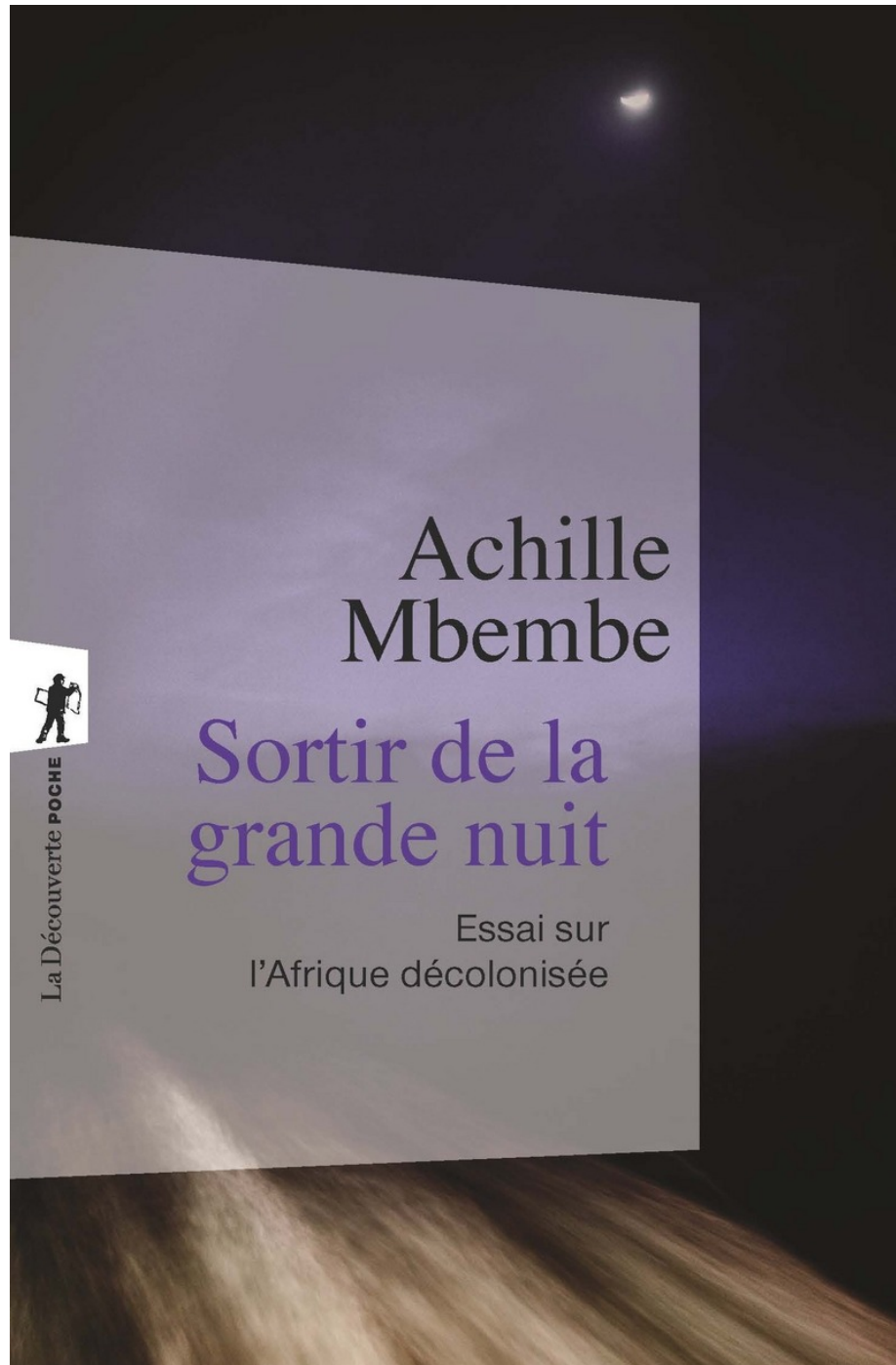
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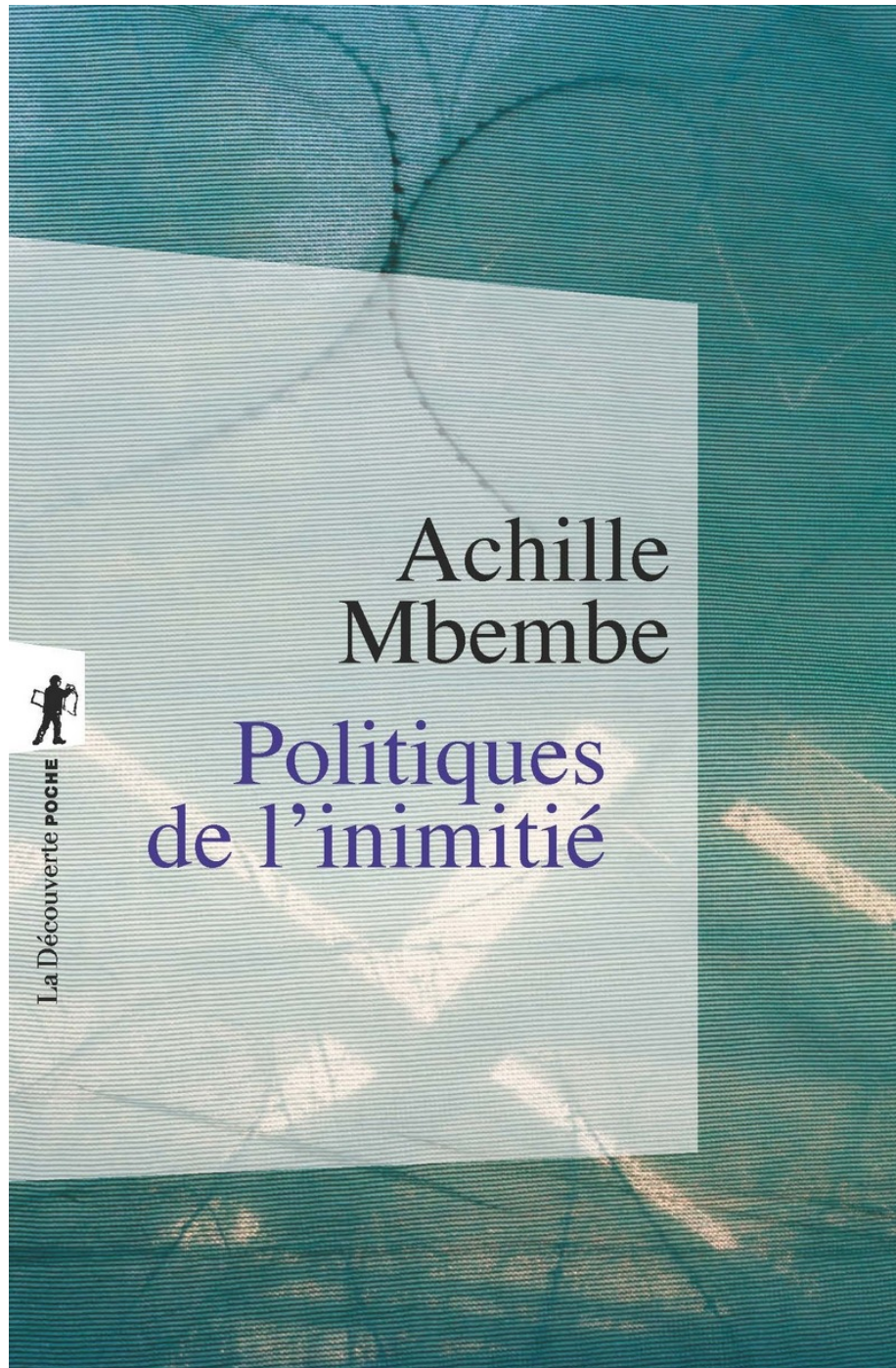
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RAISON  
NÈGRE**

