
Geographies of Buen Vivir: Counter-Colonial Resistances of Brazilian Rural Women

Geografías del Buen Vivir: Resistencias Contracoloniales de Mujeres Rurales Brasileñas

Geografias do bem viver: Resistências contracoloniais de mulheres rurais brasileiras

Margarida de Cássia Campos¹ <https://orcid.org/0000-0003-4082-6037>

Dayane Nascimento Sobreira² <https://orcid.org/0000-0002-5351-692X>

¹ Universidade Estadual de Londrina, Londrina, Paraná, Brasil mcassiacampos@hotmail.com

² Universidade Estadual da Paraíba: Campina Grande, Brasil, dayanesobreira26@gmail.com.

Received: December 22, 2025

Accepted for publication: March 9, 2026

Abstract

This study aims to explore care practices, key dimensions of struggle, and resistance to the coloniality of power that emerge from the lived experiences of Brazilian rural women, especially those organized around the March of the Daisies, who are directly impacted by predatory extractivism. We adopt a qualitative methodology based on a critical bibliographic review in order to understand the strategies and struggles of rural women from non-central territorialities against patriarchal, colonial, racist, and agro-capitalist power structures. Thus, rural women – in Brazil and also in Abya Yala – emerge as a mobilizing force of collective resistance, thereby sustaining ways of life and ensuring the continuity of life itself, in the construction of a “Geography of Buen Vivir” in the face of a colonial project that continues to reverberate in the present.

Keywords: rural women; resistances; counter-coloniality.

Resumen

Este estudio se propone explorar las prácticas de cuidado, ejes de lucha y las resistencias a la colonialidad del poder que emergen de las experiencias de mujeres rurales brasileñas, especialmente aquellas organizadas en torno a la Marcha de las Margaritas, directamente impactadas por el extractivismo predatorio que las oprime. Adoptamos una metodología cualitativa, basada en una revisión bibliográfica crítica para comprender las estrategias y luchas de mujeres rurales, de territorialidades no centrales, contra las estructuras de poder

patriarcal, colonial, racista y agrocapitalista. Así, las mujeres rurales – en Brasil y también en Abya Yala – emergen como una fuerza movilizadora y de resistencia colectiva, que sostiene modos de vida y asegura la continuidad de la propia existencia, en la construcción de una “Geografía del *Buen Vivir*” ante el proyecto colonial que reverbera hasta la contemporaneidad.

Palabras clave: mujeres rurales; resistencias; contracolonialidad.

Resumo

Este estudo visa explorar as práticas de cuidado, eixos de luta e resistências à colonialidade do poder que emergem das experiências de mulheres rurais brasileiras, especialmente as organizadas em torno da Marcha das Margaridas, diretamente impactadas pelo extrativismo predatório que as oprime. Adotamos uma metodologia qualitativa, pautada em uma revisão bibliográfica crítica para compreender as estratégias e lutas de mulheres rurais, de territorialidades não centrais contra as estruturas de poder patriarcal, colonial, racista e agrocapitalista. Assim, as mulheres rurais – no Brasil e também em Abya Yala – emergem como uma força mobilizadora e de resistência coletiva, sustentando modos de vida e assegurando a continuidade da própria existência, na construção de uma “Geografia do Bem Viver” ante o projeto colonial que reverbera até a contemporaneidade.

Palavras-chave: mulheres rurais; resistências; contracolonialidade.

Introducción

It is important to produce research capable of recognizing how rural women, throughout history, have been subjected to various forms of violence for occupying strategic positions in countercolonial struggles. They construct a pedagogy of care for the world that challenges colonial projects of extermination and epistemicide, acting in the protection of their communities, territories, and Nature itself.

The central objective of this research is to make visible the experiences of resistance of Brazilian rural women linked to the March of the Margaridas (*Marcha das Margaridas*). It analyzes their potential to confront coloniality, agro-export power, and patriarchy – elements that reverberate in the promotion of a Geography of *Buen Vivir* (Good Living).

