

JOURNAL FÜR ENTWICKLUNGSPOLITIK

vol. XXXVII 1/2-2021

EUROPA VERRÜCKEN: KÄMPFE ZWISCHEN KOLONIALITÄT UND DEKOLONIALISIERUNG

Schwerpunktredaktion: Franziska Kusche,
Gregor Seidl,
Johannes Korak,
Marcela Torres Heredia

Herausgegeben von:
Mattersburger Kreis für Entwicklungspolitik
an den österreichischen Universitäten

Inhalt

- 5 FRANZISKA KUSCHE, GREGOR SEIDL, JOHANNES KORAK,
MARCELA TORRES HEREDIA
Europa an seinen Platz rücken. Warum die globalen kolonial/
modernen Machtverhältnisse nicht bloß beschrieben, sondern
verändert werden müssen
- 67 ROLANDO VÁZQUEZ, CARLA BOBADILLA
“What would it mean to decolonise Europe?” Arts, Options and
Practices to overcome Modernity/Coloniality
- 91 MARÍA DO MAR CASTRO VARELA
Welt „begreifen“ statt „ergreifen“:
Bildungsfragen und Strategien des (Re-)Worlding
- 114 MARCELA TORRES HEREDIA
From Absences to the Ecologies of Knowledges: Colonial and
Decolonial Aspirations in the Scholarly Communication System
- 152 KATHARINA FRITSCH, MOUNIR HAMADA HAMZA
Komorische Kunst und Postkolonialismus:
eine Dialog-Montage auf der Basis des Dokumentarfilmprojekts
Histoires de Twarab à Marseille
- 177 ALESSANDRA CORRADO
Coloniality and Decoloniality in the Mediterranean: Understanding
Migrant Labour in the Global Colonial Agri-Food System

198 THOMAS GUTHMANN

Dekolonisierung der Körper – COMPA. Empowerment von Körpern
im (post-)kolonialen Raum

210 VALIANA AGUILAR, ROSALBA ICAZA

Un Feminismo Otro. A Dialogue-Text-Invitation on the (Im)
possibilities of Encountering Each Other Across the Colonial Divide

Digital

KATHARINA FRITSCH, MOUNIR HAMADA HAMZA

L'art comorien et postcolonialisme: un dialogue-monté à partir d'un
projet de documentaire intitulé « Histoires de Twarab à Marseille »

239 Rezensionen

254 SchwerpunktredakteurInnen und AutorInnen

260 Impressum

VALIANA AGUILAR, ROSALBA ICAZA

Un Feminismo Otro. A Dialogue-Text-Invitation on the (Im)possibilities of Encountering Each Other Across the Colonial Divide¹

ABSTRACT *Are encounters across the colonial divide possible in a world that is deeply divided between those who consume the lives of others and of Earth and those who are consumed? ‘Encounters’ here denote moments of possibility opened up by the rupture from, and refusal of, what keeps us incapable of connecting with others who are radically different from us. Our text is organised as a dialogue-text-invitation to our imagined readers-listeners-fellow worlds travellers to consider the following: that ‘learning each other’ as an onto-epistemic praxis of knowing otherwise cannot solely be explained or fully determined by its opposition to the systems of domination and the order that it confronts. The aim of our dialogue-text-invitation is not to decolonise relations between women that occupy different subject positions. We neither aim to transgress, nor resist established academic criteria. Our aim is to display the (im)possibilities of learning, speaking, listening and getting to know oneself and others as a plural self(ves), and as communal self(ves). We would have liked this text to be a recording of our voices speaking to each other in Spanish, a colonial language, yet one that allows us to speak and listen to each other. We consider that if reading and listening to us leads to the acknowledgement and undoing of coloniality that to this day constitutes the point of departure of academic writing, disciplines and feminism, it means that, our story is becoming yours too.*

KEYWORDS *learning, listening, colonial divide, feminismo otro, decolonial*

“There is a feminism that is different,
that is walking and that happens very concretely when
we cook together, when we talk, when we laugh together,
when we build other ways of doing things”

Valiana Aguilar

1. Introduction

Are encounters across the colonial divide possible in a world that is deeply divided between those who consume the lives of others and of Earth and those who are consumed? ‘Encounters’ here denote moments of possibility opened up by the rupture from, and refusal of, what keeps us incapable of connecting with others who are radically different from us. This incapacity is conceptualised by decolonial philosopher and popular educator Maria Lugones (1987) as a failure of identification that operates as a fundamental principle of control to which one is subjected and which subjects others.

Deeply inspired by decolonial, anti-colonial, anti-capitalist, anti-patriarchal feminists and *‘mujeres que luchan’* – women who struggle, this text tries to enact, as much as is possible for us, a resistance to the logic of individuality, to the preeminence of the written word, and to English and Spanish as two colonial languages so dominant in contemporary academia in the places we live. Therefore, our text is organised as a dialogue-text-invitation to our imagined readers-listeners-fellow worlds travellers to consider the following: that ‘learning each other’ as an onto-epistemic praxis of knowing otherwise cannot solely be explained or fully determined by its opposition to the systems of domination and the order that it confronts.

More specifically, we understand such dominant systems through the words and struggles of first nations and indigenous communities in resistance in Mexico, particularly the Ejército Zapatista de Liberación Nacional (EZLN)², which has conceptualized them as a capitalist hydra and a patriarchal racist colonial project of Death³. For us, learning each other is not fully determined by our resistance to this capitalist hydra, but by a politics of hope and affirmation of the possibilities of who we are and can be

in the company of each other (Motta 2018). This is why we cannot explain this knowing *otherwise* as the choice of a sovereign individual either, as we explain later in the text. We are using the term *otherwise*, following Arturo Escobar, in the sense of what “craft[s] another space for the production of knowledge...*un paradigma otro*, the very possibility of talking about ‘worlds and knowledges otherwise’” (Escobar 2007: 179).

Women of Colour feminisms provide us with a full range of examples of letters-books aiming at both enacting resistances against hegemonic logics of academia and as a form of knowing otherwise. One excellent example that we want to mention is *This Bridge Called My Back: Writings by Radical Women of Color*, edited in 1981 as a feminist anthology by Cherrie Moraga and Gloria Anzaldúa. We want to acknowledge it and honour its invitation to learning each other.

What matters to us in this dialogue-text-invitation is, as women of colour, to cultivate decolonial and anti-capitalist, anti-racist, anti-patriarchal learnings. These learnings might open the conditions for the possibilities to reveal the limits of the modern/colonial frameworks of understanding and of intelligibility. In other words, we aim to transcend critique by recognising its violence as an incapacity to connect with others (Motta 2018).

To develop these ideas, we invite the reader to journey with us along the three paths of this dialogue-text-invitation. First, we will ground our plural selves as the locus of enunciation from where we write together. In this path, we outline some shared onto-epistemological and theoretical background/insights. For us it is important to explain the importance of positionality and onto-epistemologies; or, in other words, the situatedness of ways of being, knowing and sensing. We also speak about epistemic de-familiarisation, or the learning and unlearning possibilities that emerge from the vulnerability of not knowing (everything). We also speak about learning as the possibility of knowing otherwise through listening and embracing each other beyond hegemonic worlds of sense. Those are worlds that represent women of colour as not fully human, always lacking and in need of help and protection from those truly human.

In the second path, we present hints of a dialogue we held in Oaxaca, Mexico in 2019, in the middle of a teaching programme for Dutch and European BA students. Despite the intensity of the work, we managed to

make some space in our busy schedule to talk about what we have learnt from each other and from the struggles we are part of, while reflecting on our activities during the previous year. This second path is presented as a dialogical conversation. We embrace dialogue as a strategy that can lead others, like it has led us, into reflecting on the possibilities of learning, speaking, listening, and getting to know each other ‘otherwise’ and away from established modes of academic writing.

