

Towards A Decolonial Feminism:
A Conference Inspired by the work of María Lugones

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CONFERENCE PRESENTER DIRECTORY + PRESENTATION ABSTRACTS

Acosta Ahmad, Sarah María

Department of Political Science and Women's and Gender
Studies, DePaul University

- *Decolonization Stories: Indigenous Women Building Resistance through Existence*

Decolonization is not a metaphor. It is the clothes we wear, the food we eat, the way we love queerly, and our practice in a community. This is our liberation. Through auto-ethnographic narratives collected from myself and women within the Kapulli Tekpatl Mexika Nation Moondance Circle, I focus on the construction of non-Western, liberatory epistemologies created through ceremonial spaces. Through the works of Gloria Anzaldúa, María Lugones, and Aurora Levins-Morales, I argue that these ceremonial spaces open up an intersubjective limen that allows us to worldtravel between the past, present, and future of indigenous histories. Through this creative poesis, I argue that resistant, decolonized history must become storytelling. Thus, this paper takes the form of three major sections: (1) the weaving of Lugones', Anzaldúa's, and Levins-Morales' theories of liminality, border-thinking, and storytelling, (2) the transcribing and centering of indigenous women's experiences of colonial trauma as a genealogy of resistance, and (3), then, present these narratives as an embodied praxis of resistance that reconstructs indigenous histories into subversive storytelling.

Akhbari, Roxana

Gender, Feminist, and Women's Studies, York University

- *White Supremacy in the Age of Apology: An Intersectional-Decolonial Feminist Analysis of Redress Activism in Indigenous, Asian, and Muslim Communities in Canada*

In this paper, I will propose a synthetic intersectional-decolonial framework for foregrounding heteropatriarchal white supremacy as constitutive to the violence of settler colonial capitalism that *simultaneously generates* Indigenous eliminations and immigrant exclusions in national contexts. The context in which I develop and deploy my theoretical framework is a relational study of Indigenous-Asian-Muslim redress activism in Canada. In particular, I will put Lyko Day's notion of alien labor as constitutive of white supremacist settler colonial capitalism in conversation with María Lugones' take on the notion of intersectionality as re-interpreted by Anna Charastathis.

Alarcon, Wanda

Feminist Studies, University of California, Santa Cruz

- *Turning into Coalition, Sounding Decolonial Feminism*

The colonality of gender (Lugones, 2007) lets us see colonality at work so we may disenchant ourselves from categories of gender. How do we disenchant our ears from hearing colonality? This paper engages the anthology, *This Bridge Called My Back: Writings by Radical Women of Color* as a sonic archive where you may hear chants, cries, music, noise, and tune into a soundscape of coalition. To activate a decolonial feminist politics of listening from the written text to the larger social become inextricably linked decolonial feminist practices.

Altamirano, Bianca

Department of Gender, Women's, and Sexuality Studies,
University of Washington

- *Applying Decolonizing Methodology to Social Work Practice: Analyzing Pathways toward Evolution*

This paper suggests that the category of “cultural competence”—a notion institutionalized theoretically, pedagogically, and professionally in Social Work’s “Code of Ethics”—can and should be reworked in a decolonial framework in which the dichotomization of the helper-client relationship is challenged such that subjugated and colonized knowledges, relationships and practices can be recognized as important sources of healing and care.

Bailey, Alison

Department of Philosophy, Illinois State University

- *Hard-to-Handle Anger and Epistemic Injustice*

This paper puts María Lugones’s account of ‘hard-to-handle anger’ into conversation with the literature on epistemic injustice. I begin with a description of ‘anger-silencing spirals’; that is, worlds of sense in which a speaker suffers a double epistemic injury—neither her testimony about harm, nor her anger in response to her testimony being silenced get uptake. I use Lugones’s distinction between first- and second-order anger to track how angry experiences move in anger-silencing spirals. Then, I explain how the reorienting/ transformative dimensions of second-order anger offer epistemic resources that help us push back against silencing.

Basu, Natasha

University of Amsterdam

- *Decolonial Feminist Disobedience*

The aim of this paper is to conceptualize a decolonial feminist disobedience that incorporates the concerns and realities posed by Women of Color led feminist movements in postcolonial contexts. Building off of Maria Lugones' work on deconstructing how gender concepts were developed and imposed onto pre-colonial societies, and how these impositions were enabled by the cooption of colonized men, I analyze two separate movements, the women-only Umoja Village in Kenya and the Seed and Water Satyagraha movement in India.

Baumann, Megan D.

Department of Geography, Penn State University

- *Living a callejera methodology: grounding Lugones’ streetwalker theorizing in a feminist decolonial praxis*

Informed by the writings of feminist decolonial scholars, I draw on Lugones’ streetwalker theorizing (2003) to formulate a *callejera* methodology to guide a feminist decolonial praxis. As opposed to methodologies that distantly count or describe moments of resistance, a *callejera* methodology demands relational engagement, the appropriation of space in solidarity with active subjects and a commitment to daily presence among a collective. Lugones encourages us to continually cultivate “sustained intersubjective attention” (2003: 170) to multiple meanings, with particular discernment of infrapolitical resistance. My paper is grounded in present research with a women-led social movement in Colombia.

Beckett, Linnea

Environmental Studies Department, University of
California, Santa Cruz

- *Suspending Action: Making Time for Another World*

This paper explores the practices of a school and community change effort (“Adelante”) that arose from public school and district personnel’s dissatisfaction with the limited outcomes of prior school reform efforts in a semi-rural farm working town of Watsonville, California. I trace a practice of pausing during the first year of Adelante collaborative among community and district leaders as they negotiated their theory of change. I draw from Maria Lugones’ (2003) concept of ‘hangouts’ to identify these practices of pausing that make time/space that ultimately disrupts temporal conditioning defined by expected knowledge production within organizing, non-profit and district work.

Benfield, Dalida Maria

Graduate Program in Visual Arts, Vermont College of Fine
Arts

- *"Playfulness, World-Traveling and Loving Perception" across Migratory Times and Spaces*

“Migratory Times” is an art, activism, and research project mobilized by the transnational decolonial feminist Institute of (im)Possible Subjects collective, 2016-2017. It constructs a transnational architecture for artists and researchers to share information and develop inquiry-based forms of art and social engagement. This paper describes how our transdisciplinary, migratory, and intersectional conditions have produced unique methodologies of coalition building, and how these can be understood and elaborated with María Lugones' conception of "Playfulness, World-Traveling and Loving Perception."

