

NOTES

DECOLONIZING WESTERN EPISTEMOLOGY / BUILDING DECOLONIAL EPISTEMOLOGIES | WALTER MIGNOLO

1. Humberto Maturana and Bernhard Poerksen, *From Being to Doing: The Origins of the Biology of Cognition* (Heidelberg: Auer International, 2004), 63.
2. "Da qualche tempo nessuno dei grandi eventi che scuotono il mondo è più interpretabile fuori della categoria di biopolitica." <http://www.ici-berlin.org/de/docu/esposito/>.
3. More details on decolonial strategies in Walter Mignolo and Madina Tlostanova, *Learning to Unlearn: Decolonial Meditations from Eurasia and América* (Athens: Ohio University Press, 2012).
4. Fausto Reinaga, *La revolución India* (La Paz: Partido Indio de Bolivia, 1970), 382.
5. See *La teoría política en la encrucijada descolonial*, compiled and introduced by Alejandro J. De Oto; preface by Walter Mignolo, and contributions by Sylvia Wynter and Lewis Gordon (Buenos Aires: Ediciones del Signo/CGSH; Durham, N.C.: Duke University, 2009).
6. Anibal Quijano, "Coloniality and Modernity/Rationality" (1992), in *Globalization and the De-colonial Option*, ed. Walter Mignolo and Arturo Escobar (London: Routledge, 2010), 22–32.
7. The original Spanish is: "El Manifiesto del Partido Indio de Bolivia (PIB), no tiene por qué sujetarse a un modelo, regla de lógica formal e intelectual de los partidos políticos del cholaje blanco-mestizo de Bolivia e Indoamérica. No es un Manifiesto de una clase social. Es un Manifiesto de una raza, de un pueblo, de una Nación; de una cultura oprimida y silenciada. No se puede establecer parangón con el Manifiesto Comunista de Marx. Porque el genial 'moro' no se enfrentó con el Occidente. Enfrentó la clase proletaria

- con la clase burguesa; y propuso como solución de la lucha de clases, dentro de la ‘civilización occidental’ la Revolución comunista.” Walter Mignolo, “La opción de-colonial: desprendimiento y apertura. Un manifiesto y un caso.” *Tabula Rasa: Revista de Humanidades*, Universidad de Cundinamarca, 2008, 8, available online at <http://www.revistatabularasa.org/numero8.html>; <http://dialnet.unirioja.es/servlet/articulo?codigo=2346538>; in http://dialnet.unirioja.es/servlet/revista?tipo_busqueda=CODIGO&clave_revista=1906; http://dialnet.unirioja.es/servlet/listaarticulos?tipo_busqueda=EJEMPLAR&clave_revista=1906&clave_busqueda=163010 (issue dedicated to *Etnicidad en América Latina: Relatos de colonialismo, identidad, resistencia y agencia*), 43–72. For the decolonial turn see Nelson Maldonado-Torres, “Césaire’s Gift and the De-colonial Turn,” *Radical Philosophy Review* 9, no. 2 (2006): 11–138.
8. See “The Decolonial Virgin in a Colonial Site: It’s Not about the Gender in My Nation, It’s about the Nation in My Gender,” in *Our Lady of Controversy: Alma López’s “Irreverent Apparition,”* ed. Alicia Gaspar de Alba and Alma López (Austin: University of Texas Press, 2011), 180–202; Emma Pérez, “De-colonial Queer Theory,” presented at the workshop titled *Decolonizing Epistemology: New Knowing in Latina/o Philosophy and Theology*, Drew University, 8th Interdisciplinary Colloquium, November 2008.
 9. On decolonizing gender epistemology see María Lugones, “Methodological Notes toward a Decolonial Feminism,” in this volume.
 10. See Marcelle Maese-Cohen, “Introduction: Toward Planetary De-colonial Feminisms,” *Qui Parle: Critical Humanities and Social Sciences* 18, no. 2 (2010): 3–27.
 11. On this topic, see also Emma Pérez, “De-colonial Border Queers: Case Studies of Chicana/Mexicana/of Lesbians, Gay Men, and Transgendered in El Paso/Juarez,” in *Performing the US Latin@ Borderlands*, ed. Arturo J. Aldama, Peter J. Garcia, and Chela Sandoval (Bloomington: Indiana University Press, 2012).
 12. I am referring to Quijano’s concept of coloniality and Dussel’s “geopolitics and philosophy” and the crucial concept of “analectical moment” introduced in his *Philosophy of Liberation* (1977), translated from Spanish by Aquilina Martínez and Christine Morkovsky. (Eugene: Wipf and Stock, 1982), paragraphs 1.2 and 5.3 respectively.
 13. “The Rhetoric of Modernity, the Logic of Coloniality, and the Grammar of De-Coloniality,” first presented at a conference titled “Coloniality, Transmodernity, and Border Thinking,” Berkeley 2005, it was published in *Cultural Studies* 21, no. 2–3 (2007), and reprinted in *Globalization and the De-colonial Option*, ed. Walter Mignolo and Arturo Escobar (London: Routledge, 2010), 303–68.

