

Introduction to Decolonizing Thoughts: A *Review of the Decolonial Literature and Retrospective Analysis*

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Abstract

This paper is a review of decolonial literature which presents in a harmonious way the fundamental works and ideas to understand the importance of decolonial processes in the social, political, and educational fields. This document highlights the most relevant ideas presented by the authors, and analyzes and discusses their opinions and assertions, especially on the consequences of colonialism, the role of language within literature, the language adopted (imposed) by the colonies, the importance of the recognition and rediscovery of their cultural identity, the aspects of politics today and most importantly, the relevance of education within the process of colonization and decolonization.

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***Decolonising the mind: The politics of language in African literature* by Ngũgĩ wa Thiong'o (1986)**

The book "Decolonising the Mind" is a call to the entire African population to break the chains of colonization by Europeans, emphasizing that independence marks a part of decolonization, but this is not complete if the imposed beliefs and customs are not abandoned. This population, which preserves the traditions and is governed by the political and social standards of its colonizers, is called the neocolonial population, which is a post-colonial period.

The book addresses different aspects to consider within the process of reconnecting with their African origins, highlighting the language of African literature, the language of African theatre and the language of African fiction.

Ngũgĩ wa Thiong'o begins by marking the fate of Africa dictated by the Europeans since 1884, where the great European powers gathered in Berlin to dictate the fate and division of Africa. "Berlin in 1884 saw, the division of Africa into the different languages of the European Powers" (Ngugi, 1986, p.5), Political and economic aspects were imposed throughout Africa, but these political and economic changes brought with them a cultural change, promoting the use of languages other than their own (English, French and Portuguese).

After colonization, there was no evidence of a change in the indoctrination that the African people were subjected to. The writers did not work against linguistic bias, and even more complexly, they saw the rebirth of African culture in the oppressive languages imposed by the Europeans. Expressions such as the one above allow us to identify a deficiency in the recognition of their language and culture as an important aspect to consider.

The rebirth of a culture does not lie in the change of its language, but on the contrary, in the strengthening of it. However, it should be noted that political changes implicitly make mental changes in a population. These changes can make the abandonment of their cultures and traditions look like progress rather than backwards.

Now, understanding the context that Ngugi (1986) describes about the situation that African peoples went going through, it is worth asking the following: Is the use of a foreign language more important than the use of the mother tongue, considering the importance of communication with other cultures?

Well, as an answer to this question, Ngugi mentions that it was considered that European languages would allow African peoples to unite because of the multiplicity of African languages. With this in mind, one might think that the "English, French and Portuguese had come to our rescue, and we accepted the unsolicited gift with gratitude" (Ngugi, 1986, p.7) It is understandable how a government with the desire to unify languages chooses to impose and propose a common language that unifies the plurality of existing languages. All this is done to establish public policies that are influential throughout the territory, however, as you have already mentioned above, this imposition could incur a loss of cultural identity and could not be called a "gift".

Ngugi (1986) in his book highlights some writers who give their point of view regarding the adoption of English as their official language, where the writings of Chinua Achebe stand out. feel that the English language will be able to carry the weight of my African experience. But it will have to be a new English, still in full communion with its ancestral home but altered to suit new African surroundings (as cite in Ngugi, 1986, p.8).

If one critically analyzes what Chinua Achebe mentioned, one can take this as true, since many countries which were conquered adopted the language of their colonizers, and not because they wanted it, but because it was imposed on them. I will address the case of Colombia, which was colonized by the Spaniards in 1499.

Hernández (2015) mentions that the same thing happened with our language, Spanish. It is said that, with the conquest, Spanish began to be used, but when they were in contact with the native languages, they had mixtures, where expressions in Spanish and the original languages of Colombia were combined, and even with African languages due to the great arrival of African slaves to Colombian lands. This gave rise to a new Spanish, imbued with customs and cultural traditions, both their own and those imposed.

