• CHAPTER I •

SPIRITUAL WISDOM AMONG VICTIM-RELATED SOCIAL MOVEMENTS

Descolonial theology has been summoned to retrieve with renewed energy its classical origin in the thinking emerging from the believer's life, except that it is now in a context of epochal change. If in the very peak of twentieth-century modernity, Liberation Theology was considered a "second act"[1] arising from the liberation praxis of the poor as a historical subject—with the socio-analytic and hermeneutic mediations that this theology formulated as part of its method for a theology of the political[2]—today, during the crisis of modernity, we are in the midst of an even more precarious situation. We must keep in mind that there is increasing awareness, albeit belated, that modern theology is complicit with a civilization based on exacerbated anthropocentrism, as denounced by Leonardo Boff,[3] who naively praised the instrumental reason ruling during the second half of the twentieth century.

It was not until the end of the last century that liberal theology in Europe, Asia, Africa, and Latin America began to distance itself from prevailing modern reason, especially in its techno-scientific instrumental version.[4] Later, some authors dared to move towards a *postmodern* model of theology through cultural and religious pluralism,[5] for instance. Others preferred to walk the path of contextual theologies of a different signature. Only a few took on what is now referred to as theology's "decolonial shift."[6]

We are positing this research on the idea of resurrection using this latter perspective. Although for the last twenty-five years, we have already assumed modernity's three epistemological rifts (related to critique, praxis, and linguistics), we are now firmly located in the territory of a third-level discourse. Evoking the expression of Boaventura de Sousa Santos, we wish to propose a "rearguard" theology.[7] We seek to place ourselves in a position in which we listen to the social movements of *world change* in a dialogue with social sciences and the humanities. Based on this, we shall construct a theological narrative articulated as critical thinking arising from a praxis of

faith. However,[8] this praxis, rather than initially being an act of confession, is an experience specific to historically contextualized subjectivizations.[xvii] We particularly refer to an experience of *theologal life*, understood as *messianic and eschatological interiority*, i.e., an intra-historical hope for redemption. An experience of "life before death" pertaining to sacrificial religion responds to the contextual challenges of communities of believers within the context of globalisation, but always siding with the poor and excluded and, ultimately, the systemic victims with their multiple forms of resistance.

In this chapter, we shall therefore begin by listening carefully to the voices of the victims in their outrage and resilience,[9] as well as to the voice of critical thinking emerging from this expression, reflecting in an ongoing back-and-forth way upon the hegemonic system in its death logic. Underlying all this, we seek to understand the meaning of *redemption* emerging from the "hope against all hope" experienced by surviving individuals and communities. In particular, we inquire into the *vital ground* that keeps them afloat amid the pain of their forcibly disappeared or murdered sons and daughters.

For this reason, we have chosen to initially listen to some significant voices of this actual *spiritual resistance,* which in the end is cognitive resistance or, as some authors claim, epistemic resistance.[10] It is, in fact, a way of knowing human and social reality through a lens that allows us to access data and statistics regarding the forcibly disappeared in the realm of "life before death." It is not that these data and statistics are pointless, but rather, they only express a superficial aspect of the social drama we are experiencing in these times of "systemic war."

To understand what the epistemic and spiritual resistance of the victims ultimately implies, let us first briefly describe the spiral of violence that marks the crisis of the modern civilization model based on instrumental reason.

The System's Crisis

Among the European thinkers who see the collapse of modern rationality through a distinct *apocalyptic* lens, we shall here describe the core ideas of René Girard,[11] Ivan Illich,[12] and Reiner Schürmann,[13] given their radical vision of the Western civilization model. Although these three authors were educated within the realm of European thinking, they wrote their work at the margins of this form of thinking: Girard wrote his work at Stanford, Illich in Cuernavaca, and Schürmann in Manhattan. They share a *theological* horizon in common, aimed at demonstrating the core position they grant

to Christian revelation in the convergence of thinking that arises from the intersection of literature, anthropology, and philosophy. Their work is not an apology for Christianity as a religion but rather a critique of the radical perversion emerging from the Age of Enlightenment and its aftermath in an attempt to use different pathways to return to the spiritual sources of the West.

We shall also analyze the critical view of the epistemologies of the South that, after five centuries of domination, distance themselves from the modern egoic epic. They are turning their heart and gaze toward the ancestral wisdom of the original peoples and the spiritual traditions of the negated cultures in order to reaffirm the need to *decolonize* critical thinking using these other sources. This a way of proceeding with the "deconstruction" of modern instrumental reason, which we already evoked in the trilogy about the idea of the revelation written in past decades, but which we now incorporate into a theology on the idea of tradition initiated with this book within the context of civilization's collapse, as seen from a Global South perspective.

Girard or Satan's Lie

"*Montée aux extrêmes*"[14] is a Girardian expression *par excellence.* It pertains to his mature work, which denotes the escalation of planetary violence that has broken the boundaries of the human realm. It alludes to the historical failure of the ethical and political boundaries that cultures had placed on violence. For millennia, religions imposed these boundaries. Later, the modern State erected a retaining wall to hold back violence and put an end to mimetic rivalry through the rule of law.

After half a century of existence,[15] mimetic theory has helped to understand the mechanisms of desire in their anthropological depth, marked by the contradictions of the desire to own the wellbeing of the other. Within this intersubjective process, rivalry is set up as a logic of imitation and a lack of differentiation that, more often than not, leads to crowd contagion, animating the elimination of those who are different in an apparently equal society. Once the mimetic process has concluded, the relationship with the other results in victimizing. Hence, individuals and collectives, both individuals and peoples, different but similar in this mimetic process, are always one step away from the abyss of ignorance (*méconnaissance*) of the difference of the other. We get caught in a cannibal impulse to own the body of the other, their territory, their goods, and even their identity.

Girard proposes analyzing this mechanism of mimetic desire from its *scapegoat* logic in order to understand better subjectivity's structure that, despite focusing on the desire to possess what the other desires, objectifies the rival to such an extent that it ends up disavowing its otherness and difference. This is what "invisibilizing the other"[16] as an other implies. Rather than implying a rejection of its self-similarity, it is precisely the opposite: the other is the reversed symbol, the symbol that only focuses on one's self-absorbed identity. In other words, the social invisibilizing of the other—as in the emblematic case of the 43 teacher trainees from Ayotzinapa in Mexico that were forcibly disappeared on September 26, 2014—in effect entailed their annihilation since it threatened the stability of the Mexican State or the political community as the subject of desire, apparently "stabilized" by the reaffirmation of similarities, but at the cost of denying all differences.

Girard relied on this anthropological analysis of mimetic desire to establish the foundations of his critique of culture as a process of concealing difference in an attempt to reassert individual and group identity. Girard thus understands that humankind is caught in this dead end that it has repeatedly reached in the history of cultures: the deceptive truth of the need to sacrifice scapegoats in order to allow the subsistence of the rest of the group.

Until the biblical accounts exposed Satan's lie

Rather than being interested in formulating an apology for Christianity as a religious creed, Girard seeks to return to what he referred to as an "apocalyptic" mood, characteristic of the Gospel narratives, aimed at unveiling an *anthropological truth* revealed by Judaism and Christianity, which consists of mimetic desire as a mechanism of triangular admiration and fratricidal rivalry leading to sacrificial death. First, the biblical narrative, both Hebrew and Christian, enabled a dismantling of the anthropological lie regarding the need to have victims in order to ensure stability. Second, Girard sees anthropocentric modernity precisely as the most complete model for concealing the other due to race, social class, religious creed, or culture for the sake of humankind's supposed stability, always seen through the lens of the victors.

In fact, the escalation of violence that humankind is undergoing in the peak of late modernity is, in Girard's view, the last chance that humankind has to "convert" the other, before the final hecatomb. For Girard, it is a crucial moment for the survival of humankind since the "symmetry" of traditional warfare has been overcome by the greed of the executioners using one-sided violence. At any cost, and even more so within twentieth-century totalitarian

regimes, the perpetrators will impose their domination. Thus, world stability will be increasingly precarious, at the cost of an exponential increase in the number of victims sacrificed in order to maintain a deceitful world order.

Although the mimetic approach does not arise from a political critique of capitalism, it does have the possibility of linking with an analysis proposed by post-Marxist social sciences[17], which analyzes, in more precise terms, the logic of hegemony in the formation of subjectivities, collectives, and power relationships between people and groups.

What mimetic theory contributes to these typical social science analyses is, in our opinion, an *anthropological* interpretation that is inescapable in these times in which there is a need to dismantle the brutal nature of hegemonic systems, in particular that of modern instrumental reason. It is not only a question of postulating the emancipatory practices of subjectivities and collectives but also a question of dismantling the very underlying mechanism of mimetic rivalry as a perversion of the human condition of all times.

Illich and Agamben or the Radical Critique of Instrumental Modernity

In his writings during his time living in Cuernavaca in the 1960s and 1970s, it was Ivan Illich[18] who articulated another powerful critique against modernity based on the prevalence of instrumental reason, which he also explicitly referred to as an expression of apocalyptic rationality.