Finally, in the last section of this text, we animate some elements of decolonial and communitarian feminisms to conclude with some tentative ideas aiming at addressing the opening question. Decolonial feminism and communitarian feminisms constitute two of the plural ongoing debates in Mexico and Abya Yala⁴ inspiring resistance and conversations among feminist and non-feminist women who struggle against the ‘capitalist hydra’ and ‘patriarchal racist colonial project of Death’. What matters to us is not to define what decolonial and communitarian feminisms are⁵, but rather to emphasise that, despite their contrasting positions, both share a commitment to bringing about the collapse of patriarchal violence.

In each path, we emphasise ‘*un tejido de ideas y sentires*’ – a weaving of ideas and sensings with those of feminist and non-feminist decolonial and anti-racist/colonial thinkers/doers, grandmothers, mothers and girls, including Zapatistas, who are at the frontlines of struggles against capitalist-patriarchal-racist oppressions. The central role of women in the Zapatistas struggle for justice has inspired us in many ways⁶. We belong to a generation of indigenous and mestiza women in Mexico who grew up with images of indigenous women as commanders and in positions of authority. Our mothers and grandmothers did not.

Our readers will not find in this piece the usual academic structure for a text. The written academic word, which can be seen as a source of empowerment, voice, audibility, self-representation and validation, brings with it the silence of coloniality. In particular, the coloniality of the written word that, by taking a hierarchical position in relation to orality, silences us too. The reader-listener-world traveller of this text will find then *palabras*, words that aim to be sensed as a feminist decolonial practice of listening and travelling to (each) others’ worlds (Lugones 1987). One of our reviewers, Stine, best describes what we aim to do in this dialogue-text-invitation: “You share thinking/feeling in a way that conveys and therefore evokes an

affectively involved listening”. We are grateful and honoured by the way we were received and listened to by Stine.

We are also aware that we are inviting our imagined readers-listeners-world travellers to connect with us and identify themselves in us, but that the distance of incommensurability is real and concretely expresses itself in language, context, history, and so forth. We can only hope that despite these challenging conditions some of the ideas, dilemmas, doubts, pain and tensions but also our love and care for each other will find some echo and resonate in our readers-listeners’ own contexts, geographies, and times.

The aim of our dialogue-text-invitation is not to decolonise relations between women that occupy different subject positions – here an indigenous Maya woman / a mestiza Woman. We neither aim to transgress, nor resist established academic criteria. Our aim is to display the (im)possibilities of learning, speaking, listening and getting to know oneself and others as a plural self(ves), and as communal self(ves). This knowing is not constrained and contained by modern/colonial parameters of intelligibility, including that of the written word for academic audiences. We imagine our readers as readers-listeners of the stories that are woven here and as interested in *world traveling* in the sense articulated by Maria Lugones (2003 and 1987): through world travelling, our plurality is revealed through acts of love, of *cariño* for each other. This is what Stine has taught us about ourselves.

We would have liked this text to be a recording of our voices speaking to each other in Spanish, a colonial language, yet one that allows us to speak and listen to each other. We consider that if reading and listening to us leads to the acknowledgement and undoing of coloniality that to this day constitutes the point of departure of academic writing, disciplines and feminism, it means that, as Stine suggests, our story is becoming yours too.

2. Grounding our(plural)selves

Points of departure matter. Mexican Anthropologist, Xochitl Leyva, tells us that “The starting points that we select have a strong imprint that is not only symbolic but also concrete and practical on what we do, think and feel and, above all, in how we do, think and feel it. The starting points intersect with the place of enunciation but cannot be reduced to it” (Leyva 2018: 53).

Since 2008, Rosalba has collaborated with the *Red Transnacional Otros Saberes* (RETOS) – Transnational Network Other Knowledges, which brings together indigenous, afro-descendant and mestiza academics/activists based in the Global South/North. As a member of RETOS, Rosalba has been conducting collaborative research, writing and teaching practices on the knowledges that are co-created by communities resisting violent forms of power destroying land, women's lives, and hope in the Abya Yala.

RETOS members have documented and disseminated findings in books and academic publications (i.e. Leyva Solano et al. 2015, Leyva/Icaza 2019) via itinerant schools and with the creation of an autonomous publishing house, *Editorial RETOS*. Most importantly, they have been reflecting together about the learnings that emerge from defending rivers, mountains, land, and our intimate relations with Earth. For Rosalba, who is based in academia in the Global North, to learn and teach about losing her deep relations to Earth has meant confronting her modern/colonial subjectivity, and ways of working, knowing and sensing. This means that she is challenging the colonality of categories such as 'women', 'men', and of course 'gender', which entails taking as a point of departure the erasure that these categories bring with them in the classification of difference.

Before Rosalba moved from Mexico City to study for her MA and PhD in the United Kingdom in 1999, she was involved in anti-free trade struggles in the *Foro de Apoyo Mutuo* (FAM)– Mutual Support Forum⁷. It was at the FAM that Rosalba learnt about how relevant it was to hold spaces for encounters and dialogue to sustain struggles for democratisation and justice. In 2007, Rosalba started working at the International Institute of Social Studies (ISS) in The Hague in the Netherlands. Since arriving at the ISS, its intercultural and multidisciplinary environment has deeply impacted her personally and professionally. Since 2016, Rosalba has been actively involved in anti-racist struggles in the Netherlands, both within and outside academia.

Valiana Aguilar is a Mayan woman who grew up in a small community on the coast of Yucatan, Mexico. Since 2012, she has worked the land as *agricultora* and *milpera* – a female farmer and harvester of *milpa*⁸. Valiana also organises spaces of resistance and learning *otherwise* with groups of Mayan youth. This takes place in the context of Merida, a colonial and racist city. Valiana has also collaborated with Mayan women for the the

purpose of the recovering of collective ways of living and healing *otherwise* amidst systemic violence. For Valiana, as a Mayan woman, living in her community entails a lot of humility and listening: “The violence in our villages is an everyday reality, but nonetheless it is in the context of that reality that we resist and fight, always with our feet on the ground. This implies power but also a constant process of collective healing, which means breaking away from the idea that in order to walk other ways of living we can remain individuals”.

Valiana has been accompanying Mexico’s Indigenous National Congress (CNI)⁹, and in 2019 she returned to her community in Sinanché, Yucatan to establish, with her partner Angel Ku and her family, the collective Suumil Mookt’an (The Living Rope), which carries out various activities with young Mayans interested in community healing and regeneration. “Suumil Mookt’an works around caring, rescuing and preserving native seeds and returning to harvest milpa. Milpa is a tool of resistance of pueblos – peoples – as it plays a central role in our eating and living as Maya peoples. Milpa is actively contributing to the regeneration of spaces for the dignification of ancestral Maya houses and forms of inhabiting”.

We are both *mujeres que resisten* – women who struggle against different but intersecting forms of oppression. In 2015, we met at the event *Tejiendo Voces* – Weaving Voices in Mexico City¹⁰. The ideas on this dialogue-text-invitation emerged from subsequent encounters during summertime that we held within the framework of the *Going Glocal Program on Global Citizenship* (Vazquez 2015). This programme brings groups of students based in the Netherlands to (un)learn with communities, academics and young indigenous activists, artists and professionals from Oaxaca, Mexico and has allowed Rosalba to travel there and meet Valiana every year.

