

## **Editorial: Literacy and oppositional consciousness: subversive subjectivities and ontological disorders from other worlds <sup>i</sup>**

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The process of literacy is not exclusively about decoding writing, but rather about sharpening a complex process of conscientization; therefore, it unveils a differential nature; that is, it becomes a movement of the senses and of the contingent-relational-structural-affective functioning structures of the reader, operating in terms of a political process and a social movement that transforms and agglutinates other social movements and semiotization devices. From this perspective, literate practices need to become an exercise of differential consciousness, in order to be recognized as a device for the agency of diverse ontological figurations marginalized by modernist reason, a singular process called 'ontological disorders'. Thus, it is a process that corresponds to the following,

[...] to all that cannot be expressed in words. It is accessed through poetic modes of expression: gestures, music, images, sounds, words that collapse or rise through signification to find some void, some non-place, to reclaim what is rightfully theirs (Sandoval, 2002, p.140).

This operation recognizes the agential force of the literacy process as a differential technology, understood as an eccentric passage towards the encounter of a multiplicity of forms of ideological, linguistic and cultural expressivity that, as previously mentioned, have been marginalized through the subjugation of the alphabetic reason imputed by the *logos*. This process of marginalization brought as a consequence the disciplining of subjectivity and bodies, in response to such processes, reading understood as a mechanism of differential consciousness becomes "a conduit provoked by any system of signification capable of evoking and perforating to another site, that of differential consciousness." (Sandoval, 2002, p.141). The section 'consciousness' acts in terms of a space of psychic receptivity that is performed, an object of rupture that works tirelessly to "find understanding and community: it is described as 'hope' and 'faith' in the potential goodness of some promised land" (Sandoval, 2002, p.141). Under this conception, reading becomes a tool of rupture of the known to transit to something unknown, such an operation should not be reduced to a simple linear transit from one dimension to another, but rather, it inscribes its strength in the emergence of other desires. Reading is a tool that allows such a transit to any citizen, a movement that leads us to the desire for transformation through

[...] a "punctum," that which breaks through narratives to allow a bleed-through, meanings unanchored and moving away from their traditional moorings, in which, Barthes writes, provokes a "gentle hemorrhage" of being as a "punctum," that which breaks through narratives to allow a bleed-through, meanings unanchored and moving away from their traditional moorings, in which, Barthes writes, provokes a "gentle hemorrhage" of being. Thus, for Barthes, this form of romantic love, combined with risk and courage, can make anything possible. In a lover's discourse, Barthes extends his definitions of the meanings "third," "zero," and "obtuse," all terms that reach the same differential locus of possibility without which no other meaning can find its own life. It

is love that can access and orient our theoretical knowledge and political "moves," revolutionary maneuvers toward the decolonized self. Indeed, Barthes thinks that access to the spectrum from which consciousness-in-resistance emanates can best materialize in a moment of "hypnosis," such as that which occurs when one is overwhelmed or enveloped by love for the first time (Sandoval, 2002, p.141).

The force of differential opposition and of the consciousness of the oppressed understands the process of dislocation of the dominant literate culture as a flexible and mobile strategy, a corpus of psychic technologies -internal- and of social praxis -external-, which allow us to understand reading as a strategy of opposition to hegemonic-literate-cultural power. The question remains: how to codify a literacy process through the methodology of oppositional consciousness? A significant aspect consists in articulating such a process with emphasis on an activity of metaideologization; that is, consolidating an "operation of appropriating dominant ideological forms and using them in their entirety to transform them" (Sandoval, 2002, p.101).

