

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

Toward Decolonial Feminisms: *Tracing the Lineages of Decolonial Thinking through Latin American/Latinx Feminist Philosophy*

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### **Narrative**

There has been a great deal of work, from an array of diverse contexts and traditions, on the “decolonial turn” in philosophy. Of particular importance to the articulation of decolonial theory has been the work from theorists emerging out of the Latin American and Latinx context. Engaged with, but seeking to differentiate their theory from the anticolonial work of postcolonial theory, decolonial philosophers have emphasized the importance of the still lingering structures of colonialism in power, ontology, and the imposed logics of race and gender. This work has been at times influenced by, as well as developed in parallel to, decolonial philosophy from Africana and Caribbean philosophy as well as from indigenous philosophy. However, much more work is required to further the articulation of decolonial feminisms as an emergent methodological orientation to anticolonial theory and to trace both the specific contributions of Latin American and Latinx philosophy to the development of decolonial philosophy as well as the intersecting lineages with other approaches to decolonial and/or post-colonial philosophy. Hence, the urgent need for an issue of *Hypatia* devoted to the critical theoretical development of decolonial feminism. We propose serving as guest co-editors of just such an issue.

The work of scholars in decolonial philosophy in the Latin American context has underscored the importance of identifying and resisting what Anibal Quijano has called the coloniality of power. A key theme of decolonial philosophers is the identification of the idea of race as a fundamental axis of this model of power, which then infused new structures designed to control labor and its products. In “Colonialidad y modernidad-racionalidad” (2007) Quijano argues that the conquest of the lands that we now call Latin America, “began the constitution of a new world order, culminating, five hundred years later, in a global power covering the whole planet” (168).

This coloniality of power pervaded both political and economic spheres and gave rise to a coloniality of knowledge (or of the imaginary) articulated as modernity/rationality. Latinx Feminist philosophers who have engaged with decolonial scholars have argued that the coloniality of race is interlaced with what María Lugones calls the coloniality of gender. Their work highlights the importance of historicizing the interfusion of the racialization and genderization. Lugones builds upon Quijano’s conception of modernity/coloniality to illustrate the ways in which colonial logic inscribed a European conception of the bifurcation between male and female onto this racialized conception of the colonized. And, in so doing, colonialism aimed to eradicate the varied conceptualizations of gender, sex, and sexuality that pre-existed the European colonial/modern gender system.

This issue is designed to enhance and expand dialogue between decolonial philosophy and feminist philosophy in order to further the much needed theoretical articulation of what we might call decolonial feminisms that understand the complexity of interactions of economic, racializing, and gendering practices in systems of oppression. To catalyze this dialogue, we will host a conference in May, 2018, titled “Toward Decolonial Feminisms.”

Thanks to the individual and collective work of Latinx philosophers in the United States the field of Latinx feminist philosophy is having an important impact both in the field of Latin American/Latinx philosophy as well as in feminist philosophy in the US. Indeed, *Hypatia* has been a location in which the work of Latin American/Latinx philosophy has thrived.<sup>1</sup>

