
On Decoloniality Concepts Analytics Praxis

Gayatri Chakravorty Spivak, 'Can the Subaltern Speak?' 1985, Estefania Peñafiel
Loaiza Two Works Series
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The Politics of Decolonial Investigations
What Does It Mean to Be Post-Soviet?
Wife, Inc.

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Gayatri Chakravorty Spivak, 'Can the Subaltern Speak?' 1985, Estefania Peñafiel Loaiza Two Works Series Northwestern University Press

This is the first book in English profiling the work of a research collective that evolved around the notion of "coloniality", understood as the hidden agenda and the darker side of modernity and whose members are based in South America and the United States. The project called for an understanding of modernity not from modernity itself but from its darker side, coloniality, and proposes the de-colonization of knowledge as an epistemological restitution with political and ethical implications. Epistemic decolonization, or de-coloniality, becomes the horizon to imagine and act toward global futures in which the notion of a political enemy is replaced by intercultural communication and towards an-other rationality that puts life first and that places institutions at its service, rather than the other way around. The volume is profoundly inter- and trans-disciplinary, with authors writing from many intellectual, transdisciplinary, and institutional spaces. This book was published as a special issue of Cultural Studies.

[The Routledge History of Literature in English](#) Routledge

DIVAn analysis of Western attitudes toward war from a subaltern perspective that brings new insights into Western philosophical paradigms. /div

Decolonial Love Duke University Press
In a world overwhelmingly unjust and

seemingly deprived of alternatives, this book claims that the alternatives can be found among us. These alternatives are, however, discredited or made invisible by the dominant ways of knowing. Rather than alternatives, therefore, we need an alternative way of thinking of alternatives. Such an alternative way of thinking lies in the knowledges born in the struggles against capitalism, colonialism, and patriarchy, the three main forms of modern domination. In their immense diversity, such ways of knowing constitute the Global South as an epistemic subject. The epistemologies of the South are guided by the idea that another world is possible and urgently needed; they emerge both in the geographical north and in the geographical south whenever collectives of people fight against modern domination. Learning from and with the epistemic South suggests that the alternative to a general theory is the promotion of an ecology of knowledges based on intercultural and interpolitical translation.

Constructing the Pluriverse Duke University Press

This book explores the concept of 'cognitive injustice': the failure to recognise the different ways of knowing by which people across the globe run their lives and provide meaning to their existence. Boaventura de Sousa Santos shows why global social justice is not possible without global cognitive justice. Santos argues that Western domination has profoundly marginalised knowledge and wisdom that had been in existence in the global South. She contends that today it is imperative to recover and valorize the epistemological diversity of the world. Epistemologies of the South

outlines a new kind of bottom-up cosmopolitanism, in which conviviality, solidarity and life triumph against the logic of market-ridden greed and individualism.

Overcoming Racism and Sexism

Duke University Press

This is a guide to the main developments in the history of British and Irish literature, charting some of the main features of literary language development and highlighting key language topics.

The End of the Cognitive Empire

Routledge

In *On Decoloniality* Walter D. Mignolo and Catherine E. Walsh explore the hidden forces of the colonial matrix of power, its origination, transformation, and current presence, while asking the crucial questions of decoloniality's how, what, why, with whom, and what for. Interweaving theory-praxis with local histories and perspectives of struggle, they illustrate the conceptual and analytic dynamism of decolonial ways of living and thinking, as well as the creative force of resistance and re-existence. This book speaks to the urgency of these times, encourages delinkings from the colonial matrix of power and its "universals" of Western modernity and global capitalism, and engages with arguments and struggles for dignity and life against death, destruction, and civilizational despair.

Ch'ixinakax utxiwa Columbia University Press

From Oceania to North America, indigenous peoples have created storytelling traditions of incredible depth and diversity. The term 'indigenous storywork' has come to encompass the sheer breadth of ways in which indigenous storytelling serves as a historical record, as a form of teaching

and learning, and as an expression of indigenous culture and identity. But such traditions have too often been relegated to the realm of myth and legend, recorded as fragmented distortions, or erased altogether. *Decolonizing Research* brings together indigenous researchers and activists from Canada, Australia and New Zealand to assert the unique value of indigenous storywork as a focus of research, and to develop methodologies that rectify the colonial attitudes inherent in much past and current scholarship. By bringing together their own indigenous perspectives, and by treating indigenous storywork on its own terms, the contributors illuminate valuable new avenues for research, and show how such reworked scholarship can contribute to the movement for indigenous rights and self-determination.