Recently retrieved by Latin American anti-systemic thinking, Illich is also read with renewed interest in Europe by Giorgio Agamben, given his sharp *theological* critique of modern instrumental rationality:

> Illich represents the inopportune reappearance in modernity of a radical exercise of *krisis*, an unmitigated call to judge Western culture—a *krisis* and judgment that are far more radical because they emerge from one of this culture's essential components: the Christian tradition. Like Benjamin, Illich uses messianic eschatology to neutralize the progressive conception of historical time. He does so using two closely intertwined modalities: the experience of *kairos*, the decisive moment that breaks the ongoing and homogeneous timeline, as well as the capacity to think about time in relation to its fulfillment. The timeless moment of decision-making and the *novissima dies* in which time is consumed are, as Arendt claims, the two doors that thinking leaves ajar to the power to judge. However, at the moment of judgment, the *eschaton* and the "now" fully coincide.[19]

It is our understanding that what remains relevant about Illich's work after his death in 2002 is the anti-systemic and reasoned omen of the industrial society's collapse through his critique of its founding institutions, i.e., institutionalized schooling, auto transportation, and medicine as practiced in hospitals.[20] It can briefly be said that for Illich, modern industrial society is doomed to disappear because schools do not educate, automobiles paralyze people, and hospital medicine creates more diseases than it cures.

Using the category of "counterproductivity," Illich sets forth his most radical hypothesis about modern instrumental reason in terms of a *lack of proportion* between the human body's movement and the instruments (*technê*) that are extensions of the body in order to make existence on earth more bearable. School, cars, and hospital medicine do not respond to the needs related to the quality of life corresponding to bodily needs and respect for vernacular territories, in which we as human beings exist and create a diversity of cultures. Like the tools used to labor the land and obtain human sustenance, the bicycle—that has a motor mobility proportional to the human body—can only be considered to be an extension of the human body, but not its master. As a corollary of his critique of modern urban and rural landscapes, Illich believed that the creation of human communities would not be solved through typically modern urban massification but rather by recovering a scale of mutual reciprocity that he referred to as *conviviality*.[21]

According to Illich, the criticism of modern institutions lies in a theological perversion, i.e., the corruption of the *optimal* that the incarnation of the Word implied for human history. In this regard, Agamben commented:

> The specificity of his critique consists of the inquiry into the modalities through which the passage from the extrahistorical to the historical and from the theological to the profane has been carried out: how, for instance, the notions of love, freedom, and contingency, which Christianity invented, are transferred to services, the State, and science, producing exactly the opposite of what they were originally; and how the conceptions of the Church as *societas perfecta* came to an end with the production of the modern idea of the State as holder of the comprehensive government of the life of men in all its aspects. This is the paradigm of the *corruptio optimi quae est pexima*, through which Illich observed the history of the Church.[22]

Christianity's failure—as well as the failure of the Western dream of instrumental rationality—therefore consists of having 'institutionalized charity,' which introduced gratuitousness into history as a gift of asymmetrical

love. When the Church normalized, organized, and regulated the management of charity, it opened the possibility for any institution to nullify such a prerogative. That was the case of the modern State that institutionalized charity, seeking to control that relationship of gratuitous subjectivities through a welfare State. Having completed the process of secularization that expelled the divine standard as a life safeguard shared in common and truth accessible to the human condition was, then the secular State assumed that function in a normative and totalizing way. Thus emerged the *dismal* as the decay of the *optimal*, i.e., the institutionalization of charity by the modern State and its institutions.

Illich began and concluded his work from a *theological* perspective that has not yet been studied in depth. Subject to new research on the *apocalyptic* ground[23] of his critique of modernity, we can here state that Illich essentially coincides with the diagnosis made by René Girard and Giorgio Agamben himself. All these thinkers denounce the *bankruptcy* of modernity's meta-narrative. They all point to a pending issue, i.e., imagining humankind's orphanhood from a parricidal perspective, which divine glory—and its incarnation in Jesus Christ —banished from history as the final hallmark of meaning held by the economy, politics, and culture.

The anti-systemic thinking developed from Illichian thinking—for instance, by Jean Robert, Javier Sicilia, and the Cuernavaca School—associates the philosophy of *Harmonious Living* pertaining to the Andean and Mayan original peoples (*Lekil Kux'lejal*) with this critique of instrumental modernity incipiently developed decades ago by Illich at the Intercultural Documentation Center (CIDOC by its acronym in Spanish) in Cuernavaca, Morelos State, Mexico.

In effect, Illich's proposal—developed with Sylvia Marcos, Rajid Rahmena, and other anti-systemic colleagues[24]—pertains to the grassroots leftist stream of anti-systemic social movements in different latitudes of the planet. It is a radical critique of the capitalist system, which, in its financial neo-liberal version, has subjected the entire planet to new forms of slavery and cultural neo-colonialism, as the most perverse expression of the decay of the *optimal*. However, rather than a mere critique of patriarchal, ethnocentric, and male chauvinist capitalism, what this anti-systemic thinking promotes today is "epistemic forms of resistance" as a way of fostering a new form of knowledge that transcends the *epistemicide* caused by techno-scientific instrumental modernity.

Thus, for example, the Zapatista villages known as "caracoles,"[25] politically and culturally autonomous territories in southeastern Mexico and other Mesoamerican territories account for the possibility of reconstructing

political life, good government, and communality, based on alternative economic, education, health, and spirituality practices. It is not only a question of creating "alternative" forms of free-market economies, such as fair trade and bartering goods and services following indigenous traditions, but, in the end, it is a quest for a different model of civilization that—as Illich envisioned half a century ago—is capable of re-creating the relationship of "conviviality" between humans and the home they share in common, planet Earth.

One of the constitutional dimensions of this new *conviviality* will be precisely justice for the secular victims of structural injustice, male chauvinist patriarchy, and both external and internal colonialism that for centuries has made invisible the original peoples of Abya Yala.[26]

As we shall see later, the symbolic ground of the epistemic resistances evoked here will be the reconstruction of *communal* narratives, rituals, and practices of eco-theological spirituality with its roots in the ancestral wisdom of the original peoples. However, this epistemic resistance will be reinterpreted within the context of planetary pillage with the contribution of the exact and social sciences, as part of an *ecology of forms of knowledge* that reality's current complexity demands in order to be able to understand and preserve reality as a collection of life-caring eco-systems.

The voice of those surviving the different holocausts caused by hegemonic thinking will be expressed as a *potential* capable of experiencing the resurrection as an *uprising* in the "life before death" of the *kairos* or intensified present times that, in its Hebrew and Christian ground, is *messianic temporality*.

Schürmann or Thinking in Pursuit of the An-Archy Principle

Thinking about the crisis of the neoliberal system is ultimately a metaphysical and theological issue. We are referring to these two approaches to reality that have marked the Western philosophical tradition since its Hebrew, Greek, and Latin foundations, but were eclipsed by the Age of Enlightenment, giving way to reason alone with its claims of domination, suspicion, and power over history and the cosmos as matter.

However, the crisis of the modern meta-narrative had already been foreseen, first by twentieth-century Hebrew thought—from Herman Cohen[27] to Hannah Arendt[28]—and then taken to its deconstructionist extreme by Heidegger, Derrida, Foucault, and Jean-Luc Nancy, among other European authors.

Reiner Schürmann, a disciple and colleague of Hannah Arendt in New York during his post-war exile, is part of the Hebrew and Christian vein

of modern political-theological philosophy. This *outsider* of various systems of institutional domination—a German migrant who was a gay Dominican friar—uniquely developed rigorous philosophical *an-archic* thinking. Latin American thinking has not yet fully welcomed Schürmann's main work on this source-related theme, particularly his critical and anti-systemic vision. This would enable us to delve more deeply into the metaphysical and theologal ground of the epochal crisis that are experiencing as a crisis of the modern and colonial *arché* that purports to underlie all things.

Such an *arché* functioned for millennia as a religious principle, which was then emancipated from its transcendent aura, to be supplanted by secular reasoning as experience-based knowledge and by the State as a modern political invention. The twentieth-century totalitarian regimes, however, revealed the perversion of such a claim to domination, hegemony, and totality that supplanted divine glory.

Hence, Schürmann proposes an *iconoclastic* critique of every principle as a foundation, whether religious or secular, in order to postulate the need for a principle but as *an-archy* that takes distance from all narrative, praxis, and ideology of the divine supplanting the *origin without origin*, which is that transcendent milestone that Judaism refers to as *kabod* and Christianity as *divine glory*. Schürmann's main thesis postulates that the exclusive prerogative of the divine, divine glory or power, cannot be reduced to any *arché* that supplants it. Neither religion nor the State, nor even subjectivity as a meaning-related principle, as understood by modern thought, can purport to be *a principle* without, sooner or later, leading to totalitarianism.

Schürmann proposes three archaeological moments to return to *an-archy*'s "groundless ground": (i) deconstructing the idea of action; (ii) delocating the texts, i.e., returning to the Heideggerian "saying" prior to anything "said"; (iii) in order to thus arrive at the reconstruction of the essence of praxis—after the journey made by Heidegger and, in a certain sense, by Ricoeur—separating it from technique, as "an exchange devoid of any principle" (p. 34). We shall here briefly explain each of the stages of the becoming of existence in *an-archy.*

Quoting Heidegger in his "lack of knowledge" of what democracy meant in his time as a relationship between technique and political life, Schürmann proposes a return to "the plurivocity of the essence of reality"—as proposed by Aristotle—as a sign of the "epochal transition" experienced in the late twentieth century. It is a question of returning to unfounded thinking, a thinking that is not even founded on Being in order to access the "event" as a becoming pertaining to temporality. Schürmann thus insists that to refer to Being as *presence* implies referring to action. It is precisely there

that Heidegger placed the closure of metaphysics—but only in its Suarezian sense, we would say—not in its Thomasian sense that arises from the divine as the source of being and not as the Being par excellence, as we have already indicated in other texts.[29]

For Schürmann, the deconstruction that takes place following the closure of Western metaphysics—first undertaken by Nietzsche and later consummated by Heidegger—is absolutely necessary as a post-modern phenomenon (p. 4). There, at the very core of this deconstruction, action proves to be "an*archic*." From this, it can be deduced that any attribution or participation pattern or model remains "deconstructed" in its very foundations. The paradox of an "an-archy principle" is that, in its very contradiction, the expression refers to the imprint of the end of metaphysics and refers back to the *becoming* of existence. We thus certainly withhold the *presence*, but we release it from any attribution scheme, i.e., from any attribution of meaning, purpose, or principle that might seem to "fix" what absolute becoming is. According to Schürmann, "The referential *logos* becomes 'archipelagic speech,' 'a pulverized poem' (René Char). The deconstruction as a discourse of transition" (p. 6).

