A Kairological and Decolonial Approach to Politics: The Perspective on Europe from the Epistemic South

Carlos Mendoza-Álvarez

Abstract
This article suggests a way of thinking about *performative political theology* in the global *polis* as a place of dystopia. We live amid the crisis caused by the Covid-19 pandemic that has revealed the structural social inequity on a global scale. In this context, the concept of "Europe" proposed by Modernity appears as a colonizing project, related to Latin American identity and other colonized societies of the global South. As an inevitable part of the debate on performative political theology in times of global systemic violence, we propose the perspective of the "epistemic South" as a *politics of affectional bonds* rising from the margins of privileged societies. It is necessary to start from "the abject bodies," where it opens an *interstitial space* in the hegemonic thinking with its profile of global financial *gore* capitalism, heteronormative patriarchy, and white supremacist colonialism. Such hegemony collapse by multiple *resistances* (in economic, cultural, epistemic, and spiritual dimensions) performed by persons, communities, and peoples in the process of inter-subjectivation, both from and within the "trash people" of our time and borders. They are rewriting history and politics rooted in the "communal," an intersubjective dimension, including the biosphere as a living partner, where glimpses of redemption reshape temporality as kairological existence.

Key-Words
Dystopia, Resistance, Decolonial theology

Introduction: Initial questions asked in the mood of anger

How does our willingness to recognize the Mediterranean Sea as an open-cast mass grave related to a "dialectic of entanglement and separation"[1] shape our concept of Europe as a cultural and political invention?

1 "Whatever the case, were Europe genuinely determined to close itself off from the rest of the world or from Africa, the consequences would be colossal, of almost a genocidal proportion. Europe would have to implement deadly policies, which by the way are already experimented with in those laboratories that the Mediterranean Sea and the Sahara Desert have become. According to various figures, something like 34,000 people have already lost their lives over the last few years trying to cross the Mediterranean; this without counting those who have met their end in the Sahara Desert, or those who are the subject of new forms of enslavement and capture in lawless places such as Libya, where Europe is funding militias and encouraging them to capture would-be African migrants to detain them in makeshift camps or to sell them into slavery". Achille Mbembe. "Bodies as

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What does Europe as a cultural-political concept mean in the "states of exception"[2] at Lampedusa & Melilla and other refugee camps located in the boundaries of Italy, Spain, Germany, Britain, France, and other European countries?

What does "the spirit of Europe" as a civilization of universal reason mean amid the barbarity of the invisibility (*invisibilización*) of peoples promoted by new forms of colonialism in the expanded market through globalized companies exporting chemicals, weapons, and technology trash?

How are resisting the hidden faces in Europe racialized and divided by "modern pathologies of rivalry"[3] in the Megalopolis surrounded by neighborhoods of foreigners, undocumented immigrants, underemployed people, and slums controlled by criminal mafias in frequent collision with governments and transnational companies?

What kind of "Christian heritage" or multiple "Christian heritages" – as part of a broader religious identity that recognizes the sources of Judaism and Islam in the shaping of the West[4] could Europe preserve

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Borders". *From the European South* 4 (2019): 16. URL: http://europeansouth.postcolonialitalia.it/journal/2019-4/2.Mbembe.pdf

2 A powerful reflection by Agamben alerts us to the global state of exception in the following terms: "In the field of tension in our culture, two opposite forces act, one that institutes and makes, and one that disactivates and deposes. The state of exception is both the point of their maximum tension and -as it coincides with the rule- that which threatens today to render them indiscernible. To live in the state of exception means to experience both of these possibilities and yet, by always separating the two forces, ceaselessly to try to interrupt the working of the machine that is leading the West toward global civil war". Giorgio Agamben. "State of Exception". *The Omnibus Homo Sacer* (Stanford: University Press, 2017), 241.

