Introduction

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Feminist organizing and theorizing from "the Americas" have provided some of the most innovative, visible, and all-encompassing voices of resistance against sexism and sexualized violence, misogyny, racism, homo- and transphobia, coloniality, extractivism, climate change, and neoliberal capitalist exploitation (Butler 2015; Roth 2021). This volume seeks to provide insight into a selection of such perspectives, practices, resistances and reconfigurations of the region, e.g. as Abya Yala[1] or Améfrica Ladina[2].

Albeit in the form of different local experiences, the Americas are marked by a long history of "colonization as en-gendering," that is, of creating hierarchies and naturalizations between the colonizers and the colonized (Boatcă 2014; Roth 2014). Conversely, colonial and post-colonial structures of inequality have been marked by a (racialized/intersectional) gender dimension, while gender itself is embedded in colonial power relations (Lugones 2008). This power asymmetry is effective particularly also on the epistemic level, the level of knowledge and theory (Wynter 1990). Such entanglements produced constellations of differently gendered positions between White women, enslaved women of African descent, and native/indigenous women (see Lugones 2008). Although women shared the experience of patriarchal violence and domination all over the Americas, they did so in very different degrees of intensity and intersectionally diverging ways.

1 Abya Yala is a term used to refer to the American continent. Its origin can be traced back to the time before European colonization. It is a word from the Kuna language which means "land in its full maturity" or "land of vital blood". Nowadays, the term is widely used by indigenous movements across the region.

2 *Améfrica Ladina* is a concept coined by Black Brazilian feminist Lélia Gonzalez in 1988, offering an Afro-Latin-American and Amerindian perspective of Latin America. The Latin American Studies Association adopted the term for its 2020 conference (Améfrica Ladina: vinculando mundos y saberes, tejiendo esperanzas).

As a consequence of the founding of the Americas within a patriarchal and enslaving colonial order, feminist activities have also, from the outset, been marked by historically produced, close entanglements of race and gender hierarchies and discourses. Feminist practices and politics have varied from context to context in the Americas, providing a wide spectrum of differing feminist movements and positions. Simultaneously, feminists sought transnational alliances in order to fight for common goals on the international level, as well. Many practiced what feminist philosopher and queer theorist Judith Butler (1992) calls "contingent foundations" in order to fight inequality; and, in a similar vein, postcolonial critic Gayatri Spivak calls for a "strategic essentialism" to fight the patriarchy (Spivak 1989). Both the exclusion of women and the system of enslavement exposed the contradictions implicit in the Declaration of Human Rights. It is hence no coincidence that there have been numerous parallel developments and alliances between abolitionist and feminist struggles (see Roth 2019).

A Long Legacy of Resistance to Colonial and Gendered Oppressions

Feminist practices thus long predate the emergence of the term or the movement of 'feminism'. Women have historically opposed their dehumanization, exploitation, and enslavement and fought the slave trade and plantation slavery both in the West Indies and Latin America (Shepherd 2008a; 2008b). Numerous enslaved women also escaped and lived as "*cimarronas*" in maroon societies or in hiding, as they confronted violent and exploitative masters, held birth strikes, participated in abolitionist groups, or sung protest songs (see Shepherd 2008a).

All over the Americas, the Haitian Revolution of 1793 had a decisive impact on abolitionist thinking, practices, and organizing. While around the same time in Europe, White feminists bemoaned that the newly introduced, allegedly "universal" Human Rights applied only to White male property owners, leaving out women (Olympe de Gouges 1791, Mary Wollstonecraft 1792), formerly enslaved Black abolitionist Sojourner Truth in her 1851 speech and intervention "Ain't I a Woman?" at the Women's Rights Convention Akron, Ohio, questioned the universality of White bourgeois feminism. By pointing out her experience as a Black and formerly enslaved woman, Truth anticipated the problem of differences between women and the entanglement of class,

racialization, coloniality, and gender, on which recent intersectional practices and theorizing are built.

Consequently, contemporary movements and epistemologies are building on their long legacy of anti-racist feminist struggles, which offers them a rich repertoire of experiences and resistance strategies to counter the extremist and right-wing populist trend and challenges to women's and gender rights.