After the Decolonial Polity

Since Edward Said's foundational work, *Orientalism* has been singled out for critique as the quintessential example of Western intellectuals' collaboration with oppression. Controversies over the imbrications of knowledge and power and the complicity of *Orientalism* in the larger project of colonialism have been waged among generations of scholars. But has *Orientalism* come to stand in for all of the sins of European modernity, at the cost of neglecting the complicity of the rest of the academic disciplines? In this landmark theoretical investigation, Wael B. Hallaq reevaluates and deepens the critique of *Orientalism* in order to deploy it for rethinking the foundations of the modern project. Refusing to isolate or scapegoat *Orientalism*, *Restating Orientalism* extends the critique to other fields, from law, philosophy, and scientific inquiry to core ideas of academic thought such as sovereignty and the self. Hallaq traces

their involvement in colonialism, mass annihilation, and systematic destruction of the natural world, interrogating and historicizing the set of causes that permitted modernity to wed knowledge to power. *Restating Orientalism* offers a bold rethinking of the theory of the author, the concept of sovereignty, and the place of the secular Western self in the modern project, reopening the problem of power and knowledge to an ethical critique and ultimately theorizing an exit from modernity's predicaments. A remarkably ambitious attempt to overturn the foundations of a wide range of academic disciplines while also drawing on the best they have to offer, *Restating Orientalism* exposes the depth of academia's lethal complicity in modern forms of capitalism, colonialism, and hegemonic power.

Decolonizing Methodologies Duke University Press

Bringing together theologies of liberation and decolonial thought, *Decolonial Love* interrogates colonial frameworks that shape Christian thought and legitimize structures of oppression and violence within Western modernity. In response to the historical situation of colonial modernity, the book offers a decolonial mode of theological reflection and names a historical instance of salvation that stands in conflict with Western modernity. Seeking a new starting point for theological reflection and praxis, Joseph Drexler-Dreis turns to the work of Frantz Fanon and James Baldwin. Rejecting a politics of inclusion into the modern world-system, Fanon and Baldwin engage reality from commitments that Drexler-Dreis describes as orientations of decolonial love. These orientations expose the idolatry of Western modernity, situate the human person in relation to a reality

that exceeds modern/colonial significations, and catalyze and authenticate historical movement in conflict with the modern world-system. The orientations of decolonial love in the work of Fanon and Baldwin—whose work is often perceived as violent from the perspective of Western modernity—inform theological commitments and reflection, and particularly the theological image of salvation. *Decolonial Love* offers to theologians a foothold within the modern/colonial context from which to commit to the sacred and, from a historical encounter with the divine mystery, face up to and take responsibility for the legacies of colonial domination and violence within a struggle to transform reality.

[On Decoloniality](#) Duke University Press Books

The *Shahnameh*, an epic poem recounting the foundation of Iran across mythical, heroic, and historical ages, is the beating heart of Persian literature and culture. Composed by Abu al-Qasem Ferdowsi over a thirty-year period and completed in the year 1010, the epic has entertained generations of readers and profoundly shaped Persian culture, society, and politics. For a millennium, Iranian and Persian-speaking people around the globe have read, memorized, discussed, performed, adapted, and loved the poem. In this book, Hamid Dabashi brings the *Shahnameh* to renewed global attention, encapsulating a lifetime of learning and teaching the Persian epic for a new generation of readers. Dabashi insightfully traces the epic's history, authorship, poetic significance, complicated legacy of political uses and abuses, and enduring significance in colonial and postcolonial contexts. In addition to explaining and

celebrating what makes the Shahnameh such a distinctive literary work, he also considers the poem in the context of other epics, such as the Aeneid and the Odyssey, and critical debates about the concept of world literature. Arguing that Ferdowsi's epic and its reception broached this idea long before nineteenth-century Western literary criticism, Dabashi makes a powerful case that we need to rethink the very notion of "world literature" in light of his reading of the Persian epic.

Performing Indigeneity Duke University Press

The Research Handbook on Islamic Law and Society provides an examination of the role of Islamic law as it applies in Muslim and non-Muslim societies through legislation, fatwa, court cases, sermons, media, or scholarly debate. It illuminates the intersection of social, political, economic and cultural factors that inform Islamic Law across a number of jurisdictions. Chapters evaluate when and how actors and institutions have turned to Islamic law to address problems faced by societies in Muslim and, in some cases, Western states.

Research Handbook on Islamic Law and Society Routledge

Walter D. Mignolo and Catherine E. Walsh introduce the concept of decoloniality by providing a theoretical overview and discussing concrete examples of decolonial projects in action.