The feeling of betrayal is understandable, but the imposition of the new language forces him to use it, justifying the use of it with the fact of the need for communication between different ethnic groups. Considering the above excuse, in 1886 Colombia established Spanish as the official language, 336 years after its cry for independence, the Colombian people could not overcome the traditions and languages imposed by their oppressors.

Because of the non-rupture of European beliefs or doctrines, a greater concern arises in my mind that is related to what Ngugi has proposed. Currently, to graduate from a professional career in Colombia, you must master a second language, but the problem lies in the fact that in many public and private universities that language must be English (Zabaraín, 2022). This is worrying, since the recovery of traditional languages is not prioritized, but rather the adoption of a new (European) language that allows the disappearance of cultural roots.

On the other hand, in primary and secondary schools, the learning of English as a second language is being promoted, something that is positive for many people within the territory, but there is an aspect to consider when promoting this learning. It is the fact that, in the future, what happened with the adoption of a foreign language will happen again, that by political decrees, now the main language is English and banishes Spanish.

Returning to Ngugi writing, language is considered by him as the means to fascinate and hold the soul prisoner, "Language was the means of the spiritual subjugation" (1986, p. 9). This was possible, only, and exclusively because of the change in the educational model, by changing the educational system, where language is its main basis and any other language is a reason for discrimination, inferiority, and punishment, it makes indoctrination safe for the new generations.

However, education not only changed the language in which people had to express themselves, but also presented literary documents that were not aligned with their principles and customs, showing a reality alien to theirs. This reality was presented as the only true one, showing a new God and traditions.

Now, is a literary work capable of causing a change of thought in its readers? and at the same time, it could also be asked if there is a differential impact if it is presented in a specific language?

The answers to these questions are stated by the author as certain that there is an effect both on the content of the literature and the language in which it is presented. He mentions that literature and language are capable of transporting us to other worlds and making us move away from ourselves. To land this point, she uses a story of a woman who, without ever having visited a place, was able to create a phobia because of an article she read about that place, causing her to create a bad image of it.

This part can be assumed as a natural truth, however, several researchers have proposed that there are relevant changes in people's personalities when they are exposed to literary works (Gottschall, 2012, Mar, Oatley, & Peterson, 2009 & Oatley, 2011). In correlation to the above, Ngugi mentions that language as communication has three important aspects to consider; 1- real-life language, (origins and development); 2- Language as communication in production; 3- Written signs.

The three aspects of language can be made more meaningful with the following example: We all recognize and know what a tree is, through language the name of the object was given, and that name, both verbal and written, generates a mental image of the tree, anyone reading the word "tree" will be able to refer to the image of a tree. and his name and association with his image will remain as long as the language allows it. However, the latter could also explain language as culture, in the sense in which knowledge is transmitted between generations.

The author is emphatic in highlighting the importance of language as a means of communication and language as culture, as he focuses on highlighting that "To control a people's culture is to control their tools of self-definition in relation to others" (Ngugi, 1986, p.16). Culture is what defines a population, it is what gives identity to a community, to a people, to a nation. Without culture, a people will never know of its true origin.

What happened to African writers, who had to preserve and ensure that their origins and languages were not lost to time? Unfortunately, this was not the case. African writers wrote in the imposed languages, these languages did not allow the richness of their culture to be transmitted, and Ngugi realized this after a process of retrospection. Writings that speak of Africa by non-African writers cannot be called African literature, writings that are not presented in the original languages of Africa cannot be called African literature. Documents submitted in a different language will be referred to as "Euro-African literature".

On the other hand, the author presents the importance of language in African theatre, describing moments of terror that African theatre went through due to political pressure. Theatre is a way in which the different colonies could recreate and keep their traditions alive. However, due to political and colonizing pressure, these traditions were seen as blasphemous and not related to the imposed God.