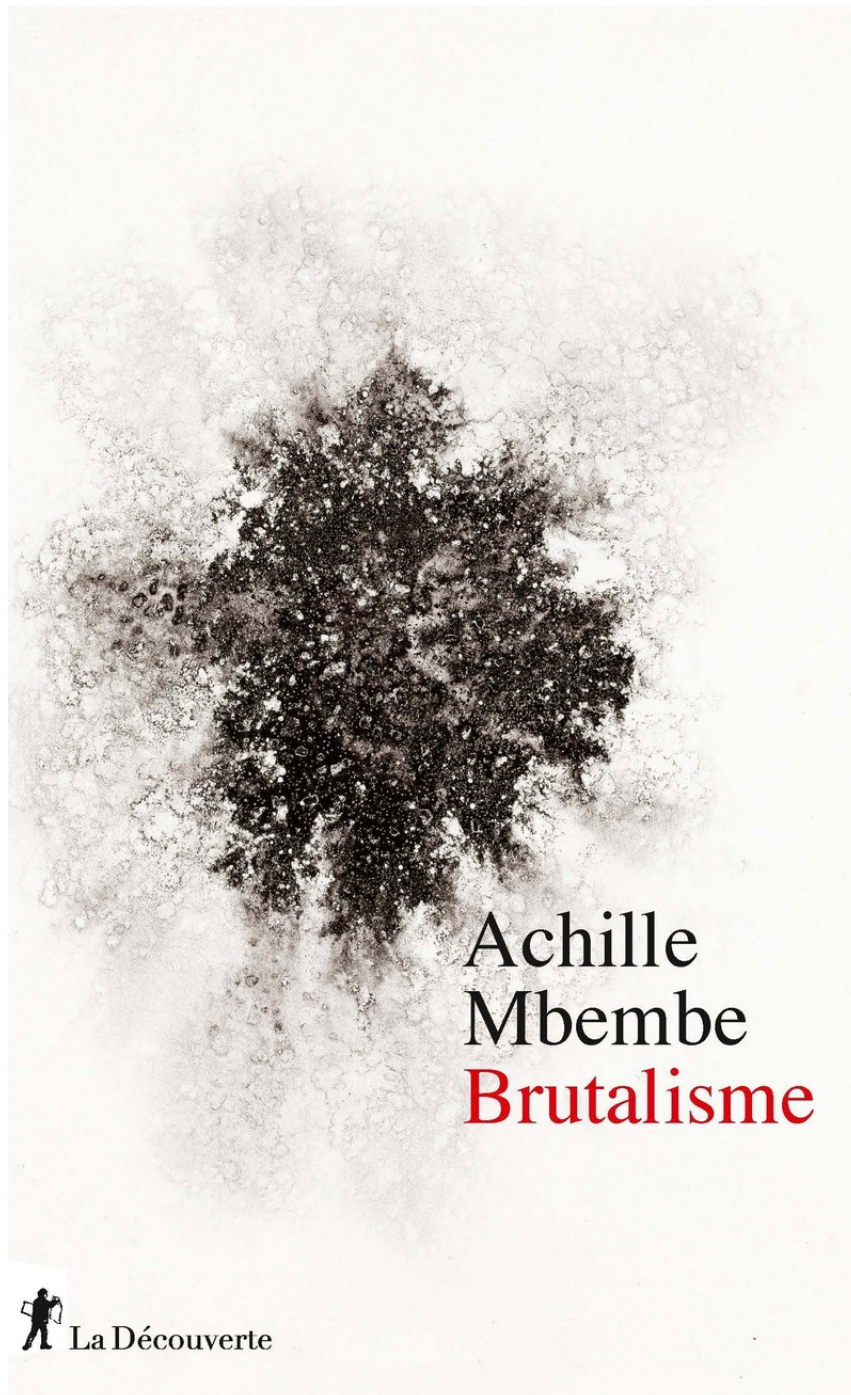
LA DÉCOUVERTE





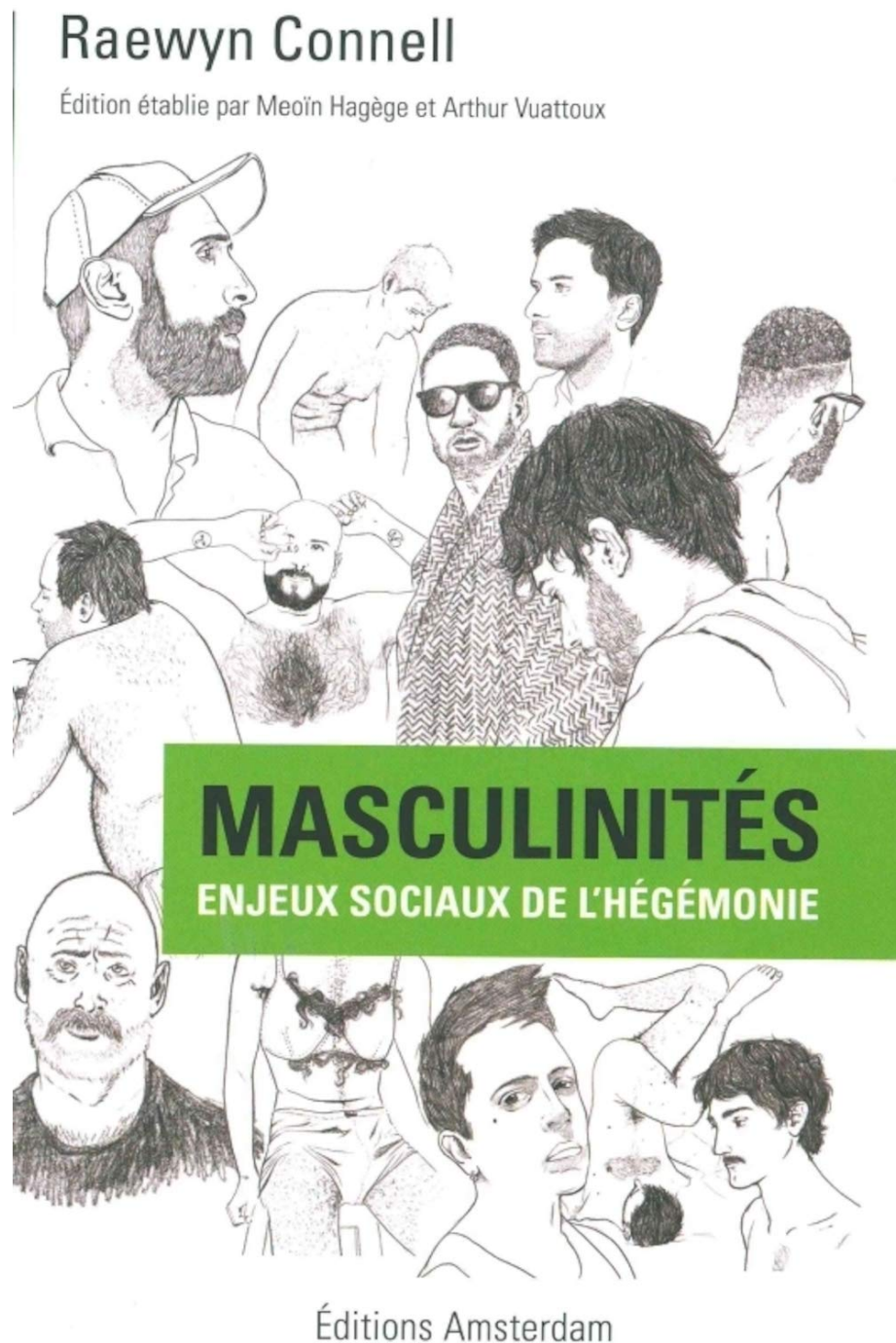






ANNEXE E1b : Couvertures des traductions françaises des ouvrages de  
R. Connell

ANNEXE E1bα : Couverture de la 1<sup>re</sup> édition de *Masculinités*





# Masculinités

Enjeux sociaux de l'hégémonie

Ouvrage dirigé par Meoïn Hagège  
et Arthur Vuattoux

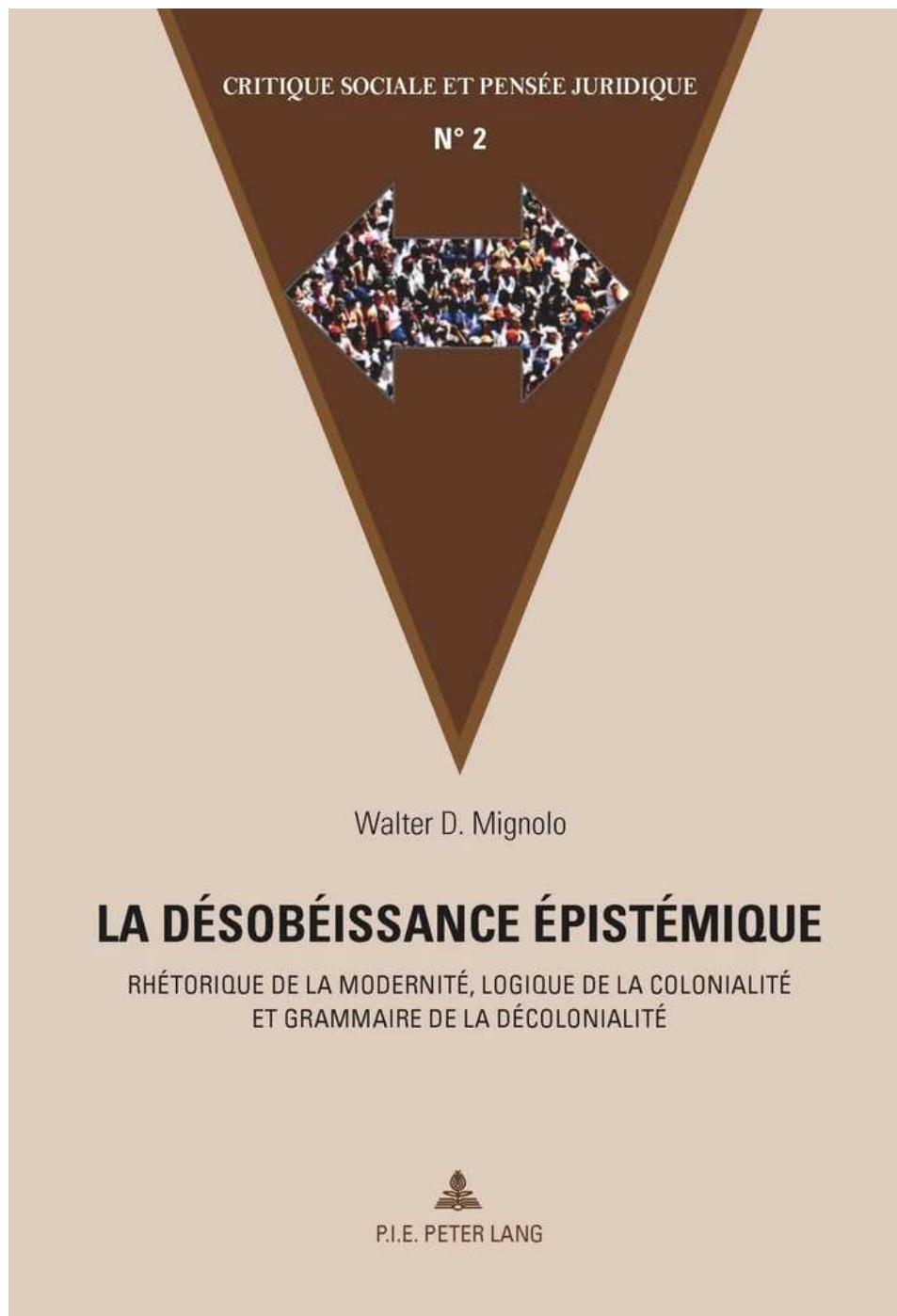
Postface d'Éric Fassin

Raewyn Connell

Éditions Amsterdam

ANNEXE E1c : Couverture de la traduction française de l'ouvrage de  
W. Mignolo

ANNEXE E1ca : Couverture de la traduction française de *La Désobéissance épistémique*  
de W. Mignolo



*ANNEXE E2 : Reproduction des affiches d'événements scientifiques auxquels ont participé les auteur·rices ou consacrés à eux·elles*

ANNEXE E2a : Reproduction de l'affiche annonçant la journée d'études *Les masculinités au prisme de l'hégémonie* organisée par M. Gourarier, G. Rebutini et F. Vörös à l'EHESS le 13 et 14 juin 2013

The poster features a large yellow diamond shape in the center. Inside the diamond, the word "les" is written in black, "MASCULINITÉS" is in large, bold, black capital letters, and "au prisme de" is in pink. Below the diamond, the word "L'HÉGÉMONIE" is written in large, bold, pink capital letters. The text is supported by two vertical pink lines that extend downwards from the diamond's base.

**Journées d'études internationales**

**Amphithéâtre François Furet  
École des hautes études en sciences sociales  
105 bd Raspail 75006 Paris**

**13 ET 14 JUIN 2013**

**Avec la participation  
de Raewyn Connell**

**iris**  
INSTITUT DE RECHERCHE  
INTERDISCIPLINAIRE  
SUR LES ENJEUX SOCIAUX  
SCIENCES SOCIALES  
POLITIQUE, SANTÉ

**MASTER  
GPS**  
genre, politique  
et sexualité

**LECOLE  
DES HAUTES  
ETUDES  
EN SCIENCES  
SOCIALES**

**ieo**  
Institut  
Emilie  
du Châtelet  
Pour le développement et  
la diffusion des recherches  
sur les femmes,  
le sexe et le genre

**Organisation : Mélanie Gourarier, Gianfranco Rebutini, Florian Voros / masculinites@gmail.com**  
Avec le soutien de l'Institut de recherche interdisciplinaire sur les enjeux sociaux, UMR 8156-U997



ANNEXE E2b : Reproduction de l'affiche annonçant la remise du doctorat *honoris causa* à A. Mbembe par l'Université Paris 8-Vincennes-Saint-Denis, le 23 octobre 2014



ANNEXE E2c : Reproduction de l'affiche de l'école d'été « Philosophies européennes et décolonisation de la pensée », organisée à Toulouse du 24 au 27 août 2016, à l'occasion du dixième anniversaire du master « EuroPhilosophie »

**10 ans**  
Master  
Erasmus  
Mundus  
EuroPhilosophie

Avec la participation de

- Norman Ajari • Lina Alvarez • Sze Wei Ang • Catarina Antunes Gomes • Azzedine Badis • Hourya Bentouhami • Aurélien Berlan • Oleg Bernaz • Evgeny Blinov • Livio Boni • Claude Bourguignon-Rougier • Houria Bouteldja • Alain Brossat • François Burgat • Pierre Charbonnier • Chun-yen Chen • Yuan-Hong Chu • Philippe Colin • Enrique Dussel • Malcom Ferdinand • Jean-Christophe Goddard • Lewis Gordon • Su Yun Kim • Hung-Yuah Lan • Olivier Le Cour Grandmaison • Maïline Le Lay • Chao Ying Lee • Haiyan Lee • Joyce C. H. Liu • Seloua Luste Boulbina • Marc Maesschalck • Nelson Maldonado-Torres • Luis Martínez Andrade • Walter Mignolo • Matthieu Renault • Louis Sala-Molins • Gildas Salmon • Peter Skafish • Jon Solomon • Rolando Vazquez • Eduardo Viveiros de Castro • Chialan Sharon Wang • Yin Wang •

Comité d'organisation

Norman Ajari • Lina Alvarez • Alain Brossat • Pierre Buhlmann • Philippe Caumière • Anne Coignard • Jean-Christophe Goddard • Guillaume Sibertin-Blanc

UNIVERSITÉ TOULOUSE  
Jean Jaurès

24-27 août 2016

Université Toulouse - Jean Jaurès  
Campus du Mirail, Maison de la Recherche

Contact : [europhilosophie@univ-tlse2.fr](mailto:europhilosophie@univ-tlse2.fr)

<https://europhilomem.hypotheses.org/>



ANNEXE E2d : Reproduction de l’affiche annonçant une rencontre avec A. Mbembe le 22 novembre 2017, organisée par les départements de philosophie et d’études de genre de l’Université Paris 8-Vincennes-Saint-Denis



**RENCONTRE / DISCUSSION**

avec **Achille Mbembe**

Membre du Wits Institute for Social & Economic Research (WISER)  
de l’université du Witwatersrand de Johannesburg (Afrique du Sud).

+

Catherine Coquio (Paris 7)

Elsa Dorlin (Paris 8)

Orazio Irrera (Paris 8)

Nadia Yala Kisukidi (Paris 8)

Un événement exceptionnel à l’invitation des  
départements de philosophie et d’études de  
genre de l’Université Paris 8 Vincennes - St  
Denis. | Avec le soutien du LLCP (Laboratoire  
« Les logiques contemporaines de la philosophie »).