The City of Oaxaca is the capital of the state of the same name and is located in the South of Mexico. The state and capital city are very well known for their plurality of indigenous languages and cultures. Spanish is just one of the many languages spoken there, and in that multiplicity of languages, a grounding for not knowing, or more precisely for learning *otherwise*, takes place.

Asha Varadharajan (2018) helps us to understand not what this learning otherwise is, but how we sense it. Varadharajan, in addressing the dilemma of intercultural translation, writes about herself reading works in English

while growing up in India: “Being lured out of my self was precisely the point, as was comprehending the virtues of both proximity and distance in the pleasures of reading. The struggle against stereotypical notions, for example, is futile if reading and writing are always a matter of recognition rather than of defamiliarization” (Varadharan 2018: 182). Learning otherwise felt for us like that state of defamiliarisation.

In this dialogue-text-invitation, to relinquish the safety of ‘knowing’ as recognising oneself in ‘other’ worlds of sense and being is understood as part of the struggles we are part of. We aim to capture elements of this struggle that carries (un)learning potentials as a delinking from the confines of intelligibility, of what we are told or allowed to think/sense. Our struggles cannot be fully grasped just as “a reaction to domination, or just as the necessary or logical outcome of the processes that precede them” (Icaza/Vazquez 2013: 686). In other words, the epistemic dimension of our specific struggles is about realising that the meanings attributed to us by capitalist patriarchal coloniality cannot exhaust what we are becoming together.

Our aim in this dialogue-text-invitation is to grasp what we have learnt, unlearnt and re-learnt from each other, from feminisms, from women who resist and who are or are not feminists, from Zapatista women and girls, from grandmothers and mothers, and from students based in Europe and North America who over the years visited Oaxaca.

We are inspired by Catherine Walsh’s understanding of *asking-walking* as a decolonial pedagogy inspired by Paulo Freire and Mexico’s Zapatistas: “It means understanding oneself in a constant process of becoming where the ‘critical’ is not a set postulate or an abstract of thought. Rather, it is a stance, posture and attitude, an actional standpoint in which one’s own being and becoming are constitutive to the acts of thinking, imagining and intervening in transformation; that is, in the construction, creation and ‘walking’ of a radically different world” (Walsh 2015: 10). And, in that sort of walking, we ask whether encountering each other across the colonial divide contributes to a knowing *otherwise*.

We are driven by the urgency to resist and overcome the war against women, land and hopes in Mexico and Abya Yala and the rise of right-wing extremist political projects in Europe. Our intuition is to honour the agreements formulated in the First International Political, Artistic, Sports

and Cultural Gathering of Women who Struggle, organised by Zapatista women and girls in 2018 to celebrate International Women's day¹¹. In the context of systematic violence against women and girls, the agreement reached during that Gathering was: We should live!

“Sisters and compañeras: Here, in front of all of us here present and those who are not here but who are present in their hearts and minds, we propose an agreement to stay alive and continue struggling, each of us according to our ways, our times and our worlds”¹².

This invitation-dialogue-text centres on what “learning each other” means to us as women of colour, following M. Jaqui Alexander's (2005) invitation, and on the possibilities this learning opens for co-creating life conditions – material, political and epistemic – that enable us and the struggles we are part of.

“We are not born women of color rather we became women of color. In order to become women of color, we would need to become fluent in each others' histories, to resist and unlearn an impulse to claim first oppression, most-devastating oppression, one-of-a-kind oppression, defying comparison oppression. We would have to unlearn an impulse that allows mythologies about each other to replace knowing about one another. We would need to cultivate a way of knowing in which we direct our social, cultural, psychic, and spiritually marked attention on each other. We cannot afford to cease yearning for each others' company” (Alexander 2005: 269).

Learning each other helps us to resist essentialist representations of who we are becoming as women of colour but also allows us to go beyond. Learning each other helps us to speak to our imagined readers-listeners-fellow world travellers about how it is that we concretely refuse to partake in Eurocentric knowledge production and potentially inspire them to do so too.

Furthermore, learning each other is for us a necessary step for cultivating plural selves in political coalitions across the colonial divide (Lugones 2003, 2007, 2010a, 2010b). We understand these plural selves as transgressions of a sovereign self, the modern/colonial myth of the “I”, into plural selves, or *nosotridades* in Spanish, as an enactment of relational forms of

being (Chavez/Vazquez 2017). Coalitions are for us a fertile ground on which to learn each other as we grapple with our epistemological, racial, class, gender and sexuality privileges and recover “our capacity to feel the suffering of others, of compassion” (Chavez/Vazquez 2017: 39).

But coalition(s) are do not exist in a vacuum, but in relation to what might be sensed as solidified and even naturalised hierarchies that to this day shape the colonial divide, the border between ‘humanity’ and the racialised other-ed, and that construct this (our) encounter as unthinkable. Learning each other didn’t happen from one day to the next. It took us time, practice, patience and courage, and *cariño*.

In November 2015, when we met for the first time, we had the opportunity to listen to each other with a methodology for intercultural conversations that one of the participants named as ‘activated conversations’ in that event¹³. As a particular methodology to foster intercultural communication, a plurality of members of local Mexican society and international guests participated, including academics, activists, community members, traders, shoemakers, youngsters, indigenous and First Nations representatives, artists, and so on.

We would like to also point out that activated conversations have another key characteristic, which is that nouns such as capitalism, gender and heteronormativity are avoided. This is to return to action in language (Vazquez 2014 as cited by Walsh 2015: 15). Therefore, instead of health, we talked about healing, because everybody has something to say and share about healing. The medical expert is one of the perspectives at the table, together with the midwife and the healer. We have been doing the same for education and learning, food and eating, and so on.

We think that to present these conversations as an exercise in deliberative democracy and/or in inclusive speech to make them politically intelligible to a hegemonic world of sense is not enough (Lugones 2003). These conversations are/were something else. Listening is not to be reduced to be a form of passive silence. This listening is informed by understandings of orality and the spoken word in which, on the one hand, *la palabra* – the word – is not the property of any individual but carried and transmitted across generations and geographies. On the other hand, this way of listening stresses the impossibility of speaking if one hasn’t first heard (Vazquez 2020).

The ability to acknowledge and name this way of listening is crucial for the survival of *la palabra colectiva* – the word that emerges collectively. Furthermore, this is, from our point of view, a deeply political act too. If one follows the logic of the hegemonic world of sense demarcated by modern rationality that presupposes agency as voice and as a paramount political act, listening then fails to be bestowed intelligibility as political and might be interpreted as expressing colonial, patriarchal and/or heteronormative oppressions.

However, listening is not a silencing and can be a political act, as Moya suggests in her reading of Maria Lugones' (2003) understanding of the political as "an intentional interfering with, refusal of, or resistance to the reductive and unitary logic of the hegemonic common sense" (Moya 2006: 198). That hegemonic common sense is precisely the logic that fails to confer political intelligibility to 'relational' forms of listening/speaking in which the act of speaking is inseparable from the act of listening (Vazquez 2012: 247).

3. Our Conversation

3.1. On politics, feminism, cooking, eating and healing

Rosalba: It was very nice, our session on the feminisation of politics in Mexico, the students were asking me how they are going to bring back home what they have learnt and work with people here in Oaxaca. For me, this question highlights the importance of listening as a pedagogy to unlearn. I told them that in listening to people they would find answers to this question and eventually how they can transmit what they have learnt here. I also mentioned that you have already given us some clues on how this can be done when you spoke about a different feminism, one that is about *caminando con* – walking with – and I told the students that sometimes, in a very concrete way, this *walking with* happens when we cook together, when we talk, when laughing together, we build other ways of doing things. Interestingly, they stayed quieter after I said this.