The theatre went through many changes and limitations due to political pressure until it almost subdued the African people. African theatre was recovered, but it did not have the impact it should have because of the language in which it was presented. For this theatre was aimed at the peasantry and ordinary people who by different means still preserved their mother tongues, so they had to be presented in the language of the colony and had to illustrate their stories. By doing this, he was opposed to the interest of the government, which was to keep the people subjugated and influenced, for this reason the author had to pay years in prison, but his legacy was maintained, since they performed more plays in African languages, although they were always under the stalk of the authorities.

All this allows us to show how a population can preserve its customs and traditions for many years through theater, dance, and music, since these three can relive moments, history or rituals of a culture.

Returning to the parallel example of Colombia, we can highlight some settlements of African communities that created their origins in foreign lands, transmitting their traditions and customs through music, although in a language different from theirs, I allow myself to quote in this discussion the following song:

By Grupo Naidy (2011) – A Tumaco lo quemaron

Original version (Spanish)	English Translation
A Tumaco lo quemaron, a la una y a las dos x2	Tumaco was burned, at one o'clock and at two o'clock x2
Y las tres de la mañana, a la una y a las dos x2	And three o'clock in the morning, at one o'clock and at two o'clock x2
Unas mujeres lloraban, a la una y a las dos x2	Some women were crying, at one o'clock and at two o'clock x2
Ya Tumaco se acabó, a la una y a las dos x2	Tumaco is over, at one o'clock and at two o'clock x2
Vamos corriendo a la iglesia, a la una y a las dos x2	We run to church, at one o'clock and at two o'clock x2
A ver al cura del día, a la una y a las dos x2	To see the priest of the day, at one o'clock and at two o'clock x2
Ya Tumaco se acabó, a la una y a las dos x2	Tumaco is over, at one o'clock and at two o'clock x2

Listen here (https://youtu.be/u2UqH7Q-Mf8?si=ZaWM_zJ4cc4ebSFE)

This song describes the tragedy that the people of Tumaco experienced during the early hours of the morning. This song is a way of remembering the misfortune that came to this town, which marked its end, since the inhabitants of this town say that more than half of the town was destroyed by the fire and that what they experienced at that time was heartbreaking for all of them. The song not only keeps the memories of that disaster alive, but also keeps in mind those who lost their lives in that tragic accident.

With this example, I illustrate the importance of theater, dance, and music in the preservation of cultural traditions, because the instruments used for this song are instruments originating in Africa, as well as their musical rhythms, however, permeated by colonization.

Within the fiction and the elaboration of African poems there is room for everything mentioned so far, the question is how to keep alive your origins, culture and language in such a changing world?, see that the author highlights the great work done by the peasants and the working class, because they keep the language alive, to the point of thinking that they fill it with new dialects, pronunciations and expressions.

Finally, when making a final analysis of this book, it allows me to be a little more critical about what is read and what is presented, it becomes important to know our culture and to be able to determine what contributions presented in research papers would cause a positive effect within my real context. Looking critically at the available literature will allow us to broaden decision-making in terms of progress, so that this does not lead us to major setbacks, since Colombia has been seriously affected by decision-making in the educational part, since it has taken educational models from other countries, with totally different contexts and has implemented them. ignoring the importance of acknowledging its origins and current context.

It is important to remember that education can be seen as a weapon of oppression and indoctrination if it is used for this purpose, but it can be the space for the development of new ideas and advances, both personal and group, (growth of the country), if the training of critical people is the priority.

The final question that we should all ask ourselves after reading the book "Decolonising the Mind" by Ngũgĩ wa Thiong'o is: Are we or are we not the product of indoctrination, or failing that, does the full weight of our culture fall on us?

***Unsettling the university: Confronting the colonial foundations of US higher education* By Sharon Stein (2022)**

In this section, the most relevant ideas of Stein's (2022) book are presented and discussed, this review will not be approached in a linear way, but rather, it seeks to articulate the author's ideas in a general way, which allow establishing a position regarding the thinking of higher education considering the past, the present and the possible decolonial future. In her introduction, the author directly presents the purpose of her book, presenting in a timely manner the reality of what higher education is. But to make sense of his book, he must clarify some points that could be controversial for readers, such as the fact that a white person talks about colonialism, racism, inequality, displacement, mistreatment, exile, and a myriad of things that colonization caused.