To this end, we draw on decolonial critical theory to discuss the centrality of the colonial project of power in organizing social relations, as well as the category of

coloniality proposed by Aníbal Quijano (1992; 2005; 2009). According to the author, the idea of race sustained the Eurocentric pattern of power, being used to legitimize the process of colonization and domination of Latin American territory. Theories of decolonial feminism by María Lugones (2014) are mobilized to understand the oppression of subalternized women (Black, Indigenous, etc.) within the modern/capitalist/colonial world-system, considering the intersection of race, class, gender, and sexuality. The text is grounded in the understanding that gender, for some Indigenous and African societies, was imposed, representing a dual form of domination in the post-colonial invasion period.

For the discussion of a Geography of *Buen Vivir*, we rely on studies by Walsh (2010), Salgado (2010), Gudynas (2011), Svampa (2012), and Muraca (2022).

We understand that Brazilian rural women not only resist but also produce new geographies that sustain *Buen Vivir* in their communities. Their struggles – eco-territorial feminist practices – dialogue with ancestral and local knowledge (Svampa, 2021), placing them at the forefront in defense of water, natural commons, their body-territories, and for environmental and gender justice.

Geography of Good Living: Between Practices of Resistance and Confronting Coloniality

Coloniality is a category developed by Aníbal Quijano (1992; 2005; 2009) to analyze structures currently maintained by the colonial project of power initially imposed on the Americas from 1492 onward and later disseminated worldwide. It consolidated itself as a hegemonic and systematic global power, implying the construction of numerous complex hierarchies and intertwined levels of domination, grounded in European rationality. According to the author, Eurocentrism sustains the cultural, epistemic, ontological, and social matrix; colonialism, the institutional matrix; and capitalism provides the economic and political matrix.

Quijano (2009) further argues that colonialism in the Americas can be understood as a geopolitical domination from the 16th to the 18th centuries, later expanded in the 19th century through imperialism or neocolonialism. Initially, a

technology of domination was created through the division of labor based on phenotypical identification – what we commonly understand as racialization. Thus, modern ideas of racial classification emerged with the invasion of the Americas, first as a biological differentiation, and later systematized scientifically during imperialism through racist theories, consolidating what became known as scientific racism.

Based on the division of humanity into superior and inferior races, the economic and political system of capitalism was organized, which Quijano (2005) termed the “Social Geography of Capitalism.” This system reserved paid labor for white people of European descent, while Indigenous and Black populations were subjected to servitude and enslavement. This system of domination persists today, structured within Eurocentric universal narratives and asymmetric relations of power and knowledge between the Global South and the Global North.

Quijano identifies four central elements of this power structure: (a) domination over labor division and wealth appropriation; (b) control of collective authority and subjectivity/intersubjectivity; (c) social organization based on racial classification; and (d) control through the sphere of sex. According to Lugones (2014), this last aspect is insufficient, as it fails to fully address the domination of women’s bodies beyond a biological perspective.

Therefore, the author presents a theoretical inflection in relation to Quijano’s work, pointing out that within the pattern of power of the global world-system there would exist what she called the coloniality of gender, intersecting the categories of race, social class, gender, and sexuality in order to understand, with greater epistemic sophistication, the multiple forms of oppression, violence, and, on the other hand, resistance to the colonial project of power and to the decolonization of subjectivities. The author also points out that for Black and Indigenous women, the colonial project was a dual process of racial inferiorization and gender subordination (Lugones, 2014).

In this sense, the coloniality of gender is an analytical and heuristic category that is located “at the starting point of the coalition,” through which we can understand “the fractured locus that resists” relations of power (Lugones, 2014, p. 948). To this end, in the second part of the text we will discuss how Brazilian rural women of the March of the Margaridas (*Marcha das Margaridas*) question the dichotomous model of the capitalist/colonial/modern system and the ontological-Manichaeian framework in which heteropatriarchy organizes practices of violence and oppression, characterizing itself as a model for organizing social relations.

In this way, when discussing the numerous forms of organization of women’s struggles in contemporary society, it is necessary to reflect on how the coloniality of gender functions as an instrument of power that imposes relations of subalternization and systemic violence upon Indigenous, Black, quilombola, and working-class women.

