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<https://doi.org/10.55463/issn.1674-2974.49.11.13>

## Rural Women and Collective Action for the Decolonization, Depatriarchalization, and Democratization of Knowledge in Quindío, Colombia

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**Abstract:** The objective of this research is to describe the processes of collective action that rural women sow in Quindío-Colombia, to advance toward decolonization, depatriarchalization and democratization of knowledge, revealing how women re-exist on their land, make their struggles visible and every day utopias, to make other ways of life possible. The theoretical framework is based on the Epistemologies of the South, as a metaphor for exclusion; it seeks to value the knowledge of the peoples, who during history have systematically suffered dispossession, discrimination, and structural violence, within the framework of capitalism, colonialism, and patriarchy. Some issues about gender are linked, diverse Latin American women, black, indigenous, peasant, who in conversation, problematize against patriarchy, the establishment of power relations, inequalities and precariousness processes. The methodology is based on the analysis of situated theories, contemplates the biographical-narrative method and the critical-dialogical method of intercultural translation with social groups of women, which emerge from an immersion in context, from the experiences walked with women who they go on foot' and who share their daily struggles, their militant pedagogies in rural areas, to write stories in the plural. The qualitative analysis was carried out using the Atlas. Ti software, which made it possible to recognize, through semantic networks, the significance of women's social, cultural and community practices, their cries for re-existence despite the prevalence of hegemonic discourses, and the construction of emancipatory knowledge that comes from local pedagogical knowledge.

**Keywords:** rural women, epistemologies of the South, collective action, food sovereignty, democratization.

### 農村婦女和集體行動哥倫比亞金迪奧的非殖民化、去父權化和知識民主化

**摘要：** 这项研究的目的是描述农村妇女在金迪奥-哥伦比亚播下的集体行动的过程，以推进非殖民化、非父权化和知识民主化，揭示妇女如何在自己的土地上重新生存，让她们的斗争每天都可见乌托邦，使其他生活方式成为可能。理论框架基于南方的认识论，作为排斥的隐喻，它寻求重视人民的知识，他们在历史上系统地遭受剥夺、歧视和结构性暴力，在资本主义、殖民主义、和父权制。一些关于性别的问题是相互关联的，不同的拉丁美洲妇女，黑人，土著，农民，在谈话中，反对父权制的问题，权力关系的建立，不平等和不稳定的过程。该方法基于情境理论的分析，考虑传记叙事方法和批判对话方法，与社会女性群体进行跨文化翻译，这些女性群体从沉浸在背景中，从与女性一起走过的经历中浮现出来脚”，他们分享他们的日常斗争，他们在农村地区的好战教学法，以复数形式写故事。使用阿特拉斯进行定性分析。钛软件，这使得通过语义网络识别女性社会、文化和社区实践的重要性，以及她们在霸权话语盛行的情况下对重新存在的呼声成为可能。以及来自当地教学知识的解放性知识的建构。

Received: July 5, 2022 / Revised: September 3, 2022 / Accepted: October 1, 2022 / Published: November 30, 2022

Fund Project: Original article derived from the ongoing doctoral thesis project "Post-Abysal Pedagogies and South-South Diversities: Crafts of Knowledge Built by Social Groups of Rural Women in Quindío, Colombia," University of Manizales

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**关键词:** 农村妇女、南方认识论、集体行动、粮食主权、民主化。

## 1. Introduction

Throughout history, women have traveled different paths, givers and caretakers of life; they till the land, organize and sow collective struggles in the search to decolonize, depatriarchalize the place of “ownership” that has historically been assigned to them, in the face of a sexually stereotyped society – a prism of masculine DNA; anchored to hegemonic discourses and marginalized for many years from participation scenarios; a place of belonging that translates violence and expression of power, in which, in the words of [1]: “patriarchal pedagogy, cruelty and the war against women remain [...] despite all the recent debate on this issue, my conviction that patriarchy, or gender relationship based on inequality, is the most archaic and permanent political structure of humanity”.

What has it meant then to be a woman in the colony? Being a part of those women who remain anonymous, who do not appear in the great books of history? What is it to be a Latin American woman? What has it meant to remain in societies without attributes, before a patriarchal, racist, classist system? Faced with this question of gender, in [2] the patriarchal-colonial-modern is accentuated in a precise and beautifully situated way, which in [3] can be seen from the capitalist-colonialist-patriarchal perspective, from the latter the thinker refers, “patriarchal domination implies another type of power relationship but equally based on the natural inferiority of one sex or one sexual orientation,” here elemental structures of violence are linked, which reveal the appropriation of bodies, the systematic processes of subordination and dispossession.