If the intention is that reading becomes a repertoire of educational justice, the capacity to eradicate diverse kinds of brakes to self-development and self-constitution of diverse onto-political and cultural expressions must be strengthened; then, metaideologization, a syntagm that, according to Chela Sandoval, North American feminist theorist, makes possible the removal of consciousness, an action that transmutes reading and, especially the literacy process into a process of localization/transformation. At this point, the argumentation warns that it will operate in analytical-methodological terms: the intention of using the methodology of the oppressed and, through it, to understand reading as a system of differential conscientization, has as its mission to avoid

arbitrarily fighting for justice, democracy and inclusion -all of these, central topics in this dossier-, but rather, to produce an alteration in the devices of relation and re-appropriation of subjectivity. In synthesis, it is interesting to understand reading as a differential mode of social movement of opposition that constructs an interventionist-passional praxis of alternation of the reader. Such an operation can be read in terms of a project of knowledge in resistance in charge of dislocating the frustrating practices and approaches to the forms of literacy that, to a certain extent, become restrictive when they try to respond to the onto-political forms of each community.

Thinking in and through Sandoval's proposal (2002), favors positive social change in favor of multiple collectivities expelled by modernist reason, constituting a specular and negative exteriority that reinforced the ontological problem of social groups. To read is, without a doubt, to go to the encounter with an otherness in movement, where the text is the otherness itself. What reading as differential and oppositional consciousness tirelessly seeks is to resist before the normative act of capturing its function through an automatic conclusion of its signifiers, by the consolidation of a set of counter-rules to foster the unlearning of the matrix of culturalization that blocks the agency of multiple collectivities. Affirmative sabotage allows students to manipulate their position in the intimacy of such processes, without being subject to their demands. This strategy consists of transforming opposition into an alternative. Affirmative sabotage requires a device of revolution of consciousness, to turn the literacy teacher into a disciple of the subaltern's environment, a teaching system at the margins of history. A crucial mandate imposed by affirmative sabotage that connects with inclusion is to

transform our consciousness to avoid promoting pleasing arguments in favor of the oppressed without transforming their lives, which is the core of the argument. How do literacy processes work in the multiversal field of the subaltern? It is not to try to understand the space of production/appropriation of unknown Other, it is necessary to train the imagination to know ourselves better (Spivak, 2018), insists the postcolonialist theorist, asserting that "all external attempts to address the conditions of the oppressed by speaking for them are fraught with "epistemic violence." The oppressed, subaltern, therefore, cannot speak through another and cannot articulate for themselves" (Spivak, 2014, n.p.). Inclusion requires to know the world in a different way, it must keep the consciousness of the world active, it works against subalternity. If it is not conceived in terms of an epistemological training for the imagination to become a political, activist and activating imagination, the redesign and re-imagination of the world will happen weakly.

To affirmatively sabotage the circuits of constitution of the literate culture is to enter deeply into the discourse that we propose to examine and stress; it is to transform from within. Such laws will be key to the destabilizing purpose of the logos. "The only real and effective way to sabotage something in this way is when you are working intimately within it" (Spivak, 2018, n.p.). Struggling decolonially against the matrix of lettrums legitimized by the Western-centric regime suggests reclaiming systems of mistrust and affirmative sabotage to intervene the present and sharpen its critical potential. In this way, the aim is to produce an emancipatory literate and signic activity, a force that strengthens consciousness and demolishes the diversity of fronts where ideologization operates as a form of domination and cultural oppression. Consider, albeit briefly, what it is that makes reading as a situated political-cultural practice become a tool in favor of

domination and oppression, or a revolutionary-emancipatory device. It is important, following Derrida (1998), to avoid essentializing the signifiers associated with each of the adjectival forms mentioned above. What is proposed is to bet on the fluctuation of meanings. Reading is one of the main methods "to emancipate consciousness with the substance and structures of the methodology of the oppressed" (Sandoval, 2002, p.90). Thus, it is understood that reading is a complex ideology-praxis co-opted by the westerncentric alphabetic reason.