The present text is based on the principle that the struggles undertaken by rural women are constituted within a logic grounded in collective *Buen Vivir*. What we term here “Geographies of *Buen Vivir*” refers to body-territories that claim the right to exist in connection with the right to territory, considering that for rural peoples the struggle for land is, above all, a resistance against coloniality and capitalism, which advance in order to extinguish ways of life and traditional knowledge.

Buen Vivir is considered a cosmology (Walsh, 2010), an Indigenous-centered development model (Radcliffe, 2012), or even an alternative to the concept of Western development (Gudynas, 2011). The term originates from the Quechua language. Furthermore, according to Salgado (2010), from a semantic point of view, *Buen Vivir* was a translation of *sumaq kawsay*, where *sumaq* means beauty, tenderness; thus, *sumak kawsay* can be understood as a beautiful way of living, oriented beyond a happy life based on the possession of material goods, but above all on a theoretical and political re-elaboration of a spiritual dimension regarding the meaning of life in community. Muraca (2022) adds:

In the face of the current global ecological and social crisis, *Buen Vivir* is gaining strength and scope as a horizon of meaning capable of sustaining and guiding practices and reflections that seek the construction of another world, directed by the seeds of alternatives that already exist, although often hidden by the dominant system (Muraca, 2022, p. 34).

Buen Vivir has a construction grounded in the struggle for territory; therefore, it can be interpreted through what we term in this text the spatialized struggle of a “Geography of *Buen Vivir*,” which centers on the promotion of reciprocity, interdependence, a sense of collectivity, and the view that land-territory is sacred for the maintenance of life and for female (and feminist) protagonism in reflecting on alternatives to the predatory cycle of planetary destruction.

The struggles that arise from this commitment to well-being – or living well – of human beings aim to outline a world of counter-hegemonic knowledge/practices and to confront the productions of “worlds of death” conceived by the agro-export and extractivist models implemented through colonial invasion; therefore, there is recognition that humans are interdependent among themselves and are a constituent part of Nature.

For example, ecofeminism draws inspiration from the discussions of *Buen Vivir* by arguing that domination and violence against women have the same root as the unrestrained exploitation of Nature, resulting from the imposition of powers stemming from the patriarchal and capitalist system, linked to colonialism. Accordingly, the struggles of peoples of the Global South, especially those of women, may represent an alternative for structuring new paradigms, in which science and technology are placed at the service of reintegrating culture and labor. Mies and Shiva (2014) present an ecofeminist proposal centered on the (de)colonization of environmental, political, socioeconomic, and intellectual interdependence between human beings and Nature.

Likewise, community feminism proposed by Julieta Paredes (and others) also draws on the ideas of *Buen Vivir*, which are centered on community life and a deep relationship with the land. Such a movement arises from the struggles of Indigenous women in Bolivia against the various relations engendered by colonial power, connected to class and gender relations, being primarily a strategy of struggle against the triangulation of domination, pointing toward a feminism that is “depatriarchalizing; therefore, decolonizing, deheterosexualizing, anti-machista, anti-classist, and anti-racist” (Paredes, 2013, p. 120). Paredes further suggests that “[...] it is necessary to inquire, with a view toward political participation in the present with transformative potential, into the forms of resistance of women in the past” (Paredes, 2006, p. 72).

Both ecofeminism and community feminism, considering their specificities and territorial contexts, are political movements with their own epistemes, which can be recognized in the demands and worldviews of Brazilian rural women as part of a broader resistance to neoliberalism, anti-imperialism, anti-patriarchalism, and anti-colonialism. Furthermore, they are constituted from the conceptions of a Geography of *Buen Vivir*, given their demands for combating violence, promoting social justice and democracy, securing rights, and constructing public policies that guarantee women’s sovereignty in their territories, confronting the colonial structures that still persist, as Muraca (2022, p. 36):

[...] in fact, the arrival of colonial patriarchy through European invasion, with its racist ideological system and the imposition of capitalism, caused a reconfiguration of prior patriarchy, with the establishment of pacts and agreements related to the body and the land, which determined sexual violence, genocide, dispossession, depredation, and barbarism.

It is in this sense that the Geography of *Buen Vivir* intersects with the struggles of women in Latin America, as well as with the actions of the *Margaridas*, adopting a political claim-oriented approach aimed at transforming social reality.