Restating Orientalism Columbia University Press

Gayatri Chakravorty Spivak's landmark essay in decolonial thought is animated for a new generation with art by Estefanía Peñafiel Loaiza In 1985, Indian scholar Gayatri Chakravorty Spivak (born 1942) published what would become a landmark essay in the academic study of

colonialism. "Can the Subaltern Speak?" interrogates the obstructions that prevent certain subjects from being heard and how this state-enforced silence maintains the degradation of those at the peripheries of society. Over three decades later, Spivak's piece is perhaps even more compelling in its affirmation of Marxism's relevance to contemporary decolonial thought. This volume revives Spivak's text for yet another generation of thinkers, placed in dialogue with artwork by Ecuadorian artist Estefanía Peñafiel Loaiza (born 1978). Loaiza's preoccupation with questions of occlusion and the need for and absence of image makes for an art series that shares a clear kinship with Spivak's line of reasoning. Loaiza's visual vocabulary echoes and refracts the central ideas put forth by Spivak in a compelling new interpretation of this essential text.

Decolonizing Research Bloomsbury Publishing

Offers a lucid introduction to postcolonial studies, one of the most important strands in recent literary theory and cultural studies.

Light in the Dark/Luz en lo Oscuro Columbia University Press

Learning to Unlearn: Decolonial Reflections from Eurasia and the Americas is a complex, multisided rethinking of the epistemic matrix of Western modernity and coloniality from the position of border epistemology. Colonial and imperial differences are the two key concepts to understanding how the logic of coloniality creates ontological and epistemic exteriorities. Being at once an enactment of decolonial thinking and an attempt to define its main grounds, mechanisms, and concepts, the book shifts the politics of knowledge from "studying the other"

(culture, society, economy, politics) toward "the thinking other" (the authors). Addressing areas as diverse as the philosophy of higher education, gender, citizenship, human rights, and indigenous agency, and providing fascinating and little-known examples of decolonial thinking, education, and art, Madina V. Tlostanova and Walter D. Mignolo deconstruct the modern architecture of knowledge--its production and distribution as manifested in the corporate university. In addition, the authors dwell on and define the echoing global decolonial sensibilities as expressed in the Americas and in peripheral Eurasia. The book is an important addition to the emerging transoceanic inquiries that introduce decolonial thought and non-Western border epistemologies not only to update or transform disciplines but also to act and think decolonially in the global futures to come.

Learning to Unlearn Edward Elgar Publishing

In What Does It Mean to Be Post-Soviet? Madina Tlostanova traces how contemporary post-Soviet art mediates this human condition. Observing how the concept of the happy future—which was at the core of the project of Soviet modernity—has lapsed from the post-Soviet imagination, Tlostanova shows how the possible way out of such a sense of futurelessness lies in the engagement with activist art. She interviews artists, art collectives, and writers such as Estonian artist Liina Siib, Uzbek artist Vyacheslav Akhunov, and Azerbaijani writer Afanassy Mamedov who frame the post-Soviet condition through the experience and expression of community, space, temporality, gender, and negotiating the demands of the state and the market. In

foregrounding the unfolding aesthetic and activism in the post-Soviet space, Tlostanova emphasizes the important role that decolonial art plays in providing the foundation upon which to build new modes of thought and a decolonial future.

Out of the Dark Night Duke University Press

A decolonial critique of the agency of the colonised subject.

Local Histories/global Designs Princeton University Press

Light in the Dark is the culmination of Gloria E. Anzaldúa's mature thought and the most comprehensive presentation of her philosophy. Focusing on aesthetics, ontology, epistemology, and ethics, it contains several developments in her many important theoretical contributions.

Dalit Studies Rowman & Littlefield

The Bolivian scholar and activist Silvia Rivera Cusicanqui is a pre-eminent Latin American intellectual, world renowned for her work in postcolonial and subaltern studies. She has long maintained that we must acknowledge how colonial structures of domination continue to affect indigenous identities and cultures. Even in contexts where diversity and the value of indigenous cultures have been officially recognized, "internal colonialism" operates as a structure that shapes mental categories and social practices. This book considers this persistent colonial structure by examining artistic and popular practices of apprehending and resisting it, arguing that in Andean cultures there is a sustained practice of insubordinate image production and use. Combining this visual history with other instances of political resistance, the book offers an alternative narrative to the history of Latin American decolonisation. This

narrative challenges the common conception that mestizaje (race-mixing) and hybridity are liberatory formations, offering instead a new theorisation of the complex racial configurations produced by colonialism and its afterlives. Given Rivera Cusicanqui's vital contribution to critical epistemologies, this book will be of great interest to students and scholars throughout the humanities and social

sciences and to everyone concerned with the key questions of critical theory today.

On Decoloniality On Decoloniality

The contributors to this volume explore how non-Western, pluriversal approaches to core questions in the social sciences and humanities can help to dramatically rethink the relationship between knowledge and power.