

Routledge Research on Decoloniality and New Postcolonialisms

TRANSDISCIPLINARY THINKING FROM THE GLOBAL SOUTH

WHOSE PROBLEMS, WHOSE SOLUTIONS?

Edited by Juan Carlos Finck Carrales
and Julia Suárez-Krabbe



Transdisciplinary Thinking from the Global South

This book promotes constructive and nuanced transdisciplinary understandings of some of the critical problems that we face on a global scale today by thinking with and from the Global South. It is engaged in transmodernising, pluriversalising, decolonising, queering, and/or posthumanising thinking and practice.

The book aims to contribute to and challenge current debates regarding knowledge, diversity, and change. This is achieved through the application of transdisciplinary and indisciplined perspectives to the Himalayan Anthropocene; transport services in Mexico City; the EU-Turkey border regimes and policy; egoism and the decolonisation of whiteness; the Witch and the decolonisation of the gender binary; Nepalese students in Denmark; and the decolonisation of global health promotion. The book thereby provides the reader a multiplicity of pathways of knowledges and practices that address current problems co-produced by the dominant Western colonial onto-epistemic outset, giving way to 'other' knowledge-practices, towards a pluriversal approach.

This book will be of interest to upper-level undergraduate and graduate students in disciplines such as human geography, development studies, politics, international relations, sociology, anthropology, cultural studies, planning, and philosophy. It is also relevant to researchers, development workers and human rights/environmental activists, and other intellectual practitioners.

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Routledge Research on Decoloniality and New Postcolonialisms

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Whose Problems, Whose Solutions?

**Edited by Juan Carlos Finck Carrales
and Julia Suárez-Krabbe**

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Introduction

Horizons of possibility and scientific research: whose problems, whose solutions?

Juan Carlos Finck Carrales and Julia Suárez-Krabbe

[...] pueden también corromperse aún pueblos enteros, como cuando la población del Imperio guarda silencio, mira hacia otro lado, ante la inmolación de pueblos inocentes [...].

(Dussel 2006, 47)¹

Vi tror ikke på én samlet retning for en anden verden. Men vi tror på, at der er en styrke i, at vi insisterer på, at vores forskellige kampe kun kan vindes, hvis vi møder hinanden og arbejder sammen. For den magt, som truer vores eksistens hænger uløseligt sammen. Vi kan regne med hinanden.

(Marronage 2017, 7)²

Read together the quotes above signal some significant changes in terms of imperial/colonial power, resistance, and change. While we still find that many populations in the Global North keep silent and look to the other side before the atrocities itself produces or commits, this book attests to the fact that an increasing number of peoples who find ourselves in the heart of 'Empire' meet each other, stand together, and work for another world. This we do by engaging in the plurality of knowledges, insights and perspectives that emerge when shifting the geography of reason (Gordon 2011), and thinking with and from the Global South. Produced through our engaging in and meeting each other in our diversity of histories, perspectives, problems, and solutions, knowledge can indeed contribute to dismantling the lies of power, whereby the immolation of (our) peoples is justified.

The time difference between the two quotes additionally attest to the fact that the entry of peoples from the Global South into the westernised university around the world has had a significant impact on the social sciences and the humanities. This has produced a tectonic shake, among others by displaying some previously unrecognised core assumptions of the westernised university. One of these pertains to the imbrication between knowledge and colonial power, reflected in the fact that many people still often assume scientific knowledge to be the knowledge produced by white, male, property-owning,