3 Pankaj Mishra. "*The Geopolitics of Mimicry*", COV&R Identity & Rivalry (Madrid: Universidad Francisco de Vitoria, 2017). https://www.youtube.com/watch?v=gu_Ld_BNQS0&list=PLEI3RKhh8R6FdCwLC7-f_-NTdgdprqBa8&index=10 [Minute 57]. See also: Palaver, Wolfgang, and Richard Schenk, eds. *Mimetic Theory and World Religions* (Michigan State University Press, 2018). https://doi.org/10.14321/j.ctt1vjqqj6

4 A tremendous challenge for European self-awareness of its origins. Pankaj Mishra's narrative as an Indo-British journalist gives us clues to trace the anger of the subaltern peoples with this concrete history: "As the United Nations predicted, the 'developing world' was soon full of men uprooted from rural habitats and condemned to drift in the big city – those eventually likely to focus their rage against the modernizing West and its agents in Muslim countries. One of those thwarted migrants muttering 'You'll reckon with me yet' in the last years of the twentieth century was a lower middle-class young man from Cairo writing a master's thesis on urban planning. Describing the despoliation of a neighborhood in the old

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and communicate today, recognizing co-responsibility for old and new "epistemicides"[5] for the sake of world evangelization, and seeking to avoid continuing in that legacy while recognizing its own "déclosion"[6] for the deconstruction of its foundations?

As a hermeneutical key, we propose considering the *performative dimension* of Christian faith in its anthropological sense of *kairological existence*, understood as a radical experience of the messianic temporality, which is accessible to us through Jesus of Nazareth and his messianic community. In other words, we advance the idea of "messianic and kairological time" as a *dynamic* of ethical, political, and spiritual *resistances* experienced by those who live in the "zone of non-being"[7] but who transgress the "abyssal line"[8] in taking care of their lives as an expression of the common good.

Syrian city of Aleppo by highways and modernist high rises, he called for them all to be demolished and the area to be rebuilt along traditional lines, with courtyard homes and market stalls. He saw this as a restoration of Islamic culture. His thesis, submitted to a university in Hamburg, passed with high remarks. A few months later this same young man by the name of Mohammed Atta was told that he has been chosen to lead a mission to destroy America's most famous skyscrapers". Pankaj Mishra. 118. *Age of Anger* (New York: Farrar, Strauss & Giroud, 2017), 118.

5 "En el contexto de la supresión de ciertos cuerpos (feminicidio), mi proceso de investigación he intentado mirar también la borradura de conocimientos (epistemicidio), con el que se reproduce la deshumanización histórica que otres viven-resisten en sus cuerpos-territorios." Paulina Trejo. "Guardianes del corazón de la tierra", Xóchitl Leyva & Rosalba Icaza (coords.). *En tiempos de muerte: cuerpos rebeldías, resistencias* (San Cristóbal de Las Casas-Buenos Aires: Editorial Retos/Clacso, 2019), 315.

6 A key term to understand the meaning of the deconstruction of Christianity in a time of civilizational crisis, created by the philosopher Jean-Luc Nancy from Strasbourg: "Le christianisme ne désigne pas autre chose, essentiellement (c'est-à-dire, simplement, infiniment simplement: dans une simplicité inaccessible), que l'exigence d'ouvrir dans ce monde une altérité ou une alienation inconditionnel. Mais 'inconditionnel' veut dire: non indéconstructible, et doit designer la portée en droit infinie du movement même de la déconstruction et de la déclosion". Jean-Luc Nancy. *La Déclosion. Décostruction du Christianisme I* (Paris: Galilée, 2005), 20.

7 "It is to this zone of occult instability where the people dwell that we must come; and it is there that our souls are crystallized and that our perceptions and our lives are transfused with light." Frantz Fanon. *The Wretched of the Earth* (New York: Grove Press, 1963), 277.

8 "Appropriation and violence take different forms in the abyssal side of the line. Appropriation forms in the abyssal legal line and the abyssal epistemological line. But, in general, appropriation involves incorporation, cooperation, and assimilation, whereas cultural violence involves physical, material, cultural, and human destruction". Boaventura de Sousa Santos. "Beyond Abyssal Thinking: From Glob-

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Bodies and territories were made "trashed bodies and territories" as a new version of "bare life" by an "extractivist society," which manages for the minorities their privilege – in each country and a global scale – controlling the necessary resources for the life of everybody in a logic of "enrichment by dispossession"[9]. However, at the same time, those social movements in resistance reconstitute the intersubjectivity (the *political*) through an ethics of care according to the Good Living or "el Buen Vivir".

