# ON DECOLONIALITY

*CONCEPTS*

*ANALYTICS*

*PRAXIS*

WALTER D. MIGNOLO / CATHERINE E. WALSH

# On Decoloniality

**On Decoloniality** interconnects a diverse array of perspectives from the lived experiences of coloniality and decolonial thought/praxis in different local histories from across the globe. The series identifies and examines decolonial engagements in Eastern Europe, the Caribbean, the Americas, South Asia, South Africa, and beyond from standpoints of feminisms, erotic sovereignty, Fanonian thought, post-Soviet analyses, global indigeneity, and ongoing efforts to delink, relink, and rebuild a radically distinct praxis of living. Aimed at a broad audience, from scholars, students, and artists to journalists, activists, and socially engaged intellectuals, On Decoloniality invites a wide range of participants to join one of the fastest-growing debates in the humanities and social sciences that attends to the lived concerns of dignity, life, and the survival of the planet.

A SERIES EDITED BY

*Walter Mignolo & Catherine Walsh*

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*and*

CATHERINE E. WALSH

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TO ANÍBAL QUIJANO / *who gave us, and the world,*

*the concept of coloniality.*

*In memory of Fernando Coronil.*

*And in celebration of the 2016 "Standup" resurgence at Standing Rock.*

# Contents

# Acknowledgments

Catherine expresses her gratitude to all those who have formed part of the conversation on modernity/coloniality/decoloniality over more than twenty years. Recalled are the gatherings in various moments and contexts, of those friends and colleagues associated with what has been referred to as the modernity/(de)coloniality group, project, or collective, particularly in its early formations in "Latin" America and the United States.

My thanks to Aníbal Quijano for introducing and pushing reflection on the coloniality of power; to Enrique Dussel for making so clearly visible modernity's distinct moments and global vision, and to Walter Mignolo for illuminating modernity as coloniality's darker side and, of course, for assembling us together. My thanks to Edgardo Lander for concretely bringing to the fore the coloniality of both nature and knowledge; to Nelson Maldonado-Torres, for his meditations on the coloniality of being, his philosophical clarity and force, and his decolonial sensibilities; and to Arturo Escobar for his continuous *sentipensar*. My thanks as well to Fernando Coronil (who lives on in our minds and hearts), Santiago Castro-Gómez, Javier Sanjinés, and Pablo Quintero for their multiple contributions and spaces-places of thought, and Adolfo Albán for his embodied re-existence. A special acknowledgment and recognition to Zulma Palermo, Maria Lugones, Freya Schiwy, and more recently María Eugenia Borsani, Rolando Vázquez, Yuderkys Espinosa, and Rita Segato, whose voices, writings, and thoughts have not only unsettled male centrality, but more importantly, and each in their own way, have pressed for depatriarchalizations in modernity/(de)coloniality's conception, comprehension, praxis, and project. Of course, there are many more from newer

generations to recognize and thank, including in other continents of the globe; the list is much too long to include here.

I would be remiss if I did not acknowledge the significance of our doctoral program-project in Latin American (Inter)Cultural Studies at the Universidad Andina Simón Bolívar in Quito. Since its beginnings in 2001, this program-project has deepened collective reflections on the modern-colonial matrix of power, and served as a sort of seedbed of and for decolonial praxis, now reflected in collectives, programs-projects, and knowledge production throughout South and Central America.

Finally, I wish to express my gratitude to the collectives, movements, communities, and activist-intellectuals who, from the different territories, subjectivities, and struggles of Abya Yala, and from the borders, margins, and cracks of the modern/colonial/capitalist/heteropatriarchal order, are planting seeds of life that counter the project of violence, dispossession, war, and death that characterizes the present times. Thank you as well for the possibility, in some cases, of being part of the struggles, conversations, and reflexive praxis, and, in others, of being able to dialogue and/or think "with."

Walter expresses his gratitude to all those who have made possible the structure and arguments of part II. Just after *The Darker Side of Western Modernity: Global Futures, Decolonial Options* was released (December 2011), I faced the task of communicating the works of the collective modernity/coloniality/decoloniality, and my own version of it, to several audiences in Hong Kong and various places in South Africa. Part II has therefore a long story and substantial debts.