Decoloniality as a theory builds a conceptual structure that guides our concerns and motivations about the transformation of world-systems, its main task is the epistemic reconstruction and onto-political reparation of multiple collectivities marginalized by modernity -successful implementation of a pedagogical and political project of co-optation of cultural realities indecipherable in the eyes of Europe-. Such a purpose cannot be sustained without understanding that

[...] epistemic reconstitution cannot be achieved by establishing a "new" school of thought within Western cosmology. It requires two simultaneous tasks: opening up to the richness of knowledge and the praxis of living that the rhetoric of modernity demonized and reduced to tradition, barbarism, folklore, underdevelopment, spirituality denied in the name of reason and knowledge constructed to control sexuality and all kinds of barbarians. Secondly, and necessarily, a thermal epistemic reconstitution requires disengagement from the bubbles of modern thought (Mignolo and Walsh, 2018, p.228-229).

Inclusion will respond to the onto-political experiences expelled from educational and social structures through the legitimization framework promoted by modernity. This is called a singular process: "ontological disorders". In effect, modernity for Mignolo and Walsh (2018),

[...] modernity is the half of history that constantly hides and represses what does not fit into the imaginary and desires of the narrators that are legitimized in the name of science, politics and economics that provide a guarantee for the welfare and interests of the narrators. The radical implication is that coloniality cannot be reduced to a concept that could be applied or an entity that could be studied in the existing social sciences or humanities to investigate certain historical facts or problems (p.111).

If inclusion becomes a matrix of regulation of the world; that is, a space where an unknown substance is produced where life originates, it can be conceived as a corpus of relations, rules and dynamics of structural, relational, micro-practical, ontological relations framed in constitutive flows of a given entity. Its analytics is interested in the transformation of the world -another decolonial objective-, especially, when its "aim is to understand the formation and transformation of the colonial matrix of power, to understand the past in order to speak the present" (Mignolo & Walsh, 2018, p.115). At this point, the epistemological construction of inclusive education recovers the notion of historicity of the present, as a crucial action in the fabrication of its knowledge. Decoloniality is a system of disconnection and disengagement with the known, it inaugurates a device for the creation of another world, where the section 'other', is not reduced to a mere rhetorical euphemism, but traces the force of the operation itself. Inclusion together with decolonization is one of the most accurate options to act in our present.

Paraphrasing Mignolo and Walsh (2018), such forces will be called 'puppeteers', a metaphor that alludes to a system of transformation of the rules of operation of frames and legitimized cognitive practices. This implies affecting the enunciator and the dynamics of operation and validity of the statements, it seeks to dislocate the contents of the conversation. It is this point that shows the most obstructions in

the understanding of the analytical and legibility grid of the inclusive, questioning the forms of regulation of the terms of the conversation and its main axes of thematization. The problem lies in the enunciation, in its content and in the mechanisms of production of its enunciation systems. Consequently, it is urgent to shift the frame around the ways in which we relate to the objectives of the struggle for inclusion.

This Special Edition of *JCEPS*, the *Journal for Critical Education Policy Studies* (Edition Vol.20, Issue (1), 2022) recovers a large part of the central conferences given in the framework of the II International Colloquium on Intersectional and Postcolonial Literate Practices: subversive subjectivities and ontological disorders from other worlds, organized annually by the Center for Latin American Studies on Inclusive Education (CELEI) of Chile and the Catholic University Silva Henríquez (UCSH) of Chile. The second version was co-organized by the Pontificia Universidad Javeriana (PUJ) of Colombia, the Universidad Nacional de Córdoba (UNC) of Argentina and the Institute for Research in Education of the Universidad Iberoamericana of Mexico. We would like to thank Dr. Marina Alvarado Cornejo, academic of the School of Pedagogy in Spanish of the Universidad Católica Silva Henríquez (UCSH), Chile, who, since the first version of the colloquium, has shown a solid commitment to materialize other types of epistemological performances that allow to extend the framework to talk and research about literature, schooling, literacy, among others.

The event took place on Thursday, May 27 and Friday, May 28 and June 3, 2021, and closed with a lecture by Dr. Seyla Benhabib, an academic at Yale University, United States, an undisputed reference in feminism, philosophy and politics, who



holds the Eugene Meyer Chair in Political Science and Philosophy. She has also been a professor at the New School for Social Research in New York and at Harvard University. Professor Benhabib was invested with the highest distinction awarded by the Center for Latin American Studies of Inclusive Education (CELEI) in Chile, its honorary doctorate, an award that has been conferred to notable scholars in various fields of application. Dr. Seyla Benhabib's lecture was titled: "Reflections on the Transformations of Our Time: The Pandemic and Beyond".

The second version of the colloquium's main objective was to present some reflections on other "literate" experiences or practices, developed outside the conventional academic spheres and which, in addition to questioning traditional ways of exercising citizenship, propose to operate collectively. It is for this reason that, starting from an understanding of the idea of a universal literacy, this proposal discusses some epistemological references ranging from the decolonial perspective to those in which the value of political performativity is put on the table.

In this framework, feminist epistemologies that problematize the ways in which the construction of knowledge is understood from the current economic and social model, i.e. from capitalism and patriarchy, are pointed out. There are many discussions about the lack of application and relevance of research results elaborated from academic bubbles and the extractivism of knowledge that occurs in many of the communities misunderstood as "vulnerable". In this way, feminist epistemologies allow for the construction of research proposals that are situated in specific socio-political contexts, collaborative, emotionally sensitive and intersectional, and above all, that contribute to the political agendas of social movements.

This Collection/ Special Edition of *JCEPS* aims to share other ways of understanding written culture. Far from limiting it to a scholarly, disciplinary view, we propose to analyze what happens with reading and writing in the social world. From the perspective of the new literacy studies, we argue that it is a social practice, framed in other broader practices where the context of use of written language and the social relations generated around it become important. We are interested in arguing that written culture is not neutral but is absolutely functional to institutions and helps to generate power relations in specific social spaces. Young people and adults interact with written objects at different times and spaces, and this involves reading, writing forms, filling out forms, among other actions. They also know the social and legal consequences of documents and for this reason they also keep them very carefully. It is the history of the social relations established around literacy that builds the exercise of citizenship. In this line, this version of the colloquium questions the autonomy of the written word, which, although it orders and organizes the current world, is interpreted and reinterpreted according to the ups and downs of historical moments.

The Collection "Literacy and oppositional consciousness: subversive subjectivities and ontological disorders from other worlds", is composed of eleven papers by leading scholars committed to the search for other epistemological and political performances that allow acting through reading as a politics of subversive imagination and resistance. A doing that must be conceived "as praxis, as walking, questioning, reflecting, analyzing, theorizing, and acting-in continuous movement, contention, relation, and formation" (Mignolo & Walsh, 2018, p.19), whose task is oriented to the "discovery of new paradigms, which challenge existing theoretical theory concepts and categories that break mental constructs...as the discovery of

other cosmologies...other knowledge that has been hidden, submerged, silenced" (Mignolo & Walsh, 2018, p.18). It not only fights against the onto-political regime espoused by the logos, but, assumes "the need to take seriously the epistemic force of local histories and to think theory from the political praxis of subaltern groups (Mignolo & Walsh, 2018, p.27).

The dossier opens with a paper by Moira Pérez, scholar-researcher at the Institute of Philosophy of the University of Buenos Aires, Argentina, entitled: "*Can the academy be decolonized beyond metaphor?*", in which the researcher evaluates the scope and viability of the call to "decolonize the academy" and assesses what can be done in academic institutions by way of decolonizing practices. Distinguishing colonialism from coloniality, it highlights the material and structural dimensions of the latter as an ongoing reality, and thus argues for the impossibility of "decolonizing" the academy as it is known. From this stance, it identifies a number of expressions of coloniality in the academy and presents a critique of metaphorical and/or supposedly performative approaches to decolonization. In doing so, it seeks to offer philosophical tools for deep and self-critical reflection and intervention on academic institutions and teaching and research practices, with the understanding that these should be but one part of broader processes of social transformation.

The second paper, authored by Fabia Parra, researcher at CONICET-Universidad Nacional de La Plata (UNLP) in Argentina, is entitled: "*Materialist intersectionality and situated critical genealogies. Towards an epistemic-political rupture*". The researcher analyzes the critical capacity of the intersectional perspective is enhanced when it is articulated with the materialist perspective that

implies a particular type of practice. This practice reads social processes as part of a complex structure with tensions, ambiguities and contradictions. It intervenes by conceiving theory and practice as inseparable. Offering the mapping of critical genealogies makes it possible to revitalize intersectional analysis - in the context of the processes of neutralization and simplification that override the concept - and to show its political core in the practical background. This challenges deterministic readings that invalidate struggles and resistances; to move on to the epistemic and political recognition of knowledge produced from the margins.

The third paper comes from Colombia, authored by Natalia Duque Cardona, academic-researcher at the University of Antioquia and feminist activist, who presents: "*Resisting the dispossession of the word: a question of dignity*". Duque Cardona's work understands language as a scenario where the word in its multiple manifestations constitutes a symbolic field around which reality is constructed (since it is not uncommon for someone to want to control it). He briefly explains how in the processes of cultural plundering in Latin America, the word as a technology of power was taken by the barbarians to subdue and rob the people of Abya-Yala. However, in the struggle for the domination of the word and the need to say, there is a resistance to the plundering of language that seeks to recover the word, to resist the silencing of subaltern voices and to guarantee human rights. Thus, the act of resistance to the violent dispossession of the word is presented as a question of dignity, which is oriented towards forms of community organization where, through language, spaces can be promoted to sustain life, the human condition and the human condition.

The fourth paper by Aldo Ocampo González, founding director of the Center for Latin American Studies on Inclusive Education (CELEI), Chile, and Genoveva Ponce Naranjo, academic-researcher at the National University of Chimborazo, Ecuador, present: "*Anti-colonial theory of reading and ontology of the minor: Analytical-methodological assumptions*", whose analytical-political emergence starts by assuming that the discovery of the voice of the inclusive can only be heard outside its usual understandings and audibilities sanctioned by its structures of thought and conventional academic wisdom. Inclusion requires knowing the world in a different way. The study inscribes its activity in the intersectional-ontological-relational contingency 'reading and inclusion'. The intention to think anticolonially the blocks of rationality of alphabetic mechanisms finds a point of connection with the methodology of the oppressed. Its analytical intention consisted in tracing diverse kinds of arguments that would allow thinking the Western alphabetic reason crossed by diverse tensions linked to the political-cultural movement and to the historical event called: 'anticolonialism', which has contributed to reinforce a monolingual and universalist conception of cultural action. In order to understand multifactorially the configurations of literate practices through coloniality, it is necessary to recognize the imposition of a world pattern of cultural power that has the capacity to sanction what type of cultural action and linguistic-literary structures are legitimate and for which collectivities, submerging multiple linguistic-political and existential structures in the opacity of the act, thus reinforcing a monolingual understanding and a literacy system based fundamentally on a monolingualism that is sometimes inappropriate according to the structures of participation of diverse cultural groups.

The fifth paper authored by Juliana Enricco, academic-researcher at the National University of Córdoba, Argentina, entitled: "*Critical Horizons for Reading/Rewriting/Transforming the Contemporary World from a Gender/Feminist/Queer/Cuir Gaze*", comments on how in the contemporary world, very diverse voices and narratives have punctured the cultural canon of universal Western rationality (an enlightened, modern, racist, classist and patriarchal rationality), in addition to questioning the androcentric and sexist norms of language. These gestures have given way to the manifestation on the global cultural scene of singular memories of oppression and struggle, in addition to the emergence of new political subjects and languages that embody practices of resistance, otherness and freedom. With this context in mind, this paper will attempt to reflect on the contributions that gender and feminist perspectives, together with queer/cuir pedagogies, have made to the elaboration of a horizon of cultural reading/translation/rewriting from other oppressed heritages/masks/ways of life, incorporating notions and practices of justice, equality, happiness and freedom.

The sixth paper "*Intersectionality and research: educational inequality from the critical triad interculturality-health-corporeality*", by researchers Luis Pincheira Muñoz and Marco Antonio Navarrete Avila, from the Center for Latin American Studies on Inclusive Education (CELEI), Chile, offers a review of the concept of intersectionality to recognize the possibilities it offers in the construction of new knowledge. This will be done under the critical triad interculturality-health-corporeality, associated to the educational field. The research method used is the literature review, using a critical method and reviewing updated databases. Contemporary research approaches that use the principles of intersectionality as an

analytical basis allow the formulation of proposals, projects and other relevant devices. These elements allow, at the same time, the transit of the research process on human singularity, evidencing the critical potentiality of communities and territories. Intersectionality as a tool of analysis allows a leap from categories to the concept of multiple singularities, since from this Latin American perspective the deconstruction of exclusion devices transmitted and reproduced through discourse is approved, together with community practice and its own singular symbolization. The contribution of intersectional theory is to overcome the vision of hegemonic categorization, especially when using the intercultural perspective and essentialist visions in the face of realities such as health, illness or disability, and also the way in which some categories have been defined so far in the dominant discourse on bodily experience in relation to the enjoyment of fundamental human rights.

The seventh paper by Luz María Stella Moreno Medrano and Silvia Romero-Contreras, from Mexico, entitled: "*The Otomí autonomous educational project: supporting literacy and children's agency*", analyzes how feminist epistemologies allow the construction of research projects located in specific socio-political contexts, collaborative, emotionally sensitive, intersectional and above all that contribute to the political agendas of social movements. The vindication of the rights of indigenous people in Mexico is a pending task and still far from becoming a reality. The Otomí Autonomous Education Project presented in this article emerges as a collaborative effort between academia and the Otomí community based in Mexico City to explore the needs, interest and views of children through their own voices to find new and culturally appropriate ways to support the development of their literacy and socioemotional skills. For two full academic

years, university students met with children ages 3-12 on the street to conduct play and literacy activities such as shared book reading, storytelling, coloring, drawing, and writing, following and adapting a family literacy program to the children's needs and interests. Throughout this experience it became clear that most of the previous school experiences had been negative and had produced resistance and distrust in the children's learning. However, from the beginning of the project the children were eager to participate in the activities, began to gain confidence and soon expanded and improved their repertoire of literacy skills. During the pandemic, the focus of the project changed as the Otomi community took over a public building. So, we accompanied and documented the children's understanding and adaptation in this situation.

The eighth paper entitled: "*The takeover of INPI: an approach to the political experience of a disruptive action of the Otomí community living in Mexico City*", by Florina Mendoza Jiménez, presents an approach to the political experience of the Otomí community living in Mexico City and their counselor Maricela Mejía, in their struggle for the right to housing, education, health and work. They have been making these demands for more than twenty years to cover their basic needs, but they have been denied because of the marginalized conditions in which they live in the urban context. The struggle of the Otomi community as a collective subject can be understood as a defense of the territory, as a space that symbolizes the cultural continuity, identity and political action of the original peoples. It is a resistance of the communities belonging to the original peoples, for the right to inhabit Mexico City. In this way, the experience of political participation of the Otomí community and the counselor approaches us to the understanding of the disruptive actions generated by the appearance of the Covid-19 pandemic. This situation aggravated



the conditions of structural exclusion and governmental abandonment of the Otomí community. The political action on which this article focuses arose from the decision to take the National Institute of Indigenous Peoples (INPI) on October 12, 2020. The political participation of Otomi women in the takeover of the Institute has been fundamental, since they are the ones who have carried the voice in front of government representatives, a situation in which women demand and play a leading role as interlocutors. In addition to proposing alternative forms of organization and resistance, based on accompaniment, listening and exchange with women from other indigenous peoples and other organizations in struggle.

The ninth paper presented by Judy Kalman, "*We don't vaccinate foreigners: Promoting critical literacy through understanding contested meanings in official documents*", signals an observable social turn in language arts curricula in Latin America. However, the effort to contextualize written language and bring everyday uses of writing into the classroom falls short of promoting a critical understanding of some key aspects of how literacies work. To this end, Kalman analyzes a recent incident involving the validity of some official documents used to receive the Covid-19 vaccine in Mexico City. Using a New Literacies Studies framework, the researcher argues that official documents operate in local and practical contexts in which local employees play a key role in their validation. Kalman shows how the legitimacy of documents is continually ratified in contexts of use. Their validity is subject to interpretation, power dynamics, and social and cultural context based on local practices. Kalman concludes that this has important implications for literacy teaching and learning in school.

The tenth paper entitled: "*The notion of governance and alternative literacy practices: the challenge of thinking epistemic justice with the Pueblos del centro*", by authors Juan Pablo Bermúdez and Juan Ramos-Martín, academics and researchers at the Pontificia Universidad Javeriana de Bogotá - Colombia, reflect on the understanding of alternative literate practices in the context of the Pueblos del Centro (Colombia). This paper aims to co-theorize on the intersectional needs proposed in the relationship between epistemic justice and Governance, both as significant values for the sovereignty and epistemic, cultural and political self-determination of 'other' knowledge.

The eleventh paper of the dossier "*Critical Literacies in Colombia: between social struggle and performative practices*", by Diana Carolina Moreno Rodríguez, Vladimir Núñez Camacho and Leonardo Varela, academics and researchers at the Pontificia Universidad Javeriana, Bogotá, Colombia, reflects on critical literacies and advances on the idea of performative literacies in relation to non-school writing practices. Critical literacies propose that beyond school-literacy practices there are alternatives to reading and writing. These include semiotic, multimodal, ritual, and embodied elements that show knowledge of reality and how it can be adopted or critiqued. This study examines MAFAPO's experiences of social organization and three processes of memory reconfiguration led by the communities of the Port of Buenaventura. It reveals how these groups of victims perform mourning and mourning through rituals and textualities, such as tattooing. These artistic and performative expressions can also be considered forms of critical literacy in which the reconstruction of history occurs through multilingual, individual and collective exercises. Rituals express particular experiences of individual pain and loss, lead to the collective recognition of common pains, and

thus to a reconstruction of traumatic situations, a step towards transformation and political agency.

Sincere thanks are expressed to Dr. Dave Hill, editor-in-chief of *The Journal for Critical Education Policy Studies (JCEPS)*, for hosting the present version of the Collection of Papers, whose purpose is to give continuity to the activist, academic and ethical struggles of each of the scholars, theorists and practitioners who make up this edition. The Edition creates conditions of enunciation and listenability of a plurality of tensions built from, for and by Latin America. To continue resisting the demagoguery imputed by conventional academic wisdom. Therein lies one of the possible keys to the creation of what is called the creation of other possible worlds.

## Notes

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<sup>i</sup> The second section of the title reflects the spirit of the work axes on which the II International Colloquium on Intersectional and Post-colonial Literate Practices, organized annually by the Center for Latin American Studies on Inclusive Education (CELEI), Chile and the Catholic University Silva Henríquez (UCSH), Chile, was articulated. In its second version, the National University of Cordoba (UNC), Argentina, the Pontificia Universidad Javeriana (PUJ), Colombia and the INIDE of the Universidad Iberoamericana, Mexico joined the event.

<sup>ii</sup> First research center created in Chile and Latin America and the Caribbean, dedicated to the theoretical and methodological study of Inclusive Education, it articulates its activity from an inter-, post-, and para-disciplinary perspective. It is a member center of the Latin American Council of Social Sciences (CLACSO) and an institution affiliated to the International Consortium of Critical Theory Programs (ICCTP).

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