

Aspects of the Coloniality of Power  
from:

Feminist Advocacy Research, Relationality, and the Coloniality of Knowledge  
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1. Discursive colonization, the coloniality of knowledge, involves Anglo-Eurocentered practices whereby the only discourse for articulating Third World women's lives is a norming and normative Anglo-European one. This is one feature of the Coloniality of Knowledge.
2. That is, the subject is approached only in terms of the concept of rationality constructed by Modern Western epistemology. This is a second aspect of the Coloniality of Knowledge.
3. Research methodologies dictate that the only agents in the relation are presumed to be the knowing (authorized) subjects, and within authorizing institutions, theirs is the prerogative of interpretation and packaging of information. Western scientific practice thus positions the researcher as a judge of credibility and a gatekeeper for its authority. This is a third aspect of the Coloniality of Knowledge, a discursive enactment of colonial relations.
4. Within Western intellectual practice, the coloniality of knowledge is a process of translating and rewriting other knowledges, other cultures, other ways of being, presuming commensurability through Western rationality (Dussel, 1995; Mignolo, 1995). This covering over of others' knowledges, not to mention a covering over of culture, is a fourth aspect of the Coloniality of Knowledge.<sup>1</sup>
5. Thus, it is not just an individual consciousness that formed during Modernity, but an *intersubjective* one involving inferior, primitive, others about whom a Western subject has a proprietary relationship (Quijano, Dussel 1995, Mignolo 1995). This is a fifth aspect of the Coloniality of Knowledge.

References:

- Dussel, Enrique. 1995. *The Invention of the Americas: Eclipse of "the Other" and the Myth of Modernity*. Trans. Michael D. Barber. NY: The Continuum Publishing Co.
- Marcos, Sylvia. 2006. *Taken from the Lips: Gender and Eros in Mesoamerican Religions*. Boston: Brill.
- Mignolo, Walter D. 1995. *The Darker Side of the Renaissance*. Ann Arbor: The University of Michigan Press.
- Quijano, Anibal. 2000. "Coloniality of Power, Eurocentrism, and Latin America." *Neplanta: Views from South*. 1.3

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<sup>1</sup> To cover over is not necessarily to eradicate. For this reason, decolonial theorists are looking at palimpsestic traces in current practices (e.g., Marcos, also Mignolo 1995, on the work of Felipe Guaman Poma de Ayala).