For Schürmann, the second dimension of the "an-archy principle" consists of a re-formulation of a text theory in order to retrieve the *poietic* nature of a word that Heidegger called *Dichtung*. This linguistic and historical shift enables us to advance from "the truth of being" to "the topology of being," a displacement that takes us back to "primordial language" through which we *all* come into its presence: as dwellers in the house of the Logos. It is the event of being-in-becoming that houses the word, "the coming-to-presence," as if it were a transcendental condition of language.

Following the late Heidegger, Schürmann seeks the economy of presencing "that is not reducible to one *archē*, the traits of a plural economy".[30] It is a question of going beyond a *topology* of the word and the texts as if they only responded to the consciousness reflected in the sayings. When, in fact, word and text are a plural expression of the "coming into presence" of the temporality of the becoming of the being, the history of being: "the multiple presencing (*venue*) in which things present (étants) emerge from absence".[31]

As another expression of language, *praxis* is also called to abandon the domination of principles. Praxis is more than the normative obligation of stakeholders in the presence of being. Given that the Self manifests in "constellations of presencing," then praxis is also marked by an action in the plural, that is, it is a question of retrieving "a type of action irreconcilably alien to the uniform, an action hostile to the standard."[32]

Presence—without any reference to its foundation or principle—thus appears here as "chaotic-practical" action. Therefore, instead of pure and hard willpower, Schürmann refers to "detachment" making a direct reference to Master Eckhart; instead of "integration," there is "protest"; instead of "a straightforward identification between Führer and right, anarchy."[33]

Finally, *pluriform thinking,* the third dimension of an-archy, jeopardizes technology. This can be expressed by the maxim that Heidegger formulated at the end of his life and work: "*Wege, nicht Werke*" ("Roads, not works"), appearing as an epigraph in the Preface to his *Complete Works*.

Contrary to any idea of purposefulness, thinking about presencing is *an-archic* because it is oriented by the "negativity" that precedes and concludes a death-doomed existence: "Is this not an odd 'potential' if it projects me toward my negation? It is as if what is 'most originarily' myself projects me nowhere, towards nothing."[34] Therefore, following Heidegger, Schürmann states that authentic existence eliminates all teleological structures, i.e., all purpose in the becoming of the being. Then and only then, in the reality of "life before death" are there "possibilities." This is the *principle of an-archy* opposed to all teleology and teleo-cracy, whether pertaining to technique, the State or religion.

We are thus placed at the core of *authentic temporality* as *an-archy*, as "ecstatic fullness of one's potential, ontologically exempt from all relations to entities, including the relation to death represented as an entity. All entities convey a 'why': those that are subsistent or given as objects yield knowledge, and those that are available or given for handling are there for use."[35]

This whole journey of Schürmann's reasoning leads us to the nodal point of authentic existence with its own temporality, which Heidegger called "ecstatic time," different from linear time. It is precisely this ecstatic time that denotes that order of existence that we have here called "an-archy." We would still need to explicitly develop the relationship of this ecstatic temporality with the Hebrew experience of messianic time, which, in its Pauline eschatological sense, translates as *kairos*. Far from referring to the linearity of time, we are alluding to its *intensification.* This was already analyzed by Giorgio Agamben and described in depth in a previous piece of research.[36]

Following Schürmann, we have thus left behind the topology of being in order to step into the becoming of presencing, which is always a multiplicity and, therefore, constitutionally ungraspable by any principle, foundation, or meaning.

In summary, we have discovered the *principle* of *an-archy* as a way of living the multiplicity of action and writing corresponding to postmodern times and as a "metaphysical" theoretical framework for decolonial thinking.

In its strict *theological* ground, we have thus opened the door to *intensifying* the experience of being as a presence of kairological temporality in the face of death, including that faced by the drama of the annihilation of the righteous in history.

New Subjectivations in Social Movements as Part of Postmodern Public Space

Critical thinking during the second half of the twentieth century sought to trace a genealogy of subjectivations that resists the intuitions, ideas, and concepts interweaving their narratives and their own way of compensating for the human condition as *precarious life*. This genealogy is a vital network of vulnerable and violated subjectivities that are always in the process of becoming emancipated, autonomous, and expressing solidarity with the systemic victims of all forms of violence.

This book, therefore, includes an analysis of the central ideas of those who are contributing to the gestation of critical thinking from the epistemologies of the South in mainstreaming the knowledge that addresses resistance's complex historical reality. It is these individuals and collectives engaged in the social movements expressive of a diversity of forms of resistance, ranging from those of territorial and epistemic autonomies of the original peoples of the Americas to the resistance in the territories-bodies of surviving sexual minorities, invisibilized by hetero-normative phallocentric patriarchy.

This book, nonetheless, also refers to loving subjectivations, thirsty for a diversity of spiritualities that accompany the pathway toward empowering systemic victims, showing empathy for other subjectivities in the process of (de)subjectivation. They all share a common openness to the Mystery of the real, that Otherness that humankind's religions evoke as creative, redemptive, and fulfilling divinity.

From our perspective, all these voices share an existential *radicality* characteristic of *an-archy*, portrayed by Heidegger and Schürmann as a political principle of diversity. *An-archy,* which has been considered, particularly in late modernity, as political resistance, perhaps even ethical and social resistance, rather than philosophical, theological, or spiritual resistance, as we propose here following the intuitions of Girard, Illich, Agamben, and *queer* theology.

The next pages will articulate those voices of diversity, which sound cacophonous to hegemonic thinking, but are actually symphonic in their

harmonious interpretation of the diversity of the human condition, its cultures, its subjectivities, and its (de)subjectivations, the latter understood as processes of reassertion, resilience, and openness to that Otherness that shelters *all of us* and at the same time, overflows.

The common profile of the (de)subjectivations presented and analyzed here in their foundational proposals is not, therefore, gratuitous or random. It is, of course, a personal interpretation of life processes, dignity, resilience, outrage, and anger, with hope and creativity, that we propose as a map of the postmodern subjectivations that in the here and now of the epistemic Mesoamerican South perceives the worldwide change *we are all* yearning for and makes it a reality.

Xóchitl Leyva or Epistemic Resistance Amid A Global War

Having stepped into the twenty-first century, we are "in the middle of the storm"[37]—as the Zapatista communities often call the crisis caused by global financial capitalism—when the long dark night is just beginning. The original peoples and other social movements face a many-headed hydra, i.e., neoliberal capitalism, with multiple forms of resistance. Together with the *extractivist* State model that permeates world geopolitics in the creation of new governments at the service of transnational corporations, this model of civilization has a powerful and overwhelming internal logic that extends its tentacles across the planet.

This power shapes, at its convenience, an unprecedented version of the nation-state, but now under the influence of new economic, ethnic, and social protectionism that generates discriminatory migration policies for millions of people in the process of forced migration.[38] Such a version of global financial capitalism follows a dogma: the belief that the free market is its almighty god. It includes both liberal States with formal democracies, ruled by political parties under the control of the mass media, and countries with a party-State, such as China and North Vietnam.

Following de Sousa Santos and Rivera-Cusicanqui, among other anti-systemic thinkers, critical and decolonial thinking in this new century and millennium has proposed the trilogy of capitalism, patriarchy, and colonialism to explain the structure of global hegemonic power. As part of this debate, in Mexico, we have been proposing for a couple of years to include a fourth element in the power equation of *abysmal thinking*. This fourth hegemonic element consists of religion as *a sacrificial* system that justifies neo-colonial domination under new symbolic narratives of subordination,

self-denial, and death. It is not a question of using an ideological element to distort the complex reality of the socio-economic and political structure of domination but rather of discovering the sacrificial *anthropological* ground regarding the perversion of desire that makes intersubjectivity a territory in which patriarchal, capitalist, and colonial hegemony is rooted in its crudest perversion in order to thus dismantle this process of victimization.

In this context of multiple expressions of violence, Xóchitl Leyva, a Mexican social anthropologist, argues that what is at stake—in this moment of epochal crisis that humankind is experiencing—is the urgency of naming, deactivating, and finding resolution to the multiple *epistemic wars* faced by subjectivities, collectives, and peoples that are experiencing diverse forms of resistance. We have here linked her proposal to *an-archy*'s intersections and specificities, the theoretical and practical ground of which we have already described above, following Schürmann, but which we now understand to imply a crude political, economic, and social imposition.

In other words, according to Leyva, it is indispensable to learn to analyze the *global war* in which humankind's survival and the existence of the sheltering home we share in common are literally at risk. According to her analysis, it is essential to dismantle capitalism's mechanisms[39] consisting of "enrichment by dispossession," to use Raúl Zibechi's words,[40] which implies that a minority is appropriating territories that are crucial for humans to share life in common and for the integrity of the home that has been given to us to share.

However, it is also a question of being actively present, both in practice and in theory, in the social, political, and epistemic battlegrounds that put to the test the dignity, creativity, and hope of individuals and communities who have survived the relentless systemic violence afflicting us.