Personally, I think that coming here, as a feminist academic without a 'research question' not only might be untenable for many others back home, but it is also another way of being a feminist. I come as a woman

who struggles, as a teacher and mentor, and not just as an academic and researcher. What you shared with us about *el feminismo que camina con* – feminism as walking with – is from my point of view, an ethics, a way of doing and you can call it decolonial or not, this is not what matters now, but that it points at another way of being in resistance that also shows us the limits of white liberal feminism. So, I think that what you shared is fundamental to open these other ways of being a young person, feminist or not, resisting, back in Europe.

Valiana: I think this is a moment when we want to share more the *sentipensares*¹⁴ that we are living, perhaps like this in an oral-written form. In listening there is also the humility of opening oneself to what is happening, without already having a horizon to say: “this is feminism, and this is how all women in the world must live”. No, there are different ways of living, feeling, being, of resisting when we place ourselves in that opening of listening, of being open to the surprise of what can happen or what we can do. Because often the utopia of Western feminism is that we must arrive to this or that and we have a blindfold, we cannot see anything, other than what we want to see. For example, after I talked about cooking and eating, the student from Switzerland said “from my perspective, this is not equality”, but after you shared your words, she talked again and said that there was not only one way of being and existing in the world, but also many other ways. Sometimes returning to the kitchen for many feminists is a brutal oppression...

Rosalba: That’s how I lived it, that’s why the kitchen as a feminist was a place from where I wanted to run out, as it was imposed on me but not on my brothers. I returned to the kitchen when I started coming to Unitierra as I realised the anti-capitalist dimension of the kitchen and of cooking and its politics too...

Valiana: Yes, and the kitchen and cooking are also about healing ourselves too, if we are talking about healing as something political, then it is not only about sowing food, harvesting it, because many say now “we go back to the organic and place our products in the capitalist market” but there is no joy in that, the joy of recovering our ancestral food, our food that is in relation to who we are, food is what we are...

Rosalba: Something I have never understood is that some people buy frozen food. You go to the supermarkets and buy frozen lasagna or risotto. In the Netherlands, there is a business in which you can buy processed food from a machine in a wall, you slot in the coin, and it gives you hot junk food. The entire process is designed in such a way that you not only consume your food in the shortest possible time, but also that you do not know who produced it and how. This image of a dystopian food consumption system seems so far away from your own life here, from how my life is when I am here too in relation to eating. I am sharing this because this is part of the reality of the students that asked you questions about cooking and eating today. What you shared about the 2018 Women Zapatista International Encounter is a world that they cannot even imagine, but nevertheless, the way you spoke, sharing your pain and sorrows but also your hopes, seemed to help them in making sense of the plurality of worlds, even if they didn't see them, or live them...and they were in silence listening....

3.2 Silence, word and Zapatismo

Valiana: The First International Encounter of Women who Struggle¹⁵, summoned by Zapatista women, was an experience for everyone. What impressed us most was the organisation of the Zapatista compañeras – they built everything, the platforms, the bathrooms, the structures. The logistics were impressive, including having food prepared for the 10,000 women who participated.

On the first day, the Zapatistas read a very remarkable statement, as we realised how the “*compas*”¹⁶ have reflected deeply on their revolutionary practice within their communities, not only with the youngsters, but also between generations. We realised that grandmothers are opening themselves up and sharing their stories of what they lived, and they are creating *una palabra colectiva*, a word that emerges collectively. In the afternoon, they presented short plays to share with us how women's lives were before the uprising, and they themselves represented their grandmothers, the *caciques*, not to victimise themselves, but to heal collectively, because they never said ‘poor us’. They shared it so that there could not be a world where what they lived through happens to another woman. They did it not to

forget what their grandmothers lived, but rather to heal it, without victimising, and in so doing they built something new.

Thereafter, we realised that the Zapatistas are well aware of what is happening in the world; they are reacting with concrete life practices and they reflect on them. I can say such a thing because they presented us with a short play about the disappeared women of Ciudad Juarez. They also told us that they are no longer talking about the triple exploitation women face for being poor and indigenous, which their grandmothers once talked about. They are now saying that there are more forms of exploitation not experienced only by indigenous women, and that violence is experienced by all women.

They characterise this violence in the following terms: we live in a macho patriarchal capitalist system. This is how they named it, and also affirmed that this system is killing every one of us. This is what they presented in their short plays.

After the plays, they shared with us their organisation, how they see and feel the world, and at one point they came out dancing with banners from all the continents. They explained their vision of the new world: everyone has to struggle and without the national borders that exist today.

What criticisms can we make of the Encounter? There were 10,000 women and there was no filter regarding who participated and who did not, and there were groups of women who had quite different forms of expression.

Rosalba: Perhaps the problem was not the forms of expression but to consider some forms as the 'right' form for women's struggles?

Valiana: We felt that at some point some feminist groups wanted to do exactly that in a space where they were guests and that the Zapatistas had organised.

3.3 On Authority and Power

Rosalba: What you are saying makes me remember what Jaime Luna¹⁷ shared with us a couple of days ago. Jaime said that to fully understand *comunalidad* as a Oaxacaqueño Mixe and Zapoteco way of being in the

world, one should try to distinguish power from authority. He said this in relation to the role of elders. This was really interesting, and I thought that sometimes as a feminist I have conflated power with authority. However, Jaime stressed that one resists power, but sometimes authority is legitimate, for example, that of Zapatista grandmothers. It has been so difficult for me to explain the source of this legitimacy, as it is grounded in ways of being and sensing that are unintelligible to 'illustrated' feminisms, which keep assuming to know how women should be struggling. That is one of my great frustrations.

Valiana: This is precisely one example of our criticism of some feminist spaces, especially when we want to think about how we can all be together in spaces to listen and learn, to build together in these moments when all we are living is violence.

3.4 On Hosting

Rosalba: I want to ask you something I heard about this First Encounter. Somebody told me that a group of trans women arrived and requested to enter and that the *compas* at the entrance asked them how they felt. and they said as women, so they let them in. This is so powerful, because in some feminisms now there has been moves to exclude trans women, but also because what seemed to matter was how these *compañeroas*¹⁸ sensed themselves and felt in their heart.

Valiana: Yes, there were *companioneroas*, *otroas*, trans persons.

Rosalba: This is important because the dominant view of indigenous communities is of traditional, conservative, violent, poor places. In Europe, like here in Abya Yala, we are witnessing a surge of right-wing conservatism and some European countries are particularly violent against trans people, and in particular trans people of colour; here the Zapatistas are calling a meeting where they are welcome! This really filled me with hope. But I also wanted to ask you something else, did you witness specific issues of inclusion/exclusion?

Valiana: This was not a general problem in the meeting, but there was a disagreement between some of us, women of indigenous communities who practise a principle of hospitality without distinguishing ‘colours’, but hearts. Of course, we know there are hearts that we do not like, but this does not mean that we are going to say, “you don’t, you don’t come”. If someone is going to speak for us, we say, *compañera* let’s walk together, we are a collective, let’s talk together. For some *compañeras*, white women should not have a voice because they have always been up in the pyramid of power and we were asked to flip the pyramid from the bottom up, to be placed on top, in other words to reproduce power! But this was something specific and not representative of the encounter as a whole.

Rosalba: So, is it about how we generate spaces where we acknowledge our differences?

Valiana: It is more about the radicality of hospitality, there must be a radical listening to be able to meet with others so different from us.

Rosalba: That radicality of hospitality is precisely what I have experienced with the *compas* in the CIDECI-UNITIERRA¹⁹ in Chiapas, and when I visited the Zapatista *caracoles*.²⁰ I would expect to have no right to be there, I am a Mestiza woman, I am the norm, and yet they do not deny me entrance²¹.