To present her idea of a future higher education, the author must first analyze her origins, her educational process, and the influence of educational institutions on her development as a professional. However, it must also highlight the characteristics and origins of the educational institutions where she has developed as a professional, as well as in the places where she has benefited from being a white settler.

To give clarity about the terms used in the book, Stein (2022) seeks to establish from the beginning the use of some terms. The term "decolonial" is used to:

to refer to analyses and practices that (1) critique ways of knowing, being, and relating that are premised on systemic and ongoing colonial violence, and that (2) gesture toward possible futures in which these colonial patterns of knowledge, existence, and relationship are interrupted and redressed. (Stein, 2022, p.2)

"Colonial foundations of US higher education" is used to point out the existence of a starting point for acts of institutional violence but also the existence of them today. (Stein, 2022)

At the same time, it is clarified that this book does not offer a "universal prescription for action" but rather seeks to show the critique of colonial legacies to present the past, present and future of higher education. Seeking to create students and professionals responsible for the future of higher education from a decolonial perspective. However, the struggle for the "past" is linked to the recognition of the collective memory of the subjugated peoples and a look to the future. Understanding that there are no significant implications for colonial acts. Regardless of the retributions that may be made now or in the future from a decolonial stance, we will never be able to recover or imagine what higher education would be like since "if we define higher education as the pursuit of specialized learning, then arguably every society has its own form of higher education" (Perkin, 2007; Stonechild, 2006, as cited in Stein, 2022, p.13). It is understood that the vision of higher education was replaced by the colonists. Replacing the higher education of the different communities (indigenous, black, etc.) incurs the loss of the visualization of a different higher education. Exporting the colonizers' educational model limits educational knowledge and experiences.

But talking about higher education brings with it the recognition of the violence committed against indigenous people and small tribes, but at the same time and in an articulated way, the violence for the possession of land and environmental impacts. Non-voluntary land donations are one aspect to consider when thinking about giving back. It is not possible to speak of justice by recognizing only the cultures that were part of the land where a university was built, but when true retribution is made for the use of that land in an arbitrary manner.

The use of these lands has generated certain benefits for the white settlers, both in terms of comfort and economics, and has been so over time, highlighting in the book the location of UBC in Vancouver and the Okanagan, as well as land dedicated to the construction of student housing.

These "advantages" are not simply benefits or privileges from which others have been excluded and that can therefore theoretically be expanded and extended outward until they are all but universal. Rather, these advantages are directly and indirectly subsidized by harmful and unsustainable colonial processes rooted in the ongoing exploitation, expropriation, and extraction of both human and other-than-human beings "at home" and "abroad." (Stein, 2022, p.29)

It is difficult to get rid of these benefits, especially when there are attachments to colonial foundations, but these attachments are due to the immersion of the middle classes in the hope of promises such as equal opportunities (Stein, 2022). However, throughout the Americas, not only in the United States, but we have also seen student financing programs, where they seek to ensure the income or financing of some populations, indicating a percentage for each population. This does not mark equality of opportunity; it highlights inequality for certain populations and profit for white settlers. Now, some might define this as inclusion, but taking up the words of Stein (2022), "inclusion is not reparation" and "the conditional inclusion offered through preferred admissions offers a limited horizon of justice and an impoverished approach to institutional redress." (p.230)

True reparation is difficult to accept since the brilliant achievements of modernity are based on violence. Violence towards other people and other non-human beings (Stein, 2022). So, could we speak of "equity" and "reparation"? To think about this question is to think about what we must do as a population to change the political, economic and educational system, things that are not achieved with a proposal for immediate action, but by changing the course of social development, creating awareness and promoting a decolonial thinking, where it is recognized that "violence is in the marrow of the bones of contemporary institutions" (Stein, 2022, p.54).