Chronologically, my first debt is to Gregory Lee, former director of the Hong Kong Advanced Institute for Cross-Disciplinary Studies (HKAICS) at the City University of Hong Kong. The four public lectures delivered there and titled "Spirit Returns to the East" were a key experience in conveying the meaning of *coloniality* to an audience dwelling in different temporalities. My second debt is to Dilip Menon, director of the Center for Indian Studies in South Africa (CISA), at Wits University, Johannesburg. It was a second opportunity to address, during one month (August 2013) and in four lectures titled "Decolonial Thought," an audience familiar with colonialism no doubt but less familiar with the conceptual specificities of *coloniality* and *coloniality of power* unfolded after Aníbal Quijano introduced the concept in the 1990s.

I owe an even larger debt to Professor H. B. Geyer, director of Stellenbosch Institute for Advanced Study (STIAS). His invitation to enjoy and take advantage of STIAS's wonderful research atmosphere, during two periods of

six weeks in July–August of 2014 and 2015, allowed me to write the first and last draft of the second part as it appears here, and that were based on the previous lectures delivered at HKAICS and CISA. During that period I rehearsed the main ideas of my part, presenting them to the STIAS fellows and in a conversation with faculty and graduate studies organized by Nick Shepherd, director of the Centre for African Studies, at the University of Cape Town. Nick announced the workshop as a conversation "On Decoloniality." At Cape Town, I met Daniela Franca Joffe, whose editorial skill and familiarity with understanding of decolonial sentiments in Southern Africa were extremely helpful in streamlining the argument.

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Before the work that led to my part of this book began, there were twenty years of experiences with the collective modernity/coloniality/decoloniality that Catherine Walsh mentioned above and that I have already detailed in my latest books. This coauthored book is the consequence of a long working and friendly relationship with Cathy and above all collaborating in the PhD she initiated in 2001 at the Universidad Andina Simón Bolívar (Quito), which was and continues to be a hub for decolonial learning and thinking in conviviality, not in competition.

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to exploring the meanings and consequences of *coloniality* experienced in the Eastern and Western Hemispheres.

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# Introduction

*Catherine E. Walsh and Walter D. Mignolo*

This book opens the Duke University Press series "On Decoloniality." The series' goal is to interconnect perspectives, expressions, thought, struggles, processes, and practices of decoloniality that are emerging in and from different corners of the globe.

Our conception and praxis of decoloniality in this book and series do not pretend to provide global answers or sketch global designs for liberation, even less to propose *new abstract universals*. We are interested instead in relationality. That is, in the ways that different local histories and embodied conceptions and practices of decoloniality, including our own, can enter into conversations and build understandings that both cross geopolitical locations and colonial differences, and contest the totalizing claims and political-epistemic violence of modernity.

Relationality doesn't mean that there is one way to do and conceive decoloniality, and that it happens to be the way we—the authors of this text—do and conceive it. For us to think that we are in possession of a decolonial universal truth would not be decolonial at all but modern/colonial, and for you, the reader, to assume that this is the way we think would create misunderstandings from the very beginning. Relationality also doesn't mean simply to include other practices and concepts into our own. Its meaning references what some Andean Indigenous thinkers, including Nina Pacari, Fernando Huanacuni Mamani, and Félix Patzi Paco, refer to as *vincularidad*. Vincularidad is the awareness of the integral relation and interdependence amongst all living organisms (in which humans are only a part) with territory or land and the cosmos. It is a relation and interdependence in search of balance and harmony of life in the planet. As such, and as we propose in this book and series, vincularidad/relationality unsettles the singular authoritativeness and

universal character typically assumed and portrayed in academic thought. Relationality/vincularidad seeks connections and correlations.[1]

Our proposal is for creating and illuminating pluriversal and interversal paths that disturb the totality from which the universal and the global are most often perceived. With this caveat in mind, we open the series with a *local* introduction to decoloniality's praxis, concepts, and analytics. Certainly it cannot be otherwise since all theories and conceptual frames, including those that originate in Western Europe and the Anglo United States, can aim at and describe the global but cannot be other than local.

