

Patarroyo, R. (2017). *Revisiting the decolonial turn: towards a decolonial political action*. In: Carrillo, D. (ed.) *Democracy in Latin America. Debates and reflections on subalternity, interculturality and decoloniality*. Bogotá: Universidad Nacional de Colombia.

To define three central categories in the proposal of the decolonial turn: knowledge, power and being; belonging to the modernity/coloniality network.

It analyzes the difference between postcolonial theories or decolonial turn, the coloniality of knowledge, the coloniality of power, the coloniality of being and action and the decolonial decolonization of politics.

Coloniality is constitutive of modernity. In other words, colonialism and coloniality are two forms of power, the first in the sense of military and administrative occupation; the second, more of a discursive type in the Foucaultian sense of the term, without which it would not be possible to carry out modernity, not only as an economic and political phenomenon, but one that has an epistemic dimension linked to the birth of the human sciences, both in the center and in the periphery called coloniality.

The notion of the coloniality of knowledge has as an effect the exoticization, subalternization, folklorization or invisibility of a multiplicity of knowledge that does not respond to the modalities of production of Western knowledge related to conventional science and expert discourse.

The coloniality of power is a discourse and a practice that simultaneously preaches the natural inferiority of subjects and the colonization of nature: certain subjects with certain characteristics are classified as inferior and nature as a raw material for the production of goods or services, where without the help of modern science the colonial expansion of Europe would not have been possible, therefore coloniality is constitutive of modernity: coloniality is the dark side of modernity.

Postcolonial studies and decolonial turn agree and disagree at several points: both recognize the close relationship between capitalism and culture, only while the former focuses on the discursive approach, the second ones complement this vision by showing that the domination and exploitation of the North over the South is based on an ethnoracial structure, constituted since the 16th century: a phenomenon that Anglo-Saxon post-colonial studies fail to understand.

As for the recognition of the other as the origin of the institutions, the decolonial action aims, in the field of the concrete and the fallible, to resignify mediation instances such as the State; to work from and within the political and epistemological field previously denied, in order to resignify and readjust them from the difference, from the exclusion itself, thus achieving the realization of obediential power with a view to the creation of an alternative civilization. The decolonial action seeks, if you will, a type of strategic confrontation with the subaltern conditions established by coloniality itself.