ANNEXE E2e : Reproduction de l'affiche de la 20<sup>e</sup> édition du festival « Danses & continents noirs », intitulée « Corpus Africana », organisée à Toulouse du 27 octobre au 9 novembre 2018 par James Carlès (Centre Chorégraphique James Carlès) et J.-C. Goddard (EuroPhilosophie)



ANNEXE E2f: Reproduction de l'affiche annonçant la journée d'étude « Géopolitique des savoirs et des littératures. Parcours du décolonial », organisée le 10 décembre 2018 à l'Université Paris Nanterre par S. Contarini-Hak, C. Joubert et J.-M. Moura

**10 décembre 2018**


***Géopolitique des savoirs et des littératures  
Parcours du décolonial***


**Journée d'études**


Salle des conférences Max Weber  
Université Paris Nanterre

**Avec Walter Mignolo  
Emmanuelle Sinardet, Raffaele Laudani,  
Yann Moulier Boutang, Maria Benedita Basto, Clemens Zobel**

**Projet et organisation  
Silvia Contarini, Claire Joubert, Jean-Marc Moura**

 **Université  
Paris Nanterre**

 **UoL  
UNIVERSITÉ  
PARIS LUMIÈRES**

 **UNIVERSITÉ  
PARIS 8  
Vincennes - Saint-Denis**

ANNEXE E3 : *Reproduction des programmes d'événements scientifiques auxquels ont participé les auteur·rices ou consacrés à elles·eux*

ANNEXE E3a : *Reproduction du programme de la journée d'études Les masculinités au prisme de l'hégémonie* organisée par M. Gourarier, G. Rebutini et F. Vörös à l'EHESS le 13 et 14 juin 2013



**les  
MASCULINITÉS  
au prisme de  
L'HÉGÉMONIE**

**Journées d'études internationales 13 et 14 juin 2013  
ÉCOLE DES HAUTES ÉTUDES EN SCIENCES SOCIALES**

**Jeudi 13 juin**

<b>8h45</b>	<b>Accueil</b>
<b>9h00</b>	<b>Allocution d'ouverture</b> Marc Bessin (directeur de l'IRIS)
	<b>Introduction de journées</b> Mélanie Gourarier (LAS, EHESS), Gianfranco Rebutini (LAIOS, EHESS) et Florian Vörös (IRIS, EHESS)
<b>9h30</b>	<b>Conférence inaugurale</b> Raewyn Connell (Université de Sydney) <i>Masculinités, hégémonie et rapports de genre à l'échelle globale</i>
<b>11h00</b>	<b>Pause café</b>
<b>11h15</b>	<b>Session 1. Transformations économiques et globalisation</b> Animée par Amélie Le Renard (Centre Maurice Halbwachs, CNRS)
	Sabrina Dahache (Laboratoire Dynamiques Rurales et pôle SAGESSE du CERTOP, Université Toulouse 2)
	Djallal Heuzé (Centre d'anthropologie sociale du LISST, CNRS)
<b>12h30</b>	<b>Déjeuner</b>

Jeudi 13 juin

14h00

**africaines**

, rédacteur en chef Cahiers d'études africaines, Ceaf, Ehess,  
(Lasco-Sophiapol et UMI233 TransVIHMI) et **Anne Doquet**  
(IRD et Ceaf-EHESS)

14h30

Animée par **Eric Fassin** (IRIS, LabTop, Université Paris 8)

**mascarade dans l'espace du conseil en management**

**Isabel Boni** (équipe PRO du Centre Maurice Halbwachs, EHESS)

**racisée et de classe chez des hommes blancs de Rio de Janeiro**

**Valeria Ribeiro Corossacz** (Università di Modena e Reggio Emilia)

**masculin racisé**

**Nicolas Damont** (IRIS, EHESS) et **Olivier Pégard**  
Créteil, Lab'Urba)

16h00

**Pause café**

16h30

Animée par **Frédérique Matonti** (Université Paris 1)

**La construction d'une masculinité pieuse comme puissance d'agir de sujets**

**Claire Donnet** (Laboratoire Cultures et Sociétés en Europe, Université de  
Strasbourg)

**résistances par corps des jeunes hommes descendant de migrants et résidant  
dans les quartiers de la ségrégation**

**Simona Tersigni**

**Ingrid Voléry** (Université de Nancy 2)

**Stratégies de résistance à l'évolution des masculinités traditionnelles,  
au Mexique et en Martinique**

**Nadia Chonville** (CRILLASH, Université des Antilles et de la Guyane)

18h00

**Cocktail**

Vendredi 14 juin

8h45 **Accueil**

9h00 **Session 4. Production**

Animée par **Elisabeth Anstett** (IRIS, CNRS)

*I have a dream*  
**Cristina Castellano** (Institut ACTE, Université Paris 1, Université Paris 8)

*Cuerpos encarcelados*  
*espagnols destinés aux garçons (1788-1868)*  
**Marie Walin** (ENS Lyon)

*Essentialisation et transmission du masculin héroïque dans les récits d'alpinisme*  
(Centre Max Weber, ENS Lyon)

10h30 **Pause-café**

11h00

Animée par **Michel Bozon** (IRIS, INED)

*masculine en politique, les campagnes électorales*  
**Clément Arambourou** (Centre Emile Durkheim, IEP de Bordeaux)

**Marianne Kac-Vergne** (Université de Picardie Jules Verne)

12h30 **Laurence Bachmann**  
invitée à l'IRIS)

14h00 **Déjeuner**

**Session 6. Maintien**

Animée par **Marie-Elisabeth Handman** (LAS, EHESS)

*Des avantages d'être un homme dans le couple en danse*  
(Centre Norbert Elias, EHESS et Laboratoire d'Etudes en Sciences des Arts)

*urbain et rural au Mali*  
(Lasco-Sophiapol et UMI233 TransVIHMI) et **Anne Doquet**  
(IRD et Ceaf-EHESS)

*conjugaux*

**Hélène Bretin** (IRIS, Université Paris 13) et

(IRIS, INSERM)



Vendredi 14 juin

15h30 Pause-café

15h45 **Session 7. Contestations**  
Animée par **Luca Greco** (Université Paris 3)

(Université de Gand et Université Paris 8)

**et réponses des adolescent(e)s transgressant les normes de la masculinité hégémonique**

**Luis Puche** (Université Autonome de Madrid)

*Les Bacha-Posh*

*agency des*

**Alessandra Fiorentini** (INALCO, EHESS)

17h15 Pause-café

17h30 **Conclusion collective**  
en présence de **Raewyn Connell**

18h30 **Fin des journées**

#### Comité d'organisation

Mélanie Gourarier (LAS, EHESS)  
Gianfranco Rebutini (LAIOS, EHESS)

Elisabeth Anstett (IRIS, CNRS)  
Michel Bozon (IRIS, INED)  
Marc Bessin (IRIS, CNRS)

Luca Greco (ILPGA, Paris 3)  
Marie-Élisabeth Handman (LAS, EHESS)  
Razmig Keucheyan (GEMASS, Paris 4)  
Eric Maigret (CIM, Paris 3)  
Elissa Mailander (CHSP, Sciences Po Paris)

Enric Porqueres (LAIOS, EHESS)

#### École des hautes études en sciences sociales

Avec le soutien de l'Institut  
de recherche interdisciplinaire



ANNEXE E3b : Reproduction du programme 2013/2014 du séminaire  
« Approches critiques des masculinités », organisé à l'EHESS par  
M. Gourarier, G. Rebutini et F. Vörös



### Approches critiques des masculinités

Programme 2013-2014 :

**Colonialité, néolibéralisme, globalisation**

Ce séminaire est organisé par Mélanie Gourarier (LabTop, Université Paris 8 Vincennes-Saint-Denis), Gianfranco Rebutini (iiAC-LAIOS, EHESS) et Florian Voros (IRIS, EHESS). Il est inscrit dans la spécialité « Genre, politique et sexualités » du master en sciences sociales.

Les séances auront lieu les 2<sup>ème</sup> et 4<sup>ème</sup> lundi du mois, de 15h à 17h, au 105 boulevard Raspail, 75006 Paris, en salle 9.

**Intention :**

Ce séminaire se veut un espace de réflexion sur les enjeux théoriques, méthodologiques et empiriques des gender studies et des masculinity studies. La constitution de ces champs de recherche humaines et sociales androcentrés et se construit contre les approches essentialistes de « la masculinité » qui est alors

sociologue Raewyn Connell qui a introduit le concept de « masculinité hégémonique » pour penser les processus de normalisation et de marginalisation des masculinités. Nous consacrons la première édition de ce séminaire aux approches critiques croisées des masculinités, de la colonialité, du néolibéralisme et de la globalisation. Nous alternerons discussion de textes et interventions de chercheurs.

**Programme :**

**Séance 1 : 25 novembre Introduction générale**

Lecture : « [Masculinités, colonialité et néolibéralisme. Entretien avec Raewyn Connell](#) »

**Séance 2 : 9 décembre Masculinité hégémonique : lectures critiques du concept**

Séance consacrée à la lecture

**Séance 3 : 13 janvier**

**Patrick Farges** (CEREG, Université Paris 3 Sorbonne-Nouvelle), « **Retour sur la crise des masculinités et faire une histoire critique du masculin à l'exemple des juifs allemands (Yekkes) en Palestine/Israël après 1933** »

**Séance 4 : 27 janvier décembre - Néolibéralisme et transformation des modèles de masculinité**

**Séance 5 : 10 février**

**Pascale Molinier** (UTRPP, Université Paris 13 Nord), « **Retour sur la crise des masculinités. Virilité et risque suicidaire lié au travail** »

**Séance 6 : 24 février Les masculinités dans les cultures visuelles postcoloniales**

Séance consacrée à la

**Séance 7 : 10 mars**

**Elissa Mailander** (CHSP, Sciences Po Paris) « **Retours impuissants ? Parler du dysfonctionnement sexuel masculin en Allemagne à la sortie de la guerre (1945-1951)** »

**Séance 8 : 24 mars**

**Amélie Le Renard** (CMH, CNRS), « **Masculinités en compétition, normes de genre et hiérarchies entre nationalités dans une multinationale du Golfe** »

**Séance 9 : 28 avril**

**Franck Freitas** (CRESPPA-GTM, Université Paris 8 Vincennes-Saint-Denis), « **Trouble (de genre) dans l'Atlantique Noir : effets de la commercialisation et de la diffusion des représentations noires-américaines dans un contexte de mondialisation** »

**Séance 10 : 12 mai**

**Patrick Awondo** (The Graduate Institute of Development Studies, Genève), « **Les masculinités de la santé mondiale: une lecture de la question des MSM en santé publique en Afrique de l'Ouest** »

**Séance 11 : 26 mai - Produire des savoirs critiques sur les masculinités**

Séance

**Séance 12 (date à confirmer) - Conclusion générale**

**Contact** : melanie.gourarier(at)ehess.fr ; gianfranco\_rebucini(at)hotmail.com ; fvoros(at)ehess.fr

ANNEXE E3c : Reproduction du programme 2014/2015 du séminaire  
« Approches critiques des masculinités », organisé à l'EHESS par  
M. Gourarier, G. Rebutini et F. Vörös



## Approches critiques des masculinités II

Programme 2014-2015

Ce séminaire est organisé par Mélanie Gourarier (IEC/CRESPPA), Gianfranco Rebutini (Brunel University et IIAC-LAIOS-EHESS) et Florian Voros (IRIS-EHESS et Université Paris 8). Il s'inscrit dans la spécialité « Genre, politique et sexualités » du master recherche de l'Ecole des hautes études en sciences sociales.

*2e et 4e mardis du mois de 17 h à 19 h (salle 015, RdC, bât. Le France 190-198 av de France 75013 Paris), du 25 novembre 2014 au 9 juin 2015. La séance du 25 novembre se déroulera en salle Jean-Pierre Vernant, 8e étage.*

Ce séminaire **ouvert à tou\*te\*s et sans inscription** se veut un espace de réflexion sur les enjeux théoriques, méthodologiques et politiques posés par l'étude des masculinités en sciences humaines et sociales. Dans le sillage des études de genre émerge, dans les années 1980, un nouveau champ de recherche, les *masculinity studies*. La constitution de ce champ d'étude marque d'abord une rupture féministe par rapport aux sciences humaines et sociales androcentrées et se construit contre les approches essentialistes de « la » masculinité pour déployer une compréhension historicisée des masculinités. L'objectif est alors d'appréhender les masculinités dans leur multiplicité et à partir des rapports de pouvoir qui les constituent et les hiérarchisent. Cette deuxième édition du séminaire sera consacrée à la dialectique entre rapports sociaux et subjectivité.