Acknowledging violence implies actions of recognition by the new generations of settlers, who do not visualize their responsibility for the acts of the past. By linking violence to specific moments in the past and not its implicit influence in the present, this is because violence can "safely integrated into white settler memory in a way that allows us to move past it and thus cease to be accountable for it" (Stein, 2022, p. 57). But how was it possible to integrate these violent acts into the memory of the white settlers without them feeling responsible?

The author answers this question in Chapter 1. Stein (2022) asks the following questions:

"From whose perspective is this history told? Whose experiences are centered in the narrative? Which events are considered significant, which are given passing mention, and which are ignored?" (p.64) alluding to a series of books addressed in institutions of higher education in the United States, finding his answer in that the "narratives implicitly center the stories and experiences of white, middle- and upper-class, property-owning men" (p.64).

This is like what was mentioned by Ngugi (1986), where he mentions that one of the processes that influenced the domination of the colonizers was education. Where education was the most powerful weapon for the loss of culture and the appropriation and incorporation of a colonial culture. Therefore, it is important to consider that the documents and/or research papers presented in higher education institutions can significantly influence the development of a new vision of higher education, a decolonial higher education.

Now, Stein describes and provides examples within his book of the complicity and dependence of early institutions of higher education on colonization. Stein (2022) cites Clarke and Fine (2010) to establish the likelihood that all institutions of higher education prior to the Civil War were involved in slavery, in the oppression of non-white peoples. On the other hand, it is highlighted that even after emancipation, "echoes of that racially structured inequality, born in slavery and sustained long afterward, remain with us today at the twenty-first-century University" (President's Commission on Slavery and the University, 2018, as cited in Stein, 2022, p. 119)

What has been mentioned by the President's Commission on Slavery and the University, allows us to understand that there are lies disguised as promises, promises that make many dreams of it, but that continue to mobilize the idea of colonialism, I am talking about the "American Dream". The promise of a level playing field (meritocracy) was the banner for social mobilization, but it did not generate, nor did it generate, a change in the social and economic hierarchy. Stein (2022) mentions that "the American Dream rests on harm" (p. 205) due to its dependence on the economy, since without a good economic system the dream ceases to exist. This is why it is important to change higher education from a decolonial stance, because "the assumption that colleges and universities are or at least should be a primary site in which the American Dream can be realized, and that modern promises can be fairly and efficiently distributed, still has a significant hold on both the popular and scholarly imagination" (Stein, 2022, p. 255).

The conception that the American dream is possible through education has promoted high student costs and in turn indebtedness. As Kahn, Huelsman, and Mishory (2019) mention, Black families are forced to resort to student debt, which is at high risk (As cited in Stein, 2022). This takes up the idea raised at the beginning of this discussion, about "equality", "reparation", "progress" and "justice".

In the last chapter of her book, Stein talks about the need to sit down and think and talk about uncomfortable truths (truths about complicity in harm), the need for personal and collective transformation, and the importance of working on harm from a humble position, with the desire to change the reality of higher education. But how could we make a personal change and then seek a collective change?

To answer this question, we must bear in mind that "Thinking is what got us where we are. Thinking will not get us where we need to be. We need practices of feeling, practices of humility, practices that regenerate and recalibrate exiled capacities that will allow us to really see and sit with each other for the long-term. These practices are not a sprint. They are a marathon—a lifelong one." (Jimmy, 2019, as cited in Stein, 2022, p. 265). We must set short-term (diversity, equity, and inclusion), medium-term (learning from paradoxes, mistakes, and possibilities), and long-term (learning to be different) goals (Stein, 2022, pp. 267-268).

At the end of the book, the author proposes to think about a series of questions if we want to be deeper and more responsible in the decolonization of higher education, of which I highlight those that will guide our work as researchers and possible influencers in the development of education at all educational levels, especially higher education.

Who is your imagined audience? What do you expect from this audience? What compromises have you had to make in order for your work to be intelligible and relatable to this audience? To what extent can these compromises compromise the work itself? Who are you choosing not to upset and why? How does integrity manifest in your work? (Stein, 2022, p. 274).