(culturally) Christian elites of a few countries in the world, whose ‘science’ in turn rests upon the extraction, appropriation, disavowal, or invisibilisation of all other existing knowledges. The question regarding whose problems such idea of science actually addresses, and what problems it disregards in that very same framing is therefore today both a core critical question *to* the dominant social sciences and humanities, and a sort of compass to those of us engaged in enlarging the pathways to another world. While the dominant theories, methodologies, and perspectives require of scholars that we disengage, other-worlding thinking-practices entail developing a relationship to reality and each other that allows us setting new conditions for what is to come (Gordon 2020). Indeed, different communities of knowledge across the globe are increasingly coming together, rejecting the westernised university’s monopoly of knowledge, and engaging in debates around pressing issues. These include but are not limited to the decolonisation of the university (Alvares and Faruqi 2012; Bhambra et al. 2018; Boidin, Cohen, and Grosfoguel 2012; Cupples and Grosfoguel 2019; Grosfoguel, Hernández, and Velázquez 2016), climate change and (post-)development (Kothari et al. 2019), international relations and politics (Fiddian-Qasmiyeh and Daley 2019; Frizzo Bragato and Gordon 2017; Rutazibwa and Shilliam 2018; Woons and Weier 2017), and human rights (Barreto 2013; Dhawan 2014).

The increasing number of scholarly work that seeks to decolonise and/or pluriversalise knowledge in different areas attests to the fact that we are living at a historical time of de-linking (Mignolo 2007) from the racist, colonial, capitalist, and patriarchal understanding of knowledge as universal, neutral, objective, and tied to progress. This de-linking is necessarily followed by ‘reconstitutions, re-emergence, resurgence, re-existence’ (Mignolo and Hoffmann 2017). Such processes involve re-linking in the pluriverse of knowledges and paths tied to specific histories of resistance and co-construction of our worlds beyond the current global crises (Suárez-Krabbe forthcoming).

This book brings together contributions by scholars and independent researchers whose work in different ways is concerned with opening up the canon of knowledge, and forwarding constructive, nuanced understandings of some of the critical problems that we face on a global scale today by thinking with and from the Global South. As such, the question ‘whose problems, whose solutions?’ is indicative of the central concern present in the contributions compiled here. As implied earlier, such a question is not rhetorical, but significantly an epistemological one. This question can be unpacked in the following way: whose problems does knowledge production address? From where and when, with whom, for whom, for what, and how? (Leyva 2015). Whose problems, then, do the authors whose work we have compiled here address? Like the publications referred to above, this book addresses problems that affect all of humanity, the Earth, and all other-than human beings. It addresses such problems from different epistemological, existential, and socio-historical positions and conditions. All authors in this book live in

Denmark, and have some relationship to Roskilde University. Indeed, the idea for the book emerged out of an elective course that some of the authors offered in the Spring of 2019 and 2020 which aimed to provide students with insights central to current critical knowledge debates (as mentioned above), which are slowly, but powerfully, emerging in academia in Denmark.

The specific Danish context can be characterised as a *de facto* apartheid-state (Arce and Suárez-Krabbe 2018; Suárez-Krabbe and Lindberg 2019). Here apartheid refers to racism-based policies in any state (Morton 2000), not only to the South African version of the system. In practice, this means, among other things, that different legal and political regimes apply in one and the same state: that is, that there are some laws and rights that apply to some of the citizens, and others that apply to different categories of migrants. Apartheid is seen when some Danes, despite their citizenship, are described as ‘non-Western’, and on that basis subjected to differential laws and punishment. Apartheid in Denmark is apparent in the so-called ‘Ghetto-laws’ and the 2018 ‘Burqa ban’, in the 2020 ‘security package’, the 2021 ‘citizenship rules’ and not least in the asylum, refugee, and migration policies that Denmark has pursued for decades (Freedom of Movements Research Collective 2018). Additionally, the public debate is largely characterised by verbal and symbolic attacks on ‘non-Western’ Danes, especially Muslims (Hassani 2019; Özcan and Bangert 2019). Most of the critique addressed towards these policies, including that coming from academia, does not address the underlying problem, namely state racism. In such a context, Danish academia can appear drastically disengaged, and thereby complicit with the perpetuation and aggravation of these problems. During the spring of 2021 in Denmark, we saw a renewed outbreak of attacks by right-wing politicians and media against critical studies such as those represented in this book. Such attacks are neither new nor country-specific and can take different forms. For instance, in France, such attacks involve the discourse on ‘Islamism’ (Nanni and Traverso 2021). In Austria and Greece scholars standing against islamophobia (Siddiqui 2021) and heteropatriarchal normativity (Feminist Autonomous Centre for Research 2021) respectively are under attack, and in the United States the far right is involved in systematic efforts to ‘cancel’ professors through student-groups (Speri 2021). Accompanied by budget cuts to the social sciences and humanities over the years, in Denmark, such attacks have effectively ‘cancelled’ many scholars, and ‘groomed’ researchers away from ‘dangerous’ themes.