Bracco, Lucia

Department of Sociology, University of Warwick

- *Gendered Subjectivity and Agency in Peruvian Women's Prison*

I will present the work in progress of my doctoral research titled *“Gendered Subjectivity and Agency in a Peruvian Women's Prison”*. Based on a case study of the largest Peruvian women's prison, my study focuses on the relationship between gendered subjectivity and imprisonment in Peru, Latin America, analysed through feminist and decolonial approaches. I am engaging with Participatory Action Research (PAR), using oral and art-based, visual methods, to investigate how women are able to exercise agency through their bodies and social relationships in a Peruvian prison, and how life in prison is influenced by gendered discourses and experiences.

Cassel, Tiesha

Department of Philosophy and African American Studies,
Penn State University

- *Tracing Dispossession by Speaking Face to Face*

By placing María Lugones’ concept of “speaking face to face” in conversation with black feminist theorizing on the invisibility and illegibility of black women, this paper argues that, exploring black women’s unknowability through this lens presents us with two processes: the double bind of unknowability and the sense of dispossession that this unknowability produces. Focusing on these two products of black women’s experiences when they attempt to speak face to face, offers us the space to explore the first step in deconstructing this site of unknowability. That is, how can dwelling in this sense of dispossession, produced in this moment of speaking face to face, start the process of acknowledging black women’s unknowability?

Cedeño-Pacheco, Kevin

Department of Philosophy, Penn State University

- *Decolonial 'Subjectivity': Memory, Multiplicity, and the Community within the Self*

This paper examines Maria Lugones's concept of the multiplicitous self and the special demands it places on our thinking about what the inner-life of the subject looks like. Rather than resembling a "self"—in the classical/Euro-modern sense of a unified or unifying individual—the multiplicitous self more closely resembles a kind of community. It is a community of selves within the self. With this in mind, the paper moves through several reflections on the relationship between selves within the multiplicitous self and on the role of memory in facilitating a meaningful connection between those selves.

Chang, Chia-Hsu

Comparative Literature, SUNY Binghamton

- *Searching for the Human Others in New Materialism: Impurity, Purity, and the making of Decolonial Coalition*

In the last few decades, two interdisciplinary movements – New Materialism and decolonial philosophy – have been happening parallelly. While the two fields resonate in questioning the anthropocentric, transparent "I/eye," they are starkly different in two aspects: their positionalities of theorization and their understandings on the human. In this paper presentation, I interrogate the hidden coloniality in New Materialism in their positionality – the locus of enunciation, enunciator, and enunciated – and their understanding of human – the coloniality of being. My anchor is to look at the coalition each field demonstrates. The goal is to nurture decolonial coalition(s) and move away from such liminality to exteriority. Maria Lugones ideas such as impurity, plurality, and coalition play the central roles in this presentation.

Chang, Yi-Ting

Department of English, Penn State University

- *Why Should We Care about Standing Rock?: Relational Thinking and Embodied Spatial-Temporality*

The Dakota Access Pipeline Protest, also known by the hashtag #NoDAPL, creates a rupture in a homogenous world of colonial unknowing—forgetting and erasure of settler colonial dispossession of Indigenous peoples. To reconceptualize one's relation and obligation to Standing Rock, I engage with María Lugones' decolonial feminist philosophy to advance a feminist critique of colonial unknowing. Informed by her theorizing of "world"-traveling and complex communication I develop the concept of relational thinking as a critical means for non-Indigenous people to engage with Standing Rock.

Chávez, Jr., Manuel

Department of World Languages and Cultures, Monmouth University

- *The Ethics of Decolonality*

I elaborate upon the significance of Lugones's coloniality of gender for politicized cis-gender men of color. Because the coloniality of gender defines who counts as a person, it determines whose lives have ethical value and who are considered moral agents in modern ethics. I examine how a politics of antiracism, often advocated by cis-gender men of color, is anchored in a modernist ethics that perpetuates the gendered logic of colonial domination. Lugones suggests what is necessary for a decolonial shift in the ethical approach of radicalized men of color in order to create enduring coalitions with women of color.

Chung, Christina Yuen Zi

Department of Gender, Women's, and Sexuality Studies,
University of Washington

- *食得好, 住得好*[To Eat Well and Live Well]: *Farming For Decolonial Feminist Resistance in Hong Kong*

This paper examines a burgeoning urban and rural farming movement in Hong Kong through the lens of decolonial feminism as put forward by María Lugones. Specifically, I posit that the current rise in urban and rural farming in Hong Kong needs to be understood as an intrinsically political and infra-political act, which serves as decolonial resistance towards multiple valences and histories of coloniality.

Clark, Jerome

Department of Philosophy, Penn State University

- *.netwalking: Hanging Out in Augmented Spacetime*

Digital chronotologies present distinct challenges and affordances to the María Lugones's theory of active subjectivity. Namely, what are the prospects of streetwalker theorizing in a world of control and surveillance? Instead of the urbanist's grid plan, the formal mesh of oppression is increasingly the programmer's network. Infrapolitics, or resistant communication in plain sight, must adapt in the wake of CCTV and NSA algorithms. This paper reads Lugones's tactical strategies through Wendy Chun's theory of control-freedom to articulate a pedestrian of, in, and beyond the net.

Cortés-Vélez, Dinorah

Department of Spanish, Marquette University

- *Decolonizing Gender and Latin American Philosophical Feminism: Sor Juana Inés de la Cruz, Gloria Anzaldúa, and María Lugones*

My paper delves into the dialogue of ideas posed by the decolonial feminism of Gloria Anzaldúa and María Lugones. I propose that their denunciation of the coloniality of gender is better understood against the backdrop of Latin America's first female philosopher and decolonial protofeminist Sor Juana Inés de la Cruz. I argue that the continuum between Anzaldúa's border thinking and Lugones's decolonial feminism should be traced back to Sor Juana's pioneering decolonizing work with gender as it is revealed in her aporia of a neuter sex/body.