By answering these questions, we will be able to guide our research work in the same way as the objective we have set ourselves, the objective of decolonizing the minds of students and in turn of the population in general.

However, reading Stein's book (2022) causes an effect of retrospection and self-analysis. That is why in these last lines I dedicate them to a personal reflection, a reflection caused by the impact that reading this book has generated in me. Within my training as a professional, I have spent time throughout different educational institutions, my beginnings as a professional, was not marked by meritocracy, but rather, by the "retribution" jobs marked by the university, where I was part of a group of 7% of students from black communities. But it is not a way of saying that I am not satisfied with the opportunity to enter, but rather, I think of the number of people in my community who have not been able to enter their higher education studies and have been relegated to paid jobs that do not allow a dignified life, or in cases where they have to get into debt with entities that work hand in hand with both public and private universities. Debts that cannot be paid in the short or medium term.

If we truly want a change in our economic, social, and educational system, we must work on personal change, create awareness of the work we are doing and the implications that our work would have in changing society.

Dominant and Dominated, Categorization for the Recognition of the Oppressed

After reading Fúnez-Flores (2023), Ndlovu (2018), Quijano (2007) and one can identify the existence of a blurred line in terms of the relationship between the curriculum, geopolitical designs, and colonialism. A line that does not allow us to identify the close relationship that exists between them. Knowledge is a tool that allows us to maintain a dominated people, in that their ways of thinking and seeing the world are limited. Through education, it has been possible to propagate the beliefs and customs of the colonizers, beliefs that limit a people and that allow them to be classified implicitly, although in the eyes of some it is only a distinction by physical and/or geopolitical traits.

After the defeat of the "specific Eurocentered colonialism" that consisted of the political, social, and cultural control of peoples, "Western imperialism" was implicitly implemented where it sought to make distinctions between social classes and/or ethnicities, which would obviously unleash all kinds of segregation and situations of discrimination for the peoples and communities already classified.

The distinctions of communities such as "black", white", "yellow", "indigenous", etc., more than distinctions, is a way of keeping oppressed the peoples who were dominated, who were dispossessed of their lands and knowledge, and the latter is what allowed the other form of domination (Western imperialism), because they managed to control the forms of knowledge production.

This is related to what Stein (2022) proposed about the "American dream", because, as Quijano (2007) describes, knowledge was initially made available to a handful of people who were considered worthy, showing knowledge as power, generating in oppressed peoples the desire to achieve it. This relationship occurs because Stein (2022) describes that many try to achieve the American dream, but that dream was imposed, it was created by the colonizers. Now, to assume a decolonial position, it is necessary to know the different decolonial theories, to understand the purpose or the need to decolonize the mind, the influence of colonialism today, the importance of retribution with acceptance of guilt by universities, the

influence of geopolitical classifications on social development, etc. to understand the symbolic and material links of coloniality, and of course to understand that knowledge is a "key lever" with which we were dominated and is the "key lever" with which we can be free (Fúnez-Flores, 2023; Ndlovu, 2018; Ndlovu-Gatsheni, 2019; Ngugi, 1986; Quijano, 2007; Stein, 2022). For this, we must understand some differences that turn out to be important, such as colonialism and coloniality.

Coloniality, instead, refers to a long-standing pattern of power that emerged because of colonialism, but that define culture, work, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism (Maldonado-Torres, 2007, as cited in Ndlovu, 2018, p. 98).

Understanding that coloniality is still present, it is important to ask ourselves about the influence of colonialism on our teaching, professional and research practices, as well as universities must ask themselves what kind of university it is. Ndlovu (2018) states that African universities ask themselves whether "they are "African universities" or merely Westernized universities on the African continent" (p.101). Now the question arises, are our universities Westernized universities on different continents?

To answer this question, it is time to review the curriculum implemented in our educational system, and answer the question, is our curriculum a dominant curriculum, implicitly promoting Western epistemic aspects?