<sup>1</sup> A representative, but incomplete list includes: Ofelia Schutte. "Engaging Latin American Feminisms Today: Methods, Theory, Practice." *Hypatia* 26, no. 4 (2011): 783-803; Lugones, María. "On Borderlands/La Frontera: An Interpretive Essay." *Hypatia* 7, no. 4 (1992): 31-37; Yomaira C. Figueroa, Faithful Witnessing as Practice: Decolonial Readings of Shadows of Your Black Memory and The Brief Wondrous Life of Oscar Wao *Hypatia*, Volume 30, Issue 4, Fall 2015, Pages: 641–656; Mechthild Hart, Laboring and Hanging Out in the Embodied In-Between *Hypatia*, Volume 28, Issue 1, February 2013, Pages: 49–68; Lugones, María. "On Complex Communication." *Hypatia* 21, no. 3 (2006): 75-85; Jen McWeeny, Liberating Anger, Embodying Knowledge: A Comparative Study of María Lugones and Zen Master Hakuin *Hypatia*, Volume 25, Issue 2, Spring 2010, Pages: 295–315; Ortega, Mariana. "Being Lovingly, Knowingly Ignorant: White Feminism and Women of Color." *Hypatia* 21, no. 3 (2006): 56-74.; Mariana Ortega, "New Mestizas," "World Travelers," and "Dasein": Phenomenology and the Multi-Voiced, Multi-Cultural Self *Hypatia*, Volume 16, Issue 3, August 2001, Pages: 1–29; Monique Roelofs, Navigating Frames of Address: María Lugones on Language, Bodies, Things, and Places *Hypatia*, Volume 31, Issue 2, Spring 2016, Pages: 370–387; Shireen Roshanravan, Motivating Coalition: Women of Color and Epistemic Disobedience *Hypatia*, Volume 29, Issue 1, Winter 2014, Pages: 41–58; Elena Flores Ruíz, Linguistic Alterity and the Multiplicitous Self: Critical Phenomenologies in Latina Feminist Thought *Hypatia*, Volume 31, Issue 2, Spring 2016, Pages: 421–436; Hurtado, Aída. "Sitios Y Lenguas: Chicanas Theorize Feminisms." *Hypatia* 13, no. 2 (1998): 134-61; The Santa Cruz Feminist of Color Collective, Building on "the Edge of Each Other's Battles": A Feminist of Color Multidimensional Lens *Hypatia*, Volume 29, Issue 1, Winter 2014, Pages: 23–40; Gabriela Veronelli, A Coalitional Approach to Theorizing Decolonial Communication *Hypatia*, Volume 31, Issue 2, Spring 2016, Pages: 404–420; Treacy, Mary Jane. "Double Binds: Latin American Women's Prison Memories." *Hypatia* 11, no. 4 (1996): 130-45; Wright, Melissa. "Maquiladora Mestizas and a Feminist Border Politics: Revisiting Anzaldúa." *Hypatia* 13, no. 3 (1998); Erin C Tarver. "New Forms of Subjectivity: Theorizing the Relational Self with Foucault and Alcoff." *Hypatia* 26, no. 4 (2011): 804-25; Verónica Schild, Emancipation as Moral Regulation: Latin American Feminisms and Neoliberalism. *Hypatia* Volume 30, Issue 3, Summer 2015, 547–563; Mary Jane Treacy. Double Binds: Latin American Women's Prison Memories *Hypatia* Volume 11, Issue 4, November 1996, 130–145; Andrea J. Pitts. Gloria E. Anzaldúa's Autohistoria-teoría as an Epistemology of Self-Knowledge/Ignorance *Hypatia* Volume 31, Issue 2, Spring 2016, 352–369; María Lugones. On Complex Communication *Hypatia* Volume 21, Issue 3, August 2006, 75–85; , Cynthia M. Paccacerqua Gloria Anzaldúa's Affective Logic of Volverse Una *Hypatia* Volume 31, Issue 2, Spring 2016, 334–351; Aída Hurtado and Cynthia M. Paccacerqua Not All Clarities Are Created Equal: The Politics of "Opaqueness" *Hypatia* Volume 30, Issue 3, Summer 2015, 620–627; Mariana Ortega. Speaking in Resistant Tongues: Latina Feminism, Embodied Knowledge, and Transformation *Hypatia*, Volume 31, Issue 2, Spring 2016, 313-318; Stephanie Rivera Berruz At the Crossroads: Latina Identity and Simone de Beauvoir's The Second Sex *Hypatia* Volume 31, Issue 2 Spring 2016, 319–333; Monique Roelofs. Navigating Frames of Address: María Lugones on Language, Bodies, Things, and Places *Hypatia* Volume 31, Issue 2 Spring 2016, 370–387; Susan C. Méndez, Reading Cristina García's The Agüero Sisters as Latina Feminist Philosophy *Hypatia* Volume 31, Issue 2 Spring 2016, 388–403; Gabriela Veronelli A Coalitional Approach to Theorizing Decolonial Communication *Hypatia* Volume 31, Issue 2 Spring 2016, 404–420; Elena Flores

There is a large and growing literature in the field of decolonial philosophy. However, there is an unfortunate gap between the work of many decolonial theorists, particularly in the Latin American context, and the work of many feminist theorists that has resulted in insufficient attention to heteronormativity and patriarchy in the former as well as to the coloniality of race and gender in the latter. To illustrate the former, María Lugones critiques the work of the decolonial theorist Anibal Quijano, who argues that the coloniality of power fundamentally circulates around

the social classification of the world's population around the idea of race, a mental construction that expresses the basic experience of colonial domination and pervades the more important dimensions of global power, including its specific rationality: Eurocentrism. The racial axis has a colonial origin and character, but it has proven to be more durable and stable than the colonialism in whose matrix it was established. Therefore, the model of power that is globally hegemonic today presupposes an element of coloniality.<sup>2</sup>

While Quijano attends to the coloniality of gender, Lugones has carefully documented what is hidden when categories such as race, gender, and sexuality are conceptualized as separate from each other. An intersectional lens, Lugones argues, enables one “to see how narrow Quijano’s conception of gender is in terms of the organization of the economy and of collective authority, but [it] has also revealed that the production of knowledge is gendered, as is the very conception of reality at every level.”<sup>3</sup> Lugones, in turn, has advocated the importance of attention to colonialism in the work of feminist theorists in order to appreciate the complexity of the modern, colonial, gender system’s infusion into structures of authority, the construction of what counts as knowledge, and all dimensions of the relation between labor and capital. We propose this special issue of *Hypatia* as a response to Lugones’ call, as an effort to encourage feminist philosophers to more fully engage decolonial philosophy, and for decolonial philosophers to more fully engage decolonial feminist philosophy.

### **Feminist Philosophers and Theorists Who Might Contribute and/or Review**

Our work on this issue will benefit from a conference organized by Tuana and Velez designed to bring together theorists working in the field of decolonial theory with theorists working in the field of feminist philosophy. The conference entitled, *Toward Decolonial Feminisms: A Conference Inspired by the Work of María Lugones*, will be held in May of 2018 at Penn State. Initial response to the call for papers has been robust and we predict over 100 participants in addition to our 14 keynote speakers: [REDACTED]

Ruíz, Linguistic Alterity and the Multiplicitous Self: Critical Phenomenologies in Latina Feminist Thought *Hypatia* Volume 31, Issue 2 Spring 2016, 421–436; Cynthia M. Paccacerqua. In the Flesh and Word: Latina Feminist Philosophers' Collective Labor *Hypatia* Volume 31, Issue 2 Spring 2016 437–446.

<sup>2</sup> Quijano, Anibal. 2000. “Colonality of Power, Eurocentrism, and Latin America.” *Nepantla: Views from South*, 1,3: 533-580, p. 533.

<sup>3</sup> Lugones, María. 2007. “Heterosexualism and the Colonial/Modern Gender System.” *Hypatia* 22, 1: 186-209, p. 201.

[REDACTED] We will solicit papers from conference participants as well as widely advertising the special issue via our call for papers.

We will call on participants from the conference as well as from the keynote speakers to serve as reviewers for submissions. In addition, the many philosophers who have published Latin American/Latinx feminist philosophy in *Hypatia* will be invited to be reviewers for the special issue. We predict that many of these philosophers will be involved with the upcoming conference. [REDACTED]

[REDACTED] In addition, we will reach out to feminist philosophers who have been working on decolonial or postcolonial feminism including [REDACTED]

*Hypatia* Special Issue  
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Latin American/Latinx Feminist Philosophy

Call for Papers (*Draft*)

*Hypatia: A Journal of Feminist Philosophy* seeks papers for a special issue on decolonial feminisms. There has been a great deal of work, from an array of diverse contexts and traditions, on the articulation of the “decolonial turn” in philosophy. Of particular importance to the articulation of decolonial theory has been the work from theorists emerging out of the Latin American and Latinx context. Engaged with, but seeking to differentiate their theory from the anticolonial work of postcolonial theory, decolonial philosophers have emphasized the importance of the still lingering structures of colonialism in power, ontology, and, the imposed logics of race and gender. This work has been at times influenced by, as well as developed in parallel to, decolonial philosophy from Africana and Caribbean philosophy as well as from indigenous philosophy. However, much more work is required to further the articulation of decolonial feminisms as an emergent methodological orientation to anticolonial theory and to trace both the specific contributions of Latin American and Latinx philosophy to the development of decolonial philosophy, as well as the intersecting lineages with other approaches to decolonial and/or post-colonial philosophy.