Valiana: That is, as we said, the art of listening and the way we interact has to be mediated equally by the tenderness and affection we have towards the others we are walking with. But we also realised in the Encounter that we need spaces for ourselves and for doing things collectively, not just talking to each other.

Rosalba: Like the small plays, the cooking and washing dishes, dancing, singing, sharing.

Valiana: In the recent Encounter in Veracruz, Mexico, for example, a Mayan woman shared how to heal us through a type of finger acupuncture, and she shared what she knows and did the practice with us. That is

important, these are necessary things to heal us. As we were fewer than in the first Encounter it was an opportunity for a more intimate interaction.

Rosalba: Is there going to be another International Encounter?

Valiana: Yes, the second International Encounter is planned for December 2019 and the topic is violence against women. However, the Zapatistas said that everyone has to make their encounters in their own geographies, ways and formats. That is an important learning, because it is important to meet, but then, and here comes the question of the students, how do we share what we have learned in our own places, without imposing, but in an open sharing of hearts. Because it is not about saying “this is what we need to do”, it is not about imposing a way of doing things, but *una compartencia corazonada* – a heart / thought sharing that goes beyond a report and some photos, because we can feel it in the sharing with the male *compas* too.

3.5 On Learning, Unlearning and Relearning with others

Rosalba: Yesterday, someone asked how we could share all of this and what we have learnt in the classroom, as some of the students want to be teachers. And while we were sharing some concrete pedagogical strategies, I was reflecting that there is no space small or not important enough to do like you say: to feel and be in those spaces.

I have learnt from Black and Afro-descendant friends and *compañeras* in Europe that to be together as women of colour is already political. I cannot avoid bringing here Audre Lorde’s poem, „We were never meant to survive”. I learnt to love Lorde and connect with her via one of the ISS PhD students I work with: “when we speak, we are afraid, our words will not be heard, nor welcomed, but when we are silent, we are still afraid. So, it is better to speak, remembering, we were never meant to survive”.

So, while I think about spaces such as the Zapatista Encounters or even this encounter with you right now, I think that we were not supposed to be together as we are now, and nonetheless, we are! In these sorts of

encounters, when we are organised, thinking and acting the world otherwise together, I sense myself full of energy and hope, like the light Zapatistas gave you and the other women in the first encounter.

Back home, in my institution we have created a small group, following the call of the Zapatistas to organise everywhere we are. We are the collective *Nurturing Each Other*, which was created after one Pakistani women researcher I worked with expressed how lonely she felt, and asked for support. The majority of the 'members' are women of colour but we also host a couple of young white women allies.

When we created the space, some of them proposed that it should be a space only for black women and women of colour, and I said no. I thought that I should give our white women allies a chance, as I have been given a chance as a mestiza by you and other indigenous women. I cannot say it has been easy, but I can say we have learnt a lot together, for example that coalitional work is not automatic.

When we started to meet, some questioned why a group of women of colour was even necessary. Interestingly, at the same time one of my friends in the Netherlands who is one of the few Black women Professors in academia also created a group, but this was exclusive for women of colour. In the first meeting, there were around 60 of us – some teachers, others activists, administrative workers – yet all of us shared two characteristics: we were not white, and we were tired of being alone. In both cases, we have made some people within our institutions feel 'uncomfortable', which was not our goal. Actually, focusing all our efforts on making some feel uncomfortable can easily make us lose that novel 'us'.

So, all of this is to say that some of what you shared with me from the first Zapatista encounter might feel similar in other spaces where power is questioned, but at the same time, reproducing power logics is central. In some of the self-managed spaces, where I participate on the margins of academia, I can hear people working not to reproduce power and violence and they do it. And this is taking a lot of energy.

Valiana: This is precisely what the Zapatistas also spoke about: how, also in our own spaces we reproduce violent power, within our families. So, we must also be attentive to that, because we still carry too much violence and, without thinking, we contribute to building hierarchies,

power, command, we are accomplices many times of that construction of the hierarchy because it seems so normalised in our hearts and bodies, the hierarchy and the power, that, although it might be soft and cool, it is inbuilt. We can always stress care in those spaces, but also sharing and being open to listen, not only to the pain, but also what we are doing and what we can do together to dismantle power and hierarchy.

Rosalba: My first experiences with the Zapatistas taught me that they were always sitting, quietly, taking notes. At first I said, “what’s up?”, but then I realised they were listening. So, I learnt that there are moments of listening and of speaking and of collective listening/speaking. Some months ago, I met with the Waychafe Mapuche leader Moira Millán²², who was invited to an academic meeting of the Latin American Council of Social Sciences (CLACSO) in Buenos Aires. During the conference, Moira and the other Mapuche leaders were mistreated by the organisers and they decided to occupy the main auditorium, and all the women who were there supported this *impromptu* takeover. While this was taking place, Moira spoke to us: “we are used to occupying lands, highways and airports, so we can occupy an auditorium”. Her message to us was: “we need to be brave”. So, when you said, “power and hierarchy are so normalised” in who we are, how we are, within our families and communities, with our partner and our children, that we should be brave to realise it is problematic to reduce our liberation in being intelligible or even uncomfortable to power.

It has often happened to me that I have a hard time speaking up, I am still afraid of speaking, because I have lived the violence of power in my body, in the academy, and the problem is that when I am already speaking, comes a voice with authority and hierarchy. I explain this in the following way: I still understand listening as silencing. However, intuitively I enjoy very much listening. This is why yesterday I asked you where you learned to listen, and you answered: *I learn it by walking, by seeing how others listened.*

4. Connecting back

In this invitation-text-encounter we have tried to show what *feminismo otro* – *feminism otherwise* is, as the one that we walk with, via the praxis

of speaking/listening/world travelling. To close this exercise, each of us reflects on what *un feminismo otro que camina* – a feminism otherwise that walks – would mean in the context of Western Europe, where Rosalba lives, and in Sinanché, Yucatan, where Valiana’s community and family live.

4.1 Women and the Decolonisation of the University

In 2017, the research proposal “*Encountering (each) Other: Women in the Decolonization of Universities across the Global North/South Divide*” was submitted to the Netherlands Organization for Scientific Research (NWO). This research proposal was concerned with women of colour troubled engagements with gender and diversity policies implemented in Western European universities (Bonjour et al. 2016; De Jong et al. 2017). It is well known that Universities have responded to the scrutiny of their knowledge production and teaching practices with diversity and inclusion policy measures. Yet women of colour who have benefited from education as an upward social mobility mechanism demand a decolonised education and learning practices in universities. The research proposal focused on the knowledge emerging from women pioneering decolonising initiatives, their learning practices and strategies, and their connections to other women-led initiatives in Latin America and the Caribbean.

Preliminary research had suggested that women pursuing the decolonisation of universities are questioning gender blind pedagogies while offering innovations in the governance of learning (what is taught and how; De Jong et al. 2017; Arashiro et al. 2015; Dinnerstein 2016). This, it was argued, was taking place at the margins of universities and in far from ideal conditions, in which reactionary tendencies of religious intolerance, extremism, and gender discrimination in Europe, as well as Latin America and the Caribbean, were growing.

It was emphasised that local decolonisation, in aiming at the scrutiny of knowledge production and teaching, has opened up questions regarding scholarship practices in universities across the world. Such questioning, from Black, Brown, Muslim, indigenous, physically challenged and trans women has pointed at colonial legacies in knowledge practices as being connected to intersectional forms of discrimination in academia (De Jong et al. 2017; Mignolo/Tlostanova 2006; 2012).