Leyva is perhaps the most relevant social anthropologist in the postmodern Mexican context who has described and analyzed the process of *epistemic autonomies* together with a broad collective of anti-systemic thinkers pertaining to the *Zapatista caracol* communities—politically emancipated territories—in Chiapas, Mexico. She implements her approach by dialoguing with other Latin American social scientists, such as Edoardo Viveiros de Castro, from Brazil.

According to the analysis carried out by Leyva—emerging from her fieldwork with Zapatista communities in Chiapas and *caracoles* or autonomous collectives in other corners of the planet—the war waged by the global

modern State against the original peoples is comprised of several dimensions. The first dimension is the conquest of the territories in which the original peoples have lived for centuries, who, in many cases, have been forced to migrate far away to modern cities constructed with the Promethean dream of reaching enlightened reason. In the midst of the ecological collapse caused by the industrial era, these geographical territories are now coveted booty sought by the extractivist State and society since the main deposits of non-renewable energies that the neoliberal capitalist machinery requires for its globalized functioning are found there.

However, Leyva points to another facet of this war: *epistemicides*. The retrieved territories, for example, those recovered by the Mayan indigenous rebellion of the Zapatista National Liberation Army, are also demanding *epistemic justice*. This is a way of re-signifying the world following the wisdom of the original peoples, extending from their community and government organization ("to command through obeying," as the Zapatista motto regarding governance policy states) to the retrieval of their cosmovision as an alternative form of wisdom and épistémès. From our perspective, the sphere of epistemicides should include the spiritualities that were negated by a colonial version of Christianity that arrived in Mayan lands half a millennium ago.

How can the invisibility produced by centuries of patriarchy, racism, colonialism, and classism that dominated social and economic practices, educational and political institutions, as well as religious symbols from the dominant white and mixed-heritage (*mestizo*) world become visible? What empowerment experiences of indigenous, poor, and rebellious women must be retrieved as part of the *autonomies* that indigenous peoples construct through their resistance? What forms of *communality* and self-government emerge from a political life experienced as dignified rebellion and political, social, and cultural resistance? What epistemologies related to caring for Mother Earth—rather than possessing or controlling Nature as an object of modern science and technology—are compatible in these times of global war against the *uprising* of the indigenous peoples? What sacred narratives and symbols potentiate these emancipatory struggles of women, girls, and boys, young women and men, as well as organized civil society, in the territorial autonomy of their bodies, languages, and multiple actions?

Leyva's proposal—developed together with her colleagues from cideci-unitierra, such as Mercedes Oliveira and Raymundo Sánchez—consists of dismantling the narratives and practices of racist, patriarchal, and class colonialism that have subjected the original Mayan peoples for at least half a millennium. To achieve this dismantling, it is also necessary, as an essential

part of fulfilling the new autonomies currently under construction, to elaborate *ethnographies of that which is possible*,[41] describing with analytical and synthetic rigor these subjectivation processes in order to understand them as new expressions of utopia. Such an emancipatory epistemic project will be possible through retrieving the practices of negated identities that have now become cultural rebellion, particularly in Mayan communities that promote a solidarity-based economy, with egalitarian gender relations,[42] and restored ancestral practices of self-government.

It is a question of reconstructing the social fabric by means of re-symbolizing life through the arts autonomously interwoven by the Zapatista *caracoles* in the geographical territories recovered from transnational capital's onslaught. This autonomy, however, also takes place in other territories: the bodies of women, young women and men, girls and boys who transform their ongoing cultural (de)subjectivation into a social struggle for emancipation and world change both for themselves and the new generations to come.

Vicenta Mamani or Pachamama's Feminist Eco-Theology

In the context of the various expressions of resistance of the original peoples, we shall now focus our attentive listening on the voices of two colleagues from the Cochabamba School in Bolivia, who for at least two decades have taken on the *decolonial* shift that critical thinking has experienced, seen through the lens of the original Andean peoples with their ancestral wisdom regarding Pachamama and Harmonious Living.

The first voice is that of Vicenta Mamani Bernabé, an Aymara Methodist theologian who promotes a theology that cares for Mother Earth, thus potentiating the Quechua tradition she belongs to: Mamani achieves this through her own way of being-in-the-world, opening up her tradition to a dialogue with Christianity, but decolonizing its intention to impose a symbolic, ritual, male chauvinist, and patriarchal domination.

As Dean of the Andean Higher Ecumenical Institute of Theology, she has developed an academic program inspired by the project of a decolonial university, also referred to by Boaventura de Sousa Santos, among others. From the perspective of the cosmovision based on Pachamama, Vicenta Mamani understands her identity and her cultural and theological reflection as a way of retrieving the wisdom of her ancestors:

> For us, Pacha, the universe, nature, Pachamama, is our Mansion, God's Temple where Pachamama, our mother, nourishes us. It is here that

> plants, water, and animals exist. Everything that exists in nature has life, has spirit, and, therefore, we coexist as sisters and brothers or sons and daughters of nature. However, as human beings, we must not feel superior to nature, but rather we form part of those beings that exist as subjects in nature. We relate to the goods of nature as subjects, as a subject relating to another subject, we do not see nature as an object.[43]

Therefore, for Vicenta Mamani—who received her MA in Theology from the Latin American Biblical University in San José, Costa Rica in 2004—theology cannot be a form of knowledge above the wisdom of the peoples, but rather theological work must help to shed light on the life teachings and values that the original peoples, such as the Aymara have understood and potentiated for centuries. These life teachings and values are a repository of that fire of spirituality that provides cohesion to humankind and its relationship with Pachamama.[44]

As an expression of the contextual theologies emerging after the appearance of liberation theology in Latin America and the Caribbean half a century ago, "Indian" or indigenous theologies[45] have gone deeper by articulating "the voice of the voiceless," as Monsignor Romero used to say, through narratives of dignity and empowerment rooted in their ancestral indigenous spirituality.

Reversing the meaning of decolonial reciprocity, these theologies are becoming a source of inspiration for other contextual theologies of the Global North that are starting to re-learn the multilayered expression of the Divine Logos in the cultures of the original peoples, as recognized by Josef Estermann, a German theologian.[46]

Far from being a disembodied spirituality, in the context of Aymara indigenous women who are poor and migrants,[47] this spirituality becomes a path of dignity and empowerment for indigenous and peasant women, with political and gender awareness, which makes them carriers of a powerful critique of patriarchy, identifying them as forming part of a postmodern tradition of theological eco-feminism.

Roberto Tomichá or the Decoloniality of First-Person Knowledge

Roberto Tomichá Charupá[48] is another Andean voice that has appropriated the path of decolonialism and has assumed a fruitful dialogue between the West and the "Far West," which has recently been called Abya Yala.

Tomichá is a member of the conventual Franciscan order and holds a doctorate in Missiology from the Gregorian University of Rome. He is a faculty member at the San Pablo Bolivian Catholic University in Cochabamba.

Tomichá had to "unlearn" the path followed by Western academic theology in order to reconnect with his ancestral Aymara-Quechua spirituality. Without negating the link between the indigenous theologies of Abya Yala or the Americas and Liberation Theology, Tomichá highlights the path of epistemic emancipation that the theologies of the original peoples are to follow in the future.[49] They must walk this path accompanied by their own narratives and cosmovisions, with renewed historical memory, as well as political and cultural approaches to justice and autonomy for the original peoples.[50] For this reason, for more than a decade, Tomichá has devoted himself, among other tasks, to do research, promoting the written memory of the Andean culture, as editor of a journal entitled *Scripta autochtona: Indigenous History of the South American Lowlands*, published by the Cochabamba Institute of Missiology in Bolivia.

In his most recent research,[51] Tomichá articulates Andean indigenous theology with the epistemological challenge of interculturality in a dialogue with the liberational and philosophical proposal made by Raúl Fornet-Betancourt. This dialogue takes place in the global context of systemic violence and the epochal change humankind is experiencing also in a dialogue with the theses formulated by Marià Corbí and Boaventura de Sousa Santos. Tomichá's reflection, moreover, arises as a protagonist of the theological-pastoral reflection that accompanied the ecclesial process culminating in the Fifth Episcopal Conference of Latin America and the Caribbean held in Aparecida, Brazil, in 2007.

According to Tomichá, from this critical perspective, the spirituality of caring for Mother Earth, in pursuit of a life theology with a political, ecological, and sapiential dimension provides the claim of the original peoples of Abya Yala with greater depth as a rebellion.

Therefore, the role played by the spirituality of the Amerindian peoples is a core constitutional aspect of their cosmovision and self-understanding. Tomichá describes this source experience as follows:

> In the case of the indigenous peoples, this ultimacy [from the horizon of ultimate meaning proposed by Corbì] is enacted in the singular and communal in-depth experience of *relationship* to an ultimate, absolute Mystery that determines, permeates, and gives full meaning to everyday life. Spirituality is something ultimate and constitutional, in which other

> life dimensions converge such as the normative, organizational, ethical, sociopolitical, economic, and also cosmic dimensions. The foundations and methods of this indigenous experience of relating to the Mystery, experienced collectively, coincides with assumptions of the Latin American theological tradition.[52]

Latin American indigenous theology, in its postmodern Andean version, is thus delving more deeply into its own sources of wisdom and ancestral sacred codices, simultaneously entering into a debate with Western contextual theologies that have left behind their aspiration to colonial domination.