The course, then, was designed as an intervention and a necessary disruption of that tendency, and as a way to give students the chance to seriously engage with knowledges largely produced from the perspective of those traditionally constructed as ‘the problem’ or ‘subjects of study’ in dominant knowledge. This was and is in the interest of students and student-groups who, like their peers at other Danish universities, increasingly engage in endeavours to decolonise the curriculum and the university. The course was at the same time an act of love to the students who enter into academia searching

for strong answers to strong questions (Santos 2014), only to find a horizon of possibility radically narrowed down by the purview and telos of dominant knowledge. Within this narrow horizon of possibility, fundamental issues pertaining to problems of racism, climate change, patriarchy, coloniality, etc. are set aside or addressed from a western knowledge framework. Finally, the course was also a way to bring together scholars at the university with a close relationship to the Global South, who find ourselves marginalised in different departments with little time or possibility to engage in the exchange of ideas and debate. In this sense, then, the book can be seen as having been born out of resistance to and struggle against the white, westernised university from the Global South—in Denmark. Indeed, while most contributors to this volume are ‘Southern’ by birth, ancestry, legacy, and socio-historical position, all engage thinking *with* the Global South. In a larger framework, the volume contributes to the current critical knowledge debates in Denmark and the world by engaging transmodernising, pluriversalising, decolonising, queering, and/or posthumanising thinking and practice.

Indisciplined transdisciplinarity

Addressing localised global problems spanning from informal transportation in Mexico City (Finck Carrales) to water in the Himalayas (Poddar), this anthology reflects the pluriverse in its breaking out from the idea of a universal way of knowing and being in the world. Instead, it offers a multiplicity of pathways of knowledges and practices that address current problems co-produced by the dominant Western colonial onto-epistemic outset. This means that even if transdisciplinary, the book must also be understood as ‘indisciplined’:

To indisciplinise means unleashing the boundaries of the social sciences that surround the production and distribution of knowledge, and the ‘ontological regions’ of the social, the political and the economic. It implies the recognition of other forms of knowledge, particularly the local knowledges produced from the colonial difference, and the dialogic crisscrossings and flows that can occur between them and the disciplinary knowledges. It also proposes to break with the modernist trends of the social sciences that divide and alienate the subject and the object of knowledge, thus rethinking the dialogic relationship between subject and structure.

(Castro-Gómez et al. 2002: 13–14, authors’ translation)

Indisciplining entails questioning fundamental categories or notions like ‘gender’ and ‘race’ (Ghavami Kivi), ‘individual’ (Suárez-Krabbe), ‘health’ (Singla, Elbek and Fernando), and ‘the border’ (Mesbah and Asilgarajevs) without thereby implying that such categories are unreal. Instead, it implies questioning them, examining them in their complex historical embeddedness