In the form of numerous and diverse protests and mobilizations against old and new injustices, feminist movements have recently gained great visibility throughout the Americas. Most prominently, the *#NiUnaMenos/#NiUnaMás* movement, which had started as a protest against femicides and violence against women in Argentina and Mexico in 2015, has grown into one of the largest protests and also inspired the International Women's Strike, also known as *Paro Internacional de Mujeres* or "8M" (see Bidaseca 2017). Feminist collectives such as *Mujeres Creando* and *Mujeres Creando Comunidad* in Bolivia regularly intervene in public spaces with their performances or practice what is now called Communitarian-Feminism. So do *LASTESIS* and the different feminist collectives in Chile, where the enormous feminist mobilizations of the last years paved the way for a more inclusive government in Chile in 2021 (14 out of 24 ministers being women). Feminist mobilizations, referred to as the "Green Wave" (*marea verde* in Spanish), urged lawmakers to decriminalize and ensure safe access to abortion in Argentina in 2022. In the same year, the afro-descendant politician Francia Márquez Mina was elected the first vice president of Color in Colombia. Before that, both the inaugurations of Donald Trump as US president in January 2016 and of Jair Bolsonaro in Brazil in 2017 had been accompanied by massive feminist mobilizations.

Many current practices, movements, and theorizations throughout the Americas address and attack, in particular, structural axes of inequality and oppression such as coloniality, capitalism, and neoliberalism. They call attention to the notion of violence against women as a structural phenomenon, the systemic devaluation of care work and reproduction, the need for reparations (for enslavement, etc.), for climate justice and reproductive justice and denounce the fallacy of dependency on debts (see Gago 2014, 2017, 2019; Gago et al. 2018; Gago/Cavalleri 2021a, 2021b). Activists of current movements often dialogue between diverse histories and notions of the political, creating a communal body of feminist resistance. In the form of concepts like body-territory (*cuerpo-territorio,* Cabnal 2010, 2016; Paredes 2009, 2015; Zaragocin/Caretta 2020; Cruz 2016; Colectivo Miradas Críticas al Territorio desde el Fem-

inismo 2017), *mestizaje ch'ixi*[3] (Rivera Cusiquanci 2012, 2018, 2023) or "the body as a political tool" (Kilomba 2019), feminists of Color and post- and decolonial feminists have long emphasized the importance of the bodily dimension for decolonial feminist aims and for imagining a new poetics and aesthetics.

Based on the described particular history and plurivocality, feminist politics from the Americas connect the "intersectional" focus on the simultaneously articulated and interrelated axes of inequalities and oppression back to the radical roots from which the concept of intersectionality originated (Roth 2018). The notion of "interlocking axes of oppression" goes back to afro-descendant and often queer activists like Sojourner Truth (1851), and later, the Mulheres Negras in Brazil (1975 qtd. in Caldwell 2007) or the Combahee River Collective in the US (1981 [1977]). Their practices and contributions provide a lens for the overlapping and entangled character of categorizations, positions, and hierarchies. The term intersectionality was coined by African American lawyer and activist Kimberlé Crenshaw for a concrete lawsuit involving racial and gender discrimination in the US in 1989 (Crenshaw 1989). Mara Viveros Vigoya (see her contribution in this volume) observes a recent repolitization of the concept of intersectionality, particularly in the context of anti-racist feminist and non-academic movements in the Americas as well as on the epistemic level. Marisa Belausteguigoitia (2009) stresses that to overcome persisting inequalities on the level of knowledge and the production of theory, a dialogue encompassing all parties requires the critical reflection of (academic) disciplines. Decolonial feminist artists and thinkers have also stressed the close entanglement between racialized, gendered, and classed hierarchies with the global inequalities produced by colonial hierarchies and the legacies of enslavement and persistent "North-South" exploitation (see e.g. Lugones 2010; Wynter 1990, 2003; Millán 2014), promoting instead new forms of living together and connectedness. However, all over the Americas, contributions by Black, Chicana, and indigenous feminists have been continuously and structurally rendered invisible, marginalized, and barely quoted in hegemonic feminist contexts and dominant historiographies.

3 ch'ixi is an aymara concept that refers to a color formed by juxtaposed black and white dots. Cusicanqui uses this concept to formulate a decolonial and radical notion of mestizaje and a critique of multicultural politics. "Mestizaje ch'ixi inspires a recognition of the strength emerging from lo indio [the indigenous], by being able to inhabit different worlds at once, to think-feel from a closer connection with nature and others" (Rodríguez 2020: 154).

