



The Decolonizing Architecture Advanced Course  
at the Royal Institute of Art  
is glad to invite you to the public event

**WHAT DOES IT MEAN “TO DECOLONIZE?”**

The struggle of decolonization once primarily located outside of Europe, today has moved within its borders. What the media continue to call “refugee crisis”, “environmental crisis”, “economic crisis” are, in reality, the incapacity of Europe to come to terms to the condition of five hundred years of colonialism.

This public event is divided in three parts: a public seminar that introduces decolonial options and their relevance in the European context, followed by a public lecture by the renown philosopher Walter D. Mignolo who has been in last 40 years researching and teaching the historical foundation of the modern/colonial world system and imaginary and to conclude with an open discussion on decolonial artistic practices by using as a starting point, Sandi Hilal and Alessandro Petti’s latest book *Permanent Temporariness*, a collection of research projects developed in over a decade of work within the artistic collective DAAR (Decolonizing Architecture Art Residency).

Part I: seminar

09.00-12.00 House 28, Royal Institute of Art

**Introductory notes to decolonial thinking and the decolonial option**

Madina Tlostanova, Walter Mignolo, Stefan Jonsson

Part II: public lecture

14.00-16.00, Muralen, Royal Institute of Art

**Decoloniality, Epistemology and the "Idea" of Europe**

Walter Mignolo

Part III: book launch

18.00-20.00 ArkDes library

**Permanent Temporariness**

Sandi Hilal, Alessandro Petti, Carlos Mínguez Carrasco, Sara Arrhenius,  
Rahel Shawl, Marie-Louise Richards, Madina Tlostanova, Walter Mignolo

## **PART I: seminar**

09.00-12.00, House 28, Royal Institute of Art

### **Introductory notes to decolonial thinking and the decolonial option**

Madina Tlostanova, Walter Dignolo, Stefan Jonsson

Decolonization and decolonizing have now become a hip of the academic, artistic and activist agendas. The overuse, in a way, has its merits in the sense that it has placed in the center a marginal concept only a couple of decades ago (overrun by all the imaginable “post”-s it was ignored by the mainstream “experts” in art, politics or economy and dismissed by the various corners of the Left). In this intervention we do not intend to judge who is right or wrong in the use of the concept, nor to address the critics of the concept and their agenda. Our intent is very simple: a pedagogical introduction to decolonial thinking. By introducing decolonial thinking we would be able to respond to our own question from our own experience and from the conversations and collaborative work.

## Part II: public lecture

14.00-16.00, Muralen, Royal Institute of Art

### **Decoloniality, Epistemology and the "Idea" of Europe**

Walter Dignolo

Martin Heidegger once came up with the idea of the end of philosophy and the beginning of thinking. The concept of "thinking" as well as every single key-word of the Western vocabulary (like "philosophy", "art", "history," "epistemology," "democracy", etc.), can no longer go without an adjective. None of them are universal. Rephrasing Heidegger decolonially his dictum becomes: "The end of Western philosophy and the beginning of Western thinking". Decolonial thinking is in neither of them but some place else. What is called "thinking" in Western vocabulary is embedded in all living organisms, and as such is much larger than Western philosophy: thinking is living. But Western philosophy separated "thinking" from "nature." Decolonizing epistemology then means to start by reducing it to size and liberate decolonial thinking. Considered decolonially, Europe is not ontically a continent but an ontological "idea;" and an "idea" that established the epistemic foundations to name the other four continents. Since Europe is not an existing entity that the name "Europe" refers to, but a consequence of coloniality of knowledge, Europe cannot be decolonized, but the "idea" of Europe can. Decolonizing the "idea" of Europe would steer us (Europeans and non-Europeans) to disclose the presuppositions and consequences of building the EU and trying to save it.

### Part III: book launch

18.00-20.00 ArkDes library

#### **Permanent Temporariness**

Sandi Hilal, Alessandro Petti, Carlos Mínguez Carrasco, Sara Arrhenius, Rahel Shawl, Marie-Louise Richards, Madina Tlostanova, Walter Mignolo

Permanent Temporariness is a book, a catalogue, and an archive that accounts for 15 years of research, experimentation, and creation that are marked by an inner tension and a visionary drive that re-thinks itself through collective engagement. It is the result of the profound desire of its authors, Sandi Hilal and Alessandro Petti, to look back in connection with the eponymous retrospective exhibition that was inaugurated at the New York University Abu Dhabi Art Gallery and at the Van Abbemuseum in Eindhoven.

Since their first work, *Stateless Nation* at the Venice Biennale in 2003, and throughout their more recent architectural interventions in refugee camps, the architectural and artistic practice of Sandi Hilal and Alessandro Petti has explored and acted within and against the condition of permanent temporariness that permeates contemporary forms of life. In their ambitious research and project-based practice, art exhibitions are both sites of display and sites of action that spill over into other contexts: built architectural structures, the shaping of critical learning environments, interventions that challenge dominant collective narratives, the production of new political imaginations, the re-definition of words, and the formation of civic spaces.

The **Decolonizing Architecture Advanced Course** is part of a five-year (2017-2022) sequence of courses that together form a platform for higher education and research on the topic of Decolonizing Architecture at the Royal Institute of Art. The course uses the term decolonization as a critical position and conceptual frame for an architectural practice engaged in social and political struggles. The courses are led by Alessandro Petti, professor in Architecture and Social Justice in collaboration with Marie-Louise Richards, lecturer in Architecture and enriched by the contribution of invited guests.

<http://kkh.se/en/education/n-decolonizing-architecture-experimental-sites-of-knowledge-production/>

**The Royal Institute of Art (RIA)** in Stockholm is a leading art institution of higher education located in Stockholm with a long artistic tradition dating back to the beginning of the 18th century. The education offers both undergraduate and postgraduate studies in Fine Arts and postgraduate studies in Architecture. RIA also run an active international program with lectures, exhibitions and publications.

<https://www.kkh.se/en/>