### Séance 1 – 25 novembre

Séance introductive

### Séance 2 – 9 décembre

Mélanie Gourarier (IEC/CRESPPA), « S'attacher aux enfants. Paternités et masculinités »

### Séance 3 – 13 janvier

Emmanuelle Beaubatie (IRIS, EHESS), « Les parcours trans' à l'épreuve de la masculinité hégémonique »

### Séance 4 – 27 janvier

Mathieu Trachman (INED), « Devenir un homme auteur de violences conjugales »

### Séance 5 – 10 février

Meoïn Hagège (IRIS, EHESS) et Arthur Vuattoux (IRIS, Université Paris 13), « Masculinités et santé »

### Séance 6 – 24 février

Isabel Boni (CMH), « Le discours, le corps, la pratique. Masculinités et genre en situation lors d'une ethnographie du conseil en management »

### Séance 7 – 10 mars

Perrine Lachenal (IDEMEC), « “Une fille qui vaut cent hommes” : violence féminine et cours de self-défense dans le Caire en révolution »

### Séance 8 – 24 mars

Gianfranco Rebutini (Brunel University et IIAC-LAIOS/EHESS), « La production politique des masculinités »

### Séance 9 – 14 avril

Marion Dalibert (GERIICO, Université Lille 3), « Masculinités et francité : une co-production médiatique »

### Séance 10 – 12 mai

Florian Voros (IRIS-EHESS et Université Paris 8), « Usages des pornographies numériques et production corporelle des masculinités »

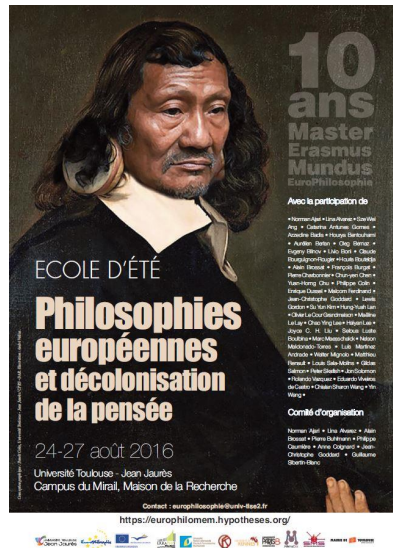
### Séance 11 – 26 mai

Laurence Bachmann (HES-SO, Haute école spécialisée de Suisse occidentale), « *La nouvelle sympathie*. Analyse d'une configuration sociale émergente dans le cadre d'une étude sur les hommes “progressistes” de la baie de San Francisco »

### Séance 12 – 9 juin

Séance de conclusion

ANNEXE E3d : Reproduction du programme de l'école d'été « Philosophies européennes et décolonisation de la pensée », organisée à Toulouse du 24 au 27 août 2016, à l'occasion du dixième anniversaire du master « EuroPhilosophie »



**MERCREDI 24 AOÛT**

*Conférences plénières (08h-13h00) / Maison de la Recherche, amph F417*

par **Anne Coignard et Jean-Christophe Goddard**

Enrique DUSSEL (Metropolitan Autonomous University), *Critique décoloniale de la Philosophie de la Libération. Interculturalité et Transmodernité*

Marc MAESSCHALCK (Université catholique de Louvain), *Décolonisation et transmodernité. Quels enjeux en contexte européen ?*

Fran  
*Radicalisation : les approches françaises en débat*

Joyce C.H. LIU (Université Nationale Chiao Tung), *Internal Colonization and Affective Regimes: Re-considering Border Thinking and Immanent Critique*

*(Repas offert dans le Hall de la Maison de la Recherche)*

Nelson MALDONADO-TORRES (Rutgers School of Arts and Sciences), *Fanon and Decolonial Thought: Six contributions* (conférence vidéo en accès permanent pendant la durée de la rencontre / **salle D28 Maison de la Recherche**)

*Ateliers (14h30-18h00) / Maison de la recherche*

- A1 colonisation intérieure / **salle E411**
- A2 La philosophie européenne et la décolonialité / **salle E412**
- A3 Usages politiques coloniaux de la langue / **salle F422**
- A4 Territoire, environnement et (dé)colonialité / **salle F417**
- A8 Religion, colonialité du pouvoir et décolonialité / **salle F423**

*Soirée (19h30-21h00) / salle D29 Maison de la Recherche*

Soirée « Sony Labou Tansi », avec Julie Peghini et Nicolas Martin-Granel : projection des rushes de « Je mourrai vivant » de Julie Peghini, lectures, débats.

**JEUDI 25 AOÛT**

*Ateliers (8h00-12h30) / Maison de la recherche*

- A2 La philosophie européenne et la décolonialité / **salle F423**
- A4 Territoire, environnement et (dé)colonialité / **salle D29**
- A5 Le corps (dé)colonial / **salle E411**
- A6 Pratiques artistiques décoloniales / **salle F417**
- A7 Luites et savoirs indigènes / **salle F422**
- A9 Eurocentrisme des théories critiques globalisées / **salle E412**

*(Repas offert dans le Hall de la Maison de la Recherche)*

*Ateliers (13h45-16h15) / Maison de la Recherche*

- A6 Pratiques artistiques décoloniales / **salle F423**
- A10 Transmodernité, intercultu / **salle E411**
- A11 Contre-anthropologie critique et décolonisation de la pensée / **salle E412**
- A12 Biopolitique, thanatopolitique, nécropolitique / **salle F422**
- A13 Féminisme décolonial / **amphi F417**

*Conférences (17h-19h00) / Maison de la recherche, amphi F417*

Rolando VASQUEZ (University College Roosevelt, Utrecht University), *De la modernité aux temporalités relationnelles*

Matthieu RENAULT (Université Paris 8 Vincennes-Saint-Denis) *Décoloniser la révolution avec C.L.R. James, ou que faire de l'eurocentrisme ?*

## VENDREDI 26 AOÛT

*Ateliers (8h00-12h30) / Maison de la Recherche*

A1 intérieure / salle E411

A2 La philosophie européenne et la décolonialité / salle E412

A3 Usages politiques coloniaux de la langue / salle F422

A13 Féminisme décolonial / salle F423

*(Repas offert dans le Hall de la Maison de la Recherche)*

*Débat autour du livre de Luis Martinez Andrade, « Ecologie et libération » (13h30-15h30)- Avec Luis Martinez Andrade, Enrique Dusel, Patrick F. Van Dieren et Norman Ajari / salle E412*

*Conférences et débat (15h30-19h00) / Maison de la Recherche, salle F417*

Walter MIGNOLO (par visio-conférence), *Can non-European think? Border Dwelling/Thinking, non-Modern and Immigrant Consciousness / Les non-Européens peuvent-ils penser ? Habiter/penser dans la frontière : consciences non-modernes et immigrantes (par visio-conférence)*

Eduardo VIVEIROS DE CASTRO (Musée National de Rio) (par visio-conférence) : *conférence annulée*

Débat entre Enrique DUSSEL (Metropolitan Autonomous University) et Walter MIGNOLO (Université Duke) Modération : Norman Ajari, Lina Alvarez, Jean-Christophe Goddard, Gildas Salmon.

*Soirée (20h-21h30) / Salle D29 Maison de la Recherche*

Présentation du dossier de la revue Multitudes « *Décoloniser la laïcité* », par Mohamed AMER-MEZIANE.

## SAMEDI 27 AOÛT 2016

*Ateliers (8h30-12h30) / Maison de la Recherche*

A5 Le corps (dé)colonial / salle E411

A6 Pratiques artistiques décoloniales / salle E412

A9 Eurocentrisme des théories critiques globalisées / salle F422

*Ateliers (14h00-17h) / Maison de la Recherche*

A9 Eurocentrisme des théories critiques globalisées / salle F417



A10 Transmodernité, intercultu / **salle E411**

A11 Contre-anthropologie critique et décolonisation de la pensée / **salle E412**

A12 Biopolitique, thanatopolitique, nécropolitique / **salle F422**

A13 Féminisme décolonial / **salle F423**

**(18h00-20h00) / Maison de la Recherche, salle F417**

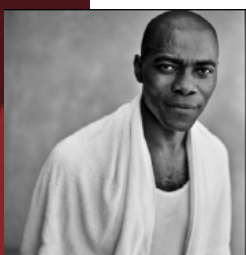
Lewis GORDON (University of Connecticut) / *titre à préciser*

Yuan-Hong CHU (National Chiao Tung University) / The Coloniality of Power that Failed: with reference to current (2016) world events

ANNEXE E3e : Reproduction du programme de la 20<sup>e</sup> édition du festival « Danses & continents noirs », intitulée « Corpus Africana », organisée à Toulouse du 27 octobre au 9 novembre 2018 par J. Carlès (Centre Chorégraphique James Carlès) et J.-C. Goddard (EuroPhilosophie)

#20 FESTIVAL DANSES & CONTINENTS NOIRS

EDITOS 2018



© Antoine Tempé

MERCI du fond du cœur à toutes les personnes qui ont contribué à la construction, survie et perpétuation de ce « projet de vie ». Les racines de l'émergence de ce projet sont profondes, nées à la fois dans une adversité profondément abrupte et dans la compassion la plus indescriptible. Notre survie tient soit du miracle, soit de cet équilibre que la vie seule sait nous enseigner entre le positif et le négatif.

Noire association et compagnie existe depuis de notre compagnie c'est la création chorégraphique. Cependant, la compagnie a

travail de recherche, collecte, diffusion du patrimoine des créations chorégraphiques, faites par les afro-descendants en occident,

Ce travail intitulé « Danses et Continents Noirs », mené avec des équipes de recherches

anthropologiques et esthétiques à toutes les formes hybrides que l'on trouve dans le champ des danses actuelles, aussi bien théâtrales, qu'urbaines. Ce travail permet une meilleure

jusqu'à ce que ce travail soit réalisé, étaient

le grand public tout court. Il a permis également à un certain nombre d'artistes-créateurs de trouver la légitimation qui leur faisait défaut dans l'histoire de l'art, dans l'histoire sociale de notre pays.

rentre dans le champs des politiques actuelles de promotion de la diversité culturelle et

artistique, de lutte contre les discriminations ; il facilite également les dynamiques d'inter.trans.disciplinarité et d'inter.trans.culturalité; d'expression des imaginaires diverses et variées.

projet Danses et Continents Noirs, grâce à un partenariat avec le projet EuroPhilosophie et Erasmus Mundus de l'université Toulouse

régional d'Occitanie et au soutien habituel des collectivités, nous proposons une programmation exceptionnelle. Cette programmation pluridisciplinaire fait également à part égale une place aux chercheurs, écrivains, intellectuels, philosophes, artistes venus d'Europe, d'Afrique, des Caraïbes, de l'Océan indien et des deux Amériques, autour de la thématique « CORPUS AFRICANA ».

Ce concept polysémique interroge surtout les outils ou modalités nouveaux issus des traditions non européennes et qui nous permettent d'appréhender autrement les dynamiques de la mondialisation, les rapports de pouvoir et de domination entre les individus

La programmation est conséquente et s'appuie

d'équipes techniques de Toulouse et de son agglomération.

renouvellement de notre poétique relationnelle

artistique et de la pensée.

Cette édition vient parachever un long cycle de travail entamé il y a trente ans ! Nous espérons en ouvrir de nouvelles.