The proposition here and in the series is to advance the undoing of Eurocentrism's totalizing claim and frame, including the Eurocentric legacies incarnated in U.S.-centrism and perpetuated in the Western geopolitics of knowledge. It is not with eliminating but reducing to size what Michel-Rolph Trouillot describes as North Atlantic abstract universal fictions. Thus while the series does not exclude the United States, the United States is not at the center of its interests, debates, and concerns. The interest more broadly is with *pluriversal decoloniality* and *decolonial pluriversality* as they are being thought and constructed outside and in the borders and fissures of the North Atlantic Western world.

While the Americas of the South (Central and South America) and the Caribbean are part of our location and interests, this is not a "Latin" American studies book series. No one would claim that Martin Heidegger's writings were German studies. He was German, and what he thought had a lot to do with his personal history and language. But he thought what he deemed to be thought at his time and place. So it is for us. Heidegger was not a token of his culture, and neither are we. We are where we think, and our thinking is provoked by the history of the Americas (including the United States) and the Caribbean since the sixteenth century, when the very inception of modern/colonial patterns (i.e., coloniality) began to emerge. Yet our thinking, and the thinking of those who will follow in the series, do not end—nor are they only located—here.

The aim of the series is to make accessible—through short, single- and/or coauthored texts, and edited collections—reflections on decoloniality from different continents, territories, and geographies; from different geobody storytellings, histories, herstories, and transtories; and from different translocal subjectivities, struggles, worldviews, and world senses, most especially of those who have lived—and live—the colonial difference. We hope that these books will broaden and enhance debates, and cultivate conversations among

those abandoning modernity's naturalized fictions and imperatives; those in search of the relational and communal over competition, those endeavoring to move beyond the dictates and confines of government politics and uni- or mononational state forms, and those radically opposed to the financial hunting of consumers and corporations chasing for technoqualified workers to increase the armies of unemployed.

Furthermore, the series seeks to interrupt the idea of dislocated, disembodied, and disengaged abstraction, and to disobey the universal signifier that is the rhetoric of modernity, the logic of coloniality, and the West's global model. For us, the pluriversal opens rather than closes the geographies and spheres of decolonial thinking and doing. It opens up coexisting temporalities kept hostage by the Western idea of time and the belief that there is one single temporality: Western-imagined fictional temporality. Moreover, it connects and brings together in relation—as both pluri- and interversals—local histories, subjectivities, knowledges, narratives, and struggles against the modern/colonial order and for an *otherwise*. This is the understanding and project of *pluriversal and interversal decoloniality* that orients the series and this introductory book.

Such perspective does not mean a rejection or negation of Western thought; in fact, Western thought is part of the pluriversal. Western thought and Western civilization are in most/all of us, but this does not mean a blind acceptance, nor does it mean a surrendering to North Atlantic fictions. Within Western thought itself, there have always been internal critiques, Eurocentric critiques of Eurocentrism, so to speak. Bartolomé de las Casas in the sixteenth century and Karl Marx in the nineteenth century are clear examples. But these are not the critiques that we follow here. Our thinking instead is with the decolonial critiques of Eurocentrism that have been present in different moments in time, with the nonacceptances of the West and North Atlantic fictions as the only way. While not accepting could be termed *resistance*, our interest and proposition here (in this book and series) are, more crucially, with *re-existence*, understood as "the redefining and re-signifying of life in conditions of dignity."[2] It is the resurgence and insurgence of re-existence today that open and engage venues and paths of decolonial conviviality, venues and paths that take us beyond, while at the same time undoing, the singularity and linearity of the West. .