in a hard-lived global order reigned by a colonial structure which constantly shifts, or re-accommodates itself in order to reproduce itself. While such a global order is hard lived, the chapters of this book also point to ways in which something else is emerging or can emerge concomitantly with its decline. As such, the chapters reflect how the global order also shapes (trans)locally lived experiences of navigating a complex reality of both-and, neither-nors, and not-yets. Such interstitial, transitional moments are addressed from different levels and perspectives. Carney and Timsina explore the different global and local complexities of Nepalese international students' lived experience in Denmark while Singla, Elbek and Fernando reflect upon concrete practices and methodologies to decolonise global health promotion. Finck Carrales applies a Dusselian transmodern philosophy of science to concrete settings of transport planning in Mexico City, while Poddar thinks with and along water scales in the Himalayas. Ghavami Kivi reclaims the decolonising power of the witch in a historically Western-dominated setting while Mesbah and Asilgarajevs address EU border-policies with Turkey as being simultaneously physical, geopolitical, and epistemic. Finally, Suárez-Krabbe engages in thinking through the existential dimensions of the decolonisation of the coloniser. All chapters engage such complexities in critical and purposeful ways towards change rooted in the diverse places, time-spaces, contexts, and beings they involve.

Additionally, the book's transdisciplinarity involves chapters that engage disciplines/perspectives such as posthumanism, feminism, decolonial perspectives, postcolonial studies, sociology, philosophy, etc. Each chapter also reflects different faces, so to speak, of global problems such as climate change (Poddar), the border regimes (Mesbah and Asilgarajevs), the structural-existential dimensions of decolonisation (Suárez-Krabbe), racism and patriarchy (Ghavami Kivi), globalisation vis-a-vis education (Carney and Timsina), global health (Singla, Elbek and Fernando), and urban transport services and local inequalities (Finck Carrales). Such problems are re-evaluated and re-studied from perspectives beyond the Western, dominant Eurocentric. By this, hegemonic dogmas are left aside or bracketed in order to give way to 'other' ecologies of knowledge (Santos 2014) and practice (see Fiddian-Qasmiyeh and Daley 2019). Such efforts involve the making constructive ways of relating to each other as mutually interdependent human and other than human beings (see Klein and Morreo 2019).

In methodological terms, the contributions compiled in this book found their own way through conceptions and methodologies according to their foci. This means that Western scientific approaches have undergone creolization (Gordon 2012), or are used as an argumentative tool instead of as a scientific instruction (see Dussel 2016). By referring to and reflecting on water, Poddar draws upon object-oriented ontology and speculative realism; Singla, Elbek and Fernando, and Finck Carrales address colonial mindsets (Ateljevic 2013) in global health and urban transportation planning, respectively; Mesbah and Asilgarajevs, and Carney and Timsina tackle and seek to push beyond

abyssal thinking (Santos 2014); Ghavami Kivi and Finck Carrales utilise situated knowledges (see Haraway 1991); and Suárez-Krabbe employs relinking and existentialism (Gordon 1995; 1999) as a way to nurture the pluriverse. Even though the chapters draw upon and contribute to decolonial or post-colonial approaches, they also differ in terms of argumentative positions and propositions. All align with the idea of challenging the Western status quo, for instance, from a problem-oriented perspective (Singla, Elbek and Fernando), a critical feminist-queer(ing) perspective (Ghavami Kivi) and/or solutions-finding (Finck Carrales).

By providing transdisciplinary thinking and perspectives within the social sciences and humanities, the book additionally contributes to decolonising higher education. Other than looking at specific contexts with Southern ‘lenses’ as Fiddian-Qasmiyeh and Daley (2019) propose, each contribution engages ontologies, worldviews, practices, and epistemologies, which do not need any Western curator. This can involve a redefinition of questions, problems, and practices that account for the contextual epistemological ‘needs’ of the Global South as ‘autonomous thought’ (Escobar, 2017). In other words, we situate our positions when studying a phenomenon: speaking *with* our context, rather than *for* or *in* representation of our context or ‘moving from a posture of “studying about” to “thinking with”’ (Walsh 2018, 28). ‘How to write, think, and act in ways that work to dismantle the structures of privilege and the modern/colonial matrices of power (of which privilege is part)’ (Ibid, 21). Hence, for instance, theory as knowledge is context-situated and, at the same time, marked by modernity. Examples of these efforts can be seen in the political Constitutions of Bolivia (2009) and Ecuador (2008) (Latin-American Constitutionalism), which—albeit primarily only on paper—have incorporated and considered the Andean indigenous conceptions of *Pachamama* (‘mother universe’) and *sumak kawsay* and *suma qamaña* (living well) in order to provide nature with rights. In the case of Bolivia, nature is considered as a subject (Pinto Calaça et al. 2018). The incorporation of ancestral Global Southern ideas and worldviews into legal frameworks historically embedded in Western ontology (of the human-nature divide, for instance) opens the door to the incorporation of practices beyond such ontological frameworks, and have the potential to challenge capitalist and neoliberal logics. Additionally, these biocentric political practices aimed to respect the cycles of nature based on a non-developmental and non-exploitative rationality with nature (see Cornejo Puschner 2020) can potentially influence other Global South nations or even those of the Global North in order to alleviate the current global environmental crisis.