Such feminist contestations show how movements in many parts of the Americas build alliances of solidarity that denounce entangled forms of oppression towards alternative notions of sociability (see Butler 2015). Through their presence in diversity, they further place the myth of separateness, pureness, and linearity – which often also goes unquestioned in hegemonic feminist discourses – under severe scrutiny. They raise hope for an effective counter-discourse to the current rise and revival of White supremacist and racist, sexist, and homo- and trans'phobic' extremist and right-wing tendencies internationally.

Recently (as of 2023), a number of publications have taken the great variety and potential of feminist practice, knowledge, and theorizing from the Americas into account (Roth 2004; Espinosa Damián 2009, 2011; Tambora Dialogues 2022). Newer studies are placing greater focus on social inequalities such as gender relations as being global in scale, transregionally (and, sometimes, globally) interrelated[4], and decolonial[5]. Furthermore, there has recently also been a considerable number of publications voicing a broad range of feminisms, particularly in Spanish[6] and a few in Portuguese[7] with some first translations into English[8]. This imbalance points to the persistent epistemic asymmetries and epistemic violence in and between the Americas (and globally) with regard to access to knowledge production, circulation and translation. And to the persistent, still widely omnipresent division between center and periphery of "relevant" theory that, in the words of Sylvia Wynter, defines who and where are the "theory-givers/(and the) theory-takers" (Wynter 1990: 359). It also points to the difficulties of translating particular contexts and cosmovisions from one context to another and across power hierarchies (see e.g. Álvarez et.al. 2014; Curiel/Pión 2022).

4 See e.g. Álvarez et.al. 2003; Shepherd et al. 1995; Shepherd 2008, 2008b; Rodríguez Aguilera 2018; Poferl/Winkel 2021; Scheele/Roth/Winkel 2022.

5 See e.g. Mohanty 2003; Suárez Návaz/Hernández 2008; Lugones 2010; Bidaseca/Vázquez Laba 2011; Espinosa-Miñoso/Gómez Correal/Ochoa Muñoz 2014; Espinosa-Miñoso 2019; Espinosa-Miñoso/Lugones/Maldonado-Torres 2021; Espinosa-Miñoso/Pión 2022; Vergès 2021; Cabnal 2010, 2016; Antivilo 2022;

6 Rubiera Castillo/Martiatu 2011; Espinosa Damián 2009; Espinosa-Miñoso/Gómez Correal/Ochoa Muñoz 2014.

7 Barrancos 2022; Hollanda 2020.

8 E.g. Rubiera Castillo/Martiatu Terry 2020; Gago 2020; Espinosa-Miñoso/Lugones/Maldonado-Torres 2021.

Our volume seeks to present a selection of positions, reflections, concepts, forms, and formats that neither is, nor aims to be, complete or representative. Rather, our aim is to stir curiosity in, direct attention to, and encourage to be inspired by this broad field of feminist, anti-racist, anti-colonial, decolonial, communitarian, intersectional and queer/*cuir* knowledge production. The contributors bring together various perspectives, ranging from Black and decolonial feminist voices, LGBTQ+/queer perspectives to ecofeminist approaches and indigenous women's mobilizations to inspire future feminist practices and inform social and cohabitation projects.

Reading Feminisms in the Americas: Temporality, Movement, and Embodied Experiences

This volume on feminisms in the Americas suggests reading feminisms in the region along three central axes/concepts to map these diverse dimensions: temporality, movement, and embodied experiences. Based on these axes, we ask ourselves: Why should we talk about feminism in the plural form? How do we dialogue with other forms of feminism and women's struggles without employing a linear time frame, as typically used in conventional historical timelines of feminism? How is the relationship between body-practice-theory built in contemporary social movements and political struggles? And finally, from a more transnational perspective, what tensions and/or (dis)connections exist between feminist and queer/*cuir* movements in the Americas in the different global Norths and Souths?

Thus, we start from an idea of *Temporalidad Mixta* [Mixed Temporality] (see Ansaldi 2000; Quijano 1988), i.e., non-linearity, which allows us to transcend the dichotomies between action-structure, diachronic-synchronic, center-periphery, among others. Rodríguez Aguilera (2018) argues that feminisms must be understood as "historical genealogies and simultaneous geographies, with their multiple contradictions and complexities,"[9] (91) meaning that feminisms, especially in the Americas, cannot be viewed from a geographical and historical North that subsequently descends, transits, and imposes itself on the South, but rather as multiple and entangled histories.