Following Rivera-Cusicanqui, also from Bolivia, this postmodern Andean theology has applied self-criticism to the "internal colonialism" that has marked the social, political, and spiritual practices and narratives of the Andean original peoples:

> In other words, it is a question of overcoming an internalized colonialism within the ecclesial mentality, attitudes, and structures expressed in reasserting the supremacy of a dominant Western vision that takes shape, for example, in a singular organizational style (power, clerical government) and an epistemic model (forms of knowledge, Western theology), thus putting aside *other* visions and styles, *other* epistemologies and forms of knowledge, *other* religious experiences. From an indigenous perspective, such a mono-cultural and mono-theological ecclesial paradigm in fact impedes a fraternal, active, propositional, and creative presence in Christian communities.[53]

In the end, this Indo-Afro-American theological formulation is aimed at becoming a *decolonial* theology that responds to common survival problems faced not only by the original native peoples, but also by humankind as a whole in these times of systemic and global violence:

In other words, to refer to relationality and transdisciplinarity from the perspective of the peoples of the South, which is where Latin America and the Caribbean are located, also entails taking on a decolonial (deconstructive, critical) and propositional (creative, poetic) stance as a life horizon and expression applicable to other peoples of the world.[54]

In this way, a new era of autochthonous Latin American decolonial theological thinking is expressed with intellectual, historical, and spiritual vigor.

Three Examples of Spirituality Experienced as Anti-Systemic Forms of Resistance

Another tributary of the abundant stream of Latin American critical thinking lies in the narratives emerging from war traumatism, from a grieving process that has been assumed with hope in the midst of horror and the emancipation of bodies-territories that have been rescued from patriarchal homophobia and transphobia.

Javier Sicilia or the Spirituality of the Victims of Horror

"Faith is the same as absurdity, but with a dose of hope," wrote Javier Sicilia, after his son Juan Francisco was murdered in 2011.

As a close friend and deeply knowledgeable about the thinking of Ivan Illich—as well as that of thinkers such as Jean Robert, Sylvia Marcos, and Patricia Gutiérrez Otero, in addition to the new generation constituted by Roberto Ochoa, Roberto Villanueva, and Humberto Beck—Javier Sicilia has had first-hand experience of the horror[55] unleashed by the bloody war waged during two presidential six-year terms in collusion with organized crime in Mexico. This has led to more than two hundred thousand people killed and eighty thousand disappeared in the last twelve years. This represents more victims than the wars in Iraq and Afghanistan combined. Each of these deaths or disappearances is a traumatic personal, family, community, and social drama, experienced as (im)possible grieving accompanied by courageous dignity and, more often than not, unexpected hope, both expressive of the survivors' resilience.

Sicilia reflects about anti-systemic resistance, rooted in Ivan Illich's critique of instrumental modernity, which has produced a systemic maelstrom that will take us off a cliff if we do not stop its furious arrogance. He understands the "systemic world" as an unbridled logic of instrumental reason that has fallen into a *disproportionate* relationship of the human being with nature in terms of unlimited consumption in an unlimited market:

> The systemic world has thus generated an absurd struggle for access to a uniformly disproportionate universe that can only destroy life and its environment. It is impossible to have a systemic world, that is, a world of unlimited consumption and interconnections for all. Nothing can grow infinitely. Sooner or later, it will be destroyed by nature, which is self-sustaining and diverse, that is, is based on proportion, balance and diversity.[56]

Both in his literary work and in his reflective essays, Javier Sicilia experiences this resistance to the systemic world as *anti-systemic spirituality*. In contemporary Mexico, he is perhaps among the Christian believers who have deeply entered the process of a spirituality born out of pain, indignation, and outrage at the death of the innocent.

We here propose to briefly retrieve the core ideas of spirituality experienced as resistance, emerging from the victims of systemic violence within a backdrop of explicit critical and theological thinking.

In his lengthy background in literary publishing, having been the director of four journals—*Ixtus*, *Conspiratio*, *Resiliencia,* and *La Voz de la Tribu*—Javier Sicilia is ceaselessly "a voice that cries out in the wilderness" of public space in Mexico. It can be seen as wilderness because Mexican intellectuals—with a few exceptions in the twentieth century such as Ramón López Velarde, Gabriel Zaid, and Javier Sicilia himself—have been under the constraint of nineteenth-century liberal anticlericalism. Octavio Paz's contempt for faith as a pathway to knowledge, reinforced in his work on Sor Juana Inés de la Cruz, has marked generations of writers pertaining to the second half of the twentieth century. Only a mind as erudite and brilliant as that of Carlos Monsiváis could escape this spell, although wrapped in his agnosticism, by recognizing theology and religious traditions as a crucial element in the cultural life of the Mexican and Latin American peoples.

Javier Sicilia is a poet—who has now been silenced after having renounced writing poetry following the murder of his son—and an essay writer who delves into Mexican culture and political life. With his work, he has contributed to thinking about Mexico's spiritual *daimon* from the perspective of his Christian faith, the Catholic tradition rooted in contemporary Spanish and Mexican mysticism, as well as Christian philosophical and humanist thought that scrutinizes the transcendent or rather the *theologal* ground of the social, erotic, political, and cultural reality of our time.

As part of his *an-archy*-related poetry, it seems relevant to recall his *Desert Triptych* [*Tríptico del desierto*]. In this work, Sicilia explores the experience of naked faith, one that lives without holding on to images of the divine that provide peacefulness. Sicilia experiences faith as an *emptying* that recalls Rhenish mystics like Master Eckhart, antecedent of the Spanish mysticism of the Golden Age:

Hollow, hollow, hollow,
everything comes from the hole,

the word and the cosmos,
light and darkness,
empty spaces
and upstream and downstream waters,
Everything comes from the hole.[57]

The word emerges from that original void. For this reason, silence will be a most radical expression of naked faith. That is where the word proceeds from and where it returns, our only dwelling place in this world:

The beginning is in silence
and the end in the word and vice versa:
thus silence moves in the dark
and God is dark,
his presence is dark,
his contained dark word flutters in the dark,
where all of a sudden emptiness opens up
like a cry of love on the edge of the abyss,
like a hole in nothingness,
God and darkness softly withdraw
into the unleashing of silence.
And out of emptiness emerges God's resounding word,
silence transformed into chant through the word.[58]

As a description of faith's *an-archic* venture, it is worth highlighting Sicilia's novel trilogy, based on contemporary Catholic characters confronted by the contradiction-ridden human condition: *El fondo de la noche*, about the sacrifice in Auschwitz of the Capuchin friar Maximiliano Maria Kolbe; *La confesión. El diario de Esteban Martorus*, where he inquires about naked faith with nothing to hold onto, through an account of a rural priest in the state of Morelos, in Mexico; and *El deshabitado*, an autobiographical novel that narrates his own grieving after the murder of his son Juan Francisco, a process that led him to discover the *love of gratuitousness* as the only dignified attitude in the face of the absurd.

Javier Sicilia's literary work (both his poetry and novels), however, cannot be understood in isolation. They form a counterpart to his journalistic essays and, during the last decade, to his intense social activism heading *the Move-*

ment for Peace with Justice and Dignity (MPJD by its acronym in Spanish). For three years, this movement shook Mexico, gathering together the outrage, tears, and resistance of tens of thousands of family members of killed or forcibly disappeared people, many of them Central American migrants in a movement that demands truth, memory, justice, and reparations.

In a couple of years, the MPJD evidenced the open wounds of the social body of a whole nation that is bleeding. This movement cornered the Mexican government at the 2011 *Chapultepec Peace Dialogues* under the administration of Felipe Calderón. However, during two six-year presidential terms, the federal government, as part of the same mafia in power[59] behind the façade of Enrique Peña Nieto, the Mexican State has been unable to bring justice to bare.

Following intense social, national, and international pressure, the Mexican Chamber of Representatives issued the *General Law on Victims* on January 9, 2013. This law represents a symbolic achievement, albeit partial and insufficient, addressing the people and communities that suffer this social tragedy. As far as organized civil society and the independent academic sphere are concerned, this law's great limitation is that it has been co-opted by the administrations in turn, thus nullifying its effectiveness. It does not provide enough autonomy with respect to political authorities that are both judging and part of the problem: a State that is currently colluded with criminal mafias, in what some thinkers refer to as the narco-State, characterized by the logic of *necropower*, to use the expression coined by Achille Mbembe, a philosopher from Cameroon.

The enactment of this Law implied, at least, a highly symbolic step forward in the re-appropriation of public space by social movements. The MPJD, together with many other groups of mothers and family members of forcibly disappeared people, became an invaluable component of the legacy of Mexican social movements during the twentieth century. These social movements of victimized families have experienced a constant *uprising* against the hegemonic system prevailing in Mexico, which has been repressed by the State in several critical moments. These movements hold a critical stance in relation to a system that was already denounced by the labor, peasant, and student movements of the second half of the twentieth century and that was later more radically re-embraced by the Zapatista National Liberation Army, sowing the seeds of indigenous autonomy in Mexico.

The silenced poet, however, warns us that the horror has not ceased and that we are reaching "the end of time," that period of unleashed violence in history that only survivors can "curb" in order to avoid a catastrophe:

> We are experiencing what the Christian tradition refers to as "the time of the end." It is not the Apocalypse. Before the Apocalypse there is what is known as "the end time," an eschatological period characterized by an exacerbation of evil. There is a residue that is delaying the catastrophe, which in his epistles Saint Paul refers to a *Katéchon*, that which withholds, that which prevents absolute darkness from taking hold. Well, those of us who are resisting are *Katéchons*. We are those who at least light a candle, enabling areas of light to exist, even if we are unable to light up the night.[60]

It is from the victims themselves and their family members that spirituality as anti-systemic resistance has emerged. This spirituality has thus become one of the voices of *an-archy* that in the midst of horror makes it possible to speak of dignity with hope for a future that becomes present through the memory of the victimized innocent, the demand for justice, and the creation of new intersubjective relationships that go beyond capitalist, patriarchal, colonial, and sacrificial domination that has marked the instrumental modernity that prevails today.