**Dansons ensemble !  
James Carlès**

## EDITOS 2018



© DR

*La « mondialité » de la philosophie expérimentée au sein du Master International Erasmus Mundus*

*qui nous a amené à mettre en œuvre ce que le philosophe camerounais Fabien Eboussi Boulaga appelle « une pratique universalisante » de la philosophie appliquée à créer les conditions d'une authentique rencontre avec les multiples formes de pensée et de vie qui, nées des décolonisations passées et des luttes décoloniales en cours, font le présent de ce*

*des courants philosophiques africains et afro-américains qui demeurent méconnus en*

*telles que Césaire ou Fanon comptent parmi leurs références centrales, et que, en Afrique*

*langue de la nouvelle Critique. L'expression « philosophie africana » désigne ainsi une tentative d'embrasser la variété des savoirs, spéculations, expressions théoriques et critiques, nées de l'Afrique et de sa diaspora. Née du désastre et de la déshumanisation des corps courbés par la colonisation et la traite, la philosophie africana témoigne d'une force inébranlable et d'un effort pour penser et recréer l'humanité à la limite, au bord du précipice de la zone du non-être. Elle partage de ce fait avec la danse contemporaine africaine, afro-américaine et caribéenne, une même origine et un même objectif : portant plantée en soi, la mémoire*

*aliénante d'un ciel universel des idées éternelles applicables à tout va, mais prend tout son sens à même l'espace-temps de l'environnement immédiat de ses auteurs et des situations*

*des corps. Pensée et danse africana œuvrent ensemble à la résurrection d'une humanité niée,*

*à la réinvention de soi et d'une histoire collective dérobée, à l'ouverture d'un espace spirituel propre, par la création d'un nouveau corpus à écrire en mots comme en mouvements et en états de corps – pour faire exister une corporalité différenciée qui fasse sens à tous les corps.*

*vaste domaine de création que le Festival des Danses des Continents Noirs ouvre depuis vingt ans au public toulousain a été pour nous d'abord la chance de pouvoir inscrire dans l'espace public notre détermination à pratiquer collectivement une philosophie qui ne soit pas, comme elle l'a été et continue souvent de l'être, une des principales instances de légitimation et d'exercice du pouvoir et de la domination exercée sur les peuples. Inspirée par la pensée yaruba, la philosophie africana ne sépare jamais la connaissance théorique, pas plus que la réparation de la vie sociale ou de l'ordre cosmique, de la connaissance pratique du vocabulaire chorégraphique qui permettra de nourrir l'œil des siens par la mise en corps d'un spectacle créant la beauté sans l'hériter passivement d'un maître prescripteur. Inversement, les écoles chorégraphiques africana sont aussi des écoles philosophiques*

*inédites dans l'enseignement européen, des gestes de l'adaptation critique à un monde adverse. Les danses actuelles de l'Afrique et de ses diasporas, loin des stéréotypes exotiques et folkloriques qui les caricaturent et les stigmatisent, mobilisent leurs traditions pour ce qu'elles ont toujours été : des pratiques critiques de métamorphose, d'improvisation et*

*de se recréer au contact de l'inconnu et de ses dangers. De même le rapport de la philosophie africana aux nombreuses traditions intellectuelles qui ont fait vivre les grandes civilisations des Afriques..*

*Il y a 55 ans, James Baldwin se demandait à propos de la Nation noire, dansante et souffrante : « qu'advient-il de tant de beauté quand la vengeance aura été consommée » ? C'est-à-dire, pour Baldwin, selon la loi divine que reconnaissent les chrétiens : une fois que celui qui s'est élevé sera abaissé. Et que celui qui s'est abaissé sera élevé. Il semble que l'abaissement de celui qui s'est cru supérieur au reste des hommes et à leurs mondes, avec une brutalité et un mépris inégalés jusqu'alors, a commencé. Comme dit l'écrivain congolais Sony Labou Tansi : « le bateau prend l'eau ». Corpus Africana*

*qui commence par contre coup à se lever.*

**Jean-Christophe Goddard**

**LA  
PRO-  
GRAM-  
MATION  
2018**

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LUN.  
29  
OCT.

9h • ENTREE LIBRE

CENTRE CULTUREL - THÉÂTRE DES MAZADES / SALLE LE GYMNASE

Accueil des participants par James Carlès et Jean-Christophe Goddard

## CONFÉRENCES

CONFÉRENCE

CENTRE CULTUREL - THÉÂTRE DES MAZADES / SALLE LE GYMNASE

9h30 - 12h30 • ENTREE LIBRE

**Philosophie de la musique et politiques de la divination dans les systèmes africains de pensée**  
Achille Mbembe (Université du Witwatersrand de Johannesburg)

**Phénoménologie de la résistance/chorégraphie de la puissance : de l'archive des corps à corps au syncrétisme de l'autodéfense caribéenne**  
Elsa Dorlin (Columbia Institute of Ideas and Imagination)

**Black dolls et masques blancs : réflexions à partir de la collection de Deborah Neff**  
Guillaume Sibertin Blanc (Université de Paris 8)

## ATELIER - DÉBAT

CENTRE CULTUREL - THÉÂTRE DES MAZADES / SALLE LE GYMNASE

15h - 17h30 • ENTREE LIBRE

**Corps dansant, corps possédé**  
Achille Mbembe

ATELIER  
DÉBAT

MAR.  
30  
OCT.

## CONFÉRENCES

CONFÉRENCE

CENTRE CULTUREL - THÉÂTRE DES MAZADES

8H30 - 12H30 • ENTREE LIBRE

**Les migrations africaines à l'épreuve de la frontérisation européenne : de l'errance organisée à la consistance cosmopolitique ?**

Mehdi Alioua (Université internationale de Rabat)

**An Exercise of Reciprocal Exegesis : What Africa tells the West in Brazil**

Rita Segato (Université de Brasilia)

**« Ce que le Noir connaît du monde blanc » : afro-anthropologies des Blancs**

Jean-Christophe Goddard (UT2J)

**Entretien sur l'Africanité partagée de Robyn Orlin, Bernardo Montet, etc**

Bernardo Montet en dialogue

## ATELIERS - DÉBATS

ATELIER  
DÉBAT

CENTRE CULTUREL - THÉÂTRE DES MAZADES

14H - 16H • ENTREE LIBRE

**Approches contemporaines des danses de transe en Afrique du Nord (El Hâl)**

Saïda Naïf-Bouda

15H - 17H • ENTREE LIBRE

**Un certain africanisme haïtien. L'usage de l'Afrique dans la Revue des Griots**

Jhon Picard Byron (Université d'Etat d'Haïti)

## RENCONTRE

RENCONTRE

LIBRAIRIE OMBRES BLANCHES

16H • ENTREE LIBRE

**Rencontre avec Achille Mbembe**

Présentation par Hourya Bentouhami (UT2J)

ANNEXE E3f: Reproduction du programme 2020/2021 non-corrigé du séminaire « Race et culture : Questionnements philosophiques », organisé à l'Université Paris 1-Panthéon Sorbonne par M. Bessone, S. Guérard de Latour et J. Mascot

Université Paris 1 Panthéon-Sorbonne  
Institut des sciences juridique et philosophique de la Sorbonne (UMR 8103, CNRS-Paris 1)  
Centre de Philosophie Contemporaine de la Sorbonne

**Séminaire**  
**« Race et Culture : Questionnements philosophiques »**

Organisatrices:  
Magali Bessone (Univ. Paris 1 Panthéon Sorbonne-ISJPS-CPCPS-NoSoPhi), Sophie Guérard de Latour (ENS de Lyon-Triangle), Jamila Mascot (Utrecht Univ.-ICON)

**Programme 2020-2021**

Toutes les séances ont lieu le vendredi de **16h-18h**, les premières séances seront en ligne, e selon les indications précisées pour chaque séance

**Vendredi 12 février**

Introduction. Enjeux et objectifs du séminaire présentés par Magali Bessone, Sophie Guérard de Latour et Jamila Mascot

e : <https://evento.univ-paris1.fr/survey/seminaire-race-et-cu...-vh4b0iha>

**Vendredi 5 mars**

Yala Kisukidi (Université Paris 8) : « Une philosophie des indépendances »

**Vendredi 2 avril**

Hourya Bentouhami (ESPE-Université Toulouse-Jean Jaurès- ERRAPHIS) : « Le marronnage: une contre-politique de la reconnaissance »

**Vendredi 28 mai**

Claude-Olivier Doron (Université de Paris - Paris 7) : « Race et libéralisme au début du XIXe siècle »

**Vendredi 2 juillet**

Achille Mbembé (Université du Witwatersrand) : « La communauté terrestre. utopie »

La question des minorités raciales et culturelles - de leur conceptualisation théorique et de leur traitement normatif et politique - a soudain pris une actualité et une présence publique particulièrement saillantes avec les mouvements de protestation nés à la suite des violences policières ayant conduit à la mort de Georges Floyd aux Etats-Unis. En France, après les travaux pionniers de

Frantz Fanon, Colette Guillaumin ou Albert Memmi, depuis plus de 20 ans des chercheurs et chercheuses produisent de la connaissance et des outils pour questionner les injustices et les inégalités ces outils a été construite en réfléchissant à la position toute particulière de la France et du monde intellectuel francophone par rapport aux champs des *Racial studies*, *Black studies*, *Cultural studies*, *Postcolonial studies* ou encore des théories du multiculturalisme massivement développées dans le monde anglophone. Les travaux français inspirés par ces approches critiques ont été particulièrement féconds dans de nombreux domaines en sciences humaines et sociales sociologie, science politique, droit, démographie, mais ils restent comparativement peu développés et moins visibles

soutenir la dimension spécifiquement philosophique de la recherche sur la « question raciale et histoire de la philosophie, philosophie normative, théorie critique, phénoménologie, épistémologie, ontologie sociale, oueux avec

sociologie, anthropologie, langue et littérature, mais aussi biologie, génétique, sciences médicales,



*ANNEXE E4 : Reproduction des AAC et des AAP concernant des événements scientifiques auxquels participent les auteur·rices ou consacrés aux auteur·rices*

ANNEXE E4a : Reproduction de la version française de l'AAP pour le n° 210-211 de la revue *Cahiers d'études africaines*, consacré au thème « Masculin pluriel » et dirigé par C. Broqua et A. Doquet

CAHIERS D'ÉTUDES AFRICAINES

*Appel à contributions*

Penser les masculinités

Où sont les hommes en Afrique ? Partout, assurément, comme en rend largement compte la littérature en sciences sociales consacrée au continent. Rarement, pourtant, les hommes sont étudiés en tant que tels. Pendant longtemps, le point de vue observé et restitué par les chercheurs, bien que se donnant implicitement comme valable pour tous, était un point de vue principalement masculin. Le développement des études féministes puis des études de genre, à partir des années 1970, a permis de mettre au jour cette déformation androcentrique du regard et de la corriger à travers la

mpsté  
un angle mort de la recherche en sciences sociales en Afrique  
Dans ce numéro, nous souhaiterions à la fois rassembler des études initialement conçues sous cet angle et inviter à

catégorie homogène : masculinité et féminité ne sont jamais définies séparément et la construction du genre est profondément relationnelle. Les normes de la masculinité diffèrent de plus selon les contextes, mais également à sibles engagées par les individus ou les

Le principal objectif de ce numéro est de mettre en lumière les processus de fabrication des masculinités en Afrique dans leurs dimensions contemporaines ou historiques. Depuis le début des années 1990, de nouvelles approches du genre comme performance invitent non seulement à envisager le masculin et le féminin comme des constructions

individu en grande partie à son insu. Produite et reproduite indéfiniment par des performances invisibles qui la font regards. Aux côtés de ses manifestations « spectaculaires

rendues intelligibles.

dans  
ses travaux sur le politique ou sur le religieux, alors que les productions de la masculinité peuvent être redevables des au cours des deux dernières décennies ont provoqué un certain bouleversement des normes de la masculinité, illustré

Il serait particulièrement globalisation ou de nationalisme culturels. De manière plus spécifique, la réorientation progressive en direction des hommes des politiques liées à la problématique « genre et développement », longtemps tournées vers les femmes,

cadre des rapports de genre doit être repensée à

vation détaillée des expériences et des relations sociales montre que les hommes ne forment pas une seule et même catégorie au pouvoir par définition supérieur. Selon

hommes aux normes de genre et leurs positions vis-à-lors comme dominant par essence, mais comme une catégorie dont la définition repose sur une imbrication de rapports

notamment entre hommes et femmes. Longtemps occultée par les scie

particulièrement de la masculinité, doit à la sexualité. Par exemple, au cours des dernières années, de nombreux travaux ont décrit les logiques de la « sexualité transactionnelle » (sexualité rétribuée distincte de la « prostitution ») dans divers tion des

-mêmes sans doute plus souvent bénéficiaires de rétributions

dans le  
Autre exemple

resignification » de p

impact de ces controverses et des luttes

) sont à envoyer à Anne Doquet ([annedoquet@yahoo.fr](mailto:annedoquet@yahoo.fr)) et à Christophe Broqua ([broquachristophe@yahoo.fr](mailto:broquachristophe@yahoo.fr)) avant le 1<sup>er</sup> juin 2011.