9 All translations from Spanish into English are our own. All the quotes from Rodríguez Aguilera 2018, Curiel 2009 and Sayak 2021 were originally in Spanish.

Similarly, Ochy Curiel (2009) explains that even though the history of feminism is commonly reconstructed from the first wave[10] with the suffragist struggle, this temporality often ignores other genealogies of women's history and their resistance to patriarchy, thus reinforcing the "knowledge-power relationship [which] has to do with the birth of the modern world system" (1). To decolonize feminism and make room for multiple genealogies and subjects requires including, recognizing, and dialoging with those women's struggles, communitarian or mixed organizations, which, without calling themselves feminist, produce forms of subversion and resistance to the different systems of oppression and exploitation in their everyday life.

We are aware that there has been a long discussion around the definition of the subject of feminism – especially lately and with the emergence of trans-exclusionary discourses. While the aim of this book and introduction is not to give a final answer to this question, as this would require a much broader and collective exercise, we suggest three insights on the topic. The first insight is the critique of the category "women" by Black and Afro-Caribbean activists and/or scholars. As Audre Lorde (2007[1984]), Yuderkys Espinosa-Miñoso (n.d.), and Ochy Curiel (2009, 2013) argue, White and mainstream feminisms have tried to homogenize this category in the name of an apparent "collective unity". This notion led to the erasure of the diversity of contexts, struggles, sexualities, oppressions, intersections, and bodies that affected women – especially Black and racialized women. The second insight is related to Judith Butler's (2002) critique on the idea of the 'subject' that has been key to thinking feminist politics. As Butler has pointed out, subjects themselves are paradoxically constituted by the linguistic, juridical, and political systems of power from which they wish to emancipate themselves. This paradox has real political effects,

10 There has been a long-standing discussion about whether the metaphor of waves is still useful to narrate the history of feminism, because most of the times, there are no clear boundaries where they begin and end, instead there are overlaps which transcend the linear and intergenerational time frame (see also Roth 2004). An interesting read on the topic is Amneris Chaparro's (2022) analysis of the value and limitations of the metaphor of the waves, understanding them as an epistemological tool. Nowadays, it is more common to find other metaphors to talk about feminisms, their historicity, and expressions, for example, the metaphor of the tsunami (Jáuregui 2018, 2021); fire as an element of transmutation used by the Chilean collective LASTESIS (2021, 2023); or the "marea verde" [green wave] to refer to the struggle for the decriminalization of abortion. All these aesthetic and literary expressions make a political call to build new imaginaries.

especially when we think about political representation. Therefore, new feminist politics should question the very stability of gender and identity. Finally, we find suggestive the ideas of the Mexican philosopher Sayak Valencia (2010, 2018, 2021) who points out that transfeminism[11] allows us to expand, repoliticize, and de-essentialize the subjects of feminism and build diverse alliances with other g-local feminist movements without the (re)stigmatization of sexual, gender identities, and racialized bodies. In doing so, we could fight what she described as Necroliberalism or Gore Capitalism, which as Valencia (2021) explains is "the use of necropolitical[12] techniques applied by the neoliberal capitalist regime to generate economic, political or social capital through violence and death" (22).

The second axis/concept around which we suggest reading feminisms is movement; a concept that can be understood in two ways: First, movement can be seen in opposition to all sorts of borders (geographical, corporal, cultural, analytical, epistemological, among others) and constructions of otherness. At the same time, however, transborder spaces enable what Edward W. Soja (1989, 2008) and Homi Bhabha (2004) called "Third Space," from which groups such as Chicanas raise their voices in the US. For example, Gloria Anzaldúa (1987) spoke of "the Borderlands/La Frontera" to describe the concrete physical border between Mexico and the USA, and simultaneously, of persons living between spaces, genders, identities, etc. Our second understanding of movement is related to the variety of feminist and queer/*cuir* movements in the Americas, which, from their political practice, bodily construct what we could call "intersectional politics," or "embodied intersectionality" (Mirza 2013; Roth 2020). *#Ni*

11 On transfeminism from a global perspective, see: Transgender Marxism (2021), edited by Jules Joanne Gleeson and Elle O'Rourke, the first book to critically discuss the possible common ground shared by transgender studies and Marxist theory. For a transnational perspective, see also Feminism for the 99%: A manifesto by Arruzza/Bhattacharya/Fraser (2019), which analyzes the shortcomings of liberal and hegemonic feminism and combines the existing struggles of women in different parts of the world with the demands of workers, environmental, LGQTB+ and indigenous movements, etc. in order to build a more internationalist, inclusive and intersectional feminism.