Central American and Mexican Mothers "Looking for Treasures"

María Herrera witnessed five of her children disappear during the war between the federal government and organized crime. For ten years, she has tirelessly been searching for them. The pain endured because of their absence has marked her face with permanent lines of suffering.

However, when she takes the floor amid a caravan of mothers, in front of a president, or at a university forum, her face transfigures. Her gaze sharpens and her words flow powerfully. She names her sons one by one: Jesús, Salvador, and Raul, who disappeared in 2008 while returning to their home state of Guerrero after having sold broken objects of gold in Oaxaca. She also names their brothers Gustavo and Luis Armando, who carried on their brothers' business, who were detained by the military in 2010 in Veracruz, and from whom she never heard again. Ten years of her sons' unbearable absence have passed while María has not resigned herself to accept this. Only one of her sons remains, Juan Carlos Trujillo Herrera, who accompanies his mother, traveling across territories in which the family members of other disappeared people have found clandestine burials. Together, mother and son, as survivors, appear in court, participate in street demonstrations, and attend events at universities and forums to which they are invited, accom-

panying other mothers and family members, where each speaks about their own experience:

> By then, I had lost all hope. I was the living dead. It is my mother who has kept the flame of faith alive. She suggested we approach the Movement for Peace in 2011. Getting to know this group renewed our strength. Recognizing our pain in other people helped us to heal a little.[61]

With the passing of time, the family members of the forcibly disappeared formed a civil association called *María Herrera: Family Members in Search*. The aim of this association is to unite María Herrera's pain and hope with the pain and hope of other family members of the disappeared in order to find their daughters and sons. Juan Carlos shares how he has transformed pain into hope thanks to his mother's extraordinary testimony and the trust placed in them by other family members of the disappeared:

> I began to do this for my brothers' sake. On this journey, I have realized that I am also strengthened when others are provided with hope and results. My mother elicits hope in others, and they place their trust in her. When we are presented with a case, she always responds, "We're going to help you," and we do. Helping is what drives us, it gives us the confidence that we are on the right track. We move forward by sharing the experiences of others.[62]

María and Juan Carlos always share anecdotes about the lives of their children and siblings. They recall the difficulties of undergoing an impossible grieving. They remember how that pain prepared them to listen to the pain of other mothers, fathers, sisters, and brothers of missing persons. They describe how pain creates a fraternal bond with the family members of the disappeared. They explain how, in a paradoxical way—"miraculously" as María says—this shared pain has produced two spin-offs: political awareness among the groups of family members of the disappeared and the spirituality of trusting that God will bring justice, save their children from that absurd silence, and one day will fulfill their longing for a life of plenitude.

In the midst of the March of Mothers of the Disappeared held in 2015, María Herrera clearly expressed the change of direction in her life and that of so many other mothers with the following words:

> We shall continue to fight for peace, justice, and truth. We must not allow our children to continue to be snatched away from us. We shall

> continue to raise our voices louder every day. *But let's not just shout... let's move into action!* Let's demand that those in charge do their job well to ensure that they look for our missing children, parents, siblings, spouses, and family members. One of the mothers stated it very clearly and loudly last year—and this stayed with me—"*Our rulers, apparently, are so insensitive, it's as if they never had a mother. But our children do have a mother.*" And we keep on fighting. Neither forgiving nor forgetting. [...] And what's more: when our loved ones return, they won't find the family they were forced to leave. They will find a much larger family that helped us to look for them and they will feel forever grateful, and so will we.[63]

In summary, María Herrera's experience, with her husband having passed away during the grieving process, as well as that of her son Juan Carlos, describes the story of two surviving members of a dismembered family. However, it also recalls the experience of tens of thousands of Mexican and Central American families who are in search of their missing family members. Their testimonies of pain, indignation, wailing, rage, depression, and yearning for justice are part of the social trauma experienced by Mexico and the world.

Stories of death that, due to the resilience of those surviving the victims, enable them to foresee life in the future.

Forensic Anthropologists Accompanying Groups of Mothers of the Disappeared

Carolina Robledo and Aída Hernández are two forensic anthropologists at the *Center for Research and Higher Studies in Social Anthropology* (ciesas by its acronym in Spanish), located in Tlalpan, Mexico City. Their life trajectories, shared nationality, and academic discipline enabled them to accompany family members of the disappeared in Colombia, Central America, and Mexico together with colleagues from other universities and the media, such as *Pie de página* in Tijuana.

In the last twelve years, the problem of clandestine burials in Mexico has grown exponentially, following the painful example set by Colombia, which underwent a bloody war for at least 30 years. Only one ongoing piece of research that mapped clandestine burials in Mexico between 2009 and 2014—coordinated by the Human Rights Program of the IberoAmerican University, Mexico City and Tijuana campuses—reports in *Violencia y terror: Hallazgos*

sobre fosas clandestinas en México[64] that 1,075 clandestine burials have already been identified in Mexico. Many others still remain unidentified.

Such findings are only the tip of the iceberg of the systemic violence pervading Mexico, as well as reflecting the strategy of fear, subjugation, and constant threat exercised by the perpetrators of this criminal war that we have already referred to as the war of the narco-State. This report about clandestine burials, therefore, reaches a conclusive diagnosis:

This inevitably points to the fact that clandestine burials in contexts of violence carried out by possible State and non-State agents is a practice that, after almost three decades of the so-called "dirty war," has again become recurrent in Mexico, although with a new correlation of different agents and contexts. In addition, in this study, we argue that at present, this practice aims to "eliminate" the corpses of previously disappeared people, but at the same time and paradoxically, leave visible traces of the violence exerted on them. The aforementioned has two objectives: 1) to generate terror and, with it, to achieve control, and 2) to flaunt the impunity existing in Mexico.[65]

Given the magnitude of this phenomenon, the provisional conclusion reached by this report is extremely serious:

Due to the dimension and characteristics of the atrocities we bear witness to, we undoubtedly believe that the current crisis of violence is one of the most tragic chapters in Mexican and Latin American history in recent decades. This requires more research, using the framework of International Criminal Law, among other resources, as exemplified by the recent investigation carried out by the Open Society Foundation. This does not rule out that clandestine burials may be linked to the commission of crimes against humanity.[66]

This research continues and is currently putting to the test a statistical model designed by Mexican and US academics in order to be able to predict, with a high probability, the places where new burials can be found and thus contribute to the search, recognition of corpses, and initiation of processes of justice and grieving in order to "return the bodies to their families so that they can grieve and bury them in a dignified way."[67]

The municipal, state, or federal authorities have not been carrying out these investigations, partly because they are overwhelmed by the magnitude of this social phenomenon and also because they are probably covering up for the criminal mafias that have infiltrated those same authorities.

However, the family members of the disappeared have greater freedom of movement, although they lack financial resources and sophisticated forensic equipment. Punishing the criminals is not the main motivation for their search. They are moved by the yearning to find their family members in order to demand justice, communicate their stories so that their names

are not forgotten, and they can move toward closing the cycle of grieving, either through a funeral rite or a religious celebration that provides solace and hope.

María Herrera stated a couple of years ago at a university colloquium on clandestine burials: "We are not looking for corpses. We are looking for treasures." She further explained that, of course, they were seeking their daughters and sons as the greatest treasure of their lives, but that they also referred to these human remains as treasures because they contained the DNA that would enable their recognition and, if possible, their return to their family members for burial.

It was at this moment of the conversation that Saulo Enrique Mosquera Palacio[68]—a social leader and a person who recites prayers at burials (*rezandero*) pertaining to the community of Bojayá, Colombia, who has accompanied for years the family members of massacred people—firmly emphasized what those prayers, chants, and wailing mean, as expressed by the Afro-Colombian communal mourners and their families: "These forms of 'praise' are an urgent clamor to respect the right of the dead to become ancestors." He further explained, "Because the dead also have rights that we, the living, do not respect."

From the perspective of the victims' family members, spirituality acquires a life-enhancing meaning that subverts the idea of the "dimensions beyond." It is literally shifting the idea of the resurrection to that of *uprising*. This, in fact, implies a process of decolonization of the religious idea of a life "beyond" transcendence, thus reasserting the right of the dead in "life before death," a sphere of the living.

It is, therefore, an ethical, political, and spiritual responsibility that remains in the hands of those who have survived massacres, forcible disappearance, and clandestine burials.

Spiritualities Released from the Bondage of Religious Systems

Under enlightened modernity, religious traditions faced the insoluble question of the suffering of the innocent. Modern reason raised the piercing question regarding God's silence. In our opinion, one of the most pertinent responses to this argument of modern theodicy was that of Andrés Torres-Queiruga, when he proposed to shift from theo-dicy (in Leibniz's modern sense of judging God for the evil in the world) to anthropo-dicy, that is, judging human beings for being unable to solve the enigma of evil.

However, decolonial thinking—with its post-modern roots, in the sense evoked by Schürmann—subverts this question in order to focus not so much on God's silence but on the victims' *resilience*. In an ontological sense, the question of evil is associated with the question of the finitude of creation. However, it is necessary to remember that the Heideggerian argument subordinated this question to an earlier affirmation determined by being-towards-death: it is possible to face evil by detaching from all logic, attribution, meaning, and sense. We are thus at the mercy of the mere *gratuitousness* of the divine. This was the best apophatic version of human finitude that late Western modernity could achieve.