Global South in the North, Global North in the South

The conceptual separation between the Global South and the Global North can sometimes lead to the misunderstanding that the South is a homogeneous geographical unity, which is the counterpart of an equally homogeneous

Global North. This is a misconception. Countries usually attached to the notion of the Global South do in fact contain both the North, and many ‘Souths’. The North and the South, as we use them here refer to different positions in the historically constituted unequal power relations between peoples. As such, the North is to be found in the Global South, notably among historical settler-colonial elites, and the South is to be found in the Global North, often but not exclusively embodied in the indigenous peoples, the (non-white) migrant, the refugee, and the colonial subject/citizen (Ndlovu-Gatsheni 2020). The Global South is also found in the knowledges and practices that were destroyed, subalternised and/or largely forgotten inside the Northern and Southern geographical territories (see Kudsk 2020, Ghavami Kivi this volume, Maxwell 2020, Suárez-Krabbe this volume, Federici 2004). This heterogeneity is indeed an important outset for this book’s purpose.

However, we find it equally important to acknowledge that most peoples in the geographical south (together with some people in the north) share several *burdens* related to unequal power relations involving contemporary and past colonialisms and imperialisms (see Dussel 2012). Conversely, many people in the geographical north (together with a few elites in the south), have shared the *privileges* of such burdens. Such burdens include financial and economic terrorism (Valencia 2010), culture tropicalisation, appropriation and exotification (Lucia 2020), extractivism of knowledges and resources (Maxwell 2020; Tuck and Yang 2014), and science destruction and dismissal (Alvares and Faruqi 2012; Frizzo Bragato and Gordon 2017). In order to redress the losses of past and current colonial times, it is urgent to engage with and apply Global Southern worldviews (see Fiddian-Qasmiyeh and Daley 2019). The aim of such endeavours is to move towards power equality between the Global South and North. Such a utopic transition can be interpreted in many ways. One could be the pluriversity of Southern worldviews acknowledged by both the South and North until reaching epistemological equality (see Dussel, 2016; Escobar, 2017), or cognitive justice (Santos 2014).

Worldviews of many ancient and contemporary cultures are embedded in the Global South, which mirrors their historical contexts. This plurality of knowledges of the Global South can align/ally/associate with the Global North from an interdependent acknowledgment; unveiling and exposing the historical epistemic violence of modernity, as ‘Western culture, with its obvious “Occidentalism,” has positioned all other cultures as primitive, premodern, traditional, [...] underdeveloped[,] [...] unworthy, insignificant, unimportant, and useless’ (Dussel 2012, 39–42). This entails searching and finding different connections and correlations between the Global South and Global North in order to disrupt universal ideas and achieve pluriversity. That is close to the South–South decolonial relationality/*vincularidad* that Mignolo and Walsh (2018, 1) pose although, in these terms, between the North and South ‘[...] in search of balance and harmony of life in the planet’.