12 Valencia takes up Achille Mbembe's (2003) concept of necropolitics, understood as a form of politics of death or "contemporary forms of subjection of life to the power of death" (39). However, Valencia explores more deeply how certain markets and economic capitalist systems – e.g. drug trafficking – are built around death. In these processes, the author explains, "the destruction of the body becomes in itself the product or commodity" (2018: 13).

Una Menos in Argentina, Marielle Presente in Brazil, *#Black Lives Matter* in the USA, the communitarian feminists in Abya Yala and Central America's Caravan of Mothers provide further examples of such representations.[13]

The third lens we suggest for contextualizing feminisms in the Americas is embodied experiences. Authors such as Donna Haraway (2004) and Sandra Harding (2004) have argued for a feminist epistemology and the notion of Situated Knowledge, which breaks with the idea of the universality of androcentric theory. Black, Latin American, Caribbean, and indigenous feminist authors such as bell hooks, Yuderkys Espinosa-Miñoso, Julieta Paredes Carvajal, Breny Mendoza and Lélia Gonzalez, from their different intersections, also reflect individually and collectively on the relationship between body, practice, and theory, understanding them as entangled processes. From a regional and global perspective, a new generation of feminist researchers and activists, as we can see in this book, follow a similar path to understand their own reality and break/overcome power relationships between the so-called Global North and Global South.

bell hooks (1991) states that theory should not be conceived as a disembodied and abstract place, but as a deep, critical reflection on our reality. Therefore, the exercise of theorizing is circular and dialogical: It starts from the concrete, the bodily experiences (individual and collective), resulting in a permanent political practice of healing and transformation. Such a practice helps us to rethink what Breny Mendoza (2014) calls "política del cuerpo propia" [our own body politics] (451) that puts the diverse intersections, contexts, affects, and complexities of the region at the center, especially in political and economic terms, something that tends to be absent from Western feminist theories.

Hence, through different formats (poetry, essays, and interviews), the contributions of this book approach and dialogue with this mosaic/kaleidoscope of voices and bodies that we call feminisms in movement. As our brief outline shows, current feminist movements, practices, and epistemologies address a broad range of different axes of oppression in their entanglement and thereby represent, practice, and theorize an "intersectional" politics oriented towards praxis and activism.

13 Due to the great diversity of feminist struggles in the region, it is impossible to name all of them here. We name only a few of them in this introduction to exemplify, not generalize, such resistances.

Feminisms in Dialogue

The contributions of this volume are organized into three main parts: Theorizations and Epistemic Dialogues, Embodied Experiences and Knowledge Productions, and Feminist Conversations. We choose to work with these categories to show the different forms of expression employed in the feminist struggles, to exhibit the persistence of gender inequalities and to showcase how women and queer/*cuir* subjects skilfully project escape routes from intersectional structures of domination.

In this introduction, we present the contributions according to their conceptual clusters, outlining how they intersect and dialogue with each other, instead of announcing the chapters in the sequence they appear in the volume. Herewith, we demonstrate the connections among the feminists and activists writing and acting from different regions and positionalities, illustrating the diversity of the feminist movements, theorizations, and practices as well as the intellectual and political synergy of women and LGBTQ+ activism in the Americas. Feminism, or rather feminisms, integrate and align theory, practice, and reality, bearing a critical perspective on conceptual and structural debates that, even if developed as abstract concepts, serve as powerful tools for understanding material realities from the standpoint of those who are oppressed.

The rich contributions shared in this volume address particular themes and genres but are fundamentally based on four key dimensions: 'Coloniality of Gender', 'Black feminism', 'Intersectionality' and 'Methodologies and Pedagogies of Resistance'. Likewise, we employ these thematic categories in mapping out the chapters that compose this volume.