In the following pages, we propose four theses to decolonize the concept of performative politics in the theological sense of *kairological existence*.

1. The *performativity* is not only an act of language and praxis but, in the context of late Modernity, is a category designing the bodies and territories of *performing resistance*, as vulnerable and violated subjectivities, who identify themselves as *survivors* in the processes of resistance. This performativity reconstructs the life of the dis-membered bodies through narratives of *re-membering* lives that matter through the establishment of justice and social and gender equity where political coexistence becomes a critical vigilance in pursuit of harmony in diversity.

al Lines to Ecologies of Knowledge", *Review Ferdinand Braudel Center*, vol. 30, no. 1, State University of New York (2007), 51.

9 "We have made an error by believing, at least in the early years, that extractivism is an economic model. David Harvey's concept of accumulation by dispossession is very interesting, but we should not become fixated on the economic aspect. I prefer to speak of an extractive society because extractivism covers all aspects of society. If we focus on culture, we see that there is a shift from the central concept of work to the concept of leisure and consumption. This is functional to extractivism because it is a form of accumulation based on dispossession, not on productive work as was the case during the welfare era." Monika Streule & Anke Schwarz. "Not all spaces are territories": creating other possible urban worlds in and from Latin America – an interview with Raúl Zibechi", *Geographica Helvetica* 74 (2019): 107. https://doi.org/10.5194/gh-74-105-2019

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Let us specify what performativity[10] means for the Epistemic South[11]. This expression designates the acts of the transgression of the hegemonic world-system experienced by people and collectives in resistance, oriented towards the generation of other ways of life. Above all, they are performative actions improving other modes of (co)existence. They are actions and strategies for living in common and for the care of the social body and sister mother Earth. It also favors the promotion of diverse symbolic languages to transmit knowledge in the ecology of knowledge that overcomes the monopoly of instrumental reason. This performativity can overcome globalization's hegemonic logic based on patriarchal, colonial, classist, and racist capitalism.

Secondly, let us pause to point out some critical elements of the *transcendental* dimension of performativity.

In the decolonial perspective, performativity expresses the "messianic redemption" as a secular process. Far from being a mere political and economic social praxis, resistance arises from an ethical-political source where occurs a change of temporality as messianic indignation, lived by subjectivities that suffer systemic violence and initiate processes of historical "insurrection" as a subversion of the hegemonic order and establishment of new co-subjectivities. Performativity then becomes an anti-colonial praxis, as recalled by the Zapatistas in Mexico and the Andean movement described by Silvia Rivera Cusicanqui in Bolivia. It is no longer just a decolonial practice but an anti-colonial one because it dismantles the structures, processes, and actions that generate this systemic violence.

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10 Few academic studies in Latin America seek the intersection between performative theory and decoloniality. One of the most significant is by the young Mexican philosopher Donovan Hernández. "'Hasta que la dignidad se haga costumbre' performatividad, subalternidad y restauración en los casos de dona Jacinta, Teresa y Alberta", *Estudios del Discurso*, vol. 4, núm. 2 (2018): 1-20. http://esdi.uaem.mx/index.php/esdi/article/view/22/18 [Consulta: 26 de febrero de 2021]; "Políticas de la experiencia colectiva poscolonial", *Polis*, vol. 10, núm. 1 (2014), pp. 39-74

11 Cf. Enrique Domingo Dussel. *Ética de la liberación en la edad de la globalización y de la exclusión*. Madrid: Trotta, 2006. Mignolo, Walter. *Capitalismo y geopolítica del conocimiento. El eurocentrismo y la filosofía de la liberación en el debate intelectual contemporáneo*. Buenos Aires: El Signo, 2001. De Sousa Santos, Boaventura. *Una epistemología del sur.* México: Siglo XXI-Clacso, 2009. Boaventura de Sousa Santos & Maira Pula Meneses (eds.). *Epistemologías del Sur. Perspectivas* (Madrid: Akal, 2014). Gayatri Chakravorty Spivak. *¿Puede hablar el subalterno?* (Buenos Aires: El Cuenco de Plata, 2011). Immanuel Wallerstein. *El futuro de la civilización capitalista* (Barcelona: Icaria, 1997). Santiago Castro Gómez (ed.). *La reestructuración de las ciencias sociales en América Latina* (Bogotá: Pontificia Universidad Javeriana – Instituto Pensar, 2000).

