

“The construction of the colonial subject in discourse, and the exercise of colonial power through discourse, demands an articulation of forms of difference -racial and sexual. Such an articulation becomes crucial if it is held that the body is always simultaneously inscribed in both the economy of pleasure and desire and the economy of discourse, domination, and power.”

“The stereotype can also be seen as that particular 'fixated' form of the colonial subject which facilitates colonial relations, and sets up a discursive form of racial and cultural opposition in terms of which colonial power is exercised.”

“The objective of colonial discourse is to construe the colonized as a population of degenerate types on the basis

of racial origin, in order to justify conquest and to establish systems of administration and instruction”

Homi K. Bhabha “The Other question”

“It is not possible to see how power functions productively as incitement and interdiction. Nor would it be possible, without the attribution of ambivalence to relations of power/knowledge, to calculate the traumatic impact of the return of the oppressed-those terrifying stereotypes of savagery, cannibalism, lust and anarchy which are the signal points of identification and alienation, scenes of fear and desire, in colonial texts. It is precisely this function of the stereotype as phobia and fetish that, according to Fanon, threatens the closure of the racial/epidermal schema for the colonial subject and opens the royal road to colonial fantasy.”

**“I claim my right
to be a monster
AND FOR OTHERS
TO BE THE NORM.**

**SUSY SHOCK, actress, writer,
Singer, and teacher. She calls herself a trans
Sudacan artist.**



LA DEKOLONIALA

Graphic design and materials in collaboration with the artist
Angélica Chávez – Hysterix

Statens
konstråd
PUBLIC ART AGENCY SWEDEN

I am not an acculturated person; I am a Peruvian who proudly, like a happy demon, speaks in Christian and Indigenous, in Spanish and Quechua.

I wanted to turn that reality into artistic language and it seems, according to a more or less consensus, that I have achieved it.”

JOSE MARIA ARGUEDAS, Peruvian novelist, short-story writer, and ethnologist whose writings capture the contrasts between the white criollo and the indigenous culture.

“In mass culture, imperialist nostalgia takes the form of reenacting and reritualizing in different ways the imperialist, colonizing journey as narrative fantasy of power and desire, of seduction by the Other.”

Bell Hooks. “Eating the Other: Desire and Resistance”