Coloniality of Gender

We start the volume with the seminal discussion inaugurated by María Lugones, when the author launched the concept of 'coloniality of gender'. In this classic text, originally published in 2007, Lugones uses the concept of intersectionality to enrich Aníbal Quijano's discussion of the colonial matrix of power. In thinking specifically about colonial violence against women of Color, Lugones suggests that the modern colonial system is, in fact, a colonial/modern gender system. In general, the intention here is to understand that gender domination over women's bodies and existence is not only an axis or a perspective under which we can understand the development of the new modern colo-

nial order, but that gender is a cornerstone for understanding the transformations imposed by the colonizers in the colonization process, which introduced gender positions for the colonized that were very different from those of the colonizers, and gender itself as a colonial category. The chapters that engage more closely with the colonial legacies of gender and sexual difference highlight the relations between colonial domination and feminism, sharpening this critical debate, including in their analysis the discussions on the coloniality of knowledge and epistemic erasures of traditions of thought conceived at the margins.

Rita Laura Segato's text dialogues directly with María Lugones and suggests a theoretical turn that introduces gender and domination over women as an integral aspect of the development and consolidation of what she calls the new modern colonial order. Segato, however, makes a critical comment on María Lugones' initial assertions, showing that gender and sexual differences were present already in pre-colonial social relations. For Segato, the new modern colonial order transformed the meanings of the gender difference that already existed in pre-colonial societies. What the colonizing interference changed, according to Segato, is that it introduced the colonial/modern exteriority with its notion of sin and morality, of gender binarism and a public/private divide that did not exist in the territory of the conviviality of native and indigenous communities.

In close intersection with Segato's, Julieta Paredes Carvajal' text underlines the existence of unequal relations between men and women in indigenous and pre-colonial societies. Inserted in the political message of decolonization of feminism, the author talks about the proposal of Abya Yala Communitarian-Feminism [*Feminismo Comunitario* in Spanish] to perform interpretations about patriarchy and the capitalist system that emerge from the experiences of the bodies of impoverished, indigenous, rural women and rural workers. Through these embodied experiences, Julieta Paredes Carvajal draws attention to how the colonial gender system introduces hierarchical differences across lines of race, class, and territory that ultimately make other women complicit in a system of gender domination.

Yuderkys Espinosa-Miñoso assembles a feminist critique emerging from her experience as an anti-racist and decolonial intellectual. Focusing on the aspect of the coloniality of knowledge, Espinosa-Miñoso shows how decolonial feminisms, by recovering critical knowledge from women in counter-hegemonic trajectories, construct a critical revision of White, liberal, bourgeois feminism. Decolonial feminists radicalize the critique of universalism

by emphasizing that gender, as a category of domination, never operates in an isolated way and stresses that employing an intersectional perspective is a political urgency to make the differences between women salient.

In a critical dialogue with the concepts of coloniality of gender and knowledge, Daniela Gloss Nuñez and Itxaso García Chapinal discuss the concept of environmental knowledge to defend a non-hierarchical dialogue within the coexistence and acceptance of epistemologies that defy the colonial mode of intellectual production. Reflecting on the case of a cooperative run by women, the Cooperativa de Mujeres Ecologistas de la Huizachera in Mexico, the authors describe and discuss how women in action mobilize knowledge that emerges from their collective experience as a means of intervention in their realities.

The last contribution to criticize the imposition of general concepts for nuanced contexts, is the contribution by César Torres-Cruz and Hortensia Moreno-Esparza which reflects on the difficult applicability of the *queer* concept in the Mexican context. The authors propose the use of *cuir*-feminist sociology of sexuality as a tool to explain how assigned relationships between gender, sexuality, and the body generate frameworks of sociocultural analysis and how power mechanisms define sexuality in the Mexican context.

Black Feminism and Intersectionality

The next major theme that appears in this volume is undoubtedly Black feminism, bringing together contributions that address Black women's political thought and action and the theoretical contributions from Black feminists. Intersectionality appears alongside Black feminism as we understand it as a notion emerging from the reflections and criticisms, brought forward by Black women intellectuals who developed an analytical framework based on the lived experiences of Black women. Feminisms in the Americas have a strong intersectional imprint, a necessity emerging from the highly multiracial composition of these societies marked by processes of colonization and enslavement. The discussions brought up in this volume about Black feminism and intersectionality demonstrate the integration between this feminist niche and intersectionality as a concept and as a possible political tool.