ANNEXE E4b : Reproduction de la version anglaise de l'AAP pour le n° 210-211 de la revue *Cahiers d'études africaines*, consacré au thème « Masculin pluriel » et dirigé par C. Broqua et A. Doquet

2

CAHIERS D'ÉTUDES AFRICAINES

*Call for Papers*

Re-thinking Masculinity

Where are the men in Africa? Everywhere, certainly, as we can see from the social sciences literature devoted to the continent. And yet men are rarely studied. For years, the mainly masculine viewpoint prevailed among researchers, implicitly implying that it developed after the 1970s, the androcentric bias was updated and corrected by the large amount of research on women. However, this only served to conceal what has long been a blind spot in African social sciences, namely the lack of research into constructions of masculinity.

In this special issue, we would like to bring together studies originally conceived from that angle, and raise the issue of masculinity with researchers investigating men while working on a range of subjects. We should stress that the aim is not to isolate masculinity or treat it as a uniform, essentialist category, since masculinity and femininity are never defined separately and gender construction is deeply relational. Furthermore, masculinity norms differ according to the context as well as within each context, depending on negotiations about those definitions between individuals or groups, perceptible or not. In addition to its hegemonic forms, masculinity is shaped through a multitude of co-existing or clashing norms and values.

The main objective of this special edition is to highlight the process whereby masculinities are fabricated in Africa, from a contemporary or historic stance. Since the early 1990s, new approaches to gender as a performance no longer view the male and female as social constructs, but believe that gender is constantly being staged and skilfully executed by each individual, albeit largely unconsciously. Masculinity is produced and reproduced indefinitely by invisible performances that make it appear natural, expressing everything while shying away from examination. In addition to k of virility, we would like to shed light on the ordinary forms of production and reproduction of masculinity.

For instance, analysis of the male domination of institutions and public space is rarely explained in works on politics or religiosity, although productions of masculinity may be owe a great deal to the logic of those spaces. The case of South Africa, where the profound political and social transformations of the past two decades have disrupted masculine norms, illustrates why it is interesting, and indeed necessary, to integrate that aspect into any reflection on political or religious change. It would be especially interesting to look at the relationship between changes in these norms and the context of globalization or cultural nationalism. M

policies which have long targeted women, are gradually being redirected towards men, deserves attention.

As well as the discussions or actions it generates, the reputedly unequal distribution of power in gender relations should be re-thought on the basis of a plural definition of masculinity. In order to go beyond the contrast often made between male domination and the informal power of women, it is necessary to query the hierarchical distribution of power among men. Indeed, detailed observation of experiences and social relations shows that men do not form a single

women vary considerably according to their own characteristics or categories, be they geographic, ethnic, class, age, and so on. Then the male no longer appears dominant in essence, but becomes a category defined by overlapping power relationships involving far more factors than gender.

Sexuality, which cannot be disassociated from gender, is a space where power relations (notably those between men and women) are expressed and negotiated. Although Africanist social sciences have long neglected the subject, it has gradually established itself but what gender production, and especially masculinity, owes to sexuality has not been sufficiently demonstrated. For instance, during the past few years, many studies have described the logic behind

posed to prostitution) in various African countries. Such research could go further and show how this reasoning depends on the construction of masculine identities while remaining attentive to the diversity of situations, since men are not necessarily in a dominant position when they pay women and they themselves are often remunerated for sex (conjugal or otherwise) more often than the literature would have it.

Another example is the recent emergence of a public debate on homosexuality in many African countries, which has raised the significance of practices that had been confined to the silence of the private domain, and redefined the position of sexual identities that have existed and still exist in many African countries as alternatives to the strictly male/female gender roles. Impact studies on these controversies and the antagonistic struggles they imply, could usefully shed light on the recent changes in categories of masculinity.

Propositions for written articles (one page) should be sent to Anne Doquet ([annedoquet@yahoo.fr](mailto:annedoquet@yahoo.fr)) and to Christophe Broqua ([broquachristophe@yahoo.fr](mailto:broquachristophe@yahoo.fr)) before 1<sup>st</sup> June 2011.

publishes contributions in both English and French.

ANNEXE E4c : Reproduction de l'AAC pour la journée d'études « Les masculinités au prisme de l'hégémonie », organisée les 13 et 14 juin 2013 à l'EHESS par M. Gourarier, G. Rebucini et F. Vörös

Appel à communications pour journée d'études

*Les masculinités au prisme de l'hégémonie*



École des hautes études en sciences sociales, Paris, 13 et 14 juin 2013

Amphithéâtre François Furet, EHESS, 105 bd Raspail, 75006 Paris

Dans le sillage des *women's studies* et des *gender studies* émerge, dans les universités anglo-saxonnes des années 1980, un nouveau champ d'études alternativement appelé *men's studies*, *masculinity studies* ou *critical studies of men*, qui se donne pour objet de recherche les hommes, problématisés en tant que groupe social dominant dans un ordre social genré. La constitution de ce champ d'étude marque d'abord une rupture féministe par rapport aux sciences humaines et sociales androcentrées qui, depuis leur fondation, étudient de manière privilégiée les hommes tout en ignorant plus ou moins consciemment que leurs analyses portent sur des expériences spécifiquement masculines. Ces perspectives se construisent ensuite contre les approches essentialistes de « la » masculinité pour déployer une compréhension historicisée des masculinités, appréhendées dans leur multiplicité, et à partir des rapports de pouvoir qui les constituent et les hiérarchisent.

Ce champ d'études s'est notamment constitué autour du concept de « masculinité hégémonique », qui apparaît en Australie dans des travaux de sociologie de l'éducation au début des années 1980, avant de connaître sa première formalisation théorique dans un article de 1985 (Carrigan, Connell, Lee, 1985). En collaboration avec James Messerschmidt, sa principale auteure, Raewyn Connell, avance ensuite une proposition théorique renouvelée (Connell, 1995/2005 ; Connell, Messerschmidt, 2005 ; Messerschmidt, 2008) qu'elle déploie sur de nouveaux terrains : la santé, la sexualité et la globalisation. Ce concept vise à analyser les processus de hiérarchisation, de normalisation et de marginalisation des masculinités, par lesquels certaines catégories d'hommes imposent, à travers un travail sur eux-mêmes et sur les autres, leur domination aux femmes, mais également à d'autres catégories d'hommes.

L'objectif de cette journée d'études est de problématiser les masculinités à partir du concept d'hégémonie, en faisant dialoguer l'approche connellienne avec d'autres approches des formes de domination se référant également à la conceptualisation de l'hégémonie par Antonio Gramsci (Gramsci, 2011). Les *cultural studies* britanniques et les *subaltern studies* indiennes, empruntent par exemple ouvertement les concepts gramsciens pour penser l'articulation entre genre, race, ethnicité et classe. Dans le domaine des études postcoloniales, Edward Saïd théorise la dialectique entre l'hégémonie culturelle et les conditions de possibilité de la domination épistémique de l'Occident. Peter D. Thomas (Thomas, 2009) note par ailleurs que, dans les relectures contemporaines de Gramsci, l'accent est trop souvent mis sur les aspects culturels de l'hégémonie en la réduisant parfois aux seuls champs de la culture ou de l'identité, et plaide en faveur d'une conception plus proprement gramscienne de l'

« appareil hégémonique » de l'État comme combinaison de coercition et de consentement, de violence et d'hégémonie, les deux termes étant dialectiquement indissociables.

A quelques exceptions (Liotard, Terret, 2005 ; Revenin, 2007 ; Benvido, 2009 ; Farges, 2012 ; Quemener, 2012), les travaux francophones sur le masculin et les masculinités, qui se sont développés ces dernières années, se sont peu emparés de la question hégémonique. Dans le contexte français, cette frilosité non dissimulée s'explique sans doute par l'émergence de ce champ d'étude initialement du fait des historiens qui, pour des raisons de sources, rencontrent davantage la notion de virilité que celle de masculinité, d'usage bien plus précoce. Mais l'historicité du concept ne justifie pas à lui seul le silence académique. En amont des discussions sur l'intérêt d'une analyse des masculinités à partir de la notion d'hégémonie, l'emploi du terme « viril », fondant la singularité d'une approche française ainsi différenciée des *men's studies* « à l'américaine », ne traduit-il pas une réticence à penser les formes de masculinités non problématiques qui, demeurant non problématisées, échappent à l'analyse critique ? L'intérêt heuristique du concept de masculinité hégémonique étant justement qu'il permet de saisir les processus simultanés de hiérarchisation, de normalisation et de marginalisation des masculinités.

Nous invitons chercheur-e-s, jeunes chercheur-e-s et doctorant-e-s de toute discipline à proposer des communications présentant des études de cas ou les enjeux méthodologiques et épistémologiques que soulève l'étude des masculinités au prisme de l'hégémonie. Celles-ci pourront notamment suivre quatre axes de réflexion :

#### **1) Le local et le global**

Ce premier axe se propose d'explorer les agencements historiquement et culturellement situés des masculinités et de leur rapport avec l'hégémonie. Les propositions pourront ainsi concerner les effets et les interactions du colonialisme, des phénomènes transnationaux et de la globalisation sur les masculinités hégémonique et/ou subalternes dans des contextes socio-culturels indûment dits périphériques. Comment à travers ces processus historiques, plusieurs modèles hégémoniques de masculinité en viennent-ils à coexister au sein d'une même société, d'un même groupe social ou culturel, voire d'une même trajectoire ou expérience individuelle ? Nous sollicitons particulièrement les approches critiques sur les oppositions impropres entre masculinités « nouvelles » et « anciennes », « modernes » et « traditionnelles », « progressistes » et « archaïques », etc.

#### **2) Les reconfigurations de l'hégémonie**

Le concept de masculinité hégémonique repose sur une théorie de la transformation historique et non de la reproduction sociale (Connell, Messerschmidt, 2005 : 853). Les réappropriations, altérations et détournements des modèles masculins hétéronormatifs dans les subcultures trans<sup>2</sup>, lesbiennes et gaies constitue un premier vecteur de changement à étudier : comment les pratiques et les discours subalternes élaborent des masculinités alternatives ? Mais aussi, dans quelle mesure ces pratiques et ces discours ne reconduisent pas simultanément des normes et des hiérarchies de genre, de race et de classe ? Les reconfigurations de l'hégémonie face aux résistances qui lui sont opposées est une autre dimension de ce changement. Nous sollicitons ainsi des analyses des processus d'essentialisation et de normalisation du masculin à l'œuvre dans des domaines tels que le droit, la médecine, la science, la littérature, les arts ou les industries culturelles et créatives.

### **3/ L'incorporation de l'hégémonie**

Comment l'hégémonie prend-elle corps ? Quels rapports entretiennent les modèles institutionnalisés de masculinité et leurs incarnations subjectives ? Et, l'incarnation des masculinités hégémoniques est-elle seulement réalisable ? Les contributions s'inscrivant dans cet axe s'intéresseront à la façon dont l'hégémonie, loin de relever de dynamiques coercitives enserrant les masculinités « de l'extérieur », est un processus incorporé. Les propositions pourront par exemple, dans la perspective foucauldienne des « disciplines de soi » et de la « gouvernementalité », penser l'hégémonie comme un processus de subjectivation. La hiérarchisation des masculinités à l'œuvre dans les formes d'autocontrôle et d'autodiscipline pourront ainsi être explorées à l'aune d'exemples de socialisations masculines professionnelles, sportives, religieuses, affectives, sexuelles, économiques, politiques, etc.

### **4) Vers une épistémologie féministe de l'hégémonie**

En 1975 Gayle Rubin introduisait le « système sexe/genre » comme un outil théorique et épistémologique pour décrire l'oppression des femmes et des minorités sexuelles dans le but de donner les moyens au féminisme de penser « l'élimination du système social qui crée le sexisme et le genre ». Depuis lors, le besoin d'outils conceptuels pour la lutte féministe n'a pas arrêté de croître. Avec ce dernier axe, il s'agira de mettre à l'épreuve le concept de masculinité hégémonique, mais aussi plus largement d'hégémonie, pour proposer des pistes d'épistémologie féministe permettant de penser des nouveaux défis, et de promouvoir des nouvelles stratégies de lutte. Comment la masculinité hégémonique peut-elle expliquer et décrire les systèmes de pouvoir qui maintiennent et revitalisent continuellement l'ordre du genre ? De quelle manière l'hégémonie peut constituer un outil théorique pour penser ensemble, la violence, la coercition, et le pouvoir sur les femmes et les minorités subalternes (de genre et de sexualité) et à la fois leur « consentement », leurs résistances et leur *agency* ? Enfin, en quoi le concept d'hégémonie permet-il de déjouer les discours masculinistes et antiféministes qui s'organisent autour de la rhétorique d'une « crise du masculin » ?