Three women-led initiatives calling for the decolonisation of learning and universities, and connecting the gender and diversity concerns of poor,

Black and indigenous students across Latin America and the Caribbean to Black, Brown, Muslim, physically challenged and trans students of colour in three Western European cities, were identified as potential research partners (instead of case studies). The research aimed to explore under which governance conditions these initiatives have took place. What role, if any, did connecting across borders have for women decolonised learning practices? And what are the effects for the governance of learning at universities, for women and the communities they are part of? Equally importantly, the research aimed to operationalise a feminist decolonial and anti-racist orientation in research, which some of its key elements have been already flagged out here as *walking with* and the praxis of *listening/speaking/world travelling*.

This orientation also meant that research was envisioned as a dialogical process (Leyva 2013; Icaza 2015) in much the way Xochilt Leyva speaks about it – as a kind of praxis of *co-labor* (collaborative research) in which the written text is a dialogue with the spoken and written word, with visibility, with past and present experiences and with the imagined horizon of epistemic autonomy (Leyva 2013, Leyva/Speed 2008). Epistemic autonomy means here the possibility of knowing and learning in freedom from oppressions.

Concretely, this way of working required unveiling the points of departure that orient the decision to write a research proposal in the first place (just like as in this text-invitation), and the relationships and exchanges in a plurality of places and temporalities as that which sustains the epistemic position of co-labor (collaborative research; Leyva/Speed 2008). Last but not least, and despite the research proposal not being funded, it was the outcome of a non-extractive collaborative methodology; hence, no individual ownership was claimed on any of the elements presented here. These are elements from across the global South, from across the colonial difference and from outside the normative perspectives of Western thought, and are currently informing PhD and MA research in some Western European Universities, in some cases for the first time (Trejo Mendez 2019; Coria 2018).

4.2 Recuperando la palabra colectiva

Many women from communities are walking along with other women from other geographies to build up doings and *sentipensares* otherwise. We

are weaving these in a new way, learning and regenerating in our communities, in our spaces. Some of them are in the city or at work or in universities, but we say that we are women who struggle, in any all areas of our life, and our agreement, as the Zapatista women said, is to live, despite the system that is killing us.

Growing up and living without fear, the Zapatista women tell us, is what they do in their communities; this is why we are reflecting on how to create those spaces where we can learn other non-violent ways of relating.

We lived one of the greatest moments of learning and radical listening during the *First International political, artistic, sporting and cultural meeting of women who struggle* in the Zapatista *caracol* of the *Tzotz Choj* area. It will probably take us a long time to unravel the shared word and practices.

For the first time in 24 years, the Zapatista called the system that is killing us a *Machista Patriarchal Capitalist System*, and this is no coincidence – the Zapatistas never say anything because they simply came up with that name one day. No, this corresponds to those long Mayan temporal accounts: the time we live in is the closing and opening of short and long cycles (where the past and present in this world that has no distinction of time. This is not only a poetic expression, but has to do with how we heal across generations, as what we do now has been felt because we are doing it. What the *compañeras* shared with us is a struggle of generations, cyclical, *caracoleadas*. They thank the young women who are living now and could do what they did because their grandmothers fought too, and they share that with us, in a collective word, but also in their practices. They were not separated, as their organisation shows us that form of existence beyond patriarchy, where hierarchies fade away, where competition does not exist, where all are all, a collective – there are no personifications, no spoken *caciquismos*²³, which are so common in our struggles.

While we *sentipensamos* these political categories, it makes much more sense to first make flourish the practices that go beyond patriarchy, capitalism, the state and democracy, so that these words sprout. In this way, we know that these *other* worlds that are possible are not possible in the future, but that they are already here and hence our gaze turns to all that already is and done.

The actions that we are carrying out are at the forefront. We are indeed running out of words to name those practices that will finally always be more than the daily actions. We need to build new words; it is undeni-

able that words respond to the current system, and we wonder how to build words loaded with a different meaning, how to reconstruct them, to re-signify them, in a way that responds to the need for a common, meaningful and loving language.

Yet, there is no doubt that by simply practising reflection, and self-criticism about how we talk and how we at least treat each other, we are advancing, and that this will surely place us on a path of de-construction of, and re-construction away from, this old patriarchal language.

We are trying to forge a common language that allows us to decolonise, and at the same time we are forging, with respect and *cariño*, new types of relationships between us, a type of relationship that allow us to move forward in the encounter.

- 1 We want to express our sincere gratitude to the anonymous reviewers for their comments, and particularly to Stine H. Bang Svendsen, who not only heard us, but by revealing her name and positionality as a reviewer, is inviting us to imagine and practise the process of academic publication *otherwise*. We also would like to express our gratitude to Zuleika Sheik, who edited our words with love and *cariño*.
- 2 The EZLN is the army branch of the indigenous Zapatista communities in resistance, which became internationally known in 1994 when it declared war against the Mexican State. For more information: <http://enlacezapatista.ezln.org.mx/>; <http://zeztainternacional.ezln.org.mx/>
- 3 See, for example, the article by Jorge Alonso on the one-week event organised by the Ejército Zapatista de Liberación Nacional (EZLN) in Chiapas, Mexico to speak about *Critical Thought Versus the Capitalist Hydra*. www.envio.org.ni/articulo/5068
- 4 Abya Yala was the name given by originary people to the territory now known as the Americas before the colonial encounter in 1492.
- 5 Undoubtedly, a rich and critical debate within/outside academic institutions is taking place among feminists and non-feminist women and men in/from Abya Yala. Our readers can learn directly about this rich debate in the following sources: Mendoza (2016), Gargallo (2011), Espinosa, Gomez and Ochoa (2014), Leyva and Icaza (2019).
- 6 See for example: Sylvia Marcos (2014) The Zapatista Women's Revolutionary Law as it is lived today. Available at www.opendemocracy.net/en/zapatista-womens-revolutionary-law-as-it-is-lived-today
- 7 FAM was originally founded as Foro de Apoyo a la Comunidad – Forum to Support Community by the Catholic Archdioceses of Mexico to support the reconstruction of Mexico City after the devastating consequences of the 1985 earthquake. See: http://vinculando.org/sociedadcivil/abriendo_veredas/34_foro_apoyo_mutuo.html
- 8 Milpa is a mix of squash, beans and corn that for thousands of years in Mesoamerica continues to exist despite monocultives.