Cruz, Cindy

Department of Education, University of California, Santa Cruz

- *Bridge as a Primer: A Decolonial Feminist Politics of Being "With You"*

The pedagogy of *This Bridge Called My Back* (1983) supports epistemological interventions that engage pre-service teachers in developing alternative accounts of their relationship to the world and how these accounts are unavoidably theoretical, and decolonial. Meditating on the practice of Lugones' (1987) "world"-traveling, coalition as practice becomes central in thinking and writing through the intersectional problems of teaching and schooling, particularly as California teachers work with under-resourced schools, dispossessed students, and their families.

D'Arcangelis, Carol Lynne

Department of Gender Studies, Memorial University of
Newfoundland

- *Latin American Decolonial Feminism meets Indigenous Feminist Thought in North America: Reading Resistance in the Works of María Lugones and Leanne Betasamosake Simpson*

This paper builds on the efforts of María Lugones (2008) to bring into conversation bodies of scholarship that have remained largely disconnected: Indigenous feminist thought in North America and decolonial feminist scholarship from Latin America. To do so, I read the work of Leanne Betasamosake Simpson (Michi Saagug Nishnaabeg) (2011, 2017) in light of Lugones's understanding of resistant subjectivities (2003, 2008, 2010), asking to what extent Simpson's ideas about resurgence vis-à-vis colonial dispossession resonate with Lugones's notions of decolonial feminism and de-coloniality. I also consider what any dissimilarities indicate about the contingency of resistance in relation to history, geography and sociopolitical context.

Daly, Tara

Department of Spanish, Marquette University

- *Decolonial Feminisms and Visual Displacements in Amazonian Visual Art*

I draw together María Lugones's work in "Toward a Decolonial Feminism" and Alejandro A. Vallega's work on decolonial visual displacements to frame the works of contemporary Peruvian painter of the Amazon, Graciela Arias Salazar. I argue that Arias Salazar reclaims a sensual female Amazonian subject, who is a producer of and a product of nature, from the colonial and neocolonial practices that visualized the Amazon, and particularly indigenous women, as an exploitable Garden of Eden for symbolic and physical violence.

Deere, Don T.

Department of Philosophy, Loyola Marymount University

- *Decolonial Subjects and Multiplicity in Lugones, Ortega, and Dussel*

This paper considers Lugones' account of the multiple subjects of world-traveling. According to Lugones, the shift between worlds and the subject-position that one inhabits in these multiple worlds is not held together by a clear and unified "I" or single subject. Mariana Ortega remarks, however, that this multiplicity might be accounted for without dividing subject into a multiplicity of selves. In this paper, thus, I consider the stakes of Ortega's proposal of a multiplicitous self. Finally, I consider the multiplicitous subject in relation to Enrique Dussel's subject of liberation as formed through exteriority and otherness.

Draz, Maria

Department of Philosophy, San Diego State University

- *Lazy Femmes, Breeder Documents, and the Coloniality of Time*

In this paper, I use the work of María Lugones to stage a conversation between decolonial and feminist theory on the question of temporality. Numerous decolonial scholars have explored how conceptions of time operate in the colonial imaginary. Likewise, much work in feminist theory has examined the role of time in understandings of gender. However, the question of the interconnections between these frameworks remains underexplored. By bringing together Lugones' articulation of the colonial/modern gender system (2007; 2010) with the role of time in her theories of resistance (2003), I explore the need for a decolonial feminist account of time through the specific example of how ideas about laziness and productivity circulate in contemporary discussions of gender.

Ergun, Emek

Women's and Gender Studies Program and Department of
Global Studies, University of North Carolina, Charlotte

- *Decolonial Feminist Translation as an Enabler of Subversive Mobilities, Loving Perceptions and Cross-Border Connectivities*

Drawing on María Lugones' inspirational work on decolonial feminism as well as indigenous feminist theories, this paper proposes a decolonial feminist ethics of cross-border encounters by conceptualizing translation as a potentially transgressive textual space where asymmetrically situated subjects of difference can engage in decolonial acts of recognition, confrontation, reconciliation, collaboration, and transformation. The paper explores how "decolonial feminist translation" could be practiced and read so that it enables such ethical encounters where the meaning-making subject, committed to generously and humbly connect with the other and co-exist with them, resignifies voices and stories distorted or silenced by assimilative colonial forces.

Falzetti, Ashley

Women's and Gender Studies, Eastern Michigan University

- *The Modern/Colonial Gender System in Indigenous Language Revitalization*

Indigenous language revitalization is assumed to be decolonial; however, I argue that the most dominant trends in language revitalization assume and further entrench the gender system of Euro-centered global capitalism. This paper interrogates the epistemic production of popular language revitalization practices and explores the necessary conditions for developing anti-colonial Indigenous language programs.

Fukushima, Annie Isabel

Ethnic Studies, University of Utah

- *Witnessing in Migratory Times: Militarisms, Displacements & Death Worlds*

This presentation examines a genealogy of events produced in migratory time in South Korea, the Philippines, Columbia, and the US. The artistic works produced through and showcased with "Migratory Time," enable one to imagine and enact new forms of witnessing violence and death through modern colonial systems and militarisms. This witnessing embraces Lugones concept of "faithful witnessing," a witnessing against power that is on the side of resistance. Through Lugones, I call for a witnessing that embraces decolonial praxis where the witness inhabits the complex, is unsettled by what they are seeing, and challenges normative visions – an unsettled witnessing. This decolonial theory and practice of witnessing is an "unsettled witnessing."

Galarza, Litzy

Department of Mass Communications, Penn State
University

- *Refusing Silence: Jorge Ramos' Active Subjectivity and 'World'-Traveling in Anglo Journalistic Spaces' Refusal to Recognize the Multiplicitous*

Jorge Ramos, 30-year veteran journalist and Time Magazine's '100 Most Influential People' in April 2015, became the national headline when he found himself physically removed from then-candidate Donald Trump's Iowa press conference in August 2015. This essay unpacks the clash of two worlds through Jorge Ramos' identities as a journalist and immigrant drawing upon María Lugones' concepts including "world"-traveling and the oppressing↔resisting dyad among others. Ramos' physical embodiment of difference, representation of Spanish-language media, and treatment during the press conference, this case study argues, were precursors for understanding this administration's attitudes toward the press and immigration policies.

Gallegos de Castillo, Lori

Department of Philosophy, Texas State University

- *The Role of Empathy in Cross-Cultural Solidarity*

Women of color feminists have written critically about empathy's capacity to contribute to cross-cultural solidarity. These criticisms identify the ways in which those in positions of relative privilege can do more harm than good when empathizing with members of marginalized groups. Rather than reject empathy altogether, however, I encourage the development of empathic practices that are responsive to underlying conditions of social inequality. I turn to Maria Lugones' notions of playfulness, world-traveling, and loving perception as a way of articulating what these practices might involve.

García, Daimys E.

Comparative Literature, SUNY Binghamton

- *Decoloniality of Pedagogy: Building Communalism in the Classroom through María Lugones' Work*

Maria Lugones explains that arrogant perception is the viewing of others only to benefit the self, instead of being with and understand the other more fully. What she calls for is a traveling of 'worlds' through perceptions of love because it allows for a looking through and being in someone else's world. Using this as a framework for the decoloniality of pedagogy, I experiment with classroom organization and practices to shift perception from arrogance to love, as Lugones suggests. This paper seeks to create pedagogical practices that take as its objectives 'world'-traveling to form critical coalitions between students.

Gary, Mercer

Department of Philosophy & Women's, Gender, and
Sexuality Studies, Penn State University

- *The Bodily Baggage of World-Traveling: Lugonian Intercorporeality*

This paper argues that, though María Lugones is critical of the position of the coherent and autonomous liberal subject, her theory of the multiplicity of the self implicitly identifies the bounded human body as the glue holding the multiple selves together. Such a reliance could make more difficult Lugones' desired move from individual subjectivity to collective being. Drawing on indications of embodied connection in Lugones' work on tango and streetwalker theorizing, I insert a theory of critical intercorporeality to ease this tension.

Geed, Kendall

English Literature, SUNY Binghamton

- *We Must Keep Studying Misguided Thought: Immanuel Kant and Racist Ideology*

Maria Lugones, amongst other feminist theorists, has written about the "Directivity Axis" in relation to autonomy theory. Utilizing this theory and the arguments of major Kantian critics, such as Robert Bernasconi and Emmanuel Chukwudi Eze, this paper proposes a coalition of anti-Kantian scholars to propel a racial liberation, relying on Immanuel Kant's own controversial and racist theories. Kant's contribution to theoretical frameworks cannot be disputed, but his fundamental racist ideology raises the question of continually studying his works in academic environment. However, this paper proposes that further study of Kant's theories is not only important, but will bring insight into the dehumanization of African Americans for generations.

Giordano, Sara

Gender, Sexuality, and Women's Studies, University of California, Davis

- *Theorizing a Feminist, Decolonial tinkering with Scientific Knowledge Production*

In this paper, I bring together María Lugones' work on playfulness and world-traveling with more recent feminist scholarship in feminist science studies to theorize a decolonial, feminist praxis of tinkering with science. I focus on appropriating tinkering from a more mainstream usage in the do-it-yourself biology movement. I argue that we can use Lugones' work to extend the "other" to scientific matter and thereby learn to critically engage in science making practices by foregrounding politics, ethics, and social justice. This practice foregrounds decolonial feminist methodologies in its tinkering.

Gonzales, Miriam

Department of English, Penn State University

- *Oppressing↔Resisting as Bodily Nature: Bringing Active Subjectivity to Feminist New Materialism*

One key question in feminist new materialisms is that of which bodies possess agency. While some argue for an object oriented ontological view, others have taken issue with the fact that this view strips subjects of embodied difference. María Lugones's "active subjectivity," which proposes that subjects in these systems are imbricated in an ongoing oppressing↔resisting dynamic, retains these differences but includes only human bodies. Supplementing her notion of active subjectivity with Stacy Alaimo's concept of transcorporeality accounts for variations that cross boundaries both within the human world and between the human and nonhuman while retaining an emphasis on dynamism.

Grimm, Erika

Department of Philosophy, Penn State University

- *Methodologies de la Lengua: Language and "World" Travel in the Direction of Resistant Linguistic Praxis*

This paper explores the relationship between language and "world" in the works of María Lugones with the purpose of illuminating possibilities for the development of a resistant linguistic praxis sensitive to projects of decolonial feminist philosophy. The first part of this paper seeks to provide a comprehensive account of colonial linguistic methodologies. The second articulates the connections between language use and "world"-travel, drawing additionally on the works of Walter Dignolo and Gloria Anzaldúa, two theorists heavily referenced in Lugones' works, in order to thoroughly supplement this investigation.

Harding, Sandra

Education and Women's Studies, University of California, Los Angeles

- *Underdeveloped Critical Social Sciences in Latin America: Feminist and Anti-Colonial Issues*

Lugones has insisted on the coloniality of social sciences that today universalize the social category of gender. My question is what are the limitations of some progressive attempts, North and South, to address this kind of coloniality of the social sciences? Three issues. First, unfortunate re-legitimizations of Unity of Science tendencies among some progressive anti-colonialists, in the way that they address gender. Second, on the causes of the underdevelopment of social sciences in Latin America that account in part for some such not- all- that progressive analyses. Third on a critical reevaluation of standpoint methodologies in such contexts.

Hruby, Amelia

Department of Philosophy, DePaul University

- *Decolonizing "Play": World-Travelling and Loving Perception as a Feminist Theory of Aesthetic Education*

This paper explores Maria Lugones' conceptions of playfulness, "world"-travelling and loving perception on an aesthetic register. Through the description and interpretation of three works of art that successfully and unsuccessfully interrogate marginalization and engage viewers across cultural/colonial contexts, the author endeavors to understand how works of art may serve as sites of decolonial coalition construction. The paper will conclude with reflections on play and the affects of decolonial feminist praxis as they may be uniquely (although not exclusively) cultivated in aesthetic experience.

Hurst, Rachel

Women's and Gender Studies, St. Francis Xavier University

- *Photography as a Technology of Colonial/Modern Gender in Canada*

This paper argues that María Lugones' colonial/modern gender system is a rich conceptual resource for understanding how settlers in late nineteenth and early twentieth century Canada used photography to systematically impose heteropatriarchy and binary gender upon Indigenous people over a wide range geographical and temporal spaces. I focus on two examples of settler photographic work, at the Shubenacadie Residential School in Nova Scotia (1930s-40s) and Lorene Squire's work for *The Beaver* magazine (late 1930s). These two examples are useful demonstrations of the polyvalent and shifting application of the colonial/modern gender system in Canadian settler colonial photographic practice.

Hurtado, Roberta

Department of English, State University of New York,
Oswego

- *Decolonizing Flesh: "Bodies," Coloniality, and Subversion in Judith Ortiz Cofer's Poetry*

By 1982, one third of Puerto Rican women had been reproductively sterilized as a result of Anglo-U.S. policies. Some scholars caution against falling into well-rehearsed narratives of Puerto Rican women as lacking agency when discussing this reality. Indeed, and as concepts of coloniality by María Lugones and Aníbal Quijano illuminate, dialogues regarding agency within a coloniality must be problematized. "Decolonizing Flesh" puts forward a concept of enfleshment that both attends to this polemic while also demonstrating the potential for literary depictions of decolonized flesh, such as in Judith Ortiz Cofer's poetry, to challenge the dehumanizing effects of Anglo-U.S. coloniality.

Islekel, Ege Selin

Department of Philosophy, Loyola Marymount University

- *Traveling the Soil of "Worlds:" Trauma, Collective Memory, and Opacity*

This essay works on the memories of travelling between worlds and the possibility of communal memory formation from the standpoint of the "world"-traveler. The first part of the essay elaborates Lugones' conception of world traveling in relation to Anzaldúa's mestiza consciousness to discuss the relation between a self that has possession of her memories and a world traveling self. The second part turns to Glissant's notion of opacity as a "sedimented soil" at the bottom of the mirror, which remains unexplored for the hegemonic subject. I argue, overall, that the home tactics of the world-traveler rests on such opaque soil of trauma.

James, Joy

Humanities, Williams College

- *Decolonizing Feminism, Anti-racist Womanism, and the Philosophy of Angela Y. Davis*

Anti-racism, feminism and activism converge to decolonize the academy and integrate progressive social movements and advocacy. However, as contemporary feminists have expanded upon theories of liberation certain political phenomena and differences remain underscrutinized or over disciplined by feminist narratives and philosophies. Putting Davis' philosophy and praxis towards constructing an international and global feminism that counters occupation, heterosexism, racism, colonialism, as well as capitalism and imperialism in dialogue with Lugones, Spillers, and Sharpe, I explore academic contributions and contradictions in shaping global feminist mandates for theory and activist research, scholarship and pedagogies.

Jones, Janine

Department of Philosophy, The University of North Carolina, Greensboro

- *Towards Decolonizing Feminism: Do We Need a New Name?*

In "Decolonization is not a Metaphor," Tuck and Wang write "decolonization brings about the repatriation of Indigenous land and life." Decolonization is not a metaphor for other things, such as freeing what Logons cautiously calls "white" feminism from its indifference to race. The move to use decolonization as a metaphor hides a move to settler innocence. "What are feminisms moves to innocence, and are they worth the loss of solidarity with indigenous women who understand the terms of their struggle—decolonization—co-opted as yet another fungible aspect of their existence?"

Keating, Cricket

Department of Gender, Women's, and Sexuality Studies, University of Washington

- *María Lugones as Critical Educator: Deep Coalition and Popular Education Praxis*

This paper argues that Lugones should be considered as a major theorist of popular education, and that understanding her approach to popular education is key as well to understanding her political philosophy and praxis. In particular, she analyzes way that Lugones has developed an approach to popular education theory and practice that addresses the complexity of multiple, intersecting forms of oppression and that takes up forms of everyday, often hard to recognize, resistance.

King, Tiffany

Women's, Gender and Sexuality Studies, Georgia State University

- *Title TBD*

This presentation attends to a moment of critical convergence or a cresting of Black and Indigenous women's literature and literary/cultural criticism that attends to conquest at the advent (1991-1992) of the quincentenary of the Columbian voyage. Thinking with Toni Morrison's (1992) desire for "a new map so to speak...without the mandate for conquest," I argue that Leslie Marmon Silko and Sylvia Wynter were writing toward Morrison's desire with their work. Silko's novel *Almanac of the Dead* (1991) and Wynter's essay "1492: A New World View" (1992) represent Black and Indigenous intellectual traditions that make heretical breaks with the epistemes of conquest.

Laferté-Coutu, Mérédith

Department of Philosophy, Penn State University

- *Searching for Temporal Grounds to Ontological Pluralism, We Find Space Again*

In this presentation, I suggest that María Lugones' notions of liminality and anti-structure challenge Maurice Merleau-Ponty's commitment to what he calls the level of all levels, or the background of existence. Lugones argues multiplicitous selves can exist in the limen, a place between realities, without needing to conform to pre-established structures. Merleau-Ponty's framework rejects precisely this possibility, because space itself is always already normative in a basic, embodied and perceptual sense. Either anti-structure escapes from dominant structures, but not from the normativity of embodied perception, or anti-structure breaks even with the most basic level of perceptual, spatial configuration.

Lenau, Ryan

Department of Philosophy & Women's, Gender, and
Sexuality Studies, Penn State University

- The Coalitional Subjectivity of *Los Marginales*: Intersubjective Sensing and Sense-Making in *Pilgrimages/Peregrinajes*

This paper conceptualizes the "resistant self" as it is encountered in the work of María Lugones by bringing together three prominent themes of selfhood found across her writings: 1. The *multiplicitous* self that travels between worlds of sense; 2. The *impure* self that forges community and coalition; And 3. the *sensory* self that senses and moves with others against the oppressive grain. Lugones's resistant self, simultaneously embracing multiplicity and difference alongside fusion and coalition, is thoroughly relational and constitutes a major departure from the subject-agent-individual of classical modernity.

Leonhardt, Brooklyn

Department of Philosophy & Women's, Gender,
and Sexuality Studies, Penn State University

- *The Cocooning Two-Spirit Subjectivities: Reading Trans* Embodiment and Liberation into the works of María Lugones*

Trans* inclusion is not simply a gesture of affectionate commitment to Lugones' theory of impure communities, but rather it is required for the accomplishment of Lugones' liberatory work. While she discusses gender-variant Native people, Lugones does so only as a means to bracket gender for the benefit of cis-women of color. This paper contends that this bracketing performs another mode of violence onto trans* and non-binary multi-racial, Native Latinx peoples. In putting Lugones' texts, "Heterosexualism and the Modern/Colonial Gender System" and "Toward a Decolonial Feminism," into conversation with the voices of two-spirit and trans* Native and Latinx people, this paper will reveal (1) the ways in which Lugones' theory can be employed by others as trans-exclusionary, (2) the failure of bracketing gender as a plausible theoretical-political project, and (3) that, finally, trans* of color subjectivities materially embody and actively actualize Lugones' concept of cocooning, and, thus, freedom. Ultimately, in both an embrace of and intervention into Lugones' theory, I lovingly and seriously envision this project as taking up Lugones' call for a radical, coalitional politics.

López, María de la Cruz

Department of Philosophy, DePaul University

- *Feísmo or the Uses of the Ugly: Magnificent Ugliness and the Logic of Purity*

In this paper, I investigate the intelligibility of ugliness within the logic of purity that María Lugones describes in “Purity, Impurity and Separation.” I understand ugliness as being aligned with impurity and fragmentation, and as an effect of foreignness or of being out of place. Establishing a dialogue between Lugones’ work and disability thinkers such as Mia Mingus and Eli Clare, I investigate ways in which ugliness disrupts the logic of purity by frustrating the normative gaze and the colonial desire for the authentic, the unbroken and the untainted.

Maese-Cohen, Marcelle

Department of English, University of San Diego

- *“World-Traveling” and Literary Form in John Rechy’s City of Night*

This paper develops a hermeneutic for reading the project of decolonial feminisms at work in literary form. My reading of John Rechy’s novel, *City of Night* (1963), builds a literary bridge between María Lugones’ early work on “world”-traveling and her more recent intervention into what she describes as the heterosexist view of patriarchy operating in Aníbal Quijano’s influential conceptualization of the coloniality of power. Lugones’ theory of “world”-traveling—a teachable form of antiracist loving perception—enables me to show how the study of literary form can advance a project of mapping alternative epistemologies within and beyond the Americas.

Maitra, Keya

Department of Philosophy, University of North Carolina at Asheville

- *Sultana’s Dream: Decolonial Feminist Consciousness through a Bengali Muslim Lens*

Targeting the practices of *pardah* & *zenana* face by women in colonial Bengal, Rokeya Sekhawat Hossain imagines a world of complete freedom and peace of Ladyland where men are in seclusion while women are in charge. My paper explores how Rokeya’s utopian science fiction can be considered a decolonial feminist text. My working conclusion is that *Sultana’s Dream* reflects decolonial feminist consciousness in being disruptive and utopian, transformative, and liberatory in its goal of changing the wider structure of social reality. This way of framing also makes explicit how the text offers a location for coalitional emancipatory engagement.

Malatino, Hilary

Department of Women’s, Gender, and Sexuality Studies,
Penn State University

- *The Coloniality of Gender and Stratified Biomedicalization*

This paper places Lugones’ recent work on the colonial/modern gender system in conversation with contemporary debates about the reformation/transformation of medical protocols of gender transition. It examines the geopolitics of transition-related medical tourism and the efforts of the world’s largest trans health organization to diversify and foster inclusion of non-Eurocentric understandings and enactments of embodiment, and frames the concept of gender deployed by contemporary biomedical approaches to transition as embedded in the logic of the colonial/modern gender system

Marrero-Ramos, Cynthia

Department of Philosophy and Women's, Gender, and
Sexuality Studies, Penn State University

- *Creando una Matría: Poiesis of the Special Period*

María Lugones introduces the notion of active subjectivity as an articulation of spatial resistance, wherein the subject, as she moves through space, disturbs the social structures of domination. But what happens when the structures of society itself shift beneath her as she tries to understand her place in the world? Despite the economic unfeasibility of literary publication during the Special Period, Cuba saw an influx of Women Writers responding to and representing their experience of this social crisis through fiction and poetry. This paper argues that their writings enact a collective poiesis, an active moving-through-the-world that opens up possibilities of spatiotemporal resistance.

McAuliffe, Jana

Department of Philosophy, University of Arkansas at Little
Rock

- *Disengagement, Suburban Sensibility and Everyday Politics: A Critique of White Taste*

This paper follows María Lugones' call for a lived transformation of the social to explore the role that the taste worlds of white, capitalist aesthetics play in maintaining the colonality of gender. I critique the taste-worlds that subtend suburban sensibilities as they enact a separatist politics that isolates the disengaged subject from vulnerability to justice struggles, resistant forms of intersubjectivity, and cultural life. Engaging with the role that aesthetic sensibility plays in supporting a retreat from both political and ethical connection across difference makes available resources for reorienting avowedly "apolitical" tastes toward resistant justice struggles.

McLain, Kristine

Department of Philosophy & Women's, Gender, and
Sexuality Studies, Penn State University

- *In-between Action: Quivering Paralysis, Internal Motion, and the Impetus to Speak Up*

Maria Lugones work interrupts binary formulations of concepts. The dichotomy of active and passive binaries has long been a popular formulation of opposites grounding certain ontological and metaphysical perspectives of the world. This paper will explore her uses of active, passive, and stasis including how these concepts can be used to understand certain aspects of white women's political action outside of the standard political arenas. I refer to such instances as the ability of the Daughters of the Confederacy's ability to erect statues of confederate generals or the high amount of white women who voted for Donald Trump.

McWeeny, Jennifer

Department of Philosophy, Worcester Polytechnic Institute

- *The Irish Dirty Protest and Hunger Strikes (1978-1981): Barbarism, Resistance, and the Colonial/Modern Gender System*

This paper examines the Irish Dirty Protest and Hunger Strikes that took place in Northern Ireland in the late 1970s and early 1980s in light of María Lugones's theories of the colonality of gender and the colonial/modern gender system. It also explores the creative tactical-strategies of resistance used by the protesters to magnify the racial mechanisms of British imperialism, where they enacted the barbaric character so readily attributed to precolonial Irish by the English during their first conquest of Ireland in the twelfth and thirteenth centuries. The specificity of this study invites decolonial feminists to make connections, but also recognize differences, between Irish and other (post)colonial locations like Indian, Latina/o, African, Black, and indigenous American.

Olivas, Divana

Department of American Studies and Ethnicity, University
of Southern California

- *Decolonial Feminisms, Xicana Indigena Culinary Subjectivity and Cocina Manakurhini*

Cocina Manakurhini enacts community-based food practices within the context of a global, hegemonic food system, which prompts me to ask: How do Cocina Manakurhini chefs Aguilar and Serrato negotiate colonial legacies embedded in the food system, both structural and subjective, through their community-based food practices? Through an engagement with María Lugones' framework of the modern, colonial, gender system, and Meredith Abarca's notion of culinary subjectivities, this paper links theories of culinary subjectivity in critical food studies with theories of decolonial feminism. This paper defines and theorizes a Xicana Indigena culinary subjectivity as a strategy for dialogue with colonial difference.

Pitts, Andrea J.

Department of Philosophy, University of North Carolina,
Charlotte

- *The Modern/Colonial Gender System and Critical Historiography: Developing Resistant Countermemories across Difference*

By analyzing María Lugones' articulations of agency and communication, this presentation proposes that Lugones' readers can gain a richer understanding of her framing of the colonality of gender by returning to her earlier writings. Namely, Lugones' early attention to the capacity to recognize and describe resistant networks—networks of action that are often neglected or erased due to dominant colonial, gender, and racial formations—adds an important layer to what she later calls the “dark” and “light” sides of the modern/colonial gender system. As such, this presentation seeks to demonstrate within Lugones' work a deep methodological interest in critical historiography.

Radlwimmer, Romana

Chair for Spanish Literatures, University of
Augsburg

- *Tantear for Ambiguity: A Peregrinaje Revision of Early Modern Spanish Literature*

The critical discussion of early Spanish colonial texts has been a decisive epistemological moment to the decolonial project, and well-researched by feminist literary studies. María Lugones's concepts, however, add a new dimension to the analysis of Spanish colonial literary discourse. Her lucid articulation of de/colonial feminist ambiguity rewrote the relation of *sex* and *gender* in colonial context, dismantling its specific, dehumanizing male/female-dichotomy. This study questions if colonial literature establishes a fractured locus, engaging “colonized, racialized, gendered subjects” in an “incommunicative [...] way”, yet also transmitting these subjects' “own senses of self in community and in the world” (Lugones 2010, 748).

Rakes, H.

Women, Gender, and Sexuality Studies, Oregon State
University

- *Fragmentation and Multiplicity: Twenty Years Later*

This paper analyzes fragmentation as the condition of the hegemonic subject. Asking generative and productive questions, Rakes thinks through the conditions of multiplicity: who is a multiplicitous and/or fragmented subject for Lugones? And who is a unified subject, even if fictionally and through privilege?

Ranjbar, Azita

Department of Women's, Gender, and Sexuality Studies,
The Ohio State University

- *The Greening of Human Rights in Iran: A Decolonial Feminist Approach to Universal Human-Environment Rights*

In the mid-2000s, an environmental justice movement emerged in northwestern Iran to reverse the desiccation of Lake Orumiyeh. This paper uses feminist decolonial and posthumanist insights, combined with an empirical analysis of the Orumiyeh protests, to show how rights discourses are already being expanded beyond humanist framings. I extend Maria Lugones' insights on infrapolitics through an analysis of how the Orumiyeh movement strategically 'greened' human rights, arguing that these protests are an example of how relational ontological approaches can broaden conceptualizations of universal rights.

Ríos-Rojas, Anne (Anna)

Department of Educational Studies, Colgate University

- *"Pay Attention to the Wound": Vulnerable Ethnography and Methodologies of the Wound/ed*

Following the work of decolonial/ feminists of color such Gloria Anzaldúa, Cherrie Moraga, Mayra Rivera, Maria Lugones and others, who theorize "wounds" as productive in creating openings for other ways of feeling/seeing/imagining in our injured world, this essay is an exploration of the implications and possibilities that emerge from paying attention to the wounds. What might attending to the wounds mean in our work as ethnographers? It delves more deeply into what it has meant for me, a mestiza/Latinx researcher, to expose these colonial wounds in my own ethnographic work with immigration youth.

Rivera Berruz, Stephanie

Department of Philosophy, William Paterson University

- *Archival Meditations: A Decolonial Feminist Gesture on Time*

This paper explores the way in which time and temporality are employed at the hands of the modern colonial gender system, and continue to impact how we understand the role of racialized diasporic voices in the memory of the philosophical archive. The philosophical archive is replete with an absence of women's voices often justified by their omission. In order to give voice to the silences and omissions of the philosophical archive, both in its normative and othered form, I contend we must conceptually attend to time as a mechanism through which silences are themselves anchored and reproduced.

Roelofs, Monique

School of Humanities, Arts, and Cultural Studies,
Hampshire College

- *Shaping Address: Play as a component of a Decolonial, Critical Race Feminist Aesthetics*

Address and play carry out vital tasks in the process of decolonizing culture and society's movements toward critical forms of collectivity, according to María Lugones and Gayatri Spivak. Experimenting with address, Argentine writer Julio Cortázar—a virtuoso of play—underscores play's social dimensions, its cosmopolitan capacities, and its significance to historicity. He emphasizes its epistemic/affective interventions into matrices of the ordinary and the perplexing. In Cortázar's narratives, play comprises a form of address that (re)shapes our susceptibilities to connectedness. Drawing on Lugones, Spivak, and Cortázar, this essay highlights the centrality of playful address to a decolonial, critical race feminist aesthetics.

Santos, Carolina

Directora Artística, Núcleo Ocupa Madalena de Teatro das Oprimidas, Goiania, Brazil

- *Nosotras! And where are the others? A collective reflection on a Performance from Ma(g)dalena International Network*

In this article, we try to understand how performing feminist bodies, as political bodies, can be a strategy to overcome language barriers and challenge patriarchy and colonization. We want to go through a reflection about the concept of “coloniality of gender”, proposed by María Lugones, and some points underlined by decolonial feminism, putting in focus the power of reflexivity and women’s voice in dialogue and solidarity. For that we decided to work with three languages including different perspectives: the literary text (in the form of the autobiographic reports of each actress participant), the theatrical text (choosing the form of script to express the plasticity of performance) and decolonial feminist epistemology, discussing critically to find the place where we launched our analysis.

