



alk amidst his own countryside. The lakes, the endass forests. Space. Silence. Was it really like the picture
sareth painted in her mind?
"So!" A continental mannerism picked up somethere? Anna wondered, as he went on firmly. 'So you
still come with me, Anna, for the sake of your music—
for the sake of what I can help you achieve. You know
out can't afford to do otherwise. Every instinct tells you
that it's a chance you're just going to have to take.'
A chance, yes, Anna acknowledged later, patrolling
her bedroom floor. A chance, but also an opportunity
too good to be missed.

Thursday, 26 September 2019, 5 pm

Re-thinking towards We-thinking. Reflections on Epistemic Decolonization

Lecture by Prof. Dr. Claudia Derichs (Humboldt Universität zu Berlin)

all about; if all the stories were even half true. Not wan experienced man like Gareth Evans, who columne someone like Elli Linstrome among his e

mind. And with the receiver back on its cradle, she resumed her patrolling.

If Gareth Evans really wanted an intimate affair, why didn't he have it with Ell? Why didn't they continue where they'd obviously left off? Perhaps she want available ... Of course she would be. He'd have told her ages ago about this trip, and any woman in her labels mind would make all the necessary wanan in her

Venue

Leibniz-Zentrum Moderner Orient Kirchweg 33, 14129 Berlin

Why is it that too many intellectual cultures, intellectual histories, and theoretical contributions of individual thinkers from economically and politically marginalized regions of the world in the so-called 'global South' are still little known, underexplored and undervalued? I would like to reflect on this from three different but mutually entangled perspectives. One is informed by my own approach of critical area studies, and touches upon the problem of embracing the plurality of ontological ecologies on our globe. Another one is (geo-)politically inspired. It addresses the issue of global power relations that are mirrored, among others, in the gap between hegemonic and non-hegemonic languages, and the assumed necessity of generating applied knowledge rather than basic theoretical thought. A third one, related to the previous two, highlights the notion of local knowledge. Attending to the "why" question above, I suggest that local knowledge can contribute to a thorough re-thinking of predominant (Eurocentric) concepts and lead to what I would like to call "we-thinking". The three perspectives are

meant to open a forum for discussion and motivate the building of connections that transform what is already being connected – for instance through acts of translation. If epistemic decolonization were to be encouraged, strengthening connectivities may be suggested as a means to do so.

Claudia Derichs is professor of Transregional Southeast Asian Studies at Humboldt Universität zu Berlin, Germany. She has studied Japanese and Arabic in Bonn, Tokyo and Cairo and holds a PhD in Japanology (1994, University of Bonn, Germany). She is a member of various editorial boards, advisory boards, selection and evaluation committees, and was awarded a Heisenberg scholarship by the German Science Foundation. Prior research interests are political transition in Southeast Asia and the Middle East, as well as gender and development politics in Asia and the Middle East. She specializes in transregional studies and works towards new orientations in Area Studies.

Federal Ministry of Education and Research



Except Mignel has saind years or many to —de you approve Them has been been and considered has thought in he did to see you well enough in he did to see and december him here; where Mignel dechart? That is why I am here; where we had not the years of the proper to the here any fame may fame here. From your well the property of the here we december to the here of the here of the here of the here of the here. It will not the here of the here. It will not the here of the here. It will not be the here of the here. It will not be the here of the

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