

Proposal for a Special Issue for *Hypatia: A Journal of Feminist Philosophy*
Indigenizing and Decolonizing Feminist Philosophy

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I. Narrative

This special issue of *Hypatia* aims to cultivate and encourage theorizing about indigenous philosophies and decolonizing methodologies. While feminist theorizing has explored the diverse legacies and experiences of marginalized voices, including indigenous concerns, philosophy has failed to acknowledge and systematically examine its own role in perpetuating colonial oppression. This special issue aims to explore how indigenous philosophy might transform feminist theorizing. For the purposes of this special issue, the term “indigenous,” “native,” or “First Nations people,” refer to peoples who have developed and maintained cultural ties in a specific region prior to colonial contact. Hence, the special issue frames indigenous identities within the context of resisting colonial domination and advocating political stances of sovereignty and self-determination. Moreover, it is important to understand the intersections and distinctions between the terms of “indigenizing” and “decolonizing.” Though not all projects of decolonization may specifically address indigenous issues, particularly diasporic and migrant identities, it is important to see how decolonizing methodologies play a role in advancing indigenous projects and perhaps developing coalitions among multiple communities affected by colonialism.

A *Hypatia* issue dedicated to indigenizing and decolonizing feminist philosophy is both unique and timely. It has been about 14 years since *Hypatia* dedicated an issue to indigenous feminism in Anne Waters’ 2003 edited issue, “Indigenous Women in the Americas.” More recently, *Hypatia* has contributed to a more inclusive and diverse feminism, specifically with its special issues, such as Kristie Dotson’s 2014 edited issue, “Interstices,” Sally Scholz’s 2013 edited issue, “Crossing Borders,” and Ranjoo Herr’s and Shelley Park’s 2016 edited issue, “Contested Terrains.” However, to date there has not been a dedicated issue that examines the intersections of decolonization and indigenous philosophies. Moreover, although the most recent special issue, “Contested Terrains” covers many international topics such as immigration and global feminist activism, it does not include an interrogation of indigenous concerns. Indigenizing and decolonizing feminist philosophy is a timely issue as well, given the leadership roles of women in contemporary indigenous activism, including resistances at Standing Rock Reservation in North Dakota and Mauna Kea in Hawai’i. Moreover, in examining the intersections of indigenizing and decolonizing frameworks, we aim to open up a space where coalitions among differently situated communities might emerge, thereby inviting projects of solidarity between indigenous activism and anti-racist efforts, such as Black Lives Matter and immigrant activism. A special issue that focuses on the intersections of indigenous feminist issues and decolonizing methodologies will expand feminist theorizing on questions of sovereignty, reparations, cultural appropriation, and activism.

When it is framed within a nation-state understanding, feminism can ignore or deny the complexities of indigenous women's relationship to colonial oppression. Feminism can be perceived as either useless or damaging to indigenous people. Hence, this special issue will examine feminist philosophy's role in perpetuating colonial oppression, and the dangers of colonial appropriation of indigenous thought, and will foster engagements with feminist philosophy and decolonial thought.

In proposing this issue on "Indigenizing and Decolonizing Feminist Philosophy," we will explore what terms such as "indigenizing" might mean in philosophy, and imagine strategies of decolonizing methodologies. It is critically important for feminists to accept tensions that emerge among differently situated women due to histories of colonization. Accepting these tensions is a source of productive knowledge and can advance our understanding of the complexities of women's lives produced by colonialities of power. This volume seeks to examine the consequences of these contestations and tensions between native and non-native relationships within feminist thought as well as collective strategies of resistance to colonial oppression.

In keeping with *Hypatia's* mission to advance feminist philosophy that is "richly interdisciplinary in orientation," this volume will invite theoretical orientations ranging from sociology, geography, Native American/Indigenous thought, political theory, anthropology and feminist philosophy broadly construed. In fact, much of indigenous thought is framed outside of the discipline of philosophy and this volume would be an opportunity to develop new philosophical frameworks intersecting with indigenous thought that has emerged in other disciplines. Moreover, this special issue creates an important opportunity to construct a hospitable and encouraging theoretical space for indigenous philosophers to engage their ideas on their own terms. Feminist philosophy, in particular, may have unwittingly developed modes of academic discourse that may prevent alternative forms of expression from non-western and indigenous articulations. This volume seeks to encourage a complex cross-cultural dialogue, which can expand feminist philosophy's knowledge of and engagement with the complexities of women's empowerment. We seek to generate submissions from scholars across the globe who are working within the interstices of academic disciplines to creatively examine the role of indigenous thought. Although the emphasis of the special issue will be dedicated to decolonization and indigenizing feminist philosophy, we welcome submissions that explore how race, ethnicity, gender, sexuality, class, environment, nation, disability and other forms of difference intersect with issues of coloniality, empire, and indigenous thought.