Starting with the consideration of the perverse heritage of enslavement and colonialism, Sandra Heidl critiques Cuba's punitive prison state along the lines of criminalization of poverty, Blackness, non-normative sexual orientations, and political dissent. Departing from an analysis of the 2021 protests in

Cuba, also known as 11J, the author examines how the abolitionist feminist proposal, which builds on paradigms introduced and held high by Black feminists, such as care, offers answers for the emancipation of bodies and for the eradication of systemic violence.

Turning the attention to Brazil, another society still symbolically and materially marked by the enslavement of people of African descent, Lívia de Souza Lima positions the thoughts of Sueli Carneiro and Lélia Gonzalez within a feminist and decolonial pedagogical perspective. Such positioning aims to demonstrate how Black feminism is part of a solidary alliance with decolonial feminism, as both share a tradition of critical and engaged knowledge production. This knowledge is critical because it seeks to contribute to insubordination and resistance, and it is engaged in that it produces knowledge associated with the struggles and activism that occur in the territories.

It is almost impossible to talk about feminist struggles in the Americas and, more specifically in Brazil, without mentioning the name of Marielle Franco, the Black Councillor who was assassinated along with her driver Anderson Silva in 2018, an event followed by massive mobilizations initiated by afro-descendant and intersectional feminists. The editors of this volume led an interview with Anielle Franco, Marielle Franco's sister. In this conversation, Anielle Franco talks about the desire to keep Marielle Franco's legacy alive, which made her and her family transform their pain and grief into a political struggle which aims to keep the memory of Marielle Franco alive to inspire others to keep fighting for their rights.

Mara Viveros Vigoya's contribution continues the discussion of Black feminism(s), stressing that intersectionality emerges within the history of struggles of Black women in various regions of the globe. The author discusses the analytical importance of intersectionality as a tool for understanding how the systems of exclusions and oppressions operate in a coordinated manner with the different subject positions within socio-economic hierarchies. Viveros Vigoya returns to the political origins of the concept by demonstrating how intersectionality has been re-politicized and decolonized as a new language of contestation, the formation of new collective identities, and the creation of feminist and anti-racist solidarity bonds in Améfrica Ladina.

Following up directly from Viveros Vigoya's call for politicizing intersectionality, Audes Jiménez González and Juliana González Villamizar report how they mainstreamed intersectionality in their work in transitional justice procedures in the peace accords in Colombia. In this reflection, the authors deal

with intersectionality beyond its analytical value, demonstrating the transformative effects of intersectional practice on social and activist work.

Furthering the concept of intersectionality to explain social and political phenomena, India S. Lenear and Nadia E. Brown discuss how individual family trajectories and histories play a role in the development of Black women's political ambition in the United States. With this discussion, the authors aim to examine the differences that persist among women of Color, demonstrating how the concept of intersectionality can be further expanded beyond the classic trilogy of gender, race, and class.

Methodologies and Pedagogies of Resistance

The next characteristic of feminisms in the Americas is the multidimensional character of their practices of resistance and response to the colonial matrix of domination. The fourth major theme of the volume explores the varied expressions of feminist oppositional methods and strategies.

Working with the cases of Berta Cáceres from Honduras and the Asociación Madres de Abril in Nicaragua, Edith Otero Quezada and Fátima Elizondo Rodríguez seek to bring more visibility to women's struggles in Central America. The authors reconstruct these cases as they demonstrate how these actions of resistance reflect not only their contexts and particular territories but are also connected with political struggles in the region that confront necropolitics, neo-extractivism, and patriarchy.

María José Oyarzún Solís, professor and member of the Chilean constitutive assembly, in a conversation with Nicole Schwabe talks about her feminist activism from a historical perspective, showing how women's demands unfold over time. The challenges of past eras reveal feminist victories, while the consideration of the challenges of the present corroborates the need to be in constant motion. Oyarzún Solís also talks about the importance of taking feminist agendas into the state, elaborating on the challenges of this urgent process in the last constitutional process in Chile. With this, she demonstrates the timeliness of the old feminist debate about the false dichotomy between the public and the private and how this issue continues to be central in the struggle for gender equality.

Ligia Fabris's discussion focuses on women's participation in institutional politics, introducing the dimension of violence and the importance of formulating legislation to address the hostilities targeting women in politics.