This first book introduces the perspective, concept, analytic, practice, and praxis of decoloniality that find their base and ground in the compound concept modernity/coloniality. Modernity, of course, is not a decolonial

concept, but coloniality is. Coloniality is constitutive, not derivative, of modernity. That is to say, there is no modernity without coloniality, thus the compound expression: *modernity/coloniality.* Our intent is to help the reader understand how the colonial matrix of power (CMP, of which modernity/coloniality is a shorter expression) was constituted, managed, and transformed from its historical foundation in the sixteenth century to the present. But the intention is also, and more crucially, to push considerations of how decoloniality undoes, disobeys, and delinks from this matrix; constructing paths and praxis toward an otherwise of thinking, sensing, believing, doing, and living. For us, decoloniality and decolonial thought materialized at the very moment in which the CMP was being put in place (from the sixteenth to the eighteenth centuries). Decolonially speaking, modernity/coloniality are intimately, intricately, explicitly, and complicitly entwined. The end of modernity would imply the end of coloniality, and, therefore, decoloniality would no longer be an issue. This is the ultimate decolonial horizon.

We also recognize the legacies of decolonization associated with the Bandung Conference (1955) and the Conference of the Non-Aligned Countries (1961) at the time of the Cold War. However, these legacies are not the central foundation of our project. For us, the horizon is not the political independence of nation-states (as it was for decolonization), nor is it only—or primarily—the confrontation with capitalism and the West (though both are central components of the modern/colonial matrix of power). Our interest and concern, reflected in this book but also in the conversations sustained since the late 1990s within what has been referred to as the modernity/(de)coloniality shared project, are with the habits that modernity/coloniality implanted in all of us; with how modernity/coloniality has worked and continues to work to negate, disavow, distort and deny knowledges, subjectivities, world senses, and life visions.

Here we give attention to the what, why, with whom, and how of decoloniality, to the ways its concept, analytic, and praxis unravel modernity/coloniality's hold; engender liberations with respect to thinking, being, knowing, understanding, and living; encourage venues of re-existence, and build connections among regions, territories, struggles, and peoples. As mentioned above, decoloniality—as we understand it—was born in responses to the promises of modernity and the realities of coloniality, in the sense that Aníbal Quijano introduced it. The conceptualizations and actionings of decoloniality are therefore multiple, contextual, and relational; they are not only the pur-

view of peoples who have lived the colonial difference but, more broadly, of all of us who struggle from and within modernity/coloniality's borders and cracks, to build a radically distinct world. Decoloniality, as we argue in this book, is not a new paradigm or mode of critical thought. It is a way, option, standpoint, analytic, project, practice, and praxis.

The underpinning of this text—and of us, as its authors—is deep-rooted in our sensing of both Americas during the Cold War, one of the Americas (the United States) in the First and the others (Central / South America and the Caribbean) in the Third World. When your life experience is touched and formed in and by the Third World, geopolitics matter; or when you realize that as a citizen of the First World you belong to a history that has engendered coloniality and disguised it by the promises and premises of modernity, you encounter coloniality from the two ends of the spectrum.

Global politics of course is much more complex today than in the Cold War period, or in the sixteenth century when the CMP began to emerge. The election of Donald Trump (and his first 100 days as we write this introduction), and the announced shift from "neoliberal globalism" to "national Americanism," along with the reinstallation of the extreme Right in Argentina and Brazil, the escalating war in Syria, the prominence of North Korea in U.S. foreign policy, and the massive mobilizations in South Africa, among many other emerging geopolitical contexts and "events" (including the election of neoliberal globalist Emmanuel Macron to the French presidency), further complicate the present-day local-global arena. Today the CMP is not simply controlled and managed by the West (the United States and the EU) as has been the case for more than 500 years. The turmoil is now at once domestic, transnational, interstate, and global.

A return of right-wing nationalisms in the West (i.e., in the European Union plus Britain and the United States) is not worse, from a decolonial perspective, than the continuation of neoliberal globalism. However, the New World ordering of global coloniality (including the decline of the United States as worldwide leader), forces us to ask: what do decoloniality and decolonization mean in this junction? The reasons should be obvious: decolonization during the Cold War meant the struggle for liberations of the Third World and, when successful, the formation of nation-states claiming sovereignty. By the 1990s, decolonization's failure in most nations had become clear; with state in the hands of minority elites, the patterns of colonial power continued both internally (i.e., internal colonialism) and with relation

to global structures. At that moment coloniality was unveiled; decoloniality was born in the unveiling of coloniality.

