

Angel, S. and Rico, J. (2013). "A look at decolonial thought", in: Mejía, O.; Benavides, F.; Reyes, P.; Hernández, L.; Angel, S.; León, I. Identity and Latin American thought. Bogotá: National University of Colombia.

It examines the processes of modernity and the radical alternative that symbolizes trans-modernity, in order to answer the question about Latin American modernity.

It describes the modern colonial world system, transmodernity, and criticism of decolonial thought.

Decolonial thinking is the epistemic and practical possibility of vindication of the Other oppressed, since it allows the added awareness of what the role of the oppressed and the oppressor means.

The recognition of the Other does not have as its end its enunciation, but rather, from its recognition it seeks to break with the oppressive and excluding dynamics.

The modern colonial world system is the articulation of three colonial realities: the colonialism of power, the colonialism of knowledge and the colonialism of being, which give it meaning, maintenance and form. The colonialism of knowledge and the colonialism of being emerge as fundamental means to maintain the world hegemony of Europe in its capitalist facet. The problem of the colonialism of knowledge is not reduced to a racial exclusion of knowledge, because as a product of modernity it is transformed alongside capitalism. The transition from modernity, with its Fordist model of production, to postmodernity, with its post-Fordist model of production, transforms the university into the place where knowledge is worth its efficiency, reserving knowledge for select groups in society.

Euro centrism and the myth of modernity are two important problems when it comes to claiming authentic emancipation and Alterity as an existing reality, which is why it is proposed to conceive modernity as a world project that places its beginning with the discovery of America, and that it can liberate humanity thanks to the recognition of the other.