14. Carl Schmitt, "Postscript: On the Current Situation of the Problem: The Legitimacy of Modernity," In *Political Theology II. The Myth of the Closure of Any Political Theology*, translated and introduced by Michael Hoelzl and Graham Ward (Malden, Mass.: Polity Press, 2008), 117.
15. Partha Chatterjee, "Talking about Our Modernity in Two Languages," in *A Possible India: Essays in Political Criticism* (Calcutta: Oxford University Press, 1998), 263–85.
16. I am alluding here to Madina Tlostanova's argument in the conclusion of her book *Gender Epistemologies and Eurasian Borderlands* (New York: Palgrave Macmillan, 2010). The title of the chapter is "Why Cut the Feet in Order to Fit Western Shoes?"
17. Walter D. Mignolo, "The Darker Side of the Enlightenment: A De-colonial Reading of Kant's Geography," in *Reading Kant's Geography*, ed. Stuart Elden and Eduardo Mendieta (Albany: State University of New York Press, 2011), 319–44.
18. Chatterjee, "Talking about Our Modernity," 273–74.
19. Mignolo, "Darker Side," 275.
20. Walter D. Mignolo, "Epistemic Disobedience and the Decolonial Option: A Manifesto," in *Critical Stew: Philosophy/Theory/Conjecture*, February 2, 2008, <http://criticalstew.org/?p=193>.
21. Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (London: Zed Books, 1999), 25.
22. Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982).
23. *Ibid.*, 46–47.
24. Kishore Mahbubani, *Can Asians Think?* (Singapore: Marshall Cavendish International, 2004).
25. Maxime Rodinson, *Islam and Capitalism*, translated from the French by Brian Pearce (1966; London: Sagi Essentials, 1974); Aidit Ghazali, *Development: An Islamic Perspective* (Petaling Jaya: Pelanduk Publications, 1990); Sri Mulyati et al., *Islam and Development: A Politico-Religious Response* (Montreal: Permika and Lembaga and Penerjemah and Penulis Muslim Indonesia, 1997).
26. Malik Bennabi, *The Question of Ideas in the Muslim World*, translated with a foreword by Mohamed El-Tahir El-Mesawi (Kuala Lumpur: Islamic Trust, 2003), 104. On Bennabi's basic ideas see Alwi Alatas, "Malik Bennabi on Civilization," <http://alwialatas.multiply.com/journal/item/74>; see also Mohamed El-Tahir El-Mesawi, "Religion, Society, and Culture in Malik Bennabi's Thought," in *The Blackwell Companion to Contemporary Islamic Thought*, online, ed. Ibrahim M. Abu-Rabi' (London: Blackwell, 2007), 213–56.

27. Walter Mignolo, “Coloniality of Power and De-colonial Thinking,” in *Globalization and the De-colonial Option*, ed. Walter Mignolo and Arturo Escobar (London: Routledge, 2010), 1–21.
28. Gloria Anzaldúa, *Borderlands / La Frontera: The New Mestiza* (San Francisco: Aunt Lute Books, 1987), 193.

MUJERISTA DISCOURSE: A PLATFORM FOR LATINAS’
SUBJUGATED KNOWLEDGE | ADA MARÍA ISASI-DÍAZ

1. For a fuller description of mujerista theology and ethics see Ada María Isasi-Díaz, *En La Lucha—In the Struggle: Elaborating a Mujerista Theology*, 2nd ed. (Minneapolis: Fortress Press, 2004).
2. I am greatly influenced by Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (San Francisco: Spinsters/Aunt Lute, 1987). Also see Walter D. Mignolo, *Local Histories/Global Designs—Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton: Princeton University Press, 2000), particularly chapter 1 and afterword.
3. Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum Press, 1973), 24.
4. *Ibid.*, 47.
5. *Ibid.*, 52–53.
6. See the essay by Walter Mignolo in this volume.
7. This is based on, but does not replicate exactly, the schema elaborated in Iris Marion Young, *Justice and the Politics of Difference* (Princeton: Princeton University Press, 1990), 39–65. In this essay I do not have the space to explain each of these modes of oppression from the perspective of Latinas. For such an explanation, see Ada María Isasi-Díaz, *Mujerista Theology—A Theology for the Twenty-first Century* (Maryknoll, N.Y.: Orbis Books, 1996), 105–27.
8. I use “impoverished” instead of “the poor” to indicate that poverty is not an inherent condition but rather is the result of how certain sectors of society are exploited. I thank Dr. Peter Kanyandago from Uganda for this insight in his presentation “Everyday Life: Site of Interchange or of New Colonization between the North and the South,” at the Program of Dialogue North-South, San Leopoldo, Porto Alegre, Brazil, May 2010. See also Pedro Casaldáliga, *Cartas a mis amigos* (Madrid: Editorial Nueva Utopía, 1992), 112: “We in Latin America want to avoid the poor being thought of as spontaneously poor, isolated, outside the structures that exploit and marginalize them; that is why we speak about the ‘impoverished.’”