The March of the Margaridas: Countercolonial Offensive of Women *from the Global South*

As an economic model of extracting natural resources for profit, extractivism – or extractivisms – has been impacted by experiences of struggle, defense, and territorialized knowledge toward which different feminisms – popular and countercolonial – converge in the effective construction of *counterpowers* (Duarte, 2022). Beyond colonial dichotomies, such an undertaking finds its proliferation in the experiences of Indigenous and rural women in Latin America, and with particular emphasis in this article, in Brazil.

Thus, non-urban contexts have been the stage for what Maristella Svampa (2012) calls an extractivist turn in the last decade, in favor of ensuring *Buen Vivir* or even the maintenance of community ways of life and the defense of body-territories.

Faced with the human arrogance of placing itself at the center (Castro, 2023), socio-environmental risks become political and especially affect those culturally responsible for care. Climate change, the presence of pesticides in food, harmful minerals in water, floods, fires, long periods of drought... The distributive logic of socio-environmental problems is related to social position/stratification and, therefore, reinforces inequalities and violence in global and technological society. However,

Women's political protagonism is evident [...]. Women have been at the forefront of resistance struggles, breaking the silence, demanding the right to justice, resisting repressive forces, denouncing crimes against themselves and their communities, acting collectively in defense of body-territories (Rodas; Muralles, 2023, p. 297).

From the expanded notion of extractivisms, we understand women's bodies as historically amalgamated by colonial, patriarchal power and by the violence that characterizes it and that is also directed against Nature (in the feminine). Nature, which, from the romantic imaginary, was constructed as wild, exploitable, to be deflowered by modernity. And thus, it has been since then, which leads us to a direct patriarchal association between the feminine and exploitation, or

as Shiva and Mies (2014, p. 164) state, “the marginalization of women and the destruction of biodiversity go hand in hand.”

And women have not remained silent in the face of this double denunciation: they – and especially those of the Global South – have fought for the well-being of all from “fertile epistemological terrains of cultural creativity, insurgent consciousness, and political rebellion” (Cunha, 2011, p. 28). This is what the Margaridas have done, direct heirs of Margarida Maria Alves, a union leader murdered in 1983, in the context of a civil-military dictatorship, in the interior of Paraíba, in northeastern Brazil.

For defending the rights of rural workers in the region, the union leader had her life taken at the behest of the landed elite, a crime that remains unpunished to this day. Given the omission of justice, the case was brought before the Inter-American Court of Human Rights of the Organization of American States, which held the Brazilian State responsible for violations of such guarantees. An explicit case of agro-capitalist violence (or femicide) (Prévost, 2022), as punishment for breaking out of the domestic and private sphere, Margarida became a seed; today she inspires the largest action of women in Latin America, the March of the Margaridas. Her memory remains alive in the women who carry out this action-movement and who embody her name and ancestral strength as a political category.

Courage gave and continues to give tone to the Margarida(s). According to Hannah Arendt (2014), it is a virtue of action, when the collective becomes the center of concerns and actions, the *amor mundi*. Therefore, care for the world surpasses care for oneself. Margarida Alves received several death threats and still insisted that it was “better to die in the struggle than to die of hunger,” revealing the power of the courage to exist and not remain silent, as well as denouncing the situation of sugarcane workers in the Paraíba hinterland. The “dark times” of which Arendt thought and spoke were not distant from what was happening in 20th-century *plantations*. Brutal conditions blended with the colonial power of the landowner, subjection, and dehumanization of those at the base sustaining this power with

structural roots. Faced with apathy toward the world, courage. And in this regard, Margarida taught us well – and inspired others.

Bringing together more than 100,000 women in each edition, the March of the Margaridas has a lasting character given the organicity of the action, which includes everything from grassroots organizations and rural unions to the coordination of CONTAG – the National Confederation of Rural Workers, Farmers, and Family Farmers – through its Women’s Secretariat. Having emerged in 2000, the MM has held seven editions and includes women participants from all states of the country, in their constitutive, identity-based, and territorial diversity: family farmers, coconut breakers, riverine women, quilombolas, Indigenous women, faxinal communities, *fundo de pasto* communities, etc. Each edition bears the mark of its time and the specific demands of women, but with a common foundation: the defense of their body-territories and of a conscious and sustainable project of society.

