

# VIRUS

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## THE DECOLONIAL DEBATE EXPRESSIONS

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## THE DECOLONIAL DEBATE: EXPRESSIONS O DEBATE DECOLONIAL: EXPRESSÕES

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## THE DECOLONIAL DEBATE: EXPRESSIONS

### O DEBATE DECOLONIAL: EXPRESSÕES

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Certainly, it is not by chance that a decolonial worldview has been gaining strength at a time when an increasing number of countries in the global South are standing up against centuries-old mechanisms of domination imposed by North Atlantic nations. We have chosen the theme of decoloniality for issues 26 and 27 of the VIRUS journal, recognizing that the current controversies expressed in the academic sphere, questioning the validity of this thinking in its theoretical-conceptual or methodological aspects, present an opportunity for research and debate within Architecture, Urbanism, and related fields. However, our motivation is equally driven by agreement with some of its assumptions. As an example, the entire argumentation of authors such as Aníbal Quijano, Catherine Walsh, Enrique Dussel, María Lugones, Ramón Grosfoguel, and Walter D Mignolo regarding the foundational and tragic role of the colonization of the Americas in shaping the European idea of Modernity and its planetary imposition as a hegemonic perspective cannot be overlooked. It seems essential to examine the historical and socio-political origins of such a domination process, the impacts of its perpetuation on how societies are organized, and its implications for the modes of knowledge production and dissemination across various domains.

The numerous submissions we have received, along with the feedback and observations from dozens of external reviewers on the ideas and experiences shared in these writings, highlight several important issues. One of them is the recognition, within this body of work, of a genuine interest from various fields in the theme. This is particularly notable because many researchers had already been addressing related topics — such as identity struggles, socio-spatial inequalities in the cities of the continent, the limitations of educational programs directed at populations with non-Eurocentric cultural backgrounds, among others — even if not always directly linking them to the decolonial discourse. Furthermore, the submissions come from institutions across Brazil and various countries in Latin America, presenting diverse readings and applications of the ideas initially formulated by the Modernity/Coloniality group (M/C): Some focus and deepen reflections on very local and specific situations, while others seek to establish dialogues with classical authors in the fields of Art, Architecture, Urban Studies, Design, Education, Literature, among others. In doing so, they consistently enrich, nuance, and problematize issues initially addressed by M/C thinkers.

The works published in these two editions, carefully selected through a rigorous process of close collaboration among authors, reviewers, and the editorial committee of the journal, constitute two sets of sub-themes: reflections related to Territory, its conceptualization, analysis, production, and modes of intervention — gathered in V!26 — and works on Expressions, encompassing artistic, literary, gender, and intersectionality themes — compiled in V!27.

The ten texts comprising the Agora section of this edition delve into political, artistic, literary, linguistic, and racial expressions across various fields. *Silvia Valiente's* text, [Reversing the Load: Thinking from our Exteriority](#), invites us to construct epistememes specific to the Global South to undertake a **critique of modernity**.

Four works ground their **reflections in the field of Art**. *Igor Guatelli* discusses processes of erasure of subalternized subjects in his text [Aesthetic-Political Thresholds of a Latin Schibboleth at Tate Modern](#). *Jose Arispe* reflects on the confinement of the **concept of aesthetics** by Eurocentric thoughts in the article [The Gaze of other Worlds and their Contradictions](#).

The decolonial visual forms of resistance by **Afro-descendant peoples** are examined by *Fagner Fernandes*, focusing on the work of Ayron Heráclito, in [Art-Axé: The Decolonial Poetry of the Visual Oríkis](#). Similarly, *Cândida de Oliveira* and *Muriel Amaral* focus on the issue through the **photographic expression** of Walter Firmo in [Decoloniality in the photographic work of Walter Firmo](#).

The **political expression** and knowledge of Colombian **indigenous peoples** are the subject of two works. *María Campiño* and *Carlos Díaz*, in [Quillasinga indigenous women: Following footsteps, weaving the territory](#), highlight the role of women in the process of cultural rescue and transmission, while *María Hoyos* and *Jaime Parra* analyze reactions to the stigmatization and erasure of these peoples in [From silence to outburst: Indigenous communities and social protest in Colombia](#).

A **literary exploration** of Germán Espinosa's work on Latin American identity is developed by *Manuel Santiago Arango Rojas* in his article [The Decolonial, Transcultural and Neocultural Proposal in Germán Espinosa's Los Cortejos del Diablo](#). In the **field of linguistics**, *Gabriel Gruber* reflects on the deprovincialization of language from **indigenous languages** in the article [Sabiás divine: pathways from the Global South in linguistic anthropology](#).

Finally, two works help us to think about the **conception of spaces** from a decolonial perspective. The **representation of nature** referenced in the thought of Arturo Escobar is the subject of *Domingo Rafael Castañeda's* article [Analysis of Representation Regimes of Nature and the Design of the Pluriverse](#). In the Project section, *Giselly Rodrigues* and *Tainã Dorea* explore, in the work [Afrocentered Project: Rescuing Black Memory in the Vila Matilde district, Sao Paulo](#), the process of recording and materializing black **memory in the urban landscape** as a form of resistance against its erasure in cities.

We hope that these two editions of V!RUS contribute to the decolonial debate, adding references that emerge from the thinking of Southern researchers and encouraging the strengthening of South-South dialogues.