- 9 The National Indigenous Congress (CNI) was constituted on October 12, 1996 and is described in its official website as “the home of all indigenous peoples, a space where originary peoples can find shared thought and solidarity to strengthen their struggles of resistance and rebellion, with their own forms of organization, representation and decision-making”. See: <http://www.congresonacionalindigena.org/what-is-the-cni>
- 10 A summary of all the conversations can be found at: www.uaem.mx/sites/default/files/voz_de_la_tribu_numero_7.pdf
- 11 The National Geographic provides an interesting glimpse into this Gathering. See <https://blog.nationalgeographic.org/2018/03/21/photo-essay-a-visit-to-the-zapatistas-first-international-gathering-of-women-who-struggle>
- 12 Words of the Zapatista women at the closing ceremony of the First International Gathering, March 10, 2018. Available at: <http://enlacezapatista.ezln.org.mx/2018/03/26/words-of-the-zapatista-women-at-the-closing-ceremony-of-the-first-international-gathering-of-politics-art-sport-and-culture-for-women-in-struggle-in-the-zapatista-caracol-of-the-tzotz-choj-zone>
- 13 At the moment of writing, we are not entirely sure who this person was, but we want to acknowledge that the term emerged from a meeting organised within the framework of the event “Tejiendo Voces por la Casa Comun” in November 2015.
- 14 “Sentipensar means acting with the heart using the head,” as a fisherman from the San Jorge River in the Colombian Caribbean expressed it to the sociologist Orlando Fals Borda in the mid-1980s (Botero 2019).
- 15 “Sin Mujeres no hay Revolución” – Documentary on the First International Encounter of Women who Struggle. Available at: <http://somoselmedio.org/articulo/m%C3%A1s-de-6-mil-mujeres%C2%A0de-38%C2%A0a%C3%B1os-participaron-en-el-primer-encuentro-de-mujeres>
- 16 Compas is a shortened gender neutral way of speaking about compañerxs
- 17 Jaime Luna, together with Floriberto Diaz, are the indigenous intellectuals who named the collective way of living/being/work in Oaxaquenio indigenous communities as *comunalidad*, which should not be conflated or confused with ‘commons’. See: Martínez Luna 2010
- 18 *Compañeroas* is a term often used by Zapatistas to acknowledge and support the struggles of people that do not conform to gender normativity. By sharing this story, we want to emphasise the possibilities of hosting – as practised by Zapatistas in the International Gathering in Chiapas – rather than pointing at, the other-than-modern/colonial gender systems in Mesoamerica. According to recent ethno-historical feminist studies, these systems show traces, as long as 500 years ago, of social organisation on the basis of fluid sexual dualities (see: Marcos 2006).
- 19 CIDECI in Spanish stands for *Centro Indígena de Capacitación Integral* – Indigenous Centre for Integral Learning, and it is located in San Cristobal de la Casas, Chiapas, Mexico.
- 20 *Caracoles*: literally Spanish for snail, is the name of the Zapatista autonomous administrative units in the state of Chiapas, Mexico. The image of the snail is a symbol of the slow but continuous progress of the Zapatista self-organisation.

- 21 In sharing this reflection, Rosalba aims to point to the learning possibility that emerged for her as a Mestiza woman in Mexico, an identity that represents the norm. She wants to encourage the readers-listeners-fellow world travellers to reflect on the ways in which we are constructed as arrogant subjects, incapable of connecting with others who are radically different to us. Radical hospitality is about finding ways of connecting and recognising ourselves in others. However, Rosalba also wants to clarify that in CIDECI-UNITIERRA there are spaces and events that are only for and by indigenous peoples, and that as a Mestiza woman and decolonial feminist she understands her role as not demanding participation within spaces set away from the violence of normativity in which Mestizas in Mexico are implicated.
- 22 Moira Millan is the founder, ideologist and coordinator of the Indigenous Women's Movement for *Buen Vivir* – Good Living, which brings together women of 36 ethnic groups who demand the recognition of a multicultural state. Moira is involved in the recovery of indigenous ancestral lands, particularly those occupied by the Benetton Group. More information: www.facebook.com/movimientodemujeresindigenasporelbuenvivir, 11.04.2021.
- 23 *Caciquismo* describes a distorted form of local government in which a political leader in the form of a patron takes complete control of a commune or community.

References

- Alexander, Jackie M. (2005): *Pedagogies of Crossing. Meditations on Feminism, Sexual Politics, Memory and the Sacred*. Durham/London: Duke University Press. <https://doi.org/10.1215/9780822386988>
- Anzaldúa, Gloria/Moraga, Cherrie (1981): *This Bridge Called My Back: Writings by Radical Women of Color*. Watertown, MA: Persephone Press.
- Arashiro, Zuleika/Demuro, Eugenia/Barahona, Malba. (2015): Introduction: Thinking through our voices. In: Zuleika Arashiro/Malba Barahona (eds.): *Women in academia crossing north–south borders: Gender, race, and displacement*. Lanham, MD: Lexington Books, vii–xvii.
- Bonjour, Saskia/Mügge, Liza/Roggeband, Conny (2016): Lost in the mainstream? Gender in Dutch political science education. In: *European Political Science*, 15(3), 303–313. <https://doi.org/10.1057/eps.2015.78>
- Botero Gomez, Patricia (2019): *Sentipensar*. Unpublished manuscript. Centro de estudios independientes, Color tierra Universidad de la Tierra, Campaña Hacia Otro Pazífico Posible.
- Chavez, Daniel B./Vazquez, Rolando (2017): Precedence, Trans* and the Decolonial. In: *ANGELAKI journal of the theoretical humanities* 22(2), 39–45. <https://doi.org/10.1080/0969725X.2017.1322817>
- Coria Castillo, Vanessa (2018): *Sentipensar the practice of international human rights litigation. Speaking in serpents' tongues*. Unpublished MA manu-

- script. International Institute of Social Studies The Hague, The Netherlands, December 2018.
- Dinnerstein, Ana Cecilia (eds., 2016): *Social Sciences for an Other Politics. Women Theorizing Without Parachutes*. London: Palgrave Macmillan.
- de Jong, Sara/Icaza, Rosalba/Vázquez, Rolando/Withaeckx, Sophie (2017). Editorial: Decolonising the University. In: de Jong, Sara et. al.(eds.): Special Issue on Decolonizing the University, *Dutch Journal of Gender Studies* (Tijdschrift voor Genderstudies) 20(3), 227-231. <https://doi.org/10.5117/TVGN2017.3.JONG>
- de Jong, Sara/Icaza, Rosalba/Rutazibwa, Olivia, (eds.) (2018): *Decolonization and Feminisms in Global Teaching and Learning*. London: Routledge. <https://doi.org/10.4324/9781351128988>
- Escobar, Arturo (2007): *World And Knowledges Otherwise. The Latin American Modernity/Coloniality Research Program*. In *Cultural Studies*, 21(2), 179-210. <https://doi.org/10.1080/09502380601162506>
- Espinosa, Yuderkis/Gomez, Diana/Ochoa, Karina (eds.) (2014): *Tejiendo de otro modo: feminismo, epistemología y apuestas decoloniales en Abya Yala*. Cauca: Universidad del Cauca.
- Gargallo, Francesca (2011): *Ideas feministas de pensadoras indígenas contemporáneas. Primer informe*. Academia de Filosofía e Historia de las Ideas, Academia de Derechos Humanos, UNAM: Ciudad de México.
- Icaza, Rosalba (2015): *Testimony of a Pilgrimage. Learning and Re-learning with the South*. In: Arashiro, Zuleika/Barahona Melba (eds.): *Women in academia crossing north-south borders: Gender, race, and displacement*. Lanham, MD: Lexington Books, 1-25.
- Icaza, Rosalba/Vázquez, Rolando (2013): *Social Struggles as Epistemic Struggles*. In: *Development and Change* 43(6), 683-704. <https://doi.org/10.1111/dech.12039>
- Leyva Solano, Xochitl/Icaza, Rosalba (2019): *Despojos, Territorios y Resistencias*. Buenos Aires/ Ciudad de México: CLACSO/RETOS.
- Leyva Solano, Xochitl (2018): *Undoing Colonial Patriarchies. Life and struggle pathways*. In de Jong, Sara/Icaza, Rosalba/Rutazibwa, Olivia (eds.): *Decolonization and Feminisms in Global Teaching and Learning*. London: Routledge Series Teaching with Gender, 43-59. <https://doi.org/10.4324/9781351128988-4>
- Leyva Solano, Xochitl et al. (2015): *Prácticas otras de conocimiento(s): Entre crisis, entre guerras*. México: Cooperativa Editorial RETOS, PDTG, IWGIA, GALFISA, Proyecto Alice, Taller Editorial La Casa del Mago.
- Leyva Solano, Xochitl (2013): *Y/osotras ¿Mi/nuestras Luchas Epistémicas Creativas?* Seminario Virtual Internacional (SVI). Unpublished Manuscript. https://issuu.com/xlsantologia/docs/1_1-xls-nuestras_luchas_epist__mica., 27.1. 2021.
- Leyva Solano, Xochitl/Speed, Shannon (2008): *Hacia la investigación descolonizada: nuestra experiencia de co-labor*. In: Leyva Solano, Xochitl/Speed, Shannon/Burguete, Aracely (eds.): *Gobernar (en) la diversidad: experiencias indígenas desde América Latina. Hacia la investigación de co-labor*. México:

- Centro de Investigaciones y Estudios Superiores en Antropología Social:
Facultad Latinoamericana de Ciencias Sociales, 65-110.
- Lugonés, Maria (1987): Playfulness, „World“-Travelling, and Loving Perception. In: *Hypatia* 2(2), 3-19. <https://doi.org/10.1111/j.1527-2001.1987.tb01062.x>
- Lugonés, Maria (2003): *Pilgrimages/Peregrinajes. Theorizing Coalitions Against Multiple Oppressions*. Lanham, MD: Rowman and Littlefield.
- Lugonés, Maria (2007): Heterosexualism and the Colonial Modern Gender System. In: *Hypatia* 22(1), 186-209. <https://doi.org/10.1353/hyp.2006.0067>
- Lugonés, Maria (2010a): The Coloniality of Gender. In: Mignolo, Walter/Escobar, Arturo (eds.): *Globalization and the Decolonial Option*. London: Routledge, 367-390.
- Lugonés, Maria (2010b): Towards a Decolonial Feminism. In: *Hypatia* 25(4), 742-759. <https://doi.org/10.1111/j.1527-2001.2010.01137.x>
- Marcos, Sylvia (2006): *Taken from the Lips: Gender and Eros in Mesoamerican Religions*. Leiden: Brill. <https://doi.org/10.1177/117718010600300114>
- Martínez Luna, Jaime (2010): *Eso que llaman comunalidad*. Oaxaca: CONAC-ULTA.
- Mendonza, Breny (2016): Coloniality of Gender and Power: From Postcoloniality to Decoloniality. In Disch, Lisa/Hawkesworth Mary (eds.) *The Oxford Handbook of Feminist Theory*. Oxford: Oxford University Press, 100-121. <https://doi.org/10.1093/oxfordhb/9780199328581.013.6>
- Mignolo, Walter/ Tlostanova, Madina (2012): Knowledge Production Systems. In Anheier K. Helmut/ Juergensmeyer, Mark/Faessel, Victor (eds.) *The Encyclopedia of Global Studies*. Sage: 1005-1010. <https://doi.org/10.4135/9781452218557.n316>
- Mignolo, Walter/Tlostanova, Madina (2006): Theorising from the Borders. Shifting to Geo and Body Politics of Knowledge. In: *European Journal of Social Theory* 9(2), 205-221. <https://doi.org/10.1177/1368431006063333>
- Motta, Sara C. (2018): *Liminal subjects: Weaving (our) liberation*. Lanham, MA: Rowman & Littlefield.
- Moya, Paula M. L. (2006). Review of *Pilgrimages/Peregrinajes: Theorizing Coalition against Multiple Oppressions*. In: *Hypatia* 21 (3), 198-202. <https://doi.org/10.1353/hyp.2006.0032>
- Trejo Mendez, Paulina (2019): *Politics of Knowledge: Weaving stories of dehumanization, erasure and resistance in the Highlands of Chiapas*. Unpublished PhD Dissertation. International Institute of Social Studies The Hague, The Netherlands, December 2019.
- Varadharajan, Asha (2018): Straight from the heart: a pedagogy for the vanquished of history. In: de Jong, Sara/Icaza, Rosalba/Rutazibwa, Olivia (eds.): *Decolonisation and Feminisms in Global Teaching and Learning*. London: Routledge Series Teaching with Gender, 181-197.

- Vazquez, Rolando (2012): Towards a Decolonial Critique of Modernity – Buen Vivir, Relationality and the Task of Listening. In Fornet-Betancourt, Raúl (ed.): Kapital, Armut, Entwicklung. Capital, Poverty, Development. Capital, Pobreza, Desarrollo. Denktraditionen im Dialog: Studien zur Befreiung und Interkulturalität. Band 33. Wissenschaftsverlag Mainz: Aachen, 241-252.
- Vazquez, Rolando (2014): Talk given at the International Workshop Decoloniality, Indigeneity, @rt (April 30, May 1-3, 2014) Durham, NC: Duke University.
- Vazquez, Rolando (2015): Decolonial Practices of Learning. In Friedman, John et al. (eds.): Going Glocal in Higher Education: The theory, teaching and measurement of global citizenship. Middelburg: University College Roosevelt, 92-100.
- Vazquez, Rolando (2020): Vistas of Modernity. Decolonial Aesthesis and the End of the contemporary. Mondriaan Fund Essay 14. Prinsenbeek: Jap Sam Books.
- Walsh, Catherine (2015): Decolonial pedagogies walking and asking. Notes to Paulo Freire from AbyaYala. In: Education and other modes of thinking in Latin America, International Journal of Lifelong Education 34(1), 9-21. <https://doi.org/10.1080/02601370.2014.991522>

ABSTRACT *Sind Begegnungen über koloniale Differenzen hinweg möglich, in einer Welt, die tief gespalten ist zwischen denen, die das Leben der anderen und der Erde konsumieren, und denen, die konsumiert werden? ‚Begegnungen‘ bezeichnen hier Momente der Möglichkeit, die sich durch den Bruch mit und durch die Zurückweisung von alldem eröffnen, was uns davon abhält, uns mit anderen zu verbinden, die radikal anders sind als wir. Unser Text ist als Dialog-Text-Einladung an unsere imaginierten LeserInnen-HörerInnen-Mitwelt-Reisenden angelegt. Ihnen möchten wir Folgendes nahelegen: das ‚Einander-Lernen‘ (‘learning each other’) als onto-epistemische Praxis des ‚Anders-Wissens‘ (‘knowing otherwise’) kann nicht allein durch seine Opposition zu den Systemen der Herrschaft und der Ordnung, denen es gegenübersteht, erklärt oder vollständig bestimmt werden. Das Ziel unserer Dialog-Text-Einladung ist nicht, die Beziehungen zwischen Frauen zu dekolonisieren, die unterschiedliche Subjektpositionen innehaben. Wir zielen weder darauf ab, etablierte akademische Maßstäbe zu überschreiten, noch uns ihnen zu widersetzen. Unser Ziel ist es, die (Un-)Möglichkeiten des Lernens, des Sprechens, des Zuhörens und des Kennenlernens von sich selbst und anderen als plurales Selbst und als gemeinschaftliches Selbst aufzuzeigen. Wir hätten uns diesen Text als Aufnahme unserer Stimmen gewünscht. Zwar hätten wir auf die Kolo-*

nialsprache Spanisch zurückgreifen müssen, aber sie hätte es uns ermöglicht, miteinander zu reden und einander zuzuhören. Wir sind der Ansicht, dass, wenn das Lesen und Zuhören zur Anerkennung und Überwindung (undoing) von Kolonialität führt, die bis heute den Ausgangspunkt des akademischen Schreibens, der Disziplinen und des Feminismus darstellt, dass dann unsere Geschichte auch die Ihre wird.

Valiana Aguilar
Colectivo Suumil Mookt'an
vali.aguilar@hotmail.com

Rosalba Icaza
International Institute of Social Studies,
Erasmus University Rotterdam
r.icaza@fgga.leidenuniv.nl