Thus, through critiques of the structures that shape us – colonialism, capitalism, heteropatriarchy, racism, among others – these women construct another possible world and join other voices of Abya Yala (from the Kuna language: mature land; here synonymous with Latin America). It should not be forgotten that:

Women have been and continue to be those who bring to light the art of organizing hope. Even so, women of all ages, times, and geographies who defend territories are rendered invisible and silenced, even though they are the ones who reproduce the life of resistance itself; their bodies being the first military targets for expropriation; they being the caregivers of future generations; they being the ones who must fulfill, in addition to a multiple workload, a double militancy (outside and within their communities) (Hernández; Jiménez, 2023, p. 24).

According to Amaia Orozco (2021), the advance of neo-extractivism – combined with neoliberal conservatism – is particularly threatening women’s lives. There is, therefore, an increase in feminicides – one need only open the news: every day, without exception, there are reports of violence against women, not to mention underreporting. This violence affects them also because they are more active in

resistance and in denouncing that a better world for all people will only be possible in harmony with the land and the surrounding environment.

This denunciation, in dialogue with local and ancestral knowledge, has given rise to what Svampa (2021) calls an eco-territorial turn – or eco-territorial feminisms – in an intrinsic relationship between body and territory, led by Latin American women and which

[...] add to existing ecofeminisms a praxis and a narrative centered on the defense of water, body-territories, food sovereignty, environmental justice as social and gender justice, associated with spirituality and emotion, illustrating an interconnection with the Earth and the whole of life, opposed to the dominant one (Svampa, 2021, p. 24).

It is important to mention that initially many of these struggles do not name themselves feminist; however, given their experiences and trajectories, they gradually become feminist, as in the case of the March of the Margaridas in Brazil, whose feminist identity *has become more explicit* over its 25 years of existence.

The Sixth March of the Margaridas, held in 2019, in a context of rollback of rights and during a far-right government, resulted in the publication of a document, the Political Platform of the March of the Margaridas, which synthesizes its main demands, which we present in summary below:

Table 1 – Political Platform of the Margaridas

Political Axis	Main Demands
1. Land, Water, and Agroecology	Comprehensive agrarian reform and the social function of land; Agroecological transition and production without pesticides/transgenics; Defense of water as a common good, against privatization.
2. Self-determination and Sovereignty	Food Sovereignty: real food and the right to food; Energy Sovereignty: fair tariffs and decentralized renewable energy; Demarcation of Indigenous and quilombola lands.
3. Sociobiodiversity	Defense of biomes and free access to resources (e.g., <i>Babaçu Livre Law</i>); Protection of native seeds and genetic heritage; Recognition of women's traditional knowledge.
4. Economic Autonomy	Valuing domestic and backyard productive labor; Wage equality and combating the sexual division of labor; Access to credit, land, and support for the solidarity economy.
5. Social Security	Maintenance of rural retirement (special insured status) and

	minimum age; Resistance to Social Security Reform and defense of the <i>BPC</i> (<i>Benefício de Prestação Continuada</i> – Continuous Cash Benefit); Public and universal social security.
6. Health and SUS	Defense of the universal SUS (<i>Sistema Único de Saúde</i> – Unified Health System) and repeal of the Spending Cap (Constitutional Amendment 95); Comprehensive women’s health (rural, Black, Indigenous) and combating obstetric violence; Policy on medicinal plants and community pharmacies.
7. Education	Contextualized rural education (<i>Educação do Campo</i>) and no closure of rural schools; Non-sexist, anti-racist, and secular education; Against the “School Without Party” project and gender censorship.
8. Body and Sexuality	Autonomy over the body and sexual and reproductive rights; Decriminalization and legalization of abortion; Respect for sexual diversity and gender identity.
9. Life Without Violence	End of sexist, racist violence and feminicide; Revocation of the flexibilization of gun possession in rural areas; Strengthening of the Maria da Penha Law and protection mechanisms.
10. Democracy	Gender parity and quotas in politics and spaces of power; Defense of democracy and participatory councils; Democratization of communication and community media.