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CFP Circulation Sites

The timeliness of the proposed issue is evidenced, in part, by the various conferences and other forums recently dedicated to the topic. For example, the upcoming 2017 FEAST Conference on, “Decolonizing and Indigenizing Feminist Philosophy,” will be important site from which to solicit submissions of developed papers on relevant topics. The recent National women’s Studies Association conference on Decoloniality also attests to the

importance of this issue, and should provide a further group from which to solicit submissions. In addition to soliciting journal submissions from conference attendees and reaching out to contacts listed above, we will circulate the CFP in a variety of national and international sites, including the following:

APA website

APA Newsletter on Feminism and Philosophy

APA Newsletter on Asian and Asian-American Philosophers and Philosophies

APA Newsletter on Hispanic/Latino Issues in Philosophy

APA Newsletter on Indigenous Philosophy

APA Newsletter on Philosophy and the Black Experience

Asian Journal of Women's Studies

Association for Asian Women's Rights in Development (AWID)

Contestations (e-journal)

C-SWIP listserv

Feminist Ethics and Social Theory (the website, the listserv, the 2015 conference)

Feminist Formations (the NWSA journal)

Feminist Philosophy blog

FEMISA (Feminist International Studies Association)

Gender, Place and Culture: Journal of Feminist Geography

H-Net (Humanities Net announcements)

Hypatia (the journal, the website, the 2015 conference)

International Association of Women Philosophers (IAPh)

International Geographical Union (IGU/UGI)

International Political Science Association (IPSA)

NWSA website

Philevents

Society for Women in Philosophy (SWIP) listserv

SWIP-UK listserv

SWIP-Ireland listserv

SWIP-Germany listserv

TANK-L (South African Philosophy listserv)

Thought and Practice Journal (Kenya)

WiSER (Wits Institute for Social and Economic Research)

Women's Studies listserv (WST-L)

Many professional organizations (including *Hypatia* and FEAST) also have a social media presence; we will use social media, as well as more traditional venues, to distribute the CFP to a broad interdisciplinary and international audience. We will also use personal contacts. One of the editors has contacts with feminists in India and Brazil, the other editor has contacts with Hawai'iian indigenous feminists and Filipina feminists; several of the potential contributors/reviewers listed above can also assist with extending our international reach through their personal networks.

Call for Submissions/CFP:

This special issue focuses on feminist philosophy's role in perpetuating colonial oppression, and the dangers of colonial appropriation of indigenous thought. Specifically

addressing the issue of settler colonialism, we call for engagements with feminist philosophy from indigenous perspectives and approaches.

Feminist philosophy has a legacy of expressing concern for diverse claims of minority groups, including indigenous people, while at the same time frequently ignoring philosophy's role in perpetuating colonial domination within philosophical scholarship. When it is framed within a nation-state understanding, feminism can ignore or deny the complexities of indigenous women's relationship to colonial oppression. Feminism can be perceived as either useless or damaging to indigenous people. This special issue of *Hypatia* brings feminism and indigenous thought together in constructive dialogue to contribute to a broadening of perspectives, and to decolonize standard philosophical thinking, which is grounded in colonial norms and standards.

In proposing this issue on "Indigenizing and Decolonizing Feminist Philosophy," we will explore what terms such as "indigenizing" might mean in philosophy, and imagine strategies of decolonizing methodologies. Framing questions of indigeneity may offer some insight into what decolonizing methodologies might look like that may generate more concrete and practical analysis towards advancing indigenous agendas. Hence, understanding what decolonization means requires a concrete analysis of what types of methodologies are deployed to challenge colonial legacies. It is critically important for feminists to accept tensions that emerge among differently situated women due to histories of colonization. Accepting these tensions is a source of productive knowledge and can advance our understanding of the complexities of women's lives produced by colonialities of power. This volume seeks to examine the consequences of these contestations and tensions between native and non-native relationships within feminist thought as well as collective strategies of resistance to colonial oppression.

This special issue also aims to cultivate and encourage more feminist theorizing related to indigenous philosophies and decolonizing methodologies. How might feminist work be transformed through indigenous thought and encounters with indigenous concerns? How are concepts of identity, gender roles, reparations, nations/national sovereignty, property, marriage, community, nature/culture, environment, and sustainability challenged or enriched by indigenous ideas and philosophies? We also invite indigenous and decolonial engagements with human rights discourses.

How might indigenous philosophy transform feminist philosophy? How might projects of decolonization shift through an indigenous feminist philosophy? Decolonization (and colonization) scholarly and activist projects take place in a variety of contexts/areas: geographical, psychological, epistemological, ethical, social and political, educational and pedagogical. How can feminists working in the areas of ethics and social theory engage in efforts of decolonization in these areas? How can feminist philosophers contribute productively to both practical and theoretical projects of decolonization?

We invite submissions that take up feminist philosophy in relation to indigenous thought and decolonizing methods. We hope some of the submissions take up the important issue of cultural appropriation in feminist scholarship. We welcome papers that take both

theoretical and practical approaches to these issues and related issues in feminist ethics, epistemology, political and social theory more broadly construed.