Sierra-Rivera, Judith

Department of Spanish and Latina/o Studies, Penn State University

- *Afro-Cuban Cyberfeminism: Love/Sexual Revolution in Sandra Álvarez Ramírez’s Blogging*

This essay will focus on the dynamics of (dis)embodiment between national love and the love for the Afro-Cuban woman body, a body that has remained outside of the racist and patriarchal revolutionary structure in Cuba. This very discussion lies at the center of Sandra Álvarez Ramírez’s blog *Negracubana tenía que ser* and propels her writing into an articulation of the black woman’s body as an ideal in itself. I will argue that, contrary to the utopian promise of the Cuban Revolution, *Negracubana’s* cyberfeminist proposal is that of enactment in the present, in everyday life—in both the physical and virtual realms.

Sterling, Cheryl

Department of English, CCNY

- *Decolonizing Decoloniality: Maria Lugones in conversation with Oyeronke Oyewumi*

Maria Lugones’ theory of the coloniality of gender is built largely on arguments found within Oyèwùmí Oyèrónké’s classic, *The Invention of Women*. What happens when we revisit Lugones’ work through the lens of Oyèwùmí? What does it say about the nature of epistemes, epistemological creation, and transnational production of discourse? When the two scholars meet on the page what is shared and what is different? Together, can they evince the fullness of decolonial thought beyond the oppressor – opposition binary?

Terrefe, Selmawit

Department of English-Speaking Cultures, University of Bremen

- *The Pornotrope of Decolonial Feminism*

This paper analyses a tropological turn, or the turn to the tropological, via the antiblack practice, and concept, of the pornotrope in decoloniality proper. This analysis is presented by way of a critique of the conflation of women of color feminism and revolutionary black feminist practice in the framing of decolonial feminism as “emancipatory.” I argue that the category of women of color and development of indigenous feminisms not only fail to take into account the necessary singularity and particularity of antiblack violence, but that they are incumbent on obfuscating the historical continuum of black insurgent trenchant analyses and critiques of the category of gender incipit to the process of enslavement, which ushered in the very modernity that decoloniality frames itself against.

Thomas, Kierstan

Department of Philosophy and African American Studies,
Penn State University

- *In Defense of Intersectionality as a Decolonial Method*

In this paper, I argue that if properly explicated and applied, Kimberlé Crenshaw's theory of intersectionality aids in understanding María Lugones' oppressing ↔ resisting dichotomy, and allows for the structural epistemic change that is not provided in her theory of multiplicity or fusion. Lugones' theoretical misconceptions about intersectionality force her to preclude any possibility of Crenshaw's theory operating as a means of decolonial resistance for women of color. By providing a more nuanced account of intersectionality, and utilizing the work of José Medina, I offer an epistemological shift to Lugones' teleological account of resistance, and produce an account of "decolonial intersectionality".

Tsantsoulas, Tiffany

Department of Philosophy & Women's, Gender, and
Sexuality Studies, Penn State University

- *The Affective Spatiality of Hangouts in María Lugones*

This paper reads Lugones' concept of hangouts from "Tactical Strategies of the Streetwalker/*Estrategias Tácticas de la Callejera*" together with Sara Ahmed's fragile sheltering in *Living a Feminist Life* in order to articulate an affective sense of transformative spatiality in Lugones. Formulating hangouts as fragile shelters connects their alternative sense-making register with the affective lived experience of the oppressed. Doing so not only thickens Lugones' description of the tactical-strategic occupation and creation of space, it also explicitly interweaves the communal resistance of hanging out with the angry, inward-oriented dimensions of cocooning or germinative stasis.

Velez, Emma D.

Department of Philosophy & Women's, Gender, and
Sexuality Studies, Penn State University

- *Cuando aprendemos a escuchar/When we learn to listen: A decolonial feminist approach to re-thinking subaltern speech*

This paper engages with the work of María Lugones and Emma Perez to argue for the constitutive role of affective and non-discursive aspects of communication for a decolonial feminist praxis. I argue that the dismissal of these subalternized forms of communication, particularly silence and listening, leads to claims about the impossibility of subaltern speech. I show that by emphasizing the importance of the work of "transgressive hearing," "complex communication," and the "infrapolitical" decolonial feminism requires the development of what I call 'mestiza ears' to better listen to, discern, and decode these forms of subaltern speech in our decolonial feminist praxis that seeks deep and liberatory coalitions.

Veronelli, Gabriela A.

Latin American and Caribbean Area Studies Program, SUNY
Binghamton

- *Lugones's Decolonial Communication Theory*

The "coloniality of language and speech" blocks dialogue about resistant across non-dominant difference by isolating each group within a tight, impermeable fiction in such a way that their interests are not connected, they are against each other; everything that happens is through the relation with the colonizer and the only possibility they have of communicating with one another is through the colonial language (or through the standard language). This presentation focuses on Maria Lugones's praxis of communication and conveying meaning against the grain of multiple, intermeshed oppressions in what it contributes to develop a decolonial communication theory.

Ybarra, Priscilla Solis

Department of English, University of North Texas

- *Chicana Decolonial Ecofeminist Writings: Moraga, Castillo, Anzaldúa, Viramontes*

This presentation will take up the writings of four prominent Chicana theorists: Cherrie Moraga, Ana Castillo, Gloria Anzaldúa, and Helena María Viramontes. What do we learn from their works that instruct us for the current crises of climate injustice? Given that Chicanas largely do not identify as environmentalists, how can we benefit from approaching their theoretical writings with an ecofeminist approach? Recent survey research conducted by Yale University, among other institutions, show that Latinas/os care the most about climate change impacts, yet Chicana feminist voices are rarely heard in discussions of how to address environmental concerns. How can these four writers help bridge this gap? I will read these writers' works using decolonial concepts such as the coloniality of being, active subjectivity, and the geopolitics of knowledge to show a unique contribution on the part of Chicana feminist writers.

Zaytoun, Kelli

Department of English Language and Literatures & Women
and Gender Studies Program, Wright State University

- *Theorizing Decolonial Selfhood and Coalition with María Lugones and Arab-American Feminism*

This paper explores how a selection of late 20th and 21st century Arab-American women writers offer a particular, transformative take on subjectivity, relationality, and coalition politics that can serve to illustrate what Lugones describes as an embodied, resistant, active subjectivity, enacted at the colonial difference. Reading Arab-American writers and Lugones together reveals the role of what I call a lived sense of "self-in-coalition" in work across differences. This paper brings positive visibility to the often-ignored work of Arab-American feminists and their potential to transform feminist coalition work while highlighting some practical examples and implications of Lugones' theories from the concrete, decolonial location of Arab-American feminism.