This context allows exposing some re-existences that occur from the place of women, particularly in the Latin American scenario and are based on anti-patriarchal struggles, however, it must be remembered that metaphorical South moves away from geographical limits and is situated as a plural possibility in a South-South key, based on those geographies of pain in force in different latitudes [3]. At this point, the political category of “amefricafemigenocidio” makes particular sense, a category that arises from the intersections that become latent due to the multiplicity of violence, feminicides, dispossession, destruction of bodies, which Lugones explains through “intersections and coalitions policies in decolonial feminism” and Bisadeca reveals in feminized bodies, in skin mutations.

Segato [1], [2] links the “amefricanidade” category exposed by the Brazilian Lélia González [4] and the “juvenicide” category developed by Rossana Reguillo [5]. According to [4], amefricanidade as a political-

cultural category has political, cultural, and democratic implications, and allows a deep understanding of the ways in which it manifests itself throughout the world. For their part, [6] states that “the term “juvenicide” (the systematic and planned murder of young people that is being committed in Latin America) is semantically related to “femicide” (the intentional killing of women or girls because they are female) and “genocide.” In both cases, it is a legal, academic, or mediatic reconceptualization of pre-existing realities, provoked by a dramatic event that acts as a trigger”. In this way, disappearance, displacement, job insecurity and the different forms of silencing that threaten life are part of this category.

Therefore, “amefricafemigenocidio” includes those “ordinary” women who seek economic freedom, autonomy and create manifestos to defend and claim their rights. From these struggles derives, for example, the first Latin American feminist meeting held in 1981 in Bogotá, which was later institutionalized in 1999 as the World Day of Non-violence against women, which emerged owing to the struggles of the Mirabal sisters. Women under surveillance who, being under a misogynist conception, achieve breaking points from social mobility, transgress barriers, spaces, times, win the vote and make the South visible as a political place. It is necessary to understand the gender issue from the intersections posed by the teacher [7], who highlights the importance of recovering the debate from the intersectional perspective and the ecologies of feminist knowledge, to address gender justice as a bridge for dialogues intercultural, in this regard, “destabilize our certainties to advance the concept of rights beyond the global discourse.”

In this scenario [8] recognizes how “the first years of the 21st century tend to increase the collective actions of peasant and indigenous women, presenting a significant increase in women’s organizations and networks, in hot spots of the Colombian armed conflict. In this process, the resistance of women played an important role, through the development of a specific agenda around the restitution of lands and the effective satisfaction of the rights of the victims to truth, justice and reparation.”

## 2. Women and Social Movements for the Land

Talking about social movements in Colombia necessarily requires reading Latin America and particularly its struggles for land, the tension between peasants and large landowners, the extractivist economic models based on the exploitation of large-

scale resources, which have allowed the installation of transnational companies in the different territories, deriving as a great problem, the foreignization of the land -a situation that is more than current in the department of Quindío-; coupled with changes in land use, conflicts against territorial sovereignty and, of course, the distributive policies that were created in the 60's; in Colombia, in particular, drug trafficking and the armed conflict that has persisted over the years. It states [9] in this regard: “[...] the food crisis strengthened misery and malnutrition in the countryside, made agricultural inputs more expensive and deepened social marginalization. Consequently, the fight against large companies and against the neoliberal model that engendered the crisis spread.”

The changes in the agricultural structure of a country like Colombia, the different agrarian reforms and rural development policies, with the migratory processes generated as a response to the Colombian internal conflict, have established new forms of social fragmentation of identity processes, of the traditions and logic of social and cultural organization, widening the gaps between the rural and the urban.

It is clear that the concentration and use of land is the locus of enunciation to gestate social mobilization, which forces us to think about the persistence of the inequitable and unequal distribution that is expanding throughout Latin America, revealing precisely the need to read in the historical present. According to [10], “during the pandemic period, the poverty rate in the region increased by 3.2 percentage points between 2019 and 2020. Specifically, 33.7% of Latin Americans found it impossible to cover their basic needs in 2020 and approximately 12.5% lived in extreme poverty.”

The emergence of social movements in Colombia, has meant, then, the struggles for land since the twenties, seeking the claim as a productive subject and gestating in 1933, strong peasant mobilizations (in Colombia in 1930 the rights to land were recognized women). Different investigations show how between 1990 and 2005, derived from the economic crisis, “77% of social demonstrations unfolded.” With the creation of the Peasant Reserve Zones, different organizations or associations arose that today have a strong presence in the territory, among which the following stand out: National Association of Peasant Users, Peasant and Indigenous Confederation, Popular Peasant Association, National Federation of Agrarian Cooperatives, in addition to local organizations that fight for the defense of life and territory.