Towards our transmodern pluriverse

The proposals that stem from this book are not ‘alternatives’ to Western ideas but rather these are contextual and independent without ‘obeying’ Western worldviews. That is, for example, different from the conception of postdevelopment in part as an ‘alternative’ to development for the Global South proposed in Klein and Morreo (2019). In the context of the westernised university, this critique relates to the idea that the university can be decolonised only by diversifying the academic staff, texts, and courses. While the incorporation and inclusion of knowledge and academic staff from the Global South in the Western university is apposite, such measures are steps in a much wider process, namely that of radically transforming the university to reflect, engage in, and nurture pluriversality. In other words, the idea is not to replace one knowledge with another—indeed, that would be to replicate the logics of the dominant system. Rather, pluriversality involves processes of co-creation, remembering, dreaming, walking, and doing together with the vast diversity of theories and perspectives that stem from and in the Global South. As an institution, the westernised university is part of the continuous reproduction of global (neo-)colonial power, but it also increasingly houses staff and students from the Global South. In this way, and as mentioned at the beginning of this introduction, the westernised university is undergoing a significant tectonic shake that is contributing to a de-universalisation that could be seen as a transition from uni- to pluriversity. Hence, Global South scientific approaches and perspectives should not be seen as alternatives to dominant Western Eurocentric knowledge, but as knowledges that nourish academic curriculums, fundamentally changing the university, which would then no longer revolve around a limited set of theories and perspectives based on the same onto-epistemic understandings of the world. Instead, it would engage, in theory and in practice, with and from the different places, time-spaces and ways of being and living that are actually found on Earth.

With regard to the epistemological aspect of such an idea, there is an increasing realisation that researchers from the Global South simultaneously critique or decolonise Western thinking while also applying decolonial and postcolonial approaches in the Global South to contextually address the problems we face and coming up with our own solutions. This is achieved by working in community and collaboratively designing, implementing and working with theories, methodologies and methods that stem from and are based on philosophies and practices in the Global South (see, for instance, Clair 2003; Kimmerer 2018; Leyva 2015; Suárez-Krabbe 2011; Tuhiwai Smith 1999; Paris and Winn 2014). Invoking Audre Lorde, Mignolo and Walsh (2018) formulate it as follows: ‘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’ (p. 7). In this context it is important to remember that knowledge and systematic thinking did not emerge with modernity, but has always been a human condition, and that

people around the world did not stop thinking the moment they were colonised. Even though the conditions changed, people continued thinking about their problems, and the possible ways to move beyond them. When many Southern knowledges address the problem of colonialism, racism, imperialism, patriarchy, and capitalism it is not coincidental, but due to the fact that these became globalised with the European colonial endeavour since 1492.

To place Southern thinking in the past, or to expect it not to address these globalised problems as they localise in their specific settings, is to buy in to the inherited, dominant hierarchy of knowledge that gives Northern ideas and values monopoly over problem-framing and solutions-finding. Some higher education places, such as the Mexican *Universidad de la Tierra* and *Universidad Autónoma Chapingo* apply contextualised ancestral knowledge and are organised around principles of knowledge-sharing. Several examples exist of indigenous peoples or nations having elementary schooling grounded on the land, and including ancestral knowledges and teaching methods. Among these are some Mexican elementary schools of the Yucatán Peninsula that teach Mayan mathematical methods, and some elementary schools in Sierra Nevada de Santa Marta in Colombia, where a fundamental part of the curriculum has been developed on the basis of the teachings of Mother World. The discussions pertaining to the ‘Africanisation’ of knowledge in Africa (see, for instance, Cross and Ndofirepi 2017a; 2017b), as well as those contained within the vast plethora of ideas within Africana thought (see, for instance, Bogue 2003; Henry 2000), Islamic thought (see, for instance, Saeed 2017) and other Southern perspectives (Alvares and Faruqui 2012; Donald 2009; Graham 1999; Seth 2011), also attest to the fact that knowledge, practice and change go together, and often reflect the problems that peoples, and other beings around the world face. To say that they are all saying the same is to display either an intellectual arrogance or an intellectual laziness to actually engage these traditions of thought and learn about and from their heterogeneity. It is considering this vastness of the knowledges about our worlds that Dussel highlights the importance of a non-hierarchical acknowledgement and valuation of knowledges towards a transmodern culture ‘that assumes the positive moments of Modernity’, entailing an intercultural dialogue that ‘needs to set out from a place—other than a mere dialogue between the learned experts of the academic or institutionally-dominant worlds’ (Dussel 2012, 43).

