

PRESENTATION

Under the name of *Dissident Feminists*, the issue 78 of the Journal *Universitas Humanistica* collects reflections and inquiries on feminist theories and practices that emerge in response to the proposals of a white, heterosexual and Western hegemonic feminism. In these pages female and male thinkers investigating queer, postcolonial, Chicana, lesbian, anarchist, anti-systemic and black feminism, among many others, get together. They inquire feminism thoughtfully, located and/or performatively using alternative languages and forms of research in order to contribute to the understanding of contemporary social issues.

One of the main objectives of the issue is to present a broad overview of the role that dissident feminist discussions and reflections have had in reshaping contemporary social theory and research. To that purpose and counting on the collaboration of Liliana Vargas Monroy and Marta Cabrera, guest editors for this special issue, we present eleven contributions that come from different places (France, Mexico, Argentina, Colombia, Chile and Brazil). They account for a variety of investigative trajectories of the field in question, either from theoretical discussions, completed investigations or case studies.

We open this issue with a theoretical discussion written by one of our guest editors on general feminist studies and what we could call dissident feminisms in tension with more traditional gender studies. In our section *Controversia* (Controversy), we count on four contributions that extend this theoretical preamble proposed by Cabrera and Monroy Vargas. In the first place the work of Jules Falquet, who carries out an exhaustive review of the history of the autonomous Latin American and Caribbean feminism, noting its prominent milestones and highlighting both its political principles and theoretical postulates. At the same time, Falquet names, in the feminist sense of making visible, the most renowned autonomous feminist militant and theorists since the early 80's to today. Afterwards we have Sayak Valencia Triana's article in which the impacts of drug trafficking, crime and violence in the political, social and economic reconfiguration of Mexico are analyzed from the perspective of transfeminism.

The contