This text explores the context in which the lesbian feminist movement emerged in Bolivia and the issues it faces in today’s NGO-ized sphere of “queer politics”. The main points of contention and concern are: the specific link between lesbianism and feminism in the Bolivian context, the absence of thinking and engaging with the rural and provincial in Western-oriented urban activism, as well as the positionality of different bodies in relation to power. The text also charts the history of Mujeres Creando Comunidad, its investment in the idea of communitarian feminism and its present trajectory of intervention in the sphere of legal action.

What is queer?
Postmodernity, fruit of the left’s disenchantment and neoliberalism’s existential dissatisfaction, produces thought that gathers just superficially the criticisms that social and anti-systemic movements have brought up in their struggle for justice, freedom, love and pleasure, among other things. Among these critical movements we can find feminism in general, and specifically the feminism found in Latin American and the Caribbean and its reconstructive pursuits.

Today, postmodernity offers us critiques that we feminists have long been making, presented as something new and seemingly revolutionary, critiques such as the overcoming of gender. For this purpose supposedly new subjects have been created: that which is called trans, that which actually transits from one to the other pole of the heteronormative binary, from female to masculine and male to feminine, in addition...
to female transsexuals, female transvestites and drag artists. What is new about that? Are these role exchanges of any use in fighting violence against women and lesbians, who are impoverished by the system? My answer is no, we communitarian feminists have our own political accumulation and epistemic-theoretical autonomy derived from our bodies, our historic memory and specifically the contexts of the struggles of our people in Bolivia.

**Colonialism and Communitarian Feminism**

Colonial penetration: these two words in the Castilian language invite a reflection of the relation between our bodies, our struggles and our desires. We think it is appropriate to use these two words, since they combine two types of violence: mandatory heterosexuality and the colonial invasion of the lands of the Abya Yala (Kuna language term referring to Latin America and the Caribbean). We are women who let our desires of sumaq qamaña (Aymara: good living) wet our crotches, shake up our thoughts and sharpen our creativity in the processes of change initiated by our people, women and men, fundamentally indigenous, peasants, natives.

Colonial penetration: two concept words, combining the notion of penetration as the act of introducing one element into another, and colonial as the invasion and further domination of the territory of others. Since words are auditory forms that take position facing the discursive hegemonies of power, we can say that colonial penetration evokes coital penetration as an image of the violence of colonial invasion. We don’t mean that all coital penetration or penetration in general is necessarily violent, rather what we mean is that colonization had a violent and phallocentric charge over our bodies and our history, and this violence has a high proportion of sexual violence, in terms of the imposition of mandatory heterosexuality, the condemnation of desire by the moral norms of the Catholic Church and the rape of our great-great-grandmothers.

This aspect of colonization is not discussed or considered in the political analysis of reclaiming territories and sovereignty, even less when talking about decolonization, because then decolonization would imply questioning mandatory heterosexuality, taking action against the rape of women as a male chauvinist practice and against the morality of the Catholic Church when dealing with sexuality, abortion, lesbianism and free relationships.

Colonialism and the colonial, as noted above, are derived from their meaning as the invasion of a power in a foreign territory through evident or subtle violence. The object of colonialism, besides enjoying the usufruct of the products of the colonized territories, is to invade and colonize the bodies of the colonized, women and men, to take their ajayus, their spirits, to alienate and occupy them until achieving the internalization of the invaders in the territories of the body, their subjectivity and their identity concepts.

Colonial invasion then, not only penetrated territories of what is currently called Bolivia, but also extended to the bodies of the women and men who lived in this