Decolonial thinking, however, takes us further since its point of departure is not the transcendent but rather the divine. It emerges from the vulnerability of negated subjectivities. It arises from history's negativity as a cry of outrage and rebellion experienced by violated subjectivations. It appears in the public space as a reaffirmation of the human difference and diversity, before any hypostatization of the normative, the definitive, and, *in extremis*, against any immanent superseding of the divine.

Such a subversion of knowledge carried out by postmodern decolonial thinking is already in itself an epistemic *uprising* that provides a new reading of history, "from bottom to top and in reverse." This implies that the narrative based on the victims' negative experience acquires an unprecedented power that uses outrage, resilience, and recovered dignity to re-signify suffering, pain, and death.

From this perspective, the violated and vulnerable bodies—the infamous dyad of necropower that was addressed earlier—are indicative of the *an-archy* principle which should be kept in mind when studying the history of domination. Such a venture can be referred to as "subjectivation" because it emerges in closer proximity to the subject in its narcissistic impulse, from egotistic identity and even self-centered subjectivity. It is, therefore, intersubjectivity experienced as intersubjectivation in an ever-incomplete process of openness to Otherness that calls, invokes, impels, provokes, overwhelms, and, perhaps one day, may even absolve us.

As one of the pioneers of critical and decolonial thinking in the field of philosophy of religion, we can cite Raúl Fornet-Betancourt,[69] known as the father of "intercultural philosophy." In the past decade, this Cuban thinker, who migrated to Germany, began to refer to the peoples' different forms of spirituality as historical expressions of philosophical thought, written in

sapiential terms, invariably remitting to experience, life, and cultural communities that seek signs and symbols of transcendence. It is a question of learning to do philosophy, but through the lens of a reversal of history, in the "life before death" of the concepts and categories of enlightened reason. Therefore, the intercultural philosophy of liberation today acknowledges the priority challenge of rethinking philosophical tasks from an intercultural perspective in a dialogue between conceptual philosophy, the cosmo-experiences of original peoples, and the cosmovisions of ancestral forms of wisdom, each with its own cultural, symbolic, and epistemic *daimon*.

Furthermore, Boaventura de Sousa Santos, in his book *Si Dios fuese un activista de los derechos* humanos[70] [which could be translated as *If God Were a Human Rights Activist*], explores the contextual theologies of the epistemic South as actual expressions of the *ecology of forms of knowledge* to which decolonial thinking is called, using a correlation between scientific disciplines, grassroots knowledge, and ancestral cosmovisions. According to de Sousa Santos, the university itself must undergo a process of decolonizing dominant forms of knowledge in order to heed the social movements of the excluded, the poor, and the victims, who bear the imprint of hegemonic thinking in their symbolic and lacerated territories and bodies. However, the epistemic justice that comes from this ecology of forms of knowledge will particularly allow us to retrieve the peoples' expressions of spirituality that, for centuries and even millennia, have resisted the brutality of patriarchal domination.

Within the context of this epistemic paradigm shift, Juan José Tamayo Acosta, who in spite of being in Spain engages in an ongoing dialogue with other cultures of the Global South, was able to grasp the novelty of the "decolonial" shift experienced by the theologies of the South. Tamayo Acosta proposes a geography of these *theological* narratives elicited by indigenous peoples and communities in resistance in their search for reconstructing utopia, following its decline in the twentieth century. This re-utopianization of the world is today in the hands, minds, and hearts of those who have been neglected by hegemonic history and can be found as authentically resilient peoples within the history of domination.

In spite of the audacity and novelty of these three academic proposals regarding decolonial thinking and its connection with the peoples' expressions of spirituality, these proposals have become further radicalized by feminist theologians and *queer* thinkers who, during the last decade, have subverted androcentric colonial thinking.

This is the case of the two women theologians that we are briefly presenting here who have *subversively* imprinted androcentric thinking. With their lives, bodies, and narratives, they have opened up unprecedented pathways to advance theological reflection from a postmodern, decolonial, and post-patriarchal perspective.

Margarita Sánchez de León is a bishop of the Metropolitan Community Church (MCC).[71] Originally from Puerto Rico, she is the mother of two biracial children, offspring of the convergence between her Afro-Caribbean tradition and the European tradition of her wife Frida, a social activist from the Netherlands.

In her church and in discussion forums on critical gender studies, Margarita promotes a reinterpretation of spirituality as a means of empowering those who are marginalized. With great passion and accuracy, Margarita denounces "how religions have kidnapped spirituality" and proposes to release "the diverse forms of spirituality" from bondage in order to retrieve them in a diversity of bodies-territories, liberated from the hetero-normative patriarchy that has dominated Western societies for millennia.

This vision permeates Margarita Sánchez de León's understanding of her leader training ministry in her ecclesial community. She re-signifies leadership in order to understand it not as a mere assertion of identity of a discriminated sexual minority, but as a means to empower individuals and groups in their efforts to "care for life," seeing affect as an expression of Divine Wisdom, and promoting justice for people experiencing gender discrimination.

As a member of a minority Church in the context of Latin America and the Caribbean, Margarita Sánchez de León lays bridges towards other Christian traditions—such as the Catholic, Methodist, and Lutheran traditions—in order to commit to the pastoral care of the most vulnerable. When she celebrates the Eucharist, her presence overflows the ritual in order to also celebrate the bodies of those assembled in the Messiah's Queer Body. The consecration of the bread, a feast of life and the liberated body, blesses those who have gathered who bear a history torn by discrimination but healed by the compassion and love of a partner, a community, in the heart of which they undergo a healing that proceeds from divine Wisdom.

Marcella Althaus-Reid[72] wrote about an *indecent theology* of Christ's body. She proposed a theology of women's bodies that have been repressed and subordinated by androcentric reasoning and also of men's bodies, re-signifying their masculinities.

The Messiah's[73] queer body that is concretized in the bodies of women of all sexual-gender-related conditions, the bodies of men representing a diversity of experiences of masculinity, the social bodies of "indecent communities" that celebrate sexual intercourse as absolute gratuitousness inscribed in open flesh.

Althaus-Reid, the late Argentinian theologian who migrated to the United Kingdom, claims with great beauty and audacity that the body of Christ experiences orgasms. In other words, it is a body called by Divine Wisdom to experience the joy of having an encounter with other bodies as the primordial sacrament that redeems creation as a whole.

Althaus-Reid thus grapples for new names to refer to the Goddess as the endless source of pleasure, eroticism, and gratuitousness. With great joy, she and the *indecent* theology she proposes refer to the Divine as "the divine vagina," the most disruptive and decolonizing divine name imaginable to refer to the unnamable aspect of Love.

In these postmodern times, the queer theology that Althaus-Reid's work inaugurated is creatively expressive of the decolonial and post-patriarchal ground that the theologians pertaining to the epistemic South have found to be a precious means to deconstruct hetero-normative and phallocentric patriarchy.

The work interrupted by Althaus-Reid's untimely death has been expanded upon by the queer theology proposed by new feminisms, as well as by new masculinities that re-signify the idea of body, pleasure, and eroticism as sources of theology. This is the case of the theology proposed by André Musskopf[74] in Brazil, as well as Marilú Rojas[75] and Ángel Méndez[76] in Mexico.

After the contribution made by *indecent theology*—as an expression of critical and decolonial thinking—it is evident that it is necessary to retrieve the body, sexuality, eroticism, and bodily relationality as the primordial site in which the divine appears.

Beyond the concept of precarious life proposed by Judith Butler, *indecent theology* celebrates the erotic-agapeic proximity of life as the sacrament of the enjoyment of Divine Wisdom inscribed in bodies-territories as signatures of the political-divine glory that has been retrieved as a source-level experience of redemption through an uprising emerging from indecent theology.

The Process of "Mutual Spiritual and Theological Accompaniment": Spirituality Arising from Resistance

We shall close this summarized journey in pursuit of a genealogy of decolonial theological thinking in the Americas by presenting the process of *Mutual Spiritual and Theological Accompaniment,* a form of spirituality shared in the margins of the hegemonic system.

It is a spiritual and theological *communion* that takes place between people and groups—both followers of different Christian and agnostic traditions—who are at the service of systemic victims in different countries, carrying out pastoral or social work, whether in the United States, Mexico or Peru. They share the fact that they are located in a diversity of marginal scenarios, experiencing their own personal subjectivation from a *spiritual ground* that keeps their hope alive in the midst of situations of suffering, injustice, and discrimination. We are referring to people and communities that face forced migration, racism, patriarchal discrimination against groups of lgbtiq sexual diversity, as well as femicides, or the forcible disappearance of migrants, youth, women, and indigenous people.

This process emerged in 2016 as the outcome of a gathering of a group of young pastors of the Lutheran Oregon Synod supported by its bishop Dave Brauer-Rieke,[77] in the United States, with Latin American theologians pertaining to the third generation of liberation theologians from Mexico and Peru. These groups from diverse Christian backgrounds, such as the Lutheran and Roman Catholic traditions—eager to overcome five centuries of religious wars and mutual disqualifications—found common ground in the "broken histories" of many undocumented families in the United States, burdened and persecuted by US immigration policies, particularly under the Trump administration.

In the midst of this scenario, the Lutheran Oregon Synod, which brings together more than 120 congregations, chose to declare its congregations as "sanctuaries" for undocumented people, thus directly confronting the policy of the US federal government. Other Lutheran synods and Christian churches have followed suit, thus reactivating with renew vigor the *Sanctuary Movement* that responded to the humanitarian drama of a few decades ago in the United States.