But, by answering in a positive way this question, "What should we do to be able to change our educational system?", the answer is not simple, since we can not only pretend to design a new curriculum and expect it to be implemented by the government. For real change, we must know and make decolonial thinking known.

It must be recognized that the classification by ethnicity, and the mastery of knowledge will make it difficult to establish a significant and timely change in our social system. Those who read decolonial books may think that the author is a social resentful, or a populist, or even a communist. However, although it is impossible to imagine a society without colonialism, a higher education without the influence of the colonizers, it is worth thinking about a better future, as the creators of our own knowledge, the development of new generations without ethnic and/or mental ties, destroying once and for all, that false promise of our colonizers (American Dream).

In the process of understanding the reality of our societies, educational systems, and the shaping of our identity, decolonial documents become important. By reading Fúnez-Flores (2023), Ndlovu (2018), Ndlovu-Gatsheni, (2019), Quijano (2007), Stein (2022) and Ngugi (1986), you will be able to open your mind to something that was present within your reality but that you had never realized it to. Something that is passed down from generation to generation without significant changes for those who imposed it. Thinking about all the massacres of humans and non-human beings, the modes of oppression and the forms of imposition of beliefs, should lead us to think about the future in a different way, with proposals that are not facile, not thinking about an immediate change, but rather, in conscious proposals, which help to awaken the oppressed and dominated population. in such a way that it allows to destabilize the colonial bases and why not destroy coloniality.

Well-told stories make for a well-informed society

The way in which a story is told brings with it many implicit factors, factors that can permeate the narrated events by altering or directing them towards uncommon points of view. The story of the "discovery of America" may be an event that for some (depending on their geographical location) was an event that marked the world positively and that thanks to it the world is as it is now. Acts that may not be seen as inhumane, but heroic can be highlighted. On the other hand, there are stories and narratives that describe the same events as a barbarism, a destruction of peoples, cultures, and ways of knowing (Quijano, 2007).

Smith (2021) begins his book by highlighting the importance of the points of view in which an event is told, as well as the type of language used, words that can illustrate knowledge and/or understanding, but in other contexts can mean the opposite, such as the use of the word "research". Can the act of extracting and reclaiming the forms of knowledge from other cultures be called research? Isn't that a hypocritical act? But it is also hypocritical to adopt and promote a distorted image of indigenous communities based on accounts of people who had a brief and hostile interaction in indigenous communities.

The name of a person turns out to stand out above many names, this person, whom I will not name in this document, was and continues to be very well known, enduring his name through time, "he has come to represent a huge legacy of suffering and destruction" (Smith, 2021, p. 21). However, the above statement can be seen as false in the eyes of the beholder and perpetuates him as a hero. The foregoing not only justifies the need for this book, but also the need for readings that describe reality, but from a different position than the one proposed and imposed by Westerners.

Now, it must be understood that describing reality from the position of those affected, dominated, colonized, violated, etc., is a form of decolonization, but talking about decolonization implies talking about colonialism and imperialism, where it is highlighted, that colonialism is an expression of imperialism (Smith, 2021). It is understandable that the latter has been used for the economic expansion of Europeans, subjugation, an idea with multiple forms of realization and as a discursive field of knowledge. This is why imperialism (globalization or postcolonialism) stands out in modernity, since it is part of modern development, science and in each of the people (all those who are under the implicit subjugation of the Western current).

In modernity, the eagerness of researchers is to prove a fact or find a cure, whether this is with good intentions, researchers carry with them the need to expropriate the ancestral knowledge of indigenous people without considering the implications that this could have for these communities. However, over time, Indigenous communities have been misrepresented as incapable of creating knowledge, unable to investigate and propose solutions to significant problems (Smith, 2021; Stein, 2022). But not only that, imperialism managed to institutionalize the classification of humanity, allowing people to be categorized by their skin color, physical features, social classes, etc. (Quijano, 2007; Smith, 2021). Spatial organization and cartography have been used as tools of power and control in the colonial process. These classifications, as well as the use of other languages and/or modes of writing, served and still serve to discriminate against or marginalize indigenous communities or anyone who does not follow a Western current (in all aspects of life, whether social or academic).