Source: Systematization carried out by the authors using the Gemini AI tool (2025)

From the analysis of this document, we observe that the Margaridas, in confluence with other women’s struggles in Abya Yala, perceive the incompatibility between life and the current model of development, as well as with an epistemic framework that hierarchizes popular knowledge, rejecting a simplistic and dual view of reality. The Platform shows that, for Brazilian rural women, environmental justice is inseparable from gender justice and from the autonomy of their bodies and territories.

Their Geographies of *Buen Vivir* are not distant utopias, but concrete spatial practices detailed in the Platform as signs of economic, cultural, and community resistance, which is intrinsically intersectional and operates from their existences, challenges, knowledge, and practices. The everyday life of these women, from which struggle emerges, is a strategy of defense (Hernández, 2023) of themselves and their worlds through a pedagogy of care – the *amor mundi* of which Arendt (2014) spoke – not essentialized here as feminine, but as a countercolonial practice, an offensive for

the preservation of what the agro-capitalist/(neo)extractivist project seeks to erase, the contemporary face of a historical *continuum*. The document states:

Our demands and proposals do not seek to address only the needs and demands of women of the countryside, forest, and waters, although they are the idealizers and protagonists of the initiatives expressed here, but rather of Brazilian society as a whole. [...] We believe that the majority of people in our country can benefit from and be contemplated by the project that emerges from this Platform; therefore, we call upon all those who do not accept the disastrous consequences, for Brazilian society, resulting from the anti-democratic measures taken by the current government, to join us who, peacefully and in march, affirm that a new Brazil is possible (Marcha das Margaridas, 2019, p. 38).

This statement is joined by an invitation to all people, which we extend to you who read us. We reaffirm the conviction that utopia is the path: a new Brazil is possible, and for it, the March and Brazilian rural women in struggle continue until all of us are free.

Final Considerations

The March of the Margaridas emerges from a locus of enunciation that questions the position of rural women within the modern/colonial world-system and the racial, class, and gender hierarchies imposed upon their body-territories. This action-movement holds an epistemological privilege that produces sophisticated knowledge and countercolonial practices from a subaltern and feminist perspective.

Studying the actions of the Margaridas does not merely mean encountering forms of resistance in the face of the effects of colonial, patriarchal, and capitalist domination, but also recognizing and disseminating the various actions, agendas, and voices of those who struggle against invisibility, racism, sexism, and inequality.

From a gradual construction matured throughout its editions, one can identify in its demands – and especially in its Political Platform – the foundations of decolonial feminism, ecofeminism, community feminism, and eco-territorial feminism. These concepts ground a Brazilian rural feminism engaged in confronting [Geopauta](#), Vitória da Conquista, V. 10, 2026, e18554



violations against women's body-territories, resulting from the articulation between racialization, colonization, (agro-)capitalist exploitation, and the heterosexual norm.

It is concluded that, through a Geography of *Buen Vivir*, Brazilian rural women – and women across Abya Yala – re-signify the struggle for their body-territories as a defense of life itself and of Nature, by integrating care and interdependence as central axes of a new societal project. The memory of Margarida Maria Alves remains alive and continues to inspire the courage of these women in the exercise of “care for the world” and in the pursuit of *Buen Vivir* for all.

References

ARENDDT, Hannah. **A Condição Humana**. Rio de Janeiro. Forense Universitária, 2014.

CARNEIRO, Sueli. **A construção do outro como não-ser como fundamento do ser**. Tese (Doutorado em Educação), Faculdade de Educação, Universidade de São Paulo, São Paulo, 2005.

CASTRO, Eduardo Viveiros de. **Perspectivismo e Multinaturalismo na América Indígena**. São Paulo: Editora Ubu, 2023.

CUNHA, Teresa. Feminismos de-lá-para-cá-e-para-além do Sul e do Norte. *In*: Cunha, Teresa; Santos, Celina dos; Moura, Tatiana; Silva, Sofia. **Artigo feminino: Elas no Sul e no Norte**. Santa Maria da Feira: Rainho e Neves LTDA, 2011. (p. 17-39).

DUARTE, Melisa Cabrapan. Movimiento de mujeres contra el extractivismo: feminismos y saberes multisituados en convergencia. **Debate Feminista**, Ciudad de México, ano 32, v. 64, p. 56-79, 2022. Disponível em:

https://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S2594-066X2022000200056.

