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Feminism, Decoloniality, Patriarchy, and Intersectionality: A Critical Analysis

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Summary

This text discusses theoretical contributions from the course Special Topics IV in Linguistics: Language, Feminism, and Decoloniality, concerning decolonial studies, focusing on issues of race and gender as constituted within patriarchy and gender relations. It aims to show how knowledge from the Global South has constructed epistemic knowledge that articulates movements between gender, race, and coloniality. Drawing on the contributions of thinkers such as Lélia Gonzalez, María Lugones, Walter D. Mignolo, Catherine Walsh, Oyeronké Oyewumí, and Aníbal Quijano, which allow for intersectional analyses that challenge Eurocentric universal knowledge, it is possible to understand how the structural dynamics of patriarchy, together with decolonial thought, have been configured over time in specific societies.

Keywords: Feminism; Patriarchy; Decoloniality.

Abstract

This text discusses theoretical contributions from the course Special Topics IV in Linguistics: Language, Feminism, and Decoloniality, concerning decolonial studies, focusing on issues of race and gender constituted within patriarchy and gender relations. It aims to show how knowledge from the Global South has constructed epistemic knowledge that articulates movements between gender, race, and coloniality. Drawing on the contributions of thinkers such as Lélia Gonzalez, María Lugones, Walter D. Mignolo, Catherine Walsh, Oyeronké Oyewumí, and Aníbal Quijano, which allow for intersectional analyzes that challenge Eurocentric universal knowledge, it is possible to understand how the structural dynamics of patriarchy, together with decolonial thought, have been configured over time in specific societies.

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Introduction

Patriarchy, without a doubt, is a social structure that has been configured as a form of social oppression and hierarchization of bodies over time. From a decolonial perspective, it is analyzed not only as a universal structure, but as a phenomenon traversed by Colonial dynamics that racialize and dominate bodies.

Given that contemporary feminism is expanding beyond borders Eurocentric, challenging structures of oppression anchored in the coloniality of power and imposition of dominant epistemologies. Thus, we can see that the articulation of these perspectives aims to understand how hierarchies of gender, class, race, and subaltern epistemologies are shaped through the coloniality of power and patriarchy, while proposing strategies for resistance and social transformation.

Therefore, this discusses the relationships between feminism, decoloniality, patriarchy and intersectionality from a theoretical perspective grounded in authors such as Aníbal Quijano, Walter D. Mignolo, Catherine Walsh, Lélia Gonzalez and María Lugones.



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Coloniality of Power and Social Classification

The author Aníbal Quijano (2007) introduced the concept of coloniality of power as a way of understanding how global hierarchies have been structured since the colonial period and perpetuated in the contemporary world. According to the author, "the coloniality of power operates through social classification based on race, consolidating political and economic domination" (QUIJANO, 2007, p. 93). This racialized classification impacts not only material relations, but also the construction of dominant epistemologies, determining who can produce, disseminate and validate Knowledge on a global scale.

Gender and Coloniality

The author María Lugones (2008) expands on Aníbal Quijano's theory of the coloniality of power. In introducing the notion of gender coloniality, she elaborates that she will say that European patriarchy, Allied to the colonial project, it profoundly reconfigured gender relations in the territories colonized, introducing a binary and heteronormative hierarchy that did not previously exist. According Lugones (2008), "the imposition of a violent heteronormativity and a dichotomous vision of "Gender was a structural part of colonial domination" (LUGONES, 2008, p. 74).

In this sense, gender coloniality, therefore, reveals how gender and sexuality are categories forged from a colonial logic that subordinates not only women, but also diverse expressions of identity and sexuality, especially in racialized and marginalized societies. Furthermore, the author highlights that the intersection of race, class, and gender is fundamental to understand the systemic oppressions imposed on colonized women, particularly indigenous women and people of African descent.

This concept broadens feminist discussions by demonstrating that modern patriarchy is... inseparable from coloniality, and to challenge it, one must confront its colonial and racial roots. because "the imposition of a violent heteronormativity was an integral part of the colonial project" (LUGONES, 2008, p. 74). From this perspective, Lugones (2008) defends a reading intersectional and decolonial perspectives on feminist struggles, which take into account plural experiences and subordinate roles of women in the Global South.