Coloniality/decoloniality when introduced by Aníbal Quijano in 1990 was the hinging moment of the closing of the Cold War and the opening of neoliberal global designs (i.e., globalism). Today right-wing nationalisms build on the darker side of neoliberal globalism, and so-called progressive states (e.g., Ecuador, Bolivia, Venezuela) advance a twenty-first-century capitalism grounded in a politics and economy of extractivism that advances the destruction of lands-beings-knowledges, what many understand as Mother Earth. While the rhetoric and politics of right-wing nationalism, neoliberal globalism, and progressivisms may differ, each continues to perpetuate and further coloniality.

Certainly, the current conjuncture calls for urgent and sustained analysis and considerations in terms of the continuing shifts and mutations of the CMP—analyses and considerations not possible in this book but hopefully the subject of future volumes. While decolonial geopolitical and body-political responses—delinking and re-existence, resurgence, and insurgence—continue, decolonial praxis may begin to take on distinct forms in coming years in view of the changing rhetoric of modernity in the confrontations between the United States with the support of the European Union, on the one hand, and China, Russia, and Iran on the other. In the current formation of a multipolar world order the rhetoric of modernity is no longer unidirectional and unipolar.

We—Catherine and Walter—have crossed biographies that both complement each other and define our spheres of interest. Catherine, born and raised in the United States, has lived the majority of her adult life outside the U.S. mainframe, first in U.S. Latino communities and since the mid-1990s, in Ecuador, where she teaches and works closely with activists and social movements. Walter, born and raised in Argentina, after his PhD in France and becoming familiar with Europe, decided to relocate to the United States, where he became a politically engaged scholar who works with intellectuals and activists both inside and outside of the United States. For us both, the common anchor is the concept of *coloniality* introduced by Aníbal Quijano, and explained in detail in part II.

This common anchor connects us, but it does not presume to make uniform—or collapse into "one"—our thinking, doing, and words. This is why we wrote parts I and II of the book separately but connected and in relation. Making visible both of our subjectivities, views, voices, and thought is in fact

part of our methodology-pedagogy of conversation that has continued over the last twenty years, reflected as well in our published interviews of and with each other.[3]

In our thinking alone and together, theory and praxis are necessarily interrelated. Theory and praxis are constructions that presuppose the basic praxis of living. Without our daily praxis of living, it would not be possible to make conceptual and second-order distinctions between theory and praxis. Following this line of reasoning, this volume delinks from the modern concept of *theory versus praxis*. For us, theory is doing and doing is thinking. Are you not doing something when you theorize or analyze concepts? Isn't doing something praxis? And from praxis—understood as thought-reflection-action, and thought-reflection on this action—do we not also construct theory and theorize thought? By disobeying the long-held belief that you first theorize and then apply, or that you can engage in blind praxis without theoretical analysis and vision, we locate our thinking/doing in a different terrain.

This terrain is rooted in the praxis of living and in the idea of theory-and-as-praxis and praxis-and-as-theory, and in the interdependence and continuous flow of movement of both. It is in this movement that decoloniality is enacted and, at the same time, rendered possible. Decoloniality, in this sense, is wrapped up with re-existence; both claim a terrain that endeavors to delink from the theoretical tenets and conceptual instruments of Western thought.

If "another world is possible," it cannot be built with the conceptual tools inherited from the Renaissance and the Enlightenment. It cannot be built with the master's tools, as Audre Lorde reminded us a number of years back, "for the master's tools will never dismantle the master's house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change."[4] However, Lewis Gordon and Jane Anna Gordon offer a different stance on this same problem. "Not only with the master's tools," they argue. "Slaves have historically done something more provocative with such tools than attempt to dismantle the Big House. There are those who used those tools, developed additional ones, and built houses of their own on more or less generous soil. It is our view that the proper response is to follow their lead, transcending rather than dismantling Western ideas through building our own houses of thought. When enough houses are built, the hegemony of the master's house—in fact, *mastery itself*—will cease to maintain its imperial status. Shelter needn't be the rooms offered by such domination."[5] In both these senses, we seek and posit in this book other conceptual instruments, other ways of theorizing, and other genealogies, all

of which—in both the past and present—construct and constitute what we understand as decolonial thinking, praxis, and thought.

