# Lexicon of resistance

## Justice

There are numerous definitions within justice theory that situate it within the fields of philosophy, law, ethics, among others. Miranda Fricker proposed in her 2007 monograph, an approach that moves beyond the established frames of distributive accounts of economic disparities or political accounts of proceduralism at institutional level. Instead, she criticizes the way justice creates an impression that it is the norm and injustice the unfortunate aberration. She coined the term ‘epistemic injustice’ in order to talk about the level of representation and participation in knowledge production. Epistemic injustice occurs when dominant structures in knowledge production result in; exclusion and silencing, invisibility, inaudibility and having one's contributions distorted, misheard and/or having diminished status in communicative practices.[[1]](#footnote-1),[[2]](#footnote-2),[[3]](#footnote-3) Thus, epistemic justice implies the right of every person to their own knowledge and ways of generating, legitimizing and valuing it.[[4]](#footnote-4)

Moreover, the concept of social justice may be understood as the continuing efforts to create and sustain a fair and equal society in which all people and groups are valued and affirmed. It is defined by an openness to change, seeking to end the systems that devalue the dignity of individuals. It recognizes that the legacy of the past remains and people continue to struggle for justice in their contemporary contexts. Therefore, social justice is not considered to be a goal to be achieved, but rather an ongoing process that promotes action in support of restoration and implementation of human and civil rights.[[5]](#footnote-5),[[6]](#footnote-6)

## Communality

Communality is the thought and action of community life.[[7]](#footnote-7) It expresses universal principles and truths with regard to indigenous societies, which should be understood from the outset not as something opposed to, but as different from Western societies.[[8]](#footnote-8) From a philosophical approach, it is an experiential concept that allows the integral, total, natural and common understanding of life based on the interdependence of its elements, temporal and spatial, as well as the capacity of the living beings that conform it.[[9]](#footnote-9)

The elements that define communality can be understood as:

* The Earth, as Mother and as territory.
* Consensus in Assembly for decision making.
* Free service as an exercise of authority.
* Collective work as an act of recreation.
* Rites and ceremonies as an expression of the communal gift.[[10]](#footnote-10)

In sum, communality is based on respect for diversity and the principles of respect, reciprocity and a work that allows the survival of the world as a whole, as well as that of each of its instances and elements, which achieves well-being and enjoyment.[[11]](#footnote-11)

## Autonomy

Autonomy is a feature of the decision-making process or the formation of normative judgments.[[12]](#footnote-12) The modern-day concept addresses personal autonomy insofar as the agent may elect to act, or not to act, according to specified prescribed standards, norms or rules. It is generally accepted that autonomy is that condition when an agent may determine the conception, articulation and execution of concepts, ideas and actions for themself.[[13]](#footnote-13) According to Álvarez, autonomy is opposed to models of domination and oppression; rejects dependency resulting from the denial of moral recognition of people, thus rejecting discrimination and marginalization; and it condemns authoritarianism insofar as it represents the denial of the denial of the capacity for political choice.[[14]](#footnote-14) When it comes to societies, Cornelius Castoriadis affirmed in 2006 that they are autonomous only when they are lucid with respect to the artificial character of their institutions. From this perspective, the autonomy of each subject is articulated with a collective dimension and is composed together with others.[[15]](#footnote-15)

## Sovereignty

Sovereignty is the exclusive right to exercise supreme political authority (legislative, judicial, executive) over a geographical region, over a group of people, or over themselves. Deleanu states that it ‘is not a magic word, an occult and miraculous force; it expresses the right of the state to decide for itself. However, sovereignty cannot be any pretext for arbitrariness, voluntarism, arrogance or self-consolation’.[[16]](#footnote-16)

## Disobedience

Disobedience has to do with proposing new and provocative paths, new and disturbing questions, and to dream of daring alternatives through which the image of another possible reality is filtered.[[17]](#footnote-17) In such a way, to think disobedience is in the first instance an exercise of thinking order, structure, norms and, strictly speaking, power relations.[[18]](#footnote-18) One of the most widespread forms of disobedience is civil disobedience, a mechanism of participation and political protest used by minorities in the process of shaping public opinion. It’s a form of political dissidence that’s highly valuable in order to revitalize the participatory fundamentals of representative democracy.[[19]](#footnote-19)

## Care

According to Colliére, care is ‘everything that helps to live and makes it possible to exist’. It is both a relationship and a process, a social capacity and an activity, and it’s directed to everything that nurtures and stimulates life. It is a kind of relationship constituted by a genuine disposition towards the other, reciprocity and the commitment to promote their well-being and flourishing. That is, prioritizing care means recognising and embracing our interdependencies.[[20]](#footnote-20),[[21]](#footnote-21) Care policies encompass public measures concerning the social and economic organization of work to ensure the day-to-day physical and emotional well-being of people. They concern both the recipients and providers of care, and include measures to ensure access to the services, time and resources needed for giving and receiving care, as well as regulations and oversight to safeguard its quality.[[22]](#footnote-22)

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2. Miranda Fricker, *Epistemic Injustice Power and the Ethics of Knowing,* New York: Oxford University Press, 2007. [↑](#footnote-ref-2)
3. Martina Hutton and Benedetta Cappellini, ‘Epistemic in/justice: Towards ‘Other’ ways of knowing’, *Marketing Theory* 22.2 (2022), 155–174*.* https://doi.org/10.1177/14705931221076563 [↑](#footnote-ref-3)
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6. Donna Riley, *Engineering and Social Justice.* Springer International Publishing, 2008. https://doi.org/10.1007/978-3-031-79940-2 [↑](#footnote-ref-6)
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8. Sofía Robles Hernández y Rafael Cardoso Jiménez, ‘Comunidad y comunalidad’ en Universidad Nacional Autónoma de México (ed.), *Floriberto Díaz . Escrito. Comunalidad, energía viva del pensamiento mixe Ayuujktsënää’yën - ayuujkwënmää’ny – ayuujk mëk’äjtën,* México: Voces Indígenas, 2014, (31–46). [↑](#footnote-ref-8)
9. Martínez Luna, ‘Conocimiento y comunalidad’. [↑](#footnote-ref-9)
10. Robles Hernández y Cardoso Jiménez, ‘Comunidad y comunalidad’. [↑](#footnote-ref-10)
11. Martínez Luna, ‘Conocimiento y comunalidad’. [↑](#footnote-ref-11)
12. Jan-Reinard Sieckmann, ‘El Concepto de Autonomía’ *DOXA, Cuadernos de Filosofía del Derecho* 31 (2008): 465–484. [↑](#footnote-ref-12)
13. Pagollang David Motloba, ‘Understanding of the principle of Autonomy (Part 1)’, *South African Dental Journal* 73.6 (2018) 418–420*.* http://dx.doi.org/10.17159/2519-0105/2018/v73no5a7 [↑](#footnote-ref-13)
14. Silvina Álvarez, ‘La autonomía personal y la autonomía relacional’, *Análisis Filosófico* 35.1 (2015): 13–26. http://www.redalyc.org/articulo.oa?id=340042261002 [↑](#footnote-ref-14)
15. Diego Carmona Gallego, ‘Autonomía e interdependencia. La ética del cuidado en la discapacidad’, *Revista Humanidades,* 10.2 (2020)*.* https://doi.org/10.15517/h.v10i2.41154 [↑](#footnote-ref-15)
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