In this text, Fabris examines gender violence from a legal perspective, more specifically, discussing the concept of gender-based political violence. The author focuses on the Brazilian case, where attention on the phenomenon of gender political violence was heightened with the assassination of councilwoman Marielle Franco in 2018. Further in the chapter, the author discusses the creation of a specific law to prevent and punish this particular type of violence, explaining its current relevance and pitfalls.

Considering the digital world as an essential platform for disseminating a feminist culture, Saskia Bante conducted a qualitative analysis of 89 feminist Instagram accounts to understand the limits and possibilities of digital culture in activism that is committed to an agenda of transformation and women's emancipation.

Anna-Lena Glesinski and Larissa Satico Ribeiro Higa reflect on the different ways how the written word can be a tool for disseminating concepts, creating solidarities, and discussing sensitive and urgent topics. Glesinski explores the relationship between the literary output of indigenous women in Brazil and the concept of ecofeminism. The author argues that this production is part of a contemporary movement that seeks to reaffirm the very existence of an indigenous literary style and to highlight the importance and strength of these narratives in producing theories and practices that teach about the relationship between women and nature. Ribeiro Higa offers a review of the story collection "*Eu, empregada doméstica – a senzala moderna é o quartinho de empregada*" (Me, a maid – the modern slave quarter is the maid's room), a volume edited by the Brazilian rapper, historian, and former domestic worker Preta-Rara. Ribeiro Higa discusses how sharing stories of oppressions experienced by domestic workers in Brazil reveals the remnants of slavery in contemporary labor conditions. In the chapter, the act of storytelling is described as a feminist practice that sheds light on historically silenced and concealed subjects and experiences.

Remaking narratives is a resource that also emerges in Victoria González-Rivera's contribution. The author argues that anti-indigenous racism, homophobia, and transphobia are part of the totalizing ideology of *mestizaje*, which created a distorted picture of Western Nicaragua's LGBTQ+ history, claiming it has no connections with Indigenous people and history. González-Rivera considers that unraveling these connections and displaying the historical continuities from the past to the present is part of a methodology of indigenous survivance in a track for resistance and humanization.

The use of art, and especially, performance as a political instrument, is also present in Edith Otero Quezada and Lívia de Souza Lima's conversation with the Chilean feminist collective LASTESIS. In the performances of LASTESIS, the body, once a central symbol of the apparatus of domination over women and dissident corporealities, emerges as a weapon, as a means of transmitting transgressive messages against the violence of capitalist and colonial patriarchy. LASTESIS' artistic concepts and practices are centered around re-signifying women's and queer bodies as sites of resistance.

Moving on to another form of feminist artistic intervention, we find an ode to the word and the rhyme in Julia Roth's conversation with Cuban rappers La Reyna y la Real. For the duo, hip hop is a gift and a powerful tool for feminist and anti-racist communication, where women speak to other women, with the potential to create solidarity through a reflective process of mutual recognition. In Safa Al-Dilaimi's dialogue with Jamaican-born Canadian academic, poet, and performer Afua Cooper, the different vocations intertwined in the junction of feminist theory and practice are made apparent. The conversation explores how Afua Cooper's work relates to Black feminism in critiquing White and liberal feminism and showing how art inspires people and motivates emancipatory actions.

We end this volume with María Galindo's provocative contribution synthesizing the various concepts and experiences covered in this volume. María Galindo's powerful poem Intuitive Feminism/*Feminismo intuitivo*, while seeking to name and define a feminism she calls intuitive, questions the need to find an appropriate denomination for the type of feminism she addresses, one that has almost exorcistic properties, expelling all the fragments and residues of patriarchal domination from women's bodies. For Galindo, the urgent call, more important than naming and defining feminism, is learning to understand, recognize, and locate feminism and resistance in the everyday practices and relationships of all types of women.

The range of contributions presented in this volume illustrates how feminism can be located and represented in a variety of forms, denominations, platforms of struggle, and methods of disseminating ideas and struggles for equality and creating solidarity between women and individuals affected by gender norms that transform sexual difference into patterns of domination and hierarchies. Feminisms can be found in a variety of sites where there is a will to resist and struggle for equality and the dissolution of the subordinating tutelage of colonial and racial patriarchy.

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