Without a doubt, the critique of coloniality and the possibilities of decolonial horizons of praxis, knowledge, and thought (though not always with this same use of terms) have a legacy. W. E. B. Dubois, Anna Julia Cooper, Aimé Césaire, and Frantz Fanon are only several examples of the decolonial thinkers visibly present in the early and mid-twentieth century. However, the list of decolonial thinkers is long: From Guaman Poma de Ayala in the late sixteenth century and early seventeenth in the viceroyalty of Peru to Ottobah Cugoano, in London but reflecting on his experience as a hunted human being enslaved in Jamaica and taken to London by his master, a British man named Campbell. From the abolitionist and activist Sojurner Truth and her famous discourse "Ain't I a woman" in 1851, to Mahatma Gandhi in India in the early twentieth century, to Sun Yat-sen in China and the kichwa leader, activist, and educator Dolores Cacuango in Ecuador a few decades later. From Amilcar Lopes da Costa Cabral in Guinea-Bissau and Cape Verde to Steve Biko in apartheid South Africa; from Audre Lorde in New York, to Gloria Anzaldúa in the borderlands of Aztlán (the U.S. Southwest/Mexican border), Sylvia Wynter in the crossing of the Caribbean and United States, and to the many other racialized, genderized, and borderized decolonial thinkers whose *herstories*, *transtories*, and *ourstories* of thought have been made invisible by the racism and heteropatriarchy of the modern/colonial order. The genealogies of decolonial thinking and doing (across the spectrums of gender and race) have always marched parallel to the global predatory advance of modernity/coloniality.

Yet it has been the work of what is known today as the modernity/coloniality/decoloniality group or project that has, since the decade of the 1990s and following Aníbal Quijano's introduction of the coloniality of power, more deeply explored the analytic dimensions of coloniality and decolonial thought. This communal project in its initial composition was primarily based in South America and the United States and included Edgardo Lander (Venezuela), Fernando Coronil (Venezuela–United States), Santiago Castro-Gómez and Oscar Guardiola-Rivera (Colombia), Arturo Escobar (Colombia–United States), Javier Sanjinés (Bolivia–United States), Zulma Palermo (Argentina), Maria Lugones (Argentina–United States), Freya Schiwy (Germany–United States), Enrique Dussel (Argentina-Mexico), Nelson Maldonado-Torres, Ramón Grosfoguel, and Agustín Lao-Montes (Puerto Rico–United States), in addition to Quijano and ourselves. Much of its writ-

ing was in Spanish. While many of its members have also written extensively in English, the first English-language publications identified with the project or group came out in the volumes of *Nepantla*, including the dossier from 2002, "Knowledges and the Known: Andean Perspectives on Capitalism and Epistemology," organized by Freya Schiwy and Michael Ennis. Another dossier came out in *Cultural Studies* in 2007, and later in a book edited by Walter Mignolo and Arturo Escobar and published by Routledge.[6] Today this decolonial communal project functions as a loosely knit assemblage of socially and politically committed intellectuals with affinities that shift and move, with localizations in most, if not all, of the continents of the world, and with pluriversal perspectives and standpoints on the modern/colonial matrix of power.

Engaging decoloniality as we conceive and enact it in this book, providing a frame for the book series, means to engage in two types of activities at once: the thinking-doing, and doing-thinking of decoloniality. In an earlier draft of this book, we opted to begin with the first, with the analytic of coloniality of power through conceptual elucidation (a familiar task in philosophy). The idea was to establish a conceptual foundation upon which the second activity emerges and is grounded; that is, the processes, practices, and praxis of decoloniality. However, responses from readers made us rethink this order, most especially because our project is to unsettle and disobey—not reproduce—the reign of theory over practice. While we contemplated interspersing the chapters that now constitute part I and part II, our fear was that this would take away from the flow of each part. Our decision then, and reflected here, is to begin with the doing-thinking, with the people, collectives, and communities that enact decoloniality as a way, option, standpoint, analytic, project, practice, and praxis; that is, with the activity of thinking and theorizing from praxis. This does not mean that part I is praxical and part II theoretical. They are both theoretical/praxical in different ways, starting at two ends of the spectrum and working toward the center: theoretical praxis and practical theory. Part I, entitled "Decoloniality in/as Praxis," written by Catherine, is organized around the central questions of the decolonial *how* and the decolonial *for*; that is, on the one hand, the question of how decoloniality is signified and constructed in and through praxis. Of interest here is how those who live the colonial difference think theory, theorize practice, and build, create, and enact concrete processes, struggles, and practices of resurgent and insurgent action and thought, including in the spheres of knowledge, territory-land, state, re-existences, and life itself. And, on the other hand, the question is how this praxis interrupts and cracks the modern/colonial/