Acesso em: 11 mar. 2025.

GUDYNAS, Eduardo. Buen vivir: Germinando alternativas al Desarrollo. **América Latina em Desenvolvimento-ALA**, Quito, n. 462, p. 1-20, 2011. Disponível em:

<https://www.gudynas.com/publicaciones/articulos/GudynasBuenVivirGerminandoALAI11.pdf>. Acesso em: 20 dez. 2025.

LUGONES, María. Rumo a um feminismo descolonial. **Estudos Feministas**, v. 22, n. 3, p. 935-952, 2014. Disponível em:

<https://www.scielo.br/j/ref/a/OtnBjL64Xvssn9F6FHJqznb/?format=html&lang=pt>. Acesso em: 20 dez. 2025.

HERNÁNDEZ, Delmy Tania Cruz; JIMÉNEZ, Manuel Bayón. Introdução. *In*: HERNÁNDEZ, Delmy Tania Cruz; JIMÉNEZ, Manuel Bayón (Orgs.). **Corpos, territórios e feminismos**:

compilação latino-americana de teorias, metodologias e práticas políticas. São Paulo: Elefante, 2023. (p. 21-27).

HERNÁNDEZ, Delmy Tania Cruz. Mulheres, corpos e territórios: entre a defesa e a despossessão. *In*: HERNÁNDEZ, Delmy Tania Cruz; JIMÉNEZ, Manuel Bayón (Orgs.).

Corpos, territórios e feminismos: compilação latino-americana de teorias, metodologias e práticas políticas. São Paulo: Elefante, 2023. (p. 51-65).

QUIJANO, Aníbal. Colonialidad y modernidad/racionalidade. **Perú Indígena**, vol. 13, n. 29, p. 11-20, 1992. Disponível em: <https://www.lavaca.org/wp-content/uploads/2016/04/quijano.pdf>. Acesso em: 19 dez. 2025.

QUIJANO, Aníbal. Colonialidade do poder, eurocentrismo e América Latina. *In*: LANDER, Edgardo (Org.). **A colonialidade do saber**: eurocentrismo e ciências sociais - Perspectivas latino-americanas. Buenos Aires: CLACSO, 2005. (p. 117-142).

QUIJANO, Aníbal. Colonialidade do poder e classificação social. *In*: SANTOS, Boaventura de Sousa; MENESES, Maria Paula (Orgs.) **Epistemologias do Sul**. Coimbra: Almedina, 2009. (p. 73-116).

QUIJANO, Aníbal. **Cuestiones y horizontes**: de la dependencia histórico-estructural a la colonialidad/descolonialidad del poder. Buenos Aires: CLACSO, 2014.

MARCHA DAS MARGARIDAS. **Plataforma política da 6ª Marcha das Margaridas**: por um Brasil com soberania popular, democracia, justiça e livre de violência. Brasília: CONTAG, 2019.

MIES, M.; SHIVA, V. **Ecofeminism**. London; New York: Zed Books, 2014.

MIGNOLO, Walter. **The darker side of western modernity**. Durham: Duke University Press, 2011.

MURACA, Mariateresa. O bem viver sob a perspectiva feminista: convergências, problematizações e desafios. **Humanitas**, Belém, v. 2, n. 1, p. 33-44, 2022. Disponível em: <https://www.periodicos.ufpa.br/index.php/rhumanitas/article/view/14501>. Acesso em: 22 dez. 2025.

OROZCO, Amaia Pérez. El conflicto capital-vida: aportes desde los feminismos. **Trabalho Necessário**, Niterói, v. 19, n. 38, p. 54-66, 2021. Disponível em: <https://periodicos.uff.br/trabalhonecessario/article/view/45907#:~:text=A%20ideia%20do%20conflito%20capital,outras%20formas%20anteriores%20de%20economia%2C>. Acesso em: 22 maio 2024.

PAREDES, Julieta. **Hilando fino desde el feminismo comunitario**. Ciudad del Mexico: Cooperativa el Rebozo, 2013.