In this context, it is necessary to situate the existence of various peasant organizations in the country, which have been generating proposals to the different government entities on issues of health, education, collective security, peasant economy, and as a central axis from their place as rural women; women who throughout history have been mobilizing and have played a fundamental role in the arena of social

movements, in 1972 against precariousness, from where initiatives linked to the interests of women were developed, in 1974 The mobilization had as its central purpose to claim against their situation regarding the possession of the land, 78' regarding abortion and the oppression of the church. Consecutively, toward the eighties, the National Association of Rural, Black and Indigenous Women of Colombia – ANMUCI – was created, which has a presence in various regions of the country; the notion of “América Ladina” then proposed by Lélia González, allows us to understand in a particular way the conditions of black and indigenous people in the colonial context. It is also important to consider that in this decade, in particular, women have achieved greater recognition in family farming.

It is the struggles of the different feminist movements that manage to establish the concept of rural women, alluding to the link with the public policy scenario, and which is defined by Law 731 of 2002. Around the 1990s, Law 30 of 1988, the Agrarian Reform Law, which explicitly recognizes women's land rights. Figures presented from different national organizations [11] show that women currently participate more in the economic sector, despite this, the occupation of precarious jobs, informal work and unpaid work subsists. According to [12], “the unemployment rate of women is higher than that of men, particularly among young people between the ages of 18 and 24, respectively, women 22.9% and men 13.8%,” figures that coincide with a study conducted by the Colombian Women's Observatory on the unemployment rate and gender gaps.

Parallel to this study, the Great Integrated Household Survey (GEIH) shows that for the mobile quarter May - July 2022, the unemployment rate for women was 13.9% and for men 8.8%, a situation that shown in Table 1.

Table 1 Gap in the unemployment rate by geographic domain [11]

Tabla 1. Brecha en la tasa de desempleo por dominio geográfico  
Trimestre móvil mayo - julio 2022

Dominio geográfico	Tasa de desempleo (%)		
	Hombres	Mujeres	Brecha en p.p.*
<b>Total nacional</b>	8,8	13,9	-5,1
<b>Centros poblados y rural disperso</b>	5,2	13,5	-8,3
<b>Otras cabeceras^</b>	10,1	15,1	-5,0
<b>10 ciudades^^</b>	11,3	15,9	-4,6
<b>13 ciudades y áreas metropolitanas</b>	9,8	13,1	-3,3

Fuente: DANE, Gran Encuesta Integrada de Hogares (GEIH).

Added to this, the femicides, the persecution of women leaders who defend the land and rights, the constant sexual violence and the anchorage to extractivist models that deal with dispossession. Complaints during the pandemic increased in various parts of the world, particularly in Colombia, according to UN figures in women up to 79%. Task then what will have to be analyzed considering the 17 Sustainable Development Goals. Agenda 2030, particularly regarding gender equality, the end of poverty, the

reduction of inequalities, justice and peace.

But beyond the figures, the narratives of the women, their testimonies, are weaving new realities, from reciprocal relational spaces, the emergence of different rural groups in the Quindian territory that develop alternative forms of care and protection of seeds, the It is committed to a communal, neighborhood land that defends the local rural economies because as the women well express, “we have been colonized by knowledge and even the palate”; therefore, they find other ways to re-exist before those realities.

The methodological guide derived from the work of the Swiss Foundation for Development Cooperation (SWISSAID) for Creole and native seeds of Colombia, accounts for the geographical location of one of the most important networks and is shown in Figure 1.

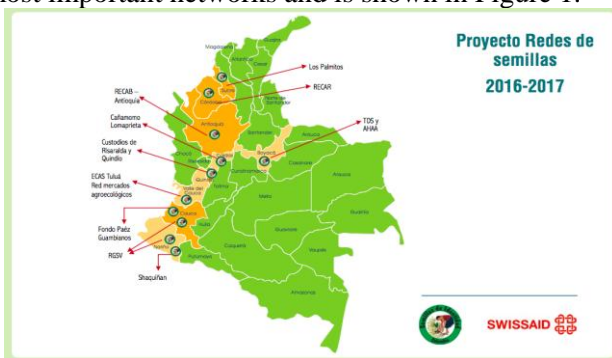


Fig. 1 Seed network projects 2016-2017 (SWISSAID (Sustainable Biotrade Corporation), 2017)

Based on this panorama, the objective of this manuscript is to analyze from the social groups of rural women: Network of Quindian Families Custodians of Free Seeds and Association of Women Coffee Growers of Córdoba, the processes of collective action that they undertake to decolonize, depatriarchalize and democratize knowledge, based on the diatopic narrative, in front of which semantic units of analysis emerge. It raises, among other questions, whether there really is a close relationship between the struggles of Quindian women, the defense of the territory, local alternative production and the fight against patriarchal society.

The epistemic, trans-methodological, but also political proposal of [12] is based on the postulates on the hermeneutics of the philosopher Raimon Panikkar and “alludes to conceptions and bets on the ways in which two or more cultures enter into dialog to understand the same reality or concern isomorphic”. From the theoretical work of Santos and his radically political proposal, the following questions arise:

- ✓ What are the missing realities of social groups of rural women? (Sociology of absences)?
- ✓ What realities emerge in the pedagogies and southern diversities of rural women in everyday life? (Sociology of emergencies)?
- ✓ With which sectors should rural knowledge and practices be mobilized? (Cross-cultural translation).

### 3. Materials and Methods

#### 3.1. Post-Abysal Methodology

The methodological phase is based on the paradigmatic transition that unfolds [14] “from indolent reason to cosmopolitan reason”, which, due to the nature of the object of study and its intentionality, mobilizes and opens epistemes that allow us to turn toward different ways of building knowledge South-South. Figure 2 shows a diagram of the methodological process.

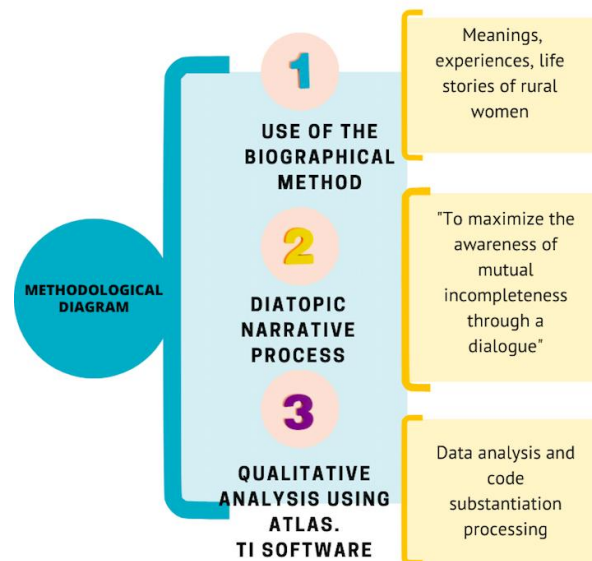


Fig. 2 Methodological process diagram [14]

##### 3.1.1. Nature of the Research

Qualitative research is proposed, as stated by [15] “by the term qualitative research, we understand any type of research that produces findings that are not reached by means of statistical procedures or other means of quantification. It can be about research on people’s lives, lived experiences, behaviors, emotions and feelings, as well as organizational functioning, social movements, cultural phenomena and the interaction between nations. Some data can be quantified, for example, with censuses or information on the background of the people or objects studied, but the bulk of the analysis is interpretive.

##### 3.1.2. The Section of the Investigation

The study is non-experimental; it responds to a trans-sectional cut since it collected the information during a defined time and analyzed the categories on a determined population. The level is correlational-analytic since the links between categories and their levels of relationship that support the grounded theory were interpreted.

##### 3.1.3. Biographical-Narrative Method

As stated in [16], “the new biographical and narrative genres have the potential to represent the

experience lived in social life”, allowing the rescue of community identities. In the biographical-narrative key, an opening is given to the deep meanings of rural women based on life stories, their experiences, practical knowledge, narratives, symbology and the social construction of reality. According to [17], “conceived from a broad and holistic perspective, life histories – that is, the narratives of human beings around the lived experience, with its various forms, procedures, purposes and contexts – are consubstantial to humans”.

#### 3.1.4. Analysis Unit

The research is located in the Department of Quindío, located in the Andean region, bordering Risaralda, Tolima and Valle del Cauca. It is one of the smallest departments in the country, it is made up of 12 municipalities. It was part of the Antioqueña colonization and was inhabited by indigenous groups, such as the Pijaos, the Ansermas, and the Quimbayas. In this regard, it is important to mention that historically the Department of Quindío had a leading role in the agricultural production of the country, highlighting coffee as a basic product in the rural economy, where the natural environment, historical knowledge and economic influence They are located in the so-called Coffee Cultural Landscape (PCCC), an inscription made by UNESCO in 2011 as World Heritage.

### 3.2. Population and Samples

The population to which the research has been directed includes rural women from some municipalities of the Department of Quindío. The selection criteria for women were established, initially, by the prior identification of associations and organizations that were part of the territory, in turn, by the research and extension projects carried out by the University of Quindío, Colombia and, in particular, from the Social Work Program of this same academic unit.

The women were contacted from the data of these previous research works, in addition to this, a participant observation was carried out and the Rapport strategy was generated.

Once the preliminary identification was carried out, a sampling was carried out that combines several of the classified forms exposed by [18], namely: “the chain sample, which refers to the identification of key participants, who in turn recommend others who they are contacted and added to the sample and the varied sample that seeks to show different perspectives and represent the complexity of the phenomenon studied, or else, document diversity to locate differences and coincidences, patterns and particularities”.

#### 3.2.1. Research Context and Participants

The field work was carried out with 15 women who

are part of the Network of Quindian Families Custodians of Free Seeds and who define themselves as “custodians of life, we safeguard Creole seeds that are memory and medicine; we respect their dignity by conducting agroecological practices”; and the Association of Women Coffee Growers of Córdoba, “composed of peasant women, associated coffee farmers around the production, distribution and commercialization of the product, through these a cultural and community process is established that constitutes various links between women, their families and support networks that unite the rural population of the municipality”; both groups located in the Department of Quindío.

### 3.3. Techniques and Instruments

For the investigative exercise, the following instruments were concatenated, all of a qualitative nature:

#### 3.3.1. Documentary Review

It was based on browsing the background, revealing the importance of weaving with and from the South, displaying announcements, trends and meanings of the epistemic, theoretical and methodological commitment of Boaventura De Sousa Santos, from the criticism of that indolent reason, the sociology of absences and the sociology of emergencies.

#### 3.3.2. Horizontal Dialogues

According to [19], it implies seeing with the spatial metaphor that the word invokes: between a background of vision at the same height as everyone and a predilection for the future, for an objective that is crossed out in advance by its own sign: the horizon is always beyond.

#### 3.3.3. Diatopic Narrative

[20] argues that the goal of diatopic hermeneutics is rather to maximize the awareness of mutual incompleteness through a dialog that occurs than to achieve completeness so to speak, with one foot in a culture. and the other in another culture.

### 3.4. Information Triangulation

Below is a detailed presentation of the route taken for the data analysis and code foundation processing, which initially involved organizing categories and families of codes, with five categories and five subcategories. Table 2 integrates the rationale for the codes from highest to lowest, making it clear that the codes with \* belong to emerging sub-categories.

According to the results of the justification, the number of citations totaled 963 obtained through the Atlas. Ti, the number of citations with the highest frequency were concentrated in the codes from #1 to #19, corresponding to codes with 30 to 101 citations, respectively. Here, for creating networks and analysis,



the first 15 codes with the greatest foundation were taken. In this way, the following linkages were made: between family of codes, between codes, between memos (testimonies) and codes, linkages of less well-founded codes and networks are created.

Table 2 Codes and categories [14]

#	CÓDIGO	SUBCATEGORIA	FUNDAMENTACIÓN
1	2PRLO	Producción Local	101
2	4ROGE	Roles de Género	75
3	1COAD*	Conocimiento adquirido	67
4	1TRSR	Transmisión de saberes en lo Rural	66
5	4IGGE	Igualdad de Género	63
6	4CARU*	Cambios en lo Rural	58
7	4RETI*	Relación con la tierra	57
8	2REDC*	Redes de Custodios o ser Custodio	55
9	2SOAL	Soberanía Alimentaria	53
10	1RECA	Resistencia en el campo	43
11	3LUCH	Lucha	43
12	5PROC	Procesos Organizativos Comunitarios	43
13	4MURU	Mujer Rural	41
14	3LICO	Liderazgo Comunitario	40
15	2COSR*	Costo Rural	38
16	4VICO	Vida Cotidiana	34
17	5PART	Participación	34
18	1SALO	Saberes desde lo local	32
19	4TRCO	Tradiciones y Costumbres	31

## 4. Results and Discussion

### 4.1. Toward Ecology of Knowledge and Ecology of Recognition from Social Groups of Rural Women

If [21] tells us that metonymic reason – as totalizing and dichotomous reason – operates precisely from five monocultures, among them, the monoculture of knowledge and rigor, defining unique criteria of truth and promoting indolent reason; This section seeks to value from the testimony of women this popular knowledge, bring it to this time to make it visible from the social experiences of inter-knowledge “learning from other knowledge and as a correlate of intersubjectivity,” an issue that is clearly reflected, in the scenario of social groups: Network of Quindian Families Custodians of Free Seeds and the Association of Women Coffee Growers of Córdoba.