capitalist/heteropatriarchal matrices of power, and advances other ways of being, thinking, knowing, theorizing, analyzing, feeling, acting, and living for us all—the *otherwise* that is the decolonial *for*. The geopolitical and body-political context here is Abya Yala, broadly understood as the Americas, and most especially as the Americas of the South (Central and South America) in relation with the Caribbean. Nevertheless, we believe that readers will find interrelation with other regions of the globe.

In this first part of the book, the analytic of the coloniality of power moves in a kind of serpentine fashion, in and out of decoloniality's processes, practice, and praxis, building the connection, conversation, and relation with part II.

In part II, "The Decolonial Option," written by Walter, the order of the above-mentioned activities reverts to thinking/doing. This part is a meditation on *coloniality* (shorthand for *coloniality of power*), a concept as important as those of *unconscious* in Sigmund Freud and of *surplus value* in Karl Marx. Unconscious and surplus value were introduced to deal with and confront issues and problems affecting and afflicting Western European society. *Coloniality* here deals with and confronts issues and problems common to all former colonies of Western Europe in the Third World. The text examines how coloniality of power was formed, transformed, and managed in its history of more than 500 years. Furthermore, it explores how the coloniality of power operates today on a global scale when North Atlantic imperial states can no longer control and manage the monster (CMP) they created, being disputed by *returning civilizations* (commonly referred to as emerging economies).

Once the colonial matrix of power is no longer managed and controlled by the so-called West, it impinges on and transforms all aspects of life, particularly with regard to two interrelated spheres: (a) the coloniality of political, economic, and military power (interstate relations), and (b) the coloniality of the three pillars of being in the world: racism, sexism, and the naturalization of life and the permanent regeneration of the living (e.g., the invention of the concept of *nature*). Part II moves, then, in a kind of spiral (nonlinear) way from the analytic of the coloniality of power to the second, more forward-looking activity. Here the interest is with the variegated processes of delinking from the promises made in the name of modernity: development and growth and the prison houses of coloniality. Part II closes by highlighting decoloniality as interrelated processes of healing colonial wounds that originate in each of us. Each of us, endorsing and embracing

decoloniality, is responsible for our own decolonial liberation. The task is not individual but communal. It means that no one should expect that someone else will decolonize him or her or decolonize *X* or *Z*, and it means that none of us, living-thinking-being-doing decolonially should expect to decolonize someone else. As such, part II complements part I and vice versa. Moreover, each part alone and both parts together evince the interweaving of concepts, analytics, and praxis.

With this book we intend to open up a global conversation that the series will build upon, broaden, and extend. Subsequent volumes will extend the reflection and discussion to other actors, projects, and geopolitical areas and regions, including South and North Africa, the former Western and former Eastern Europe, the Russian Federation and Central Asia, East and South Asia, and Southeast and West Asia (labeled Middle East by U.S. navy admiral Alfred Thayer Mahan in 1902). Global indigeneity, feminisms of color, and decolonial corpo-political-epistemic struggles and standpoints—including those that interrogate gender, sexuality, erotics, and spirituality—will also be the focus of future volumes.