Geopolitics of Knowledge and Decolonial Feminism

Mignolo (2003) proposes the concept of "geopolitics of knowledge" to highlight how the Colonialism created an epistemic hierarchy, privileging European epistemologies in



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to the detriment of local and subaltern knowledge. He emphasizes that "coloniality is the hidden face of modernity; unraveling this relationship is crucial to dismantling global structures of domination" (MIGNOLO, 2003, p. 35).

Decolonial feminism emerges as a reaction to Eurocentric feminism, which many sometimes ignores the specific experiences of racialized women from the Global South. Walsh (2009) emphasizes the importance of a "critical interculturality," which proposes a greater appreciation of epistemologies configured as insurgent and plural. For Walsh (year), "epistemic resistance It is also an act of resistance, of affirming life in the face of colonialist logics of death. (WALSH, 2009, p. 89).

Thus, decolonial feminism not only questions epistemological Eurocentrism, but also... It also points to a transformation of global power relations, recognizing the multiple The voices and knowledge that emerge from the struggles of racialized, indigenous, and marginalized women allow... In this way, a broader, more unique and diverse field of knowledge, which is connected with the local realities and focused on concrete actions for social transformation.

Latin American Feminism and Intersectionality

Lélia Gonzalez (2011) was one of the first intellectuals to articulate gender, race, and class. from a Latin American perspective, proposing an "Afro-Latin American feminism". A The author draws attention to the particularities of Black and Indigenous women in the context of the South. Global, whose experiences are marked by multiple forms of oppression that intersect. For her, the Intersectionality is essential for understanding these realities, as it reveals "the various layers of exclusion that defines the lives of subjugated women" (GONZALEZ, 2011, p. 15).

Furthermore, Gonzalez (2011) challenges the historical invisibility of black women, highlighting how racism and sexism structure social inequalities in Latin America. Her proposal for an intersectional and decolonial feminism invites us to recognize the plurality of feminist struggles and the centrality of the experiences of Afro-descendant and indigenous women in construction of a truly inclusive emancipatory project. In this way, Latin American feminism-American presents itself as a critical and transformative alternative to feminist approaches. hegemonic and Eurocentric.

Reflections on the thought of Oyèrónkǿyǿ Oyewùmí

Oyèrónkǿyǿ Oyewùmí (1997) questions the universal thinking of gender categories. imposed by the West, it highlights how coloniality transformed social relations in societies.



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African societies. According to the author, in pre-colonial Yoruba societies, "gender was not a category."

It was not the central organizational structure, but rather age, lineage, and social position that determined the relationships between people" (OYÉWÙMÍ, 1997, p. 2).

Colonial imposition brought with it the binary and hierarchical logic of gender, erasing forms of alternative social organizations. For Oyéwùmí, "the Western perspective distorts and reinterprets the "Non-Western cultural systems under their own terms, imposing alien categories on diverse realities" (OYÉWÙMÍ, 1997, p. 3).

In this sense, Oyéwùmí's reflections enrich the decolonial debate by demonstrating how Feminist criticism must consider local epistemologies and challenge the universalist character and Eurocentric gender categories. Incorporating these perspectives expands the potential of feminism. intersectional and decolonial in recognizing the plurality of experiences and the diversity of knowledge. in the Global South.

For Oyéwùmí, understanding these experiences is essential to deconstructing the Western perspective. and to reconstruct local epistemologies that value plurality and cultural diversity. In this way, Decolonial and intersectional feminism is strengthened by incorporating a critique of Eurocentrism, but also by recognizing ancestral knowledge that has been marginalized. The inclusion of the ideas of Oyéwùmí expands on the perspectives presented in this text, highlighting that the fight against the The coloniality of gender and knowledge must consider the plural and specific realities of different peoples and cultures in the Global South.

Final considerations

In proposing ideas about feminism, decoloniality, patriarchy, and intersectionality, this brief The text highlights the urgency of political and epistemological projects that confront coloniality in In all its forms. The contribution of authors such as Quijano, Mignolo, Walsh, Gonzalez, Lugones Oyèrónkǿy Oyéwùmí illuminates paths to a resistance that is both local and global, plural and intersectional, while simultaneously challenging the structures of patriarchy and epistemologies. colonial by presenting epistemologies of resistance and re-existence.

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