**Les propositions de communication devront comporter un titre et ne devront pas excéder 2000 signes. Elles sont à envoyer avant le 23 février 2013 à l'adresse suivante : [masculinites@gmail.com](mailto:masculinites@gmail.com)**

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ANNEXE E4d : Reproduction de l'AAP pour le n° 2 de la revue *Afroglobe*, dont le thème est « Achille Mbembe. Échos d'une voix singulière en postcolonie », dirigé par D. Abadie et Ulrich Metende



## APPEL À PROPOSITIONS POUR AFROGLOBE VOL.2 NO.2

**Titre:** Achille Mbembe. Échos d'une voix singulière en postcolonie

La revue *Afroglobe. Recherches et débats sur l'Afrique-monde* lance un appel à contributions pour son numéro de juin 2022 (*Vol. 2, nr. 2*) dont le dossier principal portera sur l'œuvre d'Achille Mbembe. Ce dossier sera coordonné par Delphine Abadie (Université Cheikh Anta Diop de Dakar) et Ulrich Metende (Université de Yaoundé-I/The Muntu Institute). Pour plus d'informations sur la revue, consultez son site: <https://edition.ugam.ca/afroglobe/index>

Né en 1957, Achille Mbembe est un penseur camerounais pluridisciplinaire dont le travail est l'un des plus lus, discutés et diffusés de notre époque. Après des études menées au Cameroun et en France, Achille Mbembe a travaillé aux États-Unis (Université de Duke, Université de Columbia, Université de Harvard, Université de Californie à Irvine) puis au Sénégal comme Secrétaire Général du CODESRIA entre 1996-2000 avant de rejoindre l'équipe du Wits Institute for Social and Economic Research (WISER) de l'Université du Witwatersrand de Johannesburg en Afrique du Sud où il est actuellement en fonction. Auteur d'une œuvre importante, à la fois dense et riche au regard des thématiques et des problématiques qu'il aborde et du brassage des disciplines (histoire, sciences politiques, philosophie, études post/décoloniales, etc.), Achille Mbembe est sans aucun doute, une figure intellectuelle majeure de notre siècle. Toutefois, son œuvre, dans sa densité, n'a que peu fait l'objet d'une étude approfondie qui permettrait de mieux en cerner toutes les dimensions. Ce dossier poursuit le projet de combler en partie cet écueil, dans le monde francophone, en favorisant une discussion philosophique autour de la richesse théorique, des grands thèmes et des projets politiques et épistémologiques dont l'œuvre d'Achille Mbembe est porteuse.

Sur un plan épistémique, on pourrait inscrire le travail de Mbembe dans la dynamique des luttes et des révolutions en faveur de la libération de l'Afrique et du monde noir en général. Dès ces premiers écrits, comme dans *La naissance du maquis dans le sud-camerounais* (1996), il met en exergue les formes publiques de résistance dans le Cameroun de la première moitié du XXe siècle. *De la postcolonie* (2000), interroge les constructions sociales issues de la colonisation, notamment les crises de légitimité qui constituent l'essence de leur pouvoir, avec une volonté manifeste de prédation des corps couplée de l'exercice à outrance de la violence dans la structuration des rapports de domination et



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d'assujettissement. C'est la raison pour laquelle, le mouvement de décolonisation telle qu'il est présenté dans *Sortir de la grande nuit* (2010), avec les crises et les destructions qui le caractérisèrent, a ouvert la voie à la reconstruction, au réassemblage et à la circulation des hommes et des cultures sur le continent. La complexité de ce mouvement de créolisation (Glissant) a comme *telos* la constitution d'une modernité que Mbembe qualifie d'« afropolitaine ». Mais face aux politiques de « zonage », fruit de la montée en puissance du racisme, des replis identitaires, des fermetures et de la militarisation des frontières, *Critique de la raison nègre* (2013), engage une réflexion sur les discours ayant construit l'altérité nègre, élaborant une critique des politiques de notre temps en mettant un accent particulier sur la nécessité de (re)penser la différence et la vie, le semblable et le dissemblable...

La publication en 2016 de *Politiques de l'inimitié*, la même année qu'*Afrotopia* de Felwine Sarr, marque un tournant décisif dans le cheminement intellectuel de Mbembe, sur un double plan. D'abord, il approfondit sa réflexion critique sur la condition planétaire, en relevant que, dans le contexte de rétrécissement du monde et de son repeuplement, causé notamment par de nouveaux mouvements migratoires, il est plus que jamais nécessaire d'ouvrir la voie vers une politique de l'humanité, qui serait en même temps une politique du vivant. Si cet essai explore la relation d'inimitié, qui reconfigure notre avenir planétaire, sous l'égide de la conquête, de l'occupation, des politiques de la terreur et de la contre-insurrection comme sacrement de notre époque, il marque aussi dans le cadre d'une réflexion croisée avec *Afrotopia*, la naissance des « Ateliers de la pensée de Dakar », qui constituent aujourd'hui un laboratoire actif, à partir duquel, des intellectuels, artistes, hommes de culture du continent et de la diaspora, pensent le monde à partir de l'Afrique. La publication toute récente de *Brutalisme* (2020) et *Black Panther ou le retournement du signe africain ; Revoir Black Panther en hommage à Chadwick Bose* (2020, avec Bérénice Hamidi-Kim), permettent justement de cerner chez Mbembe les modalités d'un réenchèvement du monde à partir de l'Afrique, notamment à travers la mise en exergue de deux utopies majeures ; celle du « devenir-nègre du monde » et de l'« afrofuturisme ».

Si la politique africaine est son terrain privilégié, il ne s'y enferme pas toutefois, mais s'en sert comme ouverture, outil de fabrication des utopies et imaginaires pour penser une politique du vivant face à l'architecture politique du brutalisme (Metende). En somme, tout l'enjeu de l'œuvre de Mbembe, consiste à ausculter et articuler les lieux concrets du politique, là où se joue non seulement l'avenir du monde noir, mais aussi celui de la planète.

Dans ce dossier, il sera donc question d'analyser les trajectoires de l'œuvre de Mbembe, principalement ses ancrages théoriques, critiques et méthodologiques, les croisements avec d'autres penseurs de son temps, les ouvertures critiques que son travail permet d'entrevoir, à partir des thématiques majeures et des utopies qu'il met de l'avant. Il s'agira d'offrir une introduction à l'étude de l'œuvre

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complexe de Mbembe. L'enjeu de ce dossier est de (re)lire cette œuvre, eu égard aux querelles d'interprétations qu'elle suscite dans le champ intellectuel postcolonial aujourd'hui, de l'examiner depuis son intérieur, certes, mais surtout de la (re)lire à l'aune du renouveau des études post/décoloniales et du vaste chantier de décentrement épistémique qui prône une réécriture du monde à partir de l'Afrique (Mbembe, Sarr, Kisukidi, Abadie).

Face à ce projet de révolution épistémique, l'angle d'approche de ce dossier consistera à rechercher l'*articulation* entre la dimension africaine de la riche et complexe contribution d'Achille Mbembe aux débats d'idées sur la scène globale et sa portée planétaire. Des exemples de questions auxquelles ce dossier pourrait contribuer sont les suivantes: quels sont les outils, les ressources théoriques et méthodologiques autour desquelles s'articule l'œuvre de Mbembe? De quelle(s) situation(s) du monde noir au cœur du reste du monde se fait-elle écho? Comment lire Mbembe aujourd'hui, en Afrique, en postcolonie et ailleurs? Au-delà des querelles, quelles sont les utopies qu'elle véhicule dans la perspective du réenchantement du monde noir, quel nouvel humanisme? Comment l'afrofuturisme ou l'afropolitanisme s'expriment-ils au sein du concert de l'esthétique, de la politique, de l'identité? Quels projets d'émancipation humaine et africaine l'œuvre de Mbembe supporte-t-elle?

À ce titre, le dossier privilégiera les contributions susceptibles de s'articuler autour des cinq axes suivants synthétisant les apports de l'œuvre d'Achille Mbembe à différentes interrogations de recherche:

- 1) Esthétiques africaine et afro-diasporique;
- 2) Décolonisation et recentrement épistémique;
- 3) Droit et politique: l'État en postcolonie;
- 4) Héritages et relations raciales entre l'Europe et l'Afrique;
- 5) Entre particulier et universel: penser l'état du monde depuis l'Afrique.

Dans l'esprit d'une *disputatio*, Achille Mbembe rédigera un texte en réaction aux articles sélectionnés, lui permettant de corriger des interprétations, de répondre aux critiques, de préciser sa pensée, etc.

Par ailleurs, ce dossier porte avec lui un évènement particulier. Achille Mbembe a accepté l'invitation du Président français Emmanuel Macron à piloter une série de débats en marge de la préparation du sommet France-Afrique, qui se déroulera à Montpellier en France au courant des mois prochains. Cette décision d'accepter l'invitation du Président français a suscité nombre de débats, d'indignations, de critiques et de passions, aussi bien sur le continent africain que dans ses diasporas. Le cas échéant, il ne s'agira pas ici d'ouvrir un espace de discussion ou de critique de cette prise de risques, mais de l'analyser et l'interpréter depuis l'intérieur d'une trajectoire intellectuelle singulière susceptible d'éclairer ou d'argumenter philosophiquement une telle démarche.

### Modalités de soumission

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Les propositions d'articles (300 mots maximum, accompagnées d'une petite notice biographique) doivent être acheminées au plus tard le 1<sup>er</sup> août aux responsables du dossier thématique aux deux adresses suivantes : [delphine.abadie@ucad.edu.sn](mailto:delphine.abadie@ucad.edu.sn) et [ulrichmetende@gmail.com](mailto:ulrichmetende@gmail.com).

Suite à l'acceptation de leur proposition, les articles (20 000 à 40 000 caractères, espaces compris) devront être soumis sur la plateforme de la revue en respectant le protocole de rédaction qui sera communiqué aux auteur.e.s.

### Calendrier prévisionnel :

Envoi des propositions sous forme de résumé aux deux adresses suivantes: <a href="mailto:delphine.abadie@ucad.edu.sn">delphine.abadie@ucad.edu.sn</a> et <a href="mailto:ulrichmetende@gmail.com">ulrichmetende@gmail.com</a> .	1 <sup>er</sup> août 2021
Avis par message courriel aux auteur.e.s dont les propositions sont retenues	1 <sup>er</sup> sept. 2021
Envoi par les auteur.e.s de leurs articles	15 déc. 2021
Retour des textes aux auteur.e.s pour correction	février 2022
Envoi par les auteur.e.s de la version finale de leur article	mars 2022
Publication du numéro	avril 2022

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Mbembe, Achille (avec Bérénice Hamidi-Kim) (2020), « Black Panther ou le retournement du signe africain ; Revoir Black Panther en hommage à Chadwick Bose », *AOC*.

Metende, Ulrich Aurélien (2021), « La critique de l'architecture politique du brutalisme chez Achille Mbembe », in *Revue Sénégalaise de Philosophie*, N°21, pp. 176-191.

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Sarr, Felwine (2016), *Afrotopia*, Paris, Philippe Rey.