These pedagogies are deployed from the daily practices, which root the popular knowledge of these women, their families and communities, which although they are not part of the "academic elites" fertilize through the craftsmanship of their practices the possibility of dialog between knowledge, popular and scientific. They place communal and participatory democracy as a substantial ingredient, but, above all, and as it is well stated [22] “as a dialectical process that goes beyond the walls of the school to meet the daily chores, [...] it is within the family and the community where the pedagogical processes begin.” In this regard, and from what has been established, social movements such as the Landless and Zapatistas have broadly promoted education in the field, recognizing it as a space for life, care, and vindication of violence, in turn, as space-time for political formation, providing alternative forms of education and relationship; knowledge that is built collectively in scenarios of otherness for the defense of their place of living.

In relation to the above, [23] states that the ecology of knowledge “are actions of mutual encounter and

reciprocal dialog that sustain fertilization and reciprocal transformation between knowledge, cultures and practices that fight against oppression”. This place derives the importance of giving recognition and validity to that knowledge that women build from the local, collectively, in solidarity and democratically. The ecology of knowledge invites us to recognize the construction of knowledge from “popular science,” considering an intervention based on the interaction between cultures and an intercultural look at reality to build in context, below, which translates into the way to abandon those “epistemologies of blindness” to which the thinker alludes, to overcome those “abysmal lines” that discard the human experience from a dirty cartography, which has not allowed us to recognize those “zones of non-being.”

Based on these considerations, the social groups intertwine and activate the political-pedagogical to relate their daily struggles for the land, to superimpose agroecological bets in favor of the defense of the territory, food sovereignty and communal work, “I support agroecology and the land has taught me that, to share everything I tell you, values, patience, but in my own flesh, it is not like the book that the teacher tells you or a recipe book, [...] for example, I always sow three seeds with the cycles of the moon, I always sow on the waning or one day before the full moon, so that it takes root, waning is good, what else, I manage allelopathy a lot, planting various things, which is to put onions with various things so that they repel each other” (Rural woman, custody, 2022).

Figure 3 exposes the first semantic network of analysis, which manages to articulate several of the categories despite these pedagogies of re-existences that women weave on their bridle paths, in their daily lives.

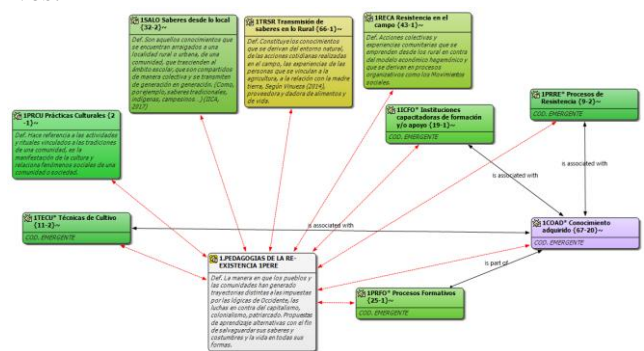


Fig. 3 First semantic network of analysis [14]

The network highlights the struggles and re-existences that emerge from the field, from rural work and links local knowledge as central axes, where women participate in different scenarios such as agroecological markets, understood as a place for the meeting of peasant producers who without intermediaries offer their products at reasonable prices, making known their means of production, crops and commercial empowerment, to make them competitive through innovation and transformation, some of these

markets they work from barter. Over the years, women have been appropriating this space, generating community bonds; *“I started going to the market with my husband Toño because I didn’t go, and suddenly one day I decided to accompany him and he left me the responsibility of selling. [...] I went to look, so I liked it, and I kept going, I already had little things to sell, we had oranges, what orange juice, what bananas, well I went and spent the money there, that didn’t bring any money, and we would go with Toño to sell and he would go and drop me there and disappear. Yes, and the market thing is very cool because you share a lot, you meet people who are very dear to you in the market so that, above all, you see that love for the countryside and how the market is to live with everyone.”* (Rural woman, custody 2022).

Bartering, in addition to being a form of exchange, is an ancestral practice that is linked to these sustainable agricultural bets -in a broad sense-, where rural families, farmers, and groups, without intermediaries, show that capacity to innovate and work collectively for the protection of local economies; at the same time, it is a reciprocal, collaborative, supportive meeting place, of community integration, with plural participation, which reflects participatory decision-making, it is, therefore, a practice that, from its actions, makes visible multiple advantages, among them, the creation of market networks and various marketing channels, contributes to a healthy diet, free of chemicals, safeguards local products; Through this initiative, social and cultural values are promoted, moving away from systems that precisely dominate the food system. Scenario that clearly contributes to the ODS, particularly to number 12 “against responsible production and consumption”, which starts from understanding the strong degradation and the great impact that it is having on natural resources in the world.