In essence, the series opens to all the people in different parts of the world who are prone, like Gloria Anzaldúa herself, to sense *La facultad* (the power to do). La facultad is sensed by all: "Those who are pushed out of the tribe for being different are likely to become more sensitized (when not brutalized into insensitivity). Those who do not feel psychologically or physically safe in the world are more apt to develop this sense. Those who are pounced on the most have it the strongest—the females, the homosexuals of all races, the dark-skinned, the outcast, the persecuted, the marginalized, the foreign."[7]

Thinking from and with this facultad (undisciplined), from and with decoloniality, and from and with the possibilities of building a radically distinct world, are part and parcel of the project of this series and this first book that introduces it.[8]

## Notes

1 Complementarity and relationality in search of equilibrium and harmony are fundamental concepts in Indigenous philosophy from ancient times to today. For a detailed exposition in decolonial Indigenous thinking, see the argument by Aymara thinker Fernando Huanacuni Mamani, *Vivir Bien/Buen Vivir: Filosofía, políticas,*

*estrategias y experiencias de los pueblos ancestrales*, 6th ed. (La Paz: Instituto International de Integración, [2010] 2015), 115–68. See also kichwa politician, lawyer, and Indigenous leader Nina Pacari, "La incidencia de la participación política de los pueblos indígenas: Un camino irreversible," in *Las vertientes americanas del pensamiento y proyecto des-colonial*, ed. Heriberto Cairo and Walter Mignolo (Madrid: Trama Editorial, 2008), 45–58; and Aymara scholar and intellectual Felix Patzi Paco, "Sistema comunal: Una propuesta alternativa al sistema liberal," in *Las vertientes americanas*, 61–84. A similar philosophy and pedagogy through the land has been powerfully articulated by the Nishanaabeg scholar, activist, and artist Leanne Simpson, "Land as Pedagogy: Nishnaabeg Intelligence and Rebellious Transformation," in *Decolonization: Indigeneity, Education and Society* 3, no. 3 (2014): 1–25. For a detailed discussion of relationality from a non-Indigenous decolonial perspective, see Rolando Vázquez, "Towards a Decolonial Critique of Modernity: *Buen Vivir*, Relationality and the Task of Listening," in *Capital, Poverty, Development: Denktraditionen im Dialog: Studien zur Befreiung und Interkultalitat* 33, ed. Raul Fornet-Betancourt, 241–52 (Wissenschaftsverlag Mainz, Germany: Achen, 2012).

2 Adolo Albán Achinte, "Interculturalidad sin decolonialidad? Colonialidades circulantes y prácticas de re-existencia," in *Diversidad, interculturalidad y construcción de ciudad*, ed. Wilmer Villa and Arturo Grueso (Bogotá: Universidad Pedagógica Nacional/Alcaldía Mayor, 2008), 85–86.

3 See Walter Mignolo, "Decolonial Thinking and Doing in the Andes: An interview with Catherine Walsh, a propos of *Interculturalidad, Estado, Sociedad: Luchas (de)coloniales de nuestra época*," *Reartikulacija*, Slovenia, January 2011; and Catherine Walsh, "Las geopolíticas del conocimiento y colonialidad del poder: Entrevista a Walter Mignolo," in *Indisciplinar las ciencias sociales: Geopolíticas del conocimiento y colonialidad del poder: Perspectivas desde lo andino*, ed. Catherine Walsh, Freya Schiwy, Santiago Castro-Gómez, 17–44 (Quito: UASB/Abya Yala, 2002).

4 Audre Lorde, *Sister Outsider* (Berkeley: Crossing Press, [1984] 2007), 112.

5 Lewis Gordon and Jane Anna Gordon, "Introduction: Not Only the Master's Tools," *Not Only the Master's Tools: African-American Studies in Theory and Practice*, ed. Lewis Gordon and Jane Anna Gordon (Boulder, CO: Paradigm, 2006), ix.

6 Walter Mignolo and Arturo Escobar, eds., *Globalization and the Decolonial Option* (London: Routledge, 2010).

7 Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (San Francisco: Aunt Lute, 1987), 63–64.

8 One of the first volumes of the collective modernity/coloniality/decoloniality was titled precisely *Indisciplinar las ciencias sociales: Geopolíticas del conocimiento y colonialidad del poder*, ed. Catherine Walsh, Freya Schiwy, and Santiago Castro-Gómez.