We welcome feminist scholarship on decolonial philosophy that traces lineages informed by Latin American/Latinx feminist philosophy. We encourage

investigations of lines of influence, as well as points of convergence and divergence between Latin American/ Latinx feminist decolonial thought and decolonial philosophical investigations from Africana and Caribbean philosophy as well as indigenous philosophy.

We invite submissions that take up feminist philosophy in relation to Latin American/ Latinx approaches to decolonial philosophy. We welcome feminist approaches that compare Latin American/Latinx decolonial philosophical approaches to those emerging from Africana and Caribbean philosophy, as well as from indigenous philosophy. We are also interested in approaches that trace intersections as well as discontinuities between decolonial and postcolonial feminisms. We welcome papers that focus on specific decolonial philosophers or compare within or across decolonial traditions. We are also interested in papers that offer theoretical and/or practical feminist decolonial investigations of gender, race rationality, sexuality, and modernity.

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

- Latinx and Feminist engagements with decolonial philosophy
- Decolonial engagements with feminist philosophy
- Women, gender, and sexuality in Non-Western contexts
- Challenges to Western conceptions of the categories of 'woman,' gender, and sexuality
- Feminist Decolonial praxis
- Genealogies of decolonial thinking in Latin American/Latinx feminist philosophy
- Latin American/Latinx lineages in decolonial philosophy
- Intersectionality and decolonial philosophy
- Discontinuities between decolonial philosophy and feminist philosophy
- Decolonial conceptions of feminist pedagogy
- Intersecting Lineages

Submission deadline: TBD

Papers should be no more than 8000 words, inclusive of notes and bibliography, prepared for anonymous review, and accompanied by an abstract of no more than 200 words. In addition to articles, we invite submissions for our Musings section. These should not exceed 3,000 words, including footnotes and references. All submissions will be subject to external review. For details please see Hypatia's submission guidelines.

Please submit your paper to: <https://mc.manuscriptcentral.com/hypa>. When you submit, make sure to select "Toward Decolonial Feminisms" as your manuscript type and also send an email to the guest editor(s) indicating the title of the paper

you have submitted: Nancy Tuana, [ntuana@psu.edu](mailto:ntuana@psu.edu) and Emma Velez, [eqv5073@psu.edu](mailto:eqv5073@psu.edu) .

The Penn State Rock Ethics Institute is sponsoring a conference on the theme "Toward Decolonial Feminisms: A conference Inspired by the Work of María Lugones," May 11-12, 2018. For more information on the conference, please visit: <http://sites.psu.edu/lugonesconference/>

### **Editor Qualifications**

**Nancy Tuana** is DuPont/Class of 1949 Professor of Philosophy and Women's Studies. She served as the founding Director of the Penn State Rock Ethics Institute from 2001-2016. She is working on a new book, coauthored with Charles Scott, entitled *Beyond Philosophy: Nietzsche, Foucault, Anzaldúa*. Tuana has extensive editorial experience including serving as co-editor (with Laurie Shrage) of *Hypatia* and Series Editor of the Penn State Press collection, *ReReading the Canon*.

### **Emma Velez**

Emma Velez is a Ph.D. Candidate in Philosophy & Women's Studies at Penn State. She is co-teaching, along with Nancy Tuana, a graduate course on the work of María Lugones. Her dissertation work is on the topic of decolonial feminisms, under the direction of Eduardo Mendieta and Nancy Tuana. She is especially interested in the contributions that decolonial feminism makes to re-thinking questions of the self, epistemology, and the ethicopolitical.

### *Our Interest in this Special Issue*

We are both passionate about the need for a special issue of *Hypatia* on decolonial feminism. We are committed to publishing excellent scholarship that will help strengthen the theoretical articulation of the growing field of decolonial feminism within feminist philosophy. The need for more, and more intersectional, philosophical work on decolonial feminism is essential to this project. This volume will illustrate the importance of bringing the work of decolonial philosophy, especially from the Latin American/Latinx context, into conversation with feminist philosophy in order to better trace the lineages of decolonial feminism and to advance scholarship in this area. We also hope that this work by feminist philosophers, thanks to this special issue, will have impacts in other fields that have taken up the work of decolonial theory, both through scholarly work and through activism. Feminist scholarship should be at the center of efforts to decolonize political and social institutions, inside and outside of the academy. And who better to publish this work but *Hypatia*?