In 2018, the Food and Agriculture Organization of the United Nations (FAO) and the National Institute for Agricultural Research (INRA) published the research “Constructing markets for agroecology. An analysis of diverse options for marketing products from agroecology” the research performs a meta-analysis of 12 case studies, mainly from developing and emerging countries, many of them Latin American, but Kazakhstan, Mozambique, Namibia, Uganda also appear; one of the central conclusions reached with the study [24] is that “building trust between producers and consumers is important to reduce concerns about food safety [...] conscious consumption and production can be achieved through alliances between producers, consumers, restaurants and research.”

In Colombia, the main lesson for constructing an agroecological food system is given through the Family of the Earth (FdIT), an ecological reserve located in the city of Bogotá, which works for the conservation of food diversity, which also has with a native seed bank

and brings together more than 20 organizations and 100 peasant and indigenous families.

Faced with the above, the experiences that rural women weave in the countryside from everyday life, their cultural practices, their different ways of cultivating as a commitment to agroecology and care of the territory, are part of the resistance processes in the countryside, are linked to the pedagogies of re-existences, understood from [25] as, “Re-existence aims to decenter the established logics to search in the depths of cultures—in this case rural communities—the keys to organizational forms, production, food, rituals and aesthetics that allow signifying life and reinventing it to continue transforming.”

In this scenario, pedagogies are translated into collective actions, which seek other alternatives to survive and intersect knowledge, traditions, the transmission of that knowledge in rural areas and the rescue of solidarity, in this regard, in the narrative scenario it shares one of the women linked to the investigation: *“being a custodian is very cool because it is like helping to preserve what our grandparents left us, for example, I am a custodian of the mafafa and it is very rich because one helps not to lose a lot of knowledge, I don’t know lose the plants because there are some that are disappearing, so one helps from there at least a little to conserve, for example I have a lot of aromatics here, we maintain a variety of plants basil, rosemary, prontoalivio, orosu, peppermint, many that sometimes one at the moment he doesn’t even remember them, but there they are, and what else, also like teaching a lot of people who don’t know about plants, there are a lot of people who don’t know what mafafa is, what a yucca is, then he also shares there”.* (Rural woman, custody 2022).

Contrary to this, what is happening today in the Quindian territory is quite gloomy, given the persistence of tourism that devours cultures, knowledge, and lands; with questionable planning policies and with minimal recognition of local production chains, traditions and customs; reality that is typical of some municipalities that are part of the department and that fully blurs the value of the land and of those who inhabit it. In addition to these realities, there are situations in the Andean municipalities, which can be recognized thanks to the collective adventures with women, *Génova is a municipality of moors and high Andean forests and the Hass avocado companies have taken advantage of this to extend large monocultures without any responsible management, Mexican, Chilean, and Peruvian multinationals, generating deterioration; this will bring great problems in addition to those that already exist with the project that I call energy-mining [...] Camposol has 320 ha, Altos del Valle 550, super food 1300, Cerro Prieto, which is located here in the municipality, has 445 ha, then you must imagine the impact that these large monoculture projects generate*

*for the territory, and people sometimes do not even perceive what is happening, some peasants have denounced it, because to produce 1 kilo of avocado 2000 liters of water are needed, in addition that appropriate the intakes and this already means that the water does not arrive in the same way or with the best qualities, and this is not only here but in various areas of the Quindian territory” (Rural woman, coffee maker, 2022).*

Contrary to this, what is happening today in the Quindiano territory is quite gloomy, given the persistence of tourism that devours cultures, knowledge, and lands; with questionable planning policies and with minimal recognition of local production chains, traditions and customs; reality that is typical of some municipalities that are part of the department and that fully blurs the value of the land and those who live on it. In addition to these realities, there are situations in the Andean municipalities, which it is possible to recognize thanks to the collective adventures with the women, *“Génova is a municipality of we stopped and high Andean forests and the Hass avocado companies have taken advantage of this to extend large monocultures without any responsible management, Mexican, Chilean, Peruvian multinationals, generating deterioration; this will bring big problems in addition to those that already exist with the project that I call energy-mining [...] Camposol has 320 ha, Altos del Valle 550, super food 1,300, Cerro Prieto, which is located here in the municipality, has 445 ha, then you must imagine the impact that these large monoculture projects generate for the territory, and sometimes people do not even notice what is happening, some peasants have denounced it, because to produce 1 kilo of avocado, 2000 liters of water are needed, in addition that they appropriate the intakes and this already means that the water does not arrive in the same way or with the best qualities, and this is not only here but in various areas of the Quindiano territory” (Rural woman, coffee maker, 2022).*

Faced with this scenario, I insist on considering up as a problem the foreignization of the land, or what I call economies of dispossession, and economies of expulsion, which are reflected precisely in the daily testimony shared by this environmentalist woman, who, in addition to belonging to several groups, wages a continuous fight against femicides, which have been increasing systematically in the department.