PAREDES, Julieta. Para que el sol vuelva a calendar. *In*: PÉREZ, Elizabeth Monasterios (Orgs.) **El desafío del feminismo autónomo de Mujeres Creando**. La Paz: Plural, 2006. (p. 61-96).

PRÉVOST, Héloïse. “Até que todas sejamos livres”: o ativismo ‘sentipensado’ das feministas agroecológicas brasileiras contra as violências agrocapitalistas. **Liinc em Revista**, Rio de

[Geopauta](https://doi.org/10.15192/2026.118554), Vitória da Conquista, V. 10, 2026, e18554



This is an open access article under the Creative Commons [CC BY](https://creativecommons.org/licenses/by/4.0/) license.

Janeiro, v. 18, n. 01, p. 01-22, 2022. Disponível em:

<https://revista.ibict.br/liinc/article/view/5969>. Acesso em: 08 jul. 2024.

RODAS, Jonatan; MURALLES, Felisa. As mulheres tomam a frente das lutas: conversa com Dona Felisa Muralles, do Movimento de Resistência de La Puya, Guatemala. *In:*

HERNÁNDEZ, Delmy Tania Cruz; JIMÉNEZ, Manuel Bayón (Orgs.). **Corpos, territórios e feminismos**: compilação latino-americana de teorias, metodologias e práticas políticas. São Paulo: Elefante, 2023. (p. 297-315).

RADCLIFFE, Sarah A. Development for a postneoliberal era? *Sumak kawsay*, living well and the limits to decolonisation in Ecuador. **Geoforum**, [s. l], n. 43, v. 2, p. 240-249, 2012.

Disponível em: <https://www.sciencedirect.com/science/article/abs/pii/S0016718511001758>.

Acesso em: 20 dez. 2025.

SALGADO, F. Sumaq Kawsay: the birth of a notion? Rio de Janeiro. **Cadernos Ebape.Br**, Rio de Janeiro, v. 8, n. 2, p. 198-208, 2010. Disponível em:

<https://www.scielo.br/j/cebape/a/vHfgCGT8nPRH8hGNqf5PbcD/?format=html&lang=en>.

Acesso em: 13 dez. 2025.

SOBREIRA, Dayane Nascimento. **“Olha Brasília Está Florida, Estão Chegando as**

Decididas”: Experiências de um Feminismo Rural no Brasil a Partir da Marcha das

Margaridas. Tese (Doutorado em Estudos Interdisciplinares sobre Mulheres, Gênero e

Feminismos) – Faculdade de Filosofia e Ciências Humanas, Universidade Federal da Bahia, Salvador, 2022.

SVAMPA, Maristella. Consenso de los commodities, giro ecoterritorial y pensamiento crítico en América Latina. **OSAL-CLACSO**, [s. l], v. 13, n. 32, p. 15-38, 2012. Disponível em:

<https://biblioteca.clacso.edu.ar/clacso/osal/20120927103642/OSAL32.pdf>. Acesso em: 16 dez.

2025.

SVAMPA, Maristella. Feminismos ecoterritoriales en América Latina: entre la violencia patriarcal y extractivista y la interconexión con la naturaleza. **Documentos de Trabajo**, nº 59, Madrid: Fundación Carolina, p. 01-30, 2021. Disponível em:

<https://www.fundacioncarolina.es/catalogo/feminismos-ecoterritoriales-en-america-latina-entre-la-violencia-patriarcal-y-extractivista-y-la-interconexion-con-la-naturaleza/>.

Acesso em: 09 jul. 2023.

WALSH, Catherine. Desenvolvimento como Buen Vivir: acordos institucionais e (de) envolvimentos coloniais. **Development**, [s.l], v. 53, n. 1, p. 15-21, 2010. Disponível em:

https://www.desenredando.org/public/varios/2011/Walsh_Development_as_Buen_Vivir.pdf.

Acesso em: 11 dez. 2025.

Acknowledgements

to CAPES and FAPESQ – Paraíba Without Borders Program

Contributions from both authors:

Author 1: Elaboration, bibliographic research, discussion and analysis of results, and text revision

Author 2: Elaboration, bibliographic research, discussion and analysis of results, and text revision

Data availability:

The research data is available in the body of the article.

