

Fragment of “The postcolonial does not exist”:

What form do colonial ghosts take and how do they interact with what has been made out of the ex-colonies? How is coloniality present in the bodily relationship marked by the racialized geopolitical? What forces do these ghosts move? What fictions materialize? They are embodied ghosts, inscribed in the unavoidable latency of the colonial wound: like a muscular tension or a sting felt in the bone, in body's bone structure and in the former colonial land.

Self-proclaimed postcolonial spaces, or even decolonial and anticolonial ones, are not exempt from reproducing coloniality as systematic. The way in which these spaces articulate themselves, who coordinates them, who decides for them, which power relationships, what they write, how, with what support, for what circuit: all these modes of trafficking in the midst of the ruins of colonial relationships (and producing from them) mobilize – almost as a rule– a contradictory, nonnegotiable dimension, the fruit of a racial historical wound inscribed tenaciously onto the social body, though much more poorly elaborated from the point of view of collective feelings and emotions.

Following the 3rd Conference on Postcolonial Studies, a group of racialized people from various places in Latin America and the Caribbean, of which I was part, disseminated a “[Report of racialized bodies on racism and epistemicide at the 3rd Conference on postcolonial studies](#)”, as a narrative document about the racial, class and gender tensions experienced at the Conference and the contradictory character of it considering the presumed anti-oppressive disposition of the postcolonial meeting.

It is true that this is not the only space in which an initiative that is presumably critical of coloniality turns out our fundamental contradictions. There are also limits to this text, for instance, my authorship, my inscribed politics and the limits tangential to this critical act. In the colony, wherever there is text, there will be cross sections whose unexpected effects can produce historically predictable repetitions: there is no way to write from outside, no way to access a postcolonial discursive positioning and be exempt from this, because one does not leave behind what is all around.

Nor can one accept that what is all around will forever be here. It is not for nothing that the spaces of tension multiply at the same rate as, from the left wing movements to the right, pressure for compulsory and uniform alliances intensifies. To deny space to these conflicts or to try to box them into a single analytical movement – as if they were part of the same process – is a mistake, a gesture to

mend coloniality when it's cracking. On the contrary, making anticolonial conflicts vibrate – that deny at once whatever national projects that may be, extractivisms and ontological terrorisms of whiteness, of patriarchy, of supremacy, and of heteronormativity, just as the imperial geopolitics and the universalism of power – is a way of opening up cracks in coloniality to let pass to the present the more-than-colonized forces.