In this scenario, the fundamental role of these women can be seen, who recreate themselves in daily life through collective action, thus, associating, remaining and overcoming the cracks that emerge along the way, are one of the many ways they find to safeguard life and the earth. For this reason, collective action, social praxis and the commitment to the territorialization of knowledge are a founding part of the post-abysmal pedagogies that women gestate.

From the “societies in movement”, the “collective disalienations” that unfolds through the approaches of [26], women are organized throughout the territory, agency, signify their daily practices and gestate political actions from the realities that are part of their environment, in this way, the minga, popular education, the rural teacher that Diego Rivera portrays in his painting, is nothing more than another way of generating alternative pedagogical processes, despite those hegemonic discourses that have forgotten that educating is above all a political act.

## 5. Conclusions

The main findings of the research allow, at first, to see the importance of the epistemologies of the South to continue thinking about Latin America, the South as a place of “non-existence, ignorance, residual, inferior, local, and unproductive”, which demands the valuation of other knowledge, to continue configuring the post-abysmal from that paradigmatic transition from indolent reason to cosmopolitan reason, to give voice to experiences, experiences, meanings from inter-knowledge, reciprocity, intercultural dialog and move towards emancipatory popular pedagogies and diversities.

The comparative analysis with other studies shows that significant work has been done to generate investigative commitments that decolonize knowledge and allow us to rethink the place of universities in this scenario. When addressing the South-South pedagogies, the existence of oppressed social groups that resist, fight and suffer before the systems of domination is revealed, which denote the colonization of their own subjectivity in the face of an abysmal thought; here the center is not the school, nor the pedagogical-curricular processes, it appeals to the tension between the movements of “regulation-emancipation, appropriation-violence”. Faced with the above, the interpretative horizon of the trends that these searches show, permanently relate to pedagogies with scenarios of rebellion and struggle, with those movements that rise from below in the search for transformations, collective action, projects joint politicians.

From this place, it is particularly shown how post-abysmal methodologies constitute one of the many paths of cognitive decolonization; The study sought to rescue community identities, bear witness to daily life, as well as promote political-pedagogical work from the diversities that occur in the fabric of life together, to build from unprecedented paths, from the orality of women.

The involvement of the research meant immersion in the field, as well as a dialog between cultures, which germinated from the groups that are part of the study “Association of Women Coffee Growers of the Córdoba and Network of Quindian Families Custodians of Free Seeds”. Although the social groups are



geographically located in the department of Quindío, they are made up of women from different areas of Colombia, they are not homogeneous and they keep their own customs and traditions, an issue reflecting the processes of intercultural translation.

Among the strengths of the research, the historical reading of social movements in Colombia and the recognition of women's groups in the Department of Quindío stand out, which has been essential to make visible the realities of rural women, in turn, to reveal their collective action processes, the added value that through their hands they give to agricultural products, which lead and contribute significantly to food security and sovereignty. As evidenced in the results, through the agroecological markets, this ancestral knowledge is also cared for from the different seed custody, evoking ancestral knowledge.

It is recommended to continue with this type of research, which allows for demonstration through the diatopic narrative, the pedagogies of re-existence that women weave from the place. In turn, it accounts for the different realities they face, gender gaps, precarious labor processes, the prevalence of female-headed households, and high rates of femicide. Realities that are not different from what happens in other latitudes, particularly in Latin America, and that show the urgency of advancing in the formulation of public policies and clear lines of action, which are based on these realities and make it possible to close wage gaps, increase the rate of female participation in the labor market facing the feminization of poverty, the increase in structural and gender violence, the lack of recognition and respect for the rights of women and, not least, unpaid domestic work.

The research also made it possible to make visible through the testimony of women, their leadership processes, the change of roles, the claim of their rights, from this place also derives the importance of associative, collaborative and supportive processes, the meetings that make it possible between women.

## Acknowledgments

The authors thank the women who made this web of knowledge possible, the University of Manizales and the Doctorate in Diversity Training, the University of Quindío, the Vice-Rector for Research, the Regional Studies Research Group, as well as the struggles and re-existences that became visible in the Quindiano territory.

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