In Mexico and Peru, a new generation of Catholic theologians—involved in accompanying victims of forced disappearances, racism, and gender discrimination—had been searching in recent years for a theological way to interpret these new realities of exclusion and death, experiences, and sce-

narios of exclusion that the first and second generation of Liberation Theology had been unable to address or understand.

The postmodern theology of revelation that we had gradually been elaborating, from 1996 to 2007—as a critical adaptation of Liberation Theology to new contexts, with an analysis of violated and vulnerable subjectivity—began to be read by these groups, who enriched this theology with their own spiritual intuitions and theological and political ideas emerging from their own experience.

Using this theological work focused on postmodern subjectivity as a point of departure, we moved towards a dialogue with the epistemologies from the South that deeply enriched the starting point and horizon of a theological interpretation of history but seen through the lens of its reversed side and its multiple forms of resistance. It no longer sufficed to use history's *negativity* as a point of departure—seen from the political philosophical perspective held by Walter Benjamin and Enrique Dussel in Latin America—expressed as injustice, poverty, and death. Instead, it was necessary to analyze the *emerging inter-subjectivations* amid this negativity—confronting it, deconstructing it, and going beyond its perverse doom—as a sign that new experiences of resistance, resilience, outrage, and hope were to come.

It was then that the theological reflection that we had been formulating from a postmodern perspective, encoded by an analysis of emerging subjectivity, opened up to unveil *negativity*, expressed as an unexpected and inspiring dyad: (i) as *an-archy* given its philosophical-theological ground that implied a threat to any totalitarian aspiration; and (ii) as a form of spiritual *resistance* arising from anti-systemic social movements.

The *potential power* of the poor, the victims of the system, and the groups expressive of multiple forms of resistance suffering gender, racial or class discrimination began to be revealed as an unexpected *process of emerging subjectivations.* From a decolonial perspective, these landscapes enabled the emergence of new social movements of global change. From a theological perspective, such processes, landscapes, and new emerging stakeholders could be interpreted as signs of *eschatological anticipation* of the plenitude characterizing the Kingdom of God announced by Jesus in Galilee.

All these threads became interwoven into a tapestry of experiences, meanings and social, political, and spiritual commitments: postmodern subjectivity thus became interlaced with the subjectivations of anti-systemic *re-*

sistances as a knot of *negativity* expressive of *an-archy* in a communion-based network of diversities.

Three years later, the *Mutual Spiritual and Theological Accompaniment* process has brought together more than seventy social and religious leaders from the Americas who—based on their social, humanitarian, religious or academic institutions—are committed to continue accompanying systemic victims using their own vulnerability as an epistemic and spiritual point of encounter with *others.*

Its Theological Committee[78] has set forth the thematic linchpins that lead to reflection and commitment, structured in three correlated instances—which are always grounded in experience, discourse, politics, and spirituality synthesized as: (i) shared vulnerability; (ii) interwoven forms of resistance; and (iii) celebrating Life.

(i) The first instance consists of reinterpreting the implications of opting for the poor and the excluded—which Liberation Theology made a priority for Christian communities half a century ago—but based on our own vulnerability, assumed as a *theologal* place in which to meet the vulnerabilities of *others.*

It is important to provide a more precise explanation of this postmodern shift of liberation subjectivity. First, it is imperative to consider the victims (the poor, the excluded, the segregated) as a top priority without neglecting the foundational dialogue taking place between subjectivities. In other words, it is now possible to recognize inter-subjectivity as an inevitably complex and difficult pathway toward mutual recognition. Although the uprising of the poor and the excluded within the history of domination is crucial to initiate the required social change, the condition of the poor and the oppressed as violated and vulnerable subjectivities had not been assumed as an *anthropological* principle of change.

Given that the social and political action of the poor as subjects of their own history is undeniably important, the postmodern Liberation Theology that we are proposing here takes up the experience of Jesus' compassionate and merciful solidarity with the excluded of his time as the first to receive the announcement of the arrival of *messianic time* that triggers a subversive turning point in the history of domination and death.

In his time, through healing the sick and announcing the Good News to the poor, the Galilean also touched the most intimate fibers of his human condition through a call to self-dignity and the dignity of others in caring for life. Such is the paradigmatic case of the resurrection accounts of Lazarus and Jairus' daughter: "*Talita kumi,*" "Little girl, I say to you, arise" (Mk 5:40-42). Immediately, according to Saint Luke's version, "Her spirit returned and

at once she got up. And He instructed that she be given something to eat" (Lk 8:55).

In the postmodern context of systemic violence—which we have already analyzed here, initially following Girard and later Illich and anti-systemic thinking—it is imperative to consider the very vulnerability of those "opting for the poor" as a point of departure. However, with the postmodern and decolonizing shift we have here set forth, it becomes possible for those "opting for the poor" to draw the veil open in order to reveal themselves as vulnerable subjectivations and, at the same time, violated in our times by the hegemonic system with its abysmal thinking. Decolonial thinking assumes those "opting for the poor" in their own precarious and vulnerable albeit powerful condition as subjectivations recognized as inter-subjective spaces in which a multiple forms of life resistance take place.

Opting for the poor thus becomes radicalized to the extent of integrating the scope of the intersubjective conditions that enable an encounter with the poor and excluded other—and, in its extreme radicality, with the executioner, as well—reach a compassionate dialogue that redeems humankind from the supreme contradiction to which it is being subjected by the necropower system.

Therefore, the *Mutual Spiritual and Theological Accompaniment* process is, initiated by recovering the vulnerability narratives that each individual and group can and wishes to share with *others*.[79] It is thus possible to establish a *vital* connection of a shared pathway in search of dignity, justice, truth, and hope, as a starting point on a journey side-by-side with the poor and the excluded.

(ii) The second instance of the process consists of recognizing the interweaving of diverse forms of *resistance* developed by excluded individuals and communities who experience outrage regarding injustice and exclusion, halting the spiral of hatred "in their own bodies" (see Eph 2:14) through new practices of justice, truth, inclusion, and caring for life.

Having assumed one's own vulnerability and having recognized the vulnerability of the *other* enables the establishment of a relationship based on dialoguing, solidarity, and mutual action between subjectivations in the process of diverse forms of resistance, with greater anthropological, social, and spiritual depth.

In fact, it is only feasible to reconstruct the social fabric—fatally wounded by the logic of necropower—if it becomes possible to re-weave bonds of mutual recognition, accepting the diversity of gender, ethnicity, class, and spiritual experiences. However, what prevails in this pivotal moment is the priority of empowering systemic victims—whether they are poor, migrants,

sexual, ethnic, or religious minorities, as well as those undergoing forced migration in our times—that is feasible in history as a *world change* through their practices.

The multiple forms of resistance exercised by systemic victims are expressed, not exclusively but as a priority, in social movements for the emancipation of bodies and territories. This is the case, for example, of the autonomous movements of the original peoples of the Americas, from Canada to Patagonia. It is nonetheless also the case of the movements of family members of the disappeared or those who have been slain by the war waged by the governments of the world and the criminal mafias that weave their networks in various countries, often with the complicity of local government, colluded with international mafias.

In their complex warp and weft, the diverse forms of resistance are like a symphony of outrage, rebellion or "dignified rage," resilience, compassion, and hope. All of them move in the margins of established power, whether political, economic, social, or even religious power. In addition, it is worth recalling that these groups in resistance are inspired by *an-archy*, that is, in these dark times, they question the logic of abysmal, hegemonic, and sacrificial thinking with its global façade in patriarchal and colonial capitalism that must be dismantled.

Underlying these forms of resistance, explicitly or implicitly, there are inevitable traces of *utopia*, the actualization in history of theologal hope, which humankind's diverse forms of religious wisdom celebrate as a divine gift.

(iii) The third instance of *Mutual Spiritual and Theological Accompaniment* is, therefore, the celebration of Life. Celebrating Life as a gift of gratuitousness is both a gift and a task. It is a gift that comes from an inexhaustible source of love and a task that is the survivors' historical responsibility.

"The dead have the right to become ancestors," claimed the aforementioned Colombian medicine man from Bojayá, who heals through prayer. The religious symbols, funeral rites, and prayers for the disappeared or for those who have been murdered thus have both a spiritual and a political dimension.

The religious rites and symbols regarding the memory of the disappeared or those murdered by necropower collectively make visible the will to live demonstrated by the surviving individuals and communities through recovering public space, often sequestered by a diversity of criminal mafias. These religious rites and symbols express the commitment to *re-member* those who have already been annihilated, to bury them, to recognize them

as ancestors and, according to the grammar of each religious tradition, to celebrate their perennial life within divine gratuitousness.

This symbolic and celebratory moment, however, also serves the function of grieving for the survivors, of an (im)possible overcoming of trauma and of a longed-for collective healing of an open wound. It is a symbolic moment—expressive of the great regenerative power held by memory, history, and possible reconciliation—geared to promote mutual caring in the gift of the present, particularly caring for the most vulnerable, as a commitment endorsed by the community.

To summarize, the celebration of Life is a spiritual dimension of epistemic and anti-systemic forms of resistance that refuse to accept death as the last word regarding those who have been excluded, discriminated against, disappeared, or annihilated.

There is therefore nothing more *political*—in the most radical and *an-archic* sense of the word—than celebrating the *dead as if they were alive*, placed in the memory of the community of survivors.

The "hope against all hope" evoked by the Apostle (Rom 4:18) forges the way forward.