



An Yountae is an assistant professor in the department of Religious Studies and Central American Studies at California State University, Northridge. He specializes in Religions of the Americas with a particular focus on Latin American anti/ de-colonial political thought, Africana philosophy, and continental philosophy. He is the author of *The Decolonial Abyss: Mysticism and Cosmopolitics from the Ruins* (Fordham University Press, 2016). He is currently working on his second book, *Decolonial Epiphanies: Race, Secularism, and Coloniality in the Americas* as well as co-editing a book on race, coloniality, and philosophy of religion.

Selected Works

The Decolonial Abyss: Mysticism and Cosmopolitics from the Ruins – Fordham University Press, 2016.

“*The Decolonial Abyss* probes the ethic-political possibility harbored in Western philosophical and theological thought for addressing the collective experience of suffering, socio-political trauma, and colonial violence. In order to do so, it builds a constructive and coherent thematization of the somewhat obscurely defined and underexplored mystical figure of the abyss as it occurs in Neoplatonic mysticism, German Idealism, and Afro-Caribbean philosophy.

The central question An Yountae raises is, How do we mediate the mystical abyss of theology / philosophy and the abyss of socio-political trauma engulfing the colonial subject? What would theopoetics look like in the context where poetics is the means of resistance and survival? This book seeks to answer these questions by examining the abyss as dialectical process in which the self’s dispossession before the encounter with its own finitude is followed by the rediscovery or reconstruction of the self.”

“Secularism Meets Coloniality: Mariategui’s Andean Political Theology.” *Political Theology* (2017).

“This article seeks to clarify the link between Mariategui’s political theology and his critique of modern-secular coloniality. I argue that understanding the place and the significance of Mariategui’s critique of secularism / colonialism helps us grasp the fuller extent of Mariategui’s thought, a pioneering critic of modernity in the early twentieth century who keenly understood the limits of modern-liberal framework for analyzing the political problems of Latin America. Mariategui’s reading of Marx and revolution raises important challenges to various forms of twenty-first-century political theologies that tackle modernity from within Western liberal modernity (postmodern theories and philosophies). Mariategui offers important insights not only for critics of the secular and modernity who fail to attest to the important question of coloniality from which secularism/modernity must be disentangled, but also for critics of colonialism/ coloniality who fail to view religion as the key fabric of coloniality.”