ANNEXE E5 : Reproduction de documents iconographiques divers

ANNEXE E5a : Reproduction d'une page du manuscrit de la thèse de doctorat de 3<sup>e</sup> cycle de W. Mignolo

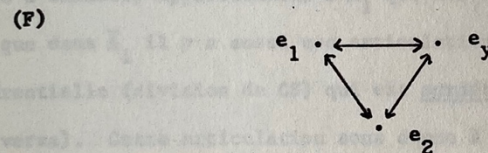
lurons  $A_1$ . Dans la formule générale, ce syntagme pourrait être écrit  $A_1 = \{e_i\}$  où  $i = 1 \dots h$  et  $h < n$ . Dans le cas concret décrit,  $A_1$  serait:

$$(D) \quad A_1 = \{e_1, e_2\}$$

Pour dénoter l'articulation par valeur différentielle nous employerons le symbole  $\Gamma_1$  qui nous permettra de définir une application multivoque de  $A_1$  sur soi-même. Ainsi:

$$(E) \quad \begin{aligned} \Gamma_1(e_1) &= \{e_2, e_y\} \\ \Gamma_1(e_2) &= \{e_1, e_y\} \\ \Gamma_1(e_y) &= \{e_1, e_2\} \end{aligned}$$

où  $y$  désigne un troisième élément du même syntagme. La représentation diagrammatique de (E) serait donc:

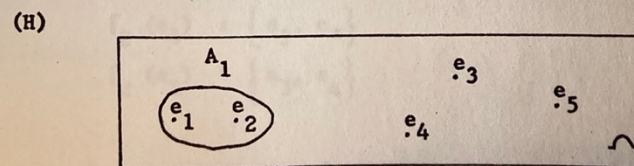


Pourtant le couple  $(A_1, \Gamma_1)$  constitue un réseau qui définit la structure du syntagme  $A_1$  - cela veut dire, l'articulation des énoncés dans  $A_1$ . Or, par définition même,  $A_1$  détermine dans  $\mathcal{A}$  la classe complémentaire  $\bar{A}_1$ .

D'après (C) et (D) on a donc:

$$(G) \quad \bar{A}_1 = \{e_3, e_4, e_5\}$$

Diagrammatiquement, le résumé de ce qu'on vient de dire serait:



ANNEXE E5b : Reproduction d'un extrait d'une des bases de données utilisées dans la thèse construites à partir de Cairn, Persée et OpenEdition

Revue	Auteur	Format	Année	Titre	Langue	Type	Source
Bulletin de l'Institut Français d'Études Africaines	Maria J. Maurique	Article	2014	Genre(s) et sexualité, sens et implications de la identité de « personnes en les périodes de conflit y post-conflit en Afrique »	Espagnol	Citation	OpenEdition
Cahiers de l'Institut Africain	Séba Stefañi	Article	2016	Resistencia Urbana e Activismo Social en París. O caso do "Barrimento di Abitirina"	Portugais	Citation	OpenEdition
Cahiers d'Asie Centrale	Stéven Weisz & Mabrouk Belarouci & Lucinda McCrory & Chloe Poulamuk	Article	2018	Multilevel hiv Prevention to Address the Impact of Labor Migration on Wives	Anglais	Citation	OpenEdition
Cahiers d'anthropologie	Marc Bonin	Article	2015	Ritual et sentiment : le sens minimal à Jira et au Pèpou	Français	Citation	OpenEdition
Cahiers d'études africaines	Adrian S. van Klinken	Article	2013	Initiation et Transformation of the Male Self How an Apocryphal Saint Replaces Zambian Catholic Men	Anglais	Citation	OpenEdition
Cahiers d'études africaines	Kerrie Geoffroy	Article	2013	"I Walk over Gender Could Be Dead" Male Femininity in Ghanaian University Students	Anglais	Citation	OpenEdition
Cahiers d'études africaines	Kerrie Geoffroy	Article	2013	Subordinate Black South African Men without Fear	Anglais	Citation	OpenEdition
Cahiers d'études africaines	Alice Alerias-Oswaga	Article	2013	Un rap « radical » sur la force : La fabrique de la masculinité sur la scène rap libyenne	Français	Citation	OpenEdition
Cahiers d'études africaines	Charles-David Gosselin	Article	2013	Le culte du cowboy et les figures du masculin à Kinshasa dans les années 1950	Français	Citation	OpenEdition
Cahiers d'études africaines	Christophe Broqua & Anne Desque	Article	2013	Primer les masculinités en Afrique et au-delà	Français	Citation	OpenEdition
Cahiers d'études africaines	Gianfranco Micherini	Article	2013	Masculinités hégémoniques et « sexualités » entre hommes au Maroc (entre configurations locales et globalisation des conjoints de genre et de sexualité)	Français	Citation	OpenEdition
Cahiers d'études africaines	Madhild de Blijmboes	Article	2013	Des hommes réfractaires dans la ville (faire autorité, qualité et performance de soi (Tanzanie contemporaine))	Français	Citation	OpenEdition
Cahiers d'études africaines	Mona Lachab	Article	2013	Devenir écolabellisé en Tunisie Socialisation et construction des attributs des masculins	Français	Citation	OpenEdition
Cahiers d'études africaines	Monique Bertrand	Article	2013	Fils, frères, peurs Masculinités sous contrainte, du nord à la capitale du Mali	Français	Citation	OpenEdition
Cahiers d'études germaniques	Patrick Fages	Article	2019	Masculinité, néo-rap, rockabilly dans le roman de Yann Kariak, 1948	Français	Citation	OpenEdition
Cahiers d'études germaniques	Patrick Fages	Article	2015	Le genre : une catégorie utile « de l'histoire juive allemande (1967-1933)	Français	Mention	OpenEdition
Cahiers de l'UMASIS	Angela Pronda	Article	2014	recherche et de l'écriture de ses expériences : se trouver une « femme » marocaine en Allemagne et en France	Français	Citation	OpenEdition
Cahiers de la recherche sur l'éducation et les savoirs	Wahbe Karim	Article	2010	Analyse des invitations de chercheurs étrangers par l'HEBESS Comptes-rendus réunion et séminaires Nord-Sud	Français	Citation	OpenEdition
Cahiers des Amériques latines	Pamela Neumann	Article	2018	Gender-based violence and the patriarchal state in Nicaragua. The rise and fall of Ley 779	Anglais	Citation	OpenEdition
Cahiers vietnamiens et indonésiens	Brigitte Bastiat	Article	2010	The Importance of Being Earnest (1995) by Oscar Wilde: Conformity and Resistance in Victorian Society	Anglais	Citation	OpenEdition
Champ Pénal	Svoja Mackenzie & Emma Rubin & Cynthia Gomez	Article	2016	"Prison is one place you don't want your sexuality": Sexuality, desire and survival among incarcerated behaviourally bisexual Black men in the United States	Anglais	Citation	OpenEdition
Champ Pénal	Charlotte Veronir	Article	2017	Violence conjugale : un aliment pour la justice pénale ? L'exemple d'une analyse des emplois statistiques effectués dans les parquets belges	Français	Citation	OpenEdition
Chc, choix, choix Transitions autour des corps et stratégies autobiographiques contemporaines	Genevieve Tadié	Chapitre	2012	Love, money and construction of masculinity among young people in Detroit town	Anglais	Citation	OpenEdition
Citadellas et centres d'histoire, expériences y proposent	Jeanne Bagrietton & Ricardo Espinosa	Chapitre	2018	Capitulos 10. Sexualidad y relaciones de género: un campo de ciudadanía en transformación	Espagnol	Citation	OpenEdition
Clio	Christine Mermasson	Article	2006	Le gouvernement des corps des footballistes et boxeurs de haut niveau	Français	Citation	OpenEdition
Clio	Gérald Piffarer	Article	2006	Activités physiques, art et construction des différences de genre en Allemagne	Français	Citation	OpenEdition
Clio	Jim McKay & Suzanne Laberge	Article	2006	Spirit et masculinités	Français	Citation	OpenEdition
Clio	Natalia Bazoge	Article	2006	La gymnastique d'entraîneur au xix siècle : d'une valorisation de la masculinité hégémonique à l'expression d'un féminisme en action	Français	Citation	OpenEdition
Clio	Thierry Terni	Article	2006	Le genre dans l'histoire du sport	Français	Citation	OpenEdition
Clio	Anne-Marie Seles	Revue	2011	« Masculinités » Sociétés, Revue du groupe interdisciplinaire d'études sur les femmes et le genre, 27, 2009	Français	Mention	OpenEdition
Clio	Anne-Marie Seles	Revue	2011	Critique féministe et cultures sportives : l'art de performer sur scène et sur terrain, 4	Français	Mention	OpenEdition
Clio	Anne-Marie Seles	Revue	2014	Sandrine Sasse, The Aesthetics of Race, Far-Right Intellectuals, Antisemitism and Gender in 1930s France Stanford, Stanford University Press, 2012, 384 p.	Français	Mention	OpenEdition
Clio	Cécile Pissard	Revue	2014	Plus de 50 ans de la sexualité des femmes de 50 ans dans les séries TV au début du XXIe siècle	Français	Mention	OpenEdition
Clio	Mathieu Aubourg	Article	2015		Français	Citation	OpenEdition

ANNEXE E5c : Reproduction d'un extrait d'une des bases de données  
utilisées dans la thèse construite à partir de *Scopus*

Authors	Title	Year	Source title	Volume	Issue	Cited by	Language	Author keywords
Voeller B.	AIDS and heterosexual and intercourse	1991	Archives of Sexual Behavior	20	3	84	Anglais	AIDS ; Anal Intercourse ; Heterosexual Anal Intercourse ; Sexually Transmitted Diseases ; Women
Cresswell R.W.	Live Fast and Die Young: The Construction of Masculinity among Young Working-class Men on the Margin of the Labour Market	1991	Journal of Sociology	27	2	71	Anglais	Unemployment ; Masculinity ; Prolet Masculinity ; Hegemonic Masculinity ; Working Class
Cresswell R.W., Downett G.W., Rodden P., Davis M.D., Watson L., Baxter D.	Social class, gay men and AIDS prevention	1991	Australian Journal of Public Health	15	3	26	Anglais	AIDS ; Australia ; Class ; Education ; Gay Community ; HIV ; Homosexuality ; Prevention
Strenquist N.P.	Educating Women: The Political Economy of Patriarchal States	1991	International Studies in Sociology of Education	1	1-2	7	Anglais	Education ; Gender ; State ; Political Economy ; Women
Kandiyot D.	Identity and its Discontents: Women and the Nation	1991	Milkenium - Journal of International Studies	20	3	196	Anglais	Identity ; Nation ; Women
Dunaway R.G., Cullen F.T.	Explaining Crime Ideology: An Exploration of the Parent Socialization Perspective	1991	Crime & Delinquency	37	4	17	Anglais	Criminal Justice Policy ; Crime ; Criminality ; Political Socialization ; Crime Ideology
Sleggs B.	Challenging Masculinity and Using Sexuality	1991	British Journal of Sociology of Education	12	2	69	Anglais	Masculinity ; Sexuality ; Masculine Power ; Sexualization
Angball M.	Schooling, Sexuality and Male Power: Towards an emancipatory curriculum	1991	Gender and Education	3	3	37	Anglais	Adolescents ; Curriculum Development ; Educational Policy ; Foreign Countries ; Higher Education ; Homosexuality ; Males ; Masculinity ; School Organization ; Secondary Education ; Sex Bias ; Sex Differences ; Sex Education ; Sex Stereotypes ; Sexuality ; Young Adults
Downett G.W., Davis M.D., Connell R.W.	Working class homosexuality and hiv/aids prevention: Some recent research from sydney, australia	1992	Psychology & Health	6	4	18	Anglais	AIDS ; Australia ; Class ; Education ; Gay Community ; HIV ; Homosexuality ; Prevention
Pemson J.	Gendered Knowledge: Aboriginal Women and the Politics of Feminism	1992	Journal of American Studies	16	35	11	Anglais	Gender ; Knowledge ; Aboriginality ; Colonization ; Feminism
Pinkerton S., Abramson P.	Is risky sex rational?	1992	The Journal of Sex Research	29	4	55	Anglais	Sexual Decision-Making ; Risky Sex ; AIDS
Davies P.M., Croom A.P.M., Weatherburn P., Hunt A.T., Hickson F.C.I., McManus T.J., Stephens M.	The sexual behaviour of young gay men in England and Wales	1992	AIDS Care	4	3	22	Anglais	Sexual Behaviour ; Young Gay Men ; England ; Wales
Acker S.	New perspectives on an old problem: the position of women academics in British higher education	1992	Higher Education	24	1	79	Anglais	Higher Education ; Male Counterpart ; Role Conflict ; Feminist Theory ; Abundant Evidence
Raby P.	Women and the ASA: Dependent organizational structures and processes, 1964-1974	1992	The American Sociologist	23	1	11	Anglais	Professional Association ; American Sociological Association ; Sociology Department ; Woman Faculty ; Feminist Research
Roberts R.	Men who have sex with men in the bush: Impediments to the development of safer sexual practices in the heterosexual domain	1992	Revue de Sociologie	2	3	1	Anglais	MSM ; Gay Community ; Rural Area



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