All this leads us to ask ourselves something, what would research through the eyes of our ancestors be like?, this question would be difficult to answer, since as various authors have

commented, we could not imagine a different education if we had not been colonized (Stein, 2022), which leads us to the inability to transform education and our society to what it should have been without those events that are part of the legacy of the man who marked the beginning of the perdition of our cultures (the one who is not named in this discussion). However, as Smith (2021) mentions, our reality is a product not only of the colonizers, but also of the colonized, creating a new culture, "a shared culture." But this shared culture that establishes the relationship between power and domination has brought material consequences to different communities.

The consequences are not only material, but also social in terms of human evolution. This evolution goes from a naturalistic position to a humanist position, which means that the conception that human behavior is attributed to external forces is set aside to a conception where people are separated from the world around them and placed on a higher plane due to characteristics such as language and reason. This separation between mind and body, the investiture of the human being with a soul, psyche, and consciousness, and the distinction between the senses and reason are cultural constructs that have been central to Western philosophy and its evolution over time.

Time has not only demonstrated a human and philosophical evolution but has also become central to the social organization of Western culture. a culture that continues to permeate and guide ours, which is why they say colloquially "time is money". If time is money, then whatever you get with it is also money. Westerners understood this very well, since they consciously imposed their way of thinking and creating knowledge over that of indigenous cultures, managing to suppress them and subject them to their ideas to this day, something that would not have been possible without colonialism and without having thought for a long time.

Thinking about the long term is also our obligation as future decolonizers of education and the mentality of society. This is why Tuck (2009) as well as Stein (2022) call on communities, researchers, and educators to rethink "harm-centered" research, which consists of investigating and reporting the suffering to which indigenous cultures and communities have been subjected, seeking the existence of a recognition of responsibilities on the part of the colonizing oppressors. However, Tuck (2009) points out that there are no longer any forces on the part of marginalized communities, that hopes of preserving our roots are already exhausted. This is why it is necessary to think about research from a position where the findings do not expropriate the knowledge of the communities, but that it is used to their advantage.

To benefit all vulnerable communities (I mention all of them, because we are part of the vulnerable communities, even if we are made to see that we are in better conditions) we must decolonize education, because it is important to remember that imperialism introduced colonial education as the mechanism of control and domination (Quijano, 2007; Ndlovu-Gatsheni, 2019; Ngugi, 1986; Stein, 2022; Tuck: 2009).

It is relevant to reflect on our teaching practices, practices as students and practices as researchers. There must be a change in our educational model, as well as in our policy. The proposal to present and tell stories from the point of view of the vulnerable will allow us to create a critical society that is aware of the reality that surrounds us.

In summary, we must understand that from the various research methods it has been proposed that cases cannot be generalized, since a large amount of data is required to validate the phenomenon. However, there is a need for more teachers, researchers and

professionals in general to open their minds to decolonial perspectives and to be able to publicize their experiences and possible solutions to this implicit problem within society. Consider the way in which we were presented with important facts about our culture and analyze the veracity of it. Think about the ways in which we need to restructure curricula in general to take advantage of our social roots. For example, one of the experiences that I remember most and that I feel the need to outline in these last lines is the way in which I was told about the conquest of America.

I remember that in history class they talked about the discovery of America and presented the unspeakable as an adventurer in search of riches and adventures, who traveled in three ships provided by the Queen to discover unique things. I remember it because we were forced to memorize the names of the three boats. However, during my academic training, I was not shown the unspeakable as a figure accompanied by individuals who engaged in acts of theft and violence that changed the destiny of our society. Telling the story as it is not only necessary for change, but for us to recognize ourselves as beings who must come out of Western subjugation.

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