Moreover, based on the comprehension of decolonial ‘thinking-doing, and doing-thinking’ (Mignolo and Walsh 2018, 9) as something that ‘delinks, that undoes the unified—and universalising—centrality of the West as the world and that begins to push other questions, other reflections, other considerations, and other understandings’ (Walsh 2018, 19), Southern thinkers often purposefully engage in breaking with the dominant Western understanding that knowledge construction, and even intelligence, is an individual matter which takes place and flourishes behind a desk. Instead, they work from the acknowledgment that knowledge construction is always a social activity that has practical, tangible effects—also in the future. The focal point

for such science-making moves away from the false ideas of ‘objectivity’ and ‘neutrality’ towards considerations about what kind of world(s) we actually contribute to making with our research. The contributions contained in this book make inroads towards this end.

Under this prism, this book advocates for what Jaeger (2018) explains about the so-called ‘ontological turn’:

Rather than leading to a mere plurality (and relativism) of worldviews, the ontological turn asserts that practical (and simultaneously conceptual) connections between cultural representations (including human and non-human thought and sensation) and nature (or materiality in general) entail an actual, that is, ontological multiplication of worlds.

(Jaeger 2018, 228)

That multiplication of worlds involves a mutual understanding between the worldviews of the Global South and Global North. In academic practice, that can be achieved via consequent and open philosophical dialogues with the purpose of opening the scientific canon in order to multiply possibilities of conceptualising or diagnosing problems and finding solutions. Mark Jackson supports this idea by outlining ‘good bridges’ because ‘building dialogue is about recognising and committing to difference [...] to appreciate different intellectual positions for their strengths and weaknesses, while also endeavouring new possibilities’ (Jackson 2018, 5). In this way, the global transmodern future is possible as the understandings and representations of reality and its problematisation multiply. While the structural problems of racism, capitalism, patriarchy, colonialism, capitalism, and the depredation of nature are shared, they localise differently, and can be addressed, resisted, and changed in many different ways, while still being relevant to one another across these differences. As previously suggested with the case of the Bolivian and Ecuadorian constitutions, one important transmodern outcome of these is arguably the mutual nourishing that sharing understandings of how to overcome contextual social and environmental issues can produce. The solutions to these problems are particular but not exempted from being important contributions to think about watersheds in other contexts, perhaps especially in Western ones.

While the above-mentioned attacks on theories and perspectives such as those represented in this book are serious and powerful attempts at silencing the thinking practices towards another world, they must also be understood contextually, that is, as part of struggles to defend the current global system that kills and destroys. Concretely, they are struggles that defend the modern-colonial death project (Organizaciones Indígenas de Colombia 2004; Suárez-Krabbe 2016). As the chapters in this volume attest, such defensive struggles are not only a matter of the extreme right. Rather, they are the very fruits of the dominant Western ways of thinking and being that can only take place at the expense of all Earth-beings that do not bow, or comply

with such destructive practices. In this sense, in addressing what world(s) we create with our research, the texts in this book while representing a heterogeneity of ideas and realities, all partake in offensive struggles against the death project, and move towards transmodern-pluriversal ways of being by contributing to opening up the horizon of possibility and the purview upon ourselves, each other, and the problems we face.

Notes

1. Authors' translation: [...] even entire peoples can be corrupted, as when the population of the Empire is silent, looks the other way, before the immolation of innocent peoples [...]
2. Authors' translation: We do not believe in one unified direction for another world. But we believe that there is a strength in insisting that our various struggles can only be won if we meet each other and work together. For the power that threatens our existence is inextricably linked. We can count on each other.

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