

## Message from the Guest Editor

This issue of *Language, Discourse and Society* addresses different possibilities of the relation between the decolonial turn and sociolinguistics, sociology of language, and discourse studies. The debate on decoloniality is well established in social studies, but yet with little impact over discourse studies and our way to look at language, even though there is an instigating field relating coloniality to research and teaching on discourse analysis (Resende 2018; Pardo 2010). On the other hand, paying attention directly to language issues related to social problems also has a significant potential for an innovative conceptualization of decoloniality. Furthermore, discourse insights can bring even more relevance to the decolonial interpretative key (Rivera Cusicanqui, 2018; Walsh 2009; Shi-xu, 2007).

Papers in this monographic address themes related to how coloniality (of knowledge, power, and being) impacts the selections of themes we approach in research, the possibilities of theoretical creation in the field, and the possibilities (and need) of methodological creativity. The volume opens with María Laura Pardo's paper, "**Descolonización del conocimiento, globalización y posmodernidad: los estudios del discurso y el desafío de la identidad**". The Argentinian author offers a critical essay on the colonization of knowledge and science, criticizing the Eurocentrism of academic institutions in Latin America. Following, "**The ontological differences between wording and worlding the world**" is collectively signed by Carl Mika, Vanessa Andreotti, Garrick Cooper, Cash Ahenakew, and Denise Silva, researchers working in New Zealand and Canada. With the background of the philosophy of language original from Maori ontology, they propose different relations between language, knowledge, and being, developing an original argument, not yet developed in the scope of decolonial thought and (critical) discourse studies. Original ideas on decoloniality are also explored in the paper "**Defusing master narratives: decolonial, insurgent, gentle moves in a con-text of teacher education and educational research**", by Maria Marta Yedaide and Luis Gabriel Porta Vázquez, from Mar del Plata, Argentine. The authors address the relevant issue of how master narratives can be called into question through critical, decolonial, and queer pedagogies. The monograph last paper is the essay "**Pathways and crossroads of the decolonial option: challenging Marx and Zeus with a Rabo de Arraia**", by Glauco Feijó and myself. We take the Decolonial Turn as a starting point to discuss recent criticisms arising from decolonial feminism and counter-colonial thinking, arguing that these criticisms generate profound and necessary reflections on this movement, especially visible through a critical discourse point of view.

Finally, the Varia section of this volume brings the essay "**Migration and (de)colonization in the Mexican government migration policies, 2018-9**", by Rodolfo Soriano-Núñez. The author discusses in detail recent changes in Mexican migration policy following the 2018 election. He takes the analytical keys of racism and religion to discuss Mexican public opinion on migration. The Varia functions here, therefore, as a Forum invitation, expanding some of the relevant themes discussed in the papers gathered together in the monograph.

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I hope the reading will be as instigating as the collective work of organizing this monographic. I should end this presentation by expressing how grateful I am to Stéphanie Cassilde, Maud Mazaniello-Chezol, Laura Odasso and Natalie Byfield for the joint accomplishment, and to the authors in the monographic for their patience and comprehension about the exceptional difficulties of these times.

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