

## About the Series

*Latin America Otherwise: Languages, Empires, Nations* is a critical series. It aims to explore the emergence and consequences of concepts used to define “Latin America” while at the same time exploring the broad interplay of political, economic, and cultural practices that have shaped Latin American worlds. Latin America, at the crossroads of competing imperial designs and local responses, has been construed as a geocultural and geopolitical entity since the nineteenth century. This series provides a starting point to redefine Latin America as a configuration of political, linguistic, cultural, and economic intersections that demands a continuous reappraisal of the role of the Americas in history, and of the ongoing process of globalization and the relocation of people and cultures that have characterized Latin America’s experience. *Latin America Otherwise: Languages, Empires, Nations* is a forum that confronts established geocultural constructions, rethinks area studies and disciplinary boundaries, assesses convictions of the academy and of public policy, and correspondingly demands that the practices through which we produce knowledge and understanding about and from Latin America be subject to rigorous and critical scrutiny.

Gonzalo Lamana’s *Domination without Dominance: Inca-Spanish Encounters in Early Colonial Peru* is a historical and theoretical tour de force. Theoretically, it questions basic historiographic assumptions. By doing history in this way, he is also able to question the shortcoming of current theoretical debates in the social sciences and the humanities.

A careful, painstaking, and attentive reading of the moving “borders” between Incas and Spaniards in the first two decades of the Spanish invasion of Tawantinsuyu, Lamana’s book brings forward the disparity of accounts, then and now, of one of the historical and foundational encounters of the modern/colonial world. Lamana is not just making a claim: he shows how the ideology of writing built on the superiority of Latin alphabet supported an entire theological structure of knowledge that served the Spaniards well (and later on the British and French imperial designs) in devaluing and bringing down Inca’s ways of knowing and Indigenous humanity. Epistemology and ontology worked hand in hand to build the foundations of epistemic and ontological racism in which we are still living today.

Walking from the past to the present is one of Lamana’s main concerns. Casting a wide eye through the spatial histories of imperial expansion and modern/colonial encounters, he erodes the foundations of the ways of knowing we take for granted in the humanities and the social sciences—ways of knowing that are—willingly or not—complicitous with imperial designs. Lamana realizes, at the end of his journey, that he was doing precisely what Quechuas and Aymaras did in the first two decades of the encounter; and what Waman Puma de Ayala articulated in his decolonial political philosophy, toward the end of the century. Lamana enrolls himself in the genealogy that nowadays we find in the works of the Chicana intellectual and activist Gloria Anzaldúa; the Afro-American radical sociologist W. E. B. Dubois or the Afro-Caribbean critical theorist Frantz Fanon. “As it is clear, the ultimate claim of both sixteenth-century and current, neocolonial projects is that Western subjects know reality as it is while their Others do not,” Lamana states in the introduction. And he adds, “if rationality is the way in which a Western subject finds convenient to imagine himself, Christian rationality is the way in which a sixteenth-century Spanish subject found it convenient to imagine himself (gender intended in both cases). Christianity and Science guarantee, in each case, the self-convincing privilege of operating upon the real.”