Topics to consider may include, but are not limited to:

- Challenges to sovereignty understood as a nation-building concept
- Reconceiving empowerment within indigenous communities
- Gender and sexual differences within indigenous communities, including the idea of gender complementarity versus gender equality
- Intersectionality within indigenous communities: race, gender, sexuality, class, post-colonial
- Indigenous trans/queer identities: two-spirit, fa'afafine, mahoo, etc.
- Indigenous feminist critiques of feminist philosophy
- Cultural appropriation and the problems of feminists "going native"
- Ecofeminism and indigenous philosophy/ecofeminist indigenous philosophy
- Comparative analysis of Indigenous conceptions of nature and Western thought
- Women and gender in indigenous cosmological thought
- What is indigenous, indigeneity, or native?
- Reparations
- Indigenous conceptions of education and feminist pedagogy
- Indigenous intellectual sovereignty and/or intellectual exploitation (such as bio-piracy)
- Human rights and indigenous peoples and philosophies

Deadline for submissions TBD

Questions on this conference or the submission process may be directed to the Program Chairs, Celia Bardwell-Jones (celiab@hawaii.edu) and/or Margaret McLaren (mmclaren@rollins.edu).

Qualifications of Co-editors

Dr. Celia Bardwell-Jones is an Associate Professor of Philosophy and Chair of the Gender and Women's Studies Program at the University of Hawai'i at Hilo. She teaches courses such as American Philosophy, Feminist Philosophy, Philosophy and Cultural Diversity, Philosophy of Nature, Ethics, Epistemology and Metaphysics. She specializes in Feminist Pragmatist Thought, philosophy of race and culture diversity. She is the co-editor of *Contemporary Feminist Pragmatism* (Routledge, 2012). Her articles on this subject matter have appeared in *Journal of Speculative Philosophy* and the *Transactions of the Charles S. Peirce Society*. Her most recent work will be published in *Decolonizing Feminism: Transnational Feminism and Globalization* (Rowman and Littlefield International) edited by Dr. McLaren. In addition to her past experience as co-editor for *Contemporary Feminist Pragmatism*, her editorial experience can be further substantiated through her participation as Program Co-chair and Executive Board Member for the Society for the Advancement of American Philosophy (SAAP) and FEAST. Dr. Bardwell-Jones was elected by the membership of SAAP to become a Board Member, which included duties of co-chairing the 2013 Annual Meeting. In the first year of this three year commitment, she reviewed conference paper submissions in order to learn more about organizing the conference for the following year. In 2014, along with her co-chair, she reviewed all the conference papers and organized the accepted papers within thematic panels. In 2015, Dr. Bardwell-Jones was invited to become part of the Program Committee at FEAST. Currently, she serves as program co-chair for the 2017 FEAST Meeting.

Dr. Margaret A. McLaren holds the George D. and Harriet W. Cornell Chair of Philosophy at Rollins College where she teaches philosophy and sexuality, women's, and gender studies. Her areas of specialization include transnational feminism, multiculturalism, human rights, postcolonial theory and globalization studies, as well as 20th century Continental philosophy. She is the author of *Feminism, Foucault and Embodied Subjectivity* (SUNY Press, 2002) (Portuguese translation, Intermeios Press, 2016). Her articles on these topics have been published in *Hypatia*; *Social Theory and Practice*; *Philosophy Today*; *Journal of Developing Societies*; *Forum on Public Policy*; *Florida Philosophical Review*; *labrys: a journal of feminist studies*; and in *Journal of Philosophy: A Cross-Disciplinary Inquiry*. Her work had also appeared in a number of edited volumes, including: *Reproductive Justice: A Global Concern* (Praeger); *Subjectivity in the Twenty-First Century: Psychological, Sociological, and Political Perspectives* (Cambridge University Press); *Gender and Globalization: Patterns of Women's Resistance* (de Sitter), *Feminist Doing Ethics* (Rowman and Littlefield {FEAST volume}); in *Feminism and the Final Foucault* (University of Illinois Press); *Florida Without Borders: Women at the Intersections of the Local and the Global* (Cambridge Scholars Press). She regularly reviews for *Hypatia*, *Foucault Studies*, *Radical Philosophy Review*, as well as other journals. She currently serves a co-editor of the *Radical Philosophy Review* (2013-2017).

Recently, she guest co-edited a special section of *Foucault Studies* ("Foucault Circle Selection," [co-edited with Dianna Taylor], *Foucault Studies*, No. 20, December 2015), and the special conference issue of the *Radical Philosophy Review* ("Spaces of Control:

Confronting Austerity and Repression,” [co-edited with Joshua Mills-Knutsen], *Radical Philosophy Review*, Vol. 19, No. 2, June 2016). She is also editor of: *Decolonizing Feminism: Transnational Feminism & Globalization* (forthcoming Fall 2017, Rowman & Littlefield International), and has a manuscript under review with Oxford University Press.