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This performativity of "messianic insurrection" dissociates itself from any historical protagonist, socio-political or cultural, such as promoting social revolutions in the 20th century. Let's remember how this historical utopia generated totalitarianism of sad memory in all latitudes of the planet. Rather, it is about the gestation of another civilizational model in such diverse and correlated areas of life as those that range from the ordinary care of life to new forms of governance, as well as the experience of spiritualities beyond religion as a sacrificial system.

On the other hand, resistances assume Modernity's achievements, but as *transmodernity*[12], where enlightened ideals of universality become more radical to make them accessible to denied bodies after being subjected to a process of radical decolonization. Historical conquests such as human rights, democracy, and scientific-technical knowledge need to be decolonized as narratives of supremacy and privilege. But the ancestral knowledge denied by western rationality has an important contribution to offer as an integrative "cosmovivencia" of senses, meanings, and life practices that propitiate an alternative world's invention.

An example of such disruptive and dystopian performativity is the memory of five hundred years of resistance to the European invasion of Abya Yala, which the Mayan peoples of Mexico have created as a political and media campaign with oxymoronic title: "A mountain at sea". It is a return journey of the Spanish conquest's surviving peoples, now going from Mexico back to Spain and other parts of Europe to gather with the "Europe below" in the summer of 2021. Women representatives of these subaltern peoples met with communities and peoples who today live-in denial of their being in this territory called Europe but who do not participate in the metaphor of the Europe of modern reason. A gathering of dystopias to further crack the wall and make dignified life emerge there through shared resistances between the "souths" in resistance also located in the "norths" of privilege.

In this context of the decolonization of the idea of performativity based on dystopian resistances, the theological question emerges as a question about the foundational meaning of redemption that can emerge in these resistances. Not so much starting from the idea of revelation in itself as an a priori that presides over history, but, in a decolonial sense, it is a matter of thinking the performativity of the resistances in their messianic-kairological theological dynamism, as a provocation for a second-degree

12 Cf. Dussel, Enrique Domingo. *Filosofías del Sur. Descolonización y transmodernidad* (México: Akal, 2017).

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narrative that will be the properly theological discourse that we will outline in the last thesis of this article.

2. We need *to name and think of Europe* as a theorem in its internal and globalized contradictions: which means to think of it from the zone of non-being of the colonized, invisible, and racialized peoples entering European territory through forced mobility. Those peoples in their territories represent the other face of the "colonial extractivism" that has enriched Europe by centuries. Following this path is urgent to promote a rewriting of history from the narratives of these denied peoples as a power of non-hegemonic cultural creation in the perspective of Good Living (*Buen Vivir*) as possible wisdom in times of systemic violence.

According to this decolonial approach, it is necessary to transform the question of Europe into another question to think about the commons that sought to describe enlightened Europe, but now from the worlds made invisible by the macho, white, Christian, capitalist, and colonial Europe.

These other "Europes" exist in the suburbs of Vienna and Zurich, of Paris and Milan, of Amsterdam and Barcelona, of Oslo and Lampedusa, London and Istanbul, Moscow, and Berlin. In those non-places and their night alleys and subway tunnels, it is possible to find another humanity, denied, racialized, criminalized, and turned into cheap labor for the jobs that the Europe of privilege is not prepared to face.

For this reason, thinking of Europe from the zone of non-being also means "queering" privilege, making visible the abject bodies that do not matter to patriarchal and neocolonial capitalism. The epistemic South in these "Europes", emerging as decolonial thought, is enriched by the new generation queer theory that has expanded its reflection on the bodies that matter, from the original body of the Lgbtiq+ collectives to the bodies and territories trashed by the global hegemonic system: black bodies, migrants, women, people of different abilities, obese, sick, elderly, and last but not least animal and vegetal species missing in the Anthropocene era.[13]

Thinking of Europe from the epistemic South perspective leads us to cross the interstices of privilege. To decolonize Europe is, in the end, to

13 Cf. González de Molina, Manuel & Víctor Toledo. *The Social Metabolism. A Socio-Ecological Theory of Historical Change* (Zurich: Springer, 2014); Segovia Cuéllar, Andrés. "Antropoceno, una mirada desde la historia humana y la ética ambiental", *Revista Colombiana de Bioética*, vol. 12 núm. 1 (enero-junio de 2017).

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dethrone the epistemic privilege of instrumental reason to establish new spheres of life, coexistence, and pluriverse cultural expression.

Europe then becomes a plural land of subjectivities and cultures denied by force of that white, Christian, capitalist, patriarchal, and mafia-like supremacy that today dominates on a global scale. Furthermore, why not think of Europe beyond its institutions of privilege such as business, the university, institutional religion, and the dominant digital media? In other terms, what does it mean to rethink Europe by unmasking its criminal mafias that traffic arms, drugs, and people, together with cutting-edge technology that makes humans subsystems of the internet of things? What does it mean to decolonize the idea of a Europe as "mother of modern civilization" to unmask the beast that devastated America, Africa, Asia, and Oceania, building on that dispossession of its wealth and its narrative of conquest, with centuries of science and humanism valid only for those who inhabit the "luminous" side of democracy?

To think of Europe as diverse is to deconstruct it. To discover it interconnected "from below" with the epistemic Souths and the resistances that nourish them will make it possible to think differently from the university, the churches the whole narrative, and symbolic scaffolding of performativity. In terms of the world of the original peoples of Abya Yala, it will be necessary to invent a European narrative of Good Living that welcomes and makes fruitful the life of its peoples in resistance, with the axis of *transmodernity*, but going even deeper into the civilizational crisis where the surviving peoples preserve life.

3. Political *theology* needs a new interpretation from a global perspective with regional and local approaches embedded in the victim's body-territories but always linked to the diverse resistances of bodies and peoples who live and act from the reverse side of hegemonic history. For decolonial theology, these embodiments of resistance are political expressions of the *messianic communities*[14] that shaped the performativity of the divine and human redemption in a new epochal context, following the route marked by Israel in the exodus from Egypt to

14 During the second half of the twentieth century, a reception of messianic time developed in the key of historical materialism that secularized the theological idea of kairological temporality, from Benjamin to Heidegger. See our article on this important debate with contemporary political philosophy in the Ibero-American context. Carlos Mendoza-Álvarez. "Tiempo mesiánico y narración. Para una interpretación teología de las practicas narrativas de las victimas". *Teología y Vida* vol. 62, núm. 1 (2021). http://teologiayvida.uc.cl/index.php/tyv/article/view/31467

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the Church as the sacramental body of the Messiah confessed as "the crucified awakened from the dead" (Mk 16: 6).

To speak of performative political theology on a global scale in the post-covid era of the 21st Century reveals itself as an unprecedented opportunity to expand the imagination and knowledge that we can build today about what human existence means with its extreme vulnerability in the Capitalocene[15] crisis. However, this experience of global fragility can be "queerized"[16] by living it with other people and cultures, interconnected on a global scale, as an experience and performativity of redemption that emerges (in-surging or surging from inside) from the clamor of the victims who create new forms of justice, equity, and dignified life.

A new theological reflection is essential to understand the performativity of redemption[17] viable in the global dystopia locus represented by the current civilizational crisis. It is, therefore, a unique opportunity to rethink the human condition and the divine mystery in their radical messianic temporality as *kairological* existence. However, it is necessary to do so with a critical awareness of the civilizational collapse we are facing, of which the pandemic is only a symptom of the dysfunction of human civilization.

A recent example of this global malaise is the anger, rage, and anxiety spreading across the planet due to inequitable access to vaccines[18]. This mass exclusion phenomenon from the "universal" right to health is generating a deeper planetary dystopia such as we have never imagined.

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15 "Today's human activity isn't exterminating mammoths through centuries of overhunting. Some humans are currently killing everything, from megafauna to microbiota, at speeds one hundred times higher than the background rate. We argue that what changed is capitalism that modern history has, since the 1400s, unfolded in what is better termed the Capitalocene. Using this name means taking seriously, understanding it is not just as an economic system but as a way of organizing the relations between humans and the rest of nature". Jason W. Moore & Donna J. Haraway (eds.). *Anthropocene or Capitalocene? Nature, History, and the Crisis of Capitalism* (Oakland: PM Press, 2016), 3.

16 Cf. Mortimer-Sandilands Catriona & Erickson Bruce. *Queer Ecologies. Sex, Nature, Politics, Desire* (Bloomington: Indiana University, 2010).

17 Performativity in theology has been analyzed mainly in the sense of analytical philosophy: Vide, Vicente. *Los lenguajes de Dios. Pragmática lingüística y teología* (Bilbao: Universidad del Deusto, 1999); aswell as critical theory, such as Helmut Peukert. *Teoría de la ciencia y teología fundamental* (Barcelona: Herder, 2010); Ramírez R., Alberto. "El lenguaje en la revelación performatividad y pragmática." *Theologica Xaveriana* 180 (2015): 301-325. Here we explore a new path in a decolonial perspective.

18 The global count of access to Covid19 vaccine is conducted by the World Health Organization. Real-time data can be found at: https://covid19.who.int

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Entire peoples without access to vaccines cannot participate in the "community of nations", like how disposable and trash populations, which, within the same territories of privilege, are also being made invisible and "disappeared" through new "open-air population control devices"[19] now converted into territories of segregation due to the high contagion of the virus and, therefore, of extreme dehumanization.

Therefore, the next question of Europe as a metaphor for a modern democratic society and the matrix of Western civilization is now overtaken by what Achille Mbembe has rightly called the "world's Africanization"[20] as the latest phase in the expansion of extractivist capitalism. A phenomenon of the present time that we could also describe as the "Africanization of Europe" if we place ourselves on that "dark side of democracy" that lies "beyond" the line of being.[21] A global challenge coming from the epistemic south is the Zapatista tour through Europe to make visible the other "Europes", the Europe of below, the Europe of migrants and undocumented people, the rationalized and whitewashed Europe, the Europe of trashed communities.[22]

According to the narrative of "universal" rationality of human rights, this region of non-being is inhabited by a large part of humanity, without access to dignified life conditions offered to all by the modern meta-narrative, according to the narrative of the "universal" rationality of human rights. However, we must consider that this modern civilization model has reached its paroxysm with the "era of systems" that Ivan Illich[23] already

19 Cf. Grubačić, Andrej & Denis O'Hearn, Davis. *Living at the Edges of Capitalism. Adventures in Exile and Mutual Aid* (Oakland: University of California Press, 2016). See also Zibechi, Raúl. *Dispersing Power. Social Movements as Anti-State Forces* (Oakland: AK Press, 2010).

20 Cf. Mbembe, Achille. *The Dark Side of Necropolitics* (Durham: Duke University, 2019).

21 Cf. Fanon, Frantz. *The Wretched of the Earth* (New York: Grove Press, 1963).

22 When announcing at the beginning of 2021 the Zapatista tour to Europe, to meet "the Europe below", they designated in the following terms the main objective of the trip: "The certainty that the fight for humanity is global. Just as the ongoing destruction does not recognize borders, nationalities, flags, languages, cultures, races; so, the fight for humanity is everywhere, all the time." Comité Clandestino Revolucionario Indígena. *A Declaration for Life* (Montañas del Sureste Mexicano, January 1st, 2021). https://viajezapatista.eu/en/part-one-a-declaration-for-life/

23 Half a century ago Ivan Illich foresaw the crisis that would bring about a new era of systems for humanity. In the context of the pandemic, Gustavo Esteva comments as follows: "As we all know, Illich was a prophet. Not a man with a crystal ball, but someone who knew how to read the present and discover deep trends. And so, he could anticipate what was going to happen. In the time of

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predicted half a century ago in a panopticon that we now see dominating humanity as a subsystem through digital government that proceeds by algorithms and lives from "the Internet of Things"[24].

In this epochal context of collapse, performativity's theological question as possible redemption within the broken and fractured history of humanity needs to re-emerge today from those non-places of being that, paradoxically, are a source of anti-systemic resistance. In its theological background, this performativity could be a sign of divine anarchy because it provokes and accompanies processes of *visibilization* of the systemic resisting victims as an announcement of times of human-divine redemption amid the cracks of history.

Europe can no longer be a naïve metaphor for humanism in a post-human context, as a poisoned inheritance of the instrumental rationality that has brought us to the brink of collapse. It can only be one of the metaphors of dignified life if it comes to designate critically the dystopia that characterizes the post-covid civilization and becomes a preamble to other "Europes" as non-places where the narrative of "universal" autonomy takes place but from the reverse side of hegemonic history.

In this way, the idea of Europe would be a proper referent of that transcendent dimension of life sought by other nationalities in human history. Reimagining redemption from the "dark side of non-being", late-modern rationality open to transcendence will be able to articulate narratives and thought where the "messianic insurrection" is revealed as eschatological anticipation and kairological existence lived by the victims of global war who say "enough" (*basta*) to hegemonic logic.

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the Cuernavaca pamphlets, he could not have anticipated the end of the era of tools, but in the 1980s he knew already that people had been transmogrified into subsystems of systems, that we had entered the era of systems. And he thus anticipated, horrified, the time of Covid-19, the current time. He anticipated the unprecedented situation in which most of the people on Earth will passively submit to instructions reducing them to statistical bodies, for which they should care and protect." Gustavo Esteva, "Introduction", *The International Journal of Illich Studies* vol. 7, num. 1 (2020): 4. https://journals.psu.edu/illichstudies/issue/view/3052/13

24 Jewish historian Noah Harari has surprised the world with his critical vision of the future that has caught up with us, namely artificial intelligence ruling the world: "_ Wherein do you see the link from deity to a new stage of human evolution in the age of digitalization and the Internet of Things? … _After four billion years of organic life shaped by natural selection, science is ushering in the era of inorganic life shaped by intelligent design". Yuval Noah Harari. "*Homo Deus* and the Impact of Digitalization on Society" (July 20, 2017). https://www.ynharari.com/homo-deus-impact-digitalization-society/

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4. To build a *performative political theology* in Europe –in times of (dis)globalization and exclusion– means recognizing the cultural and social place of Europe in interaction with other cultures, surpassing the generated asymmetries by cultural and religious colonialism from which it has been responsible. Within this theoretical and practical approach, theology could enrich an *intercultural dialogue*[25] with other ways of performativity. Theology could also nourish the human and eschatological community as a "messianic insurrection" of subjectivities rendered invisible by the "abyssal line" in the "non-being zone" but performing kairological temporality[26] to overcome the idolatries hiding the divine glory that bursts forth like a flash of redemption in history.

Following the thread of thought that emerges from the "epistemic South" of the present time marked by a new form of globalization in the post-covid era, performative political theology in Europe goes back to the sources of Hebrew and Christian revelation that confess God *Go'el* who frees the captives and dignifies the humiliating life to reimagine redemption.

In this sense, a performative political theology from a decolonized Europe will imply rethinking the polis beyond the Greek model and the

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25 Interculturality is a philosophical problem arising from the self-criticism of the Enlightenment but, at the same time, from the denied knowledges in the Decolonial Thought. See: Raúl Fornet-Betancourt. "Intercultural Philosophy from a Latin American Perspective", in Fornet-Betancourt R., Estermann J., Aerts D. (eds) *Worldviews and Cultures. Einstein Meets Magritte: An Interdisciplinary Reflection on Science, Nature, Art, Human Action and Society*, vol 10. Springer, Dordrecht (2009). https://doi.org/10.1007/978-1-4020-5754-0_8. The decolonial thought has expanded the idea of interculturality to the subaltern voices, see: "If decoloniality is the process and project of building, shaping, and enabling coloniality's otherwise, interculturality as defined by social movements in Abya Yala is not a complementary political, epistemic, and existence-based project and an instrument and tool of decoloniality's praxis […] Decoloniality and interculturality are, in this way, interwoven projects and entwined verbalities. Understood from and within the context of past and present struggles, they are wagers, proactive propositions, and political, economical, social, epistemic, and existence-based processes and projects in perennial action and continuous movement, actions and movement that support to fissure and crack, and to construct, create, and 'walk' an otherwise". Walter Mignolo & Catherine E. Walsh. *On Decoloniality: Concepts, Analytics, Praxis*. On Decoloniality (Durham: Duke University Press, 2018), 57.76.

26 Idea that we developed as an eschatology of messianic anticipation in: Carlos Mendoza-Álvarez. *La resurrección como insurrección mesiánica. Memoria, duelo y esperanza desde los sobrevivientes* (México: Universidad Iberoamericana, 2020).

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modern city as the principal analogies of the hegemonic meta-narrative. It will be necessary to revisit the passages analyzed by Walter Benjamin in 19th century Paris as the denied and hidden political places. However, now, it will be necessary to do so from a decolonial perspective: that of the narrative suburbs of the counter-metropolis and the recovered countryside as agroecological new utopia. It will be necessary to go beyond the industrial crisis that is now producing ecological devastation in the global South due to the extractivist capitalist model. Rethink alternative Europe, that of the enclaves of green cities and the new reinvented urban-rural habitat, facing the crisis of renewable energy and creating new forms of everyday life.

However, it remains to weave, contemplate, savor, and enhance the theological background of these experiences of "inhabiting the world instead of governing it"[27], of care rather than control (indigenous community feminisms), of "sentipensar"[28] rather than reasoning according to new generation feminism as politics of affections[29].

A new idea of redemption's performativity arises from the Christian faith animated by the incarnation of the Word[30]. The praxis of the human-divine agape of Jesus in Galilee also performs to consummate the work of redemption as messianic anticipation: coming down from the cross and

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27 Cf. Fernández Savater, Amador. *Habitar y gobernar. Inspiraciones para una nueva concepción política* (Barcelona: NED Ediciones, 2021).

28 A decolonial epistemological category proposed, among other authors, by Arturo Escobar. It integrates affects as a form of rationality as a political grammar that emerges from the vulnerable bodies in resistance. Cf. Escobar, Arturo. *Sentipensar con la tierra. Nuevas lecturas sobre desarrollo, territorio y diferencia* (Medellín: Ediciones Universidad Autónoma Latinoamericana, 2014).

29 "We may even add that for our continent, Latin America, the extreme forms of violence that are here spreading widely from Mexico, Central America, and Colombia southward—its dramatic, increasingly violent and disorderly atmosphere—could be attributed to the idea that in our landscapes, the conquest was never complete or fully successful but, rather, goes on and continues today. For such a context, compassion, empathy, local and community roots, and all devotion to forms of the sacred capable of maintaining solid collective relationships operate as dysfunctional in relation to the historical project of capital," Rita Laura Segato. "Patriarchy from Margin to Center: Discipline, Territoriality, and Cruelty in the Apocalyptic Phase of Capital". *South Atlantic Quarterly* 1 (July 2016): 621. https://doi.org/10.1215/00382876-3608675

30 We follow the germinal idea of Ivan Illich who thinks of the Kingdom as concreteness in the here and now of redemption. Against the flow of the modern idea of the future, the present of conviviality and proportion transfigures history. Cf. Illich, Ivan. *Iglesia sin poder* (Madrid: Trotta, 2021).

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"returning to Galilee" as a metaphor of the encounter in grace and truth, body to body, as a remembrance of the un-membered. Performativity multiplies the loaves, which give sight to the blind, heals the lepers, and denounces the temple's false religion.

After all, the *performativity of redemption* in decolonized Europe cannot be, in its theological and messianic background, different from that which people and ecclesial communities live in other latitudes of the planet, in danger of mass extinction, but in survival mode with ethical indignation and eschatological imagination: listening to the cry of the victims; living in creative empathy with their resistances; caring for and celebrating precisely in those non-places, in those cracks the life that flourishes overcoming death.

Political performativity of redemption that happens thanks to the "wounds that heal us" (cf. Isaiah 53: 3; 1 Pe 2: 24) of the crucified and risen Jesus, embracing the crucified and risen subjectivities today in times of dystopia: those who take charge of their own violated life, overcoming the hegemony of the totalitarianism that wanted to supplant the divine glory, to sow in that wounded land seeds of redemption, in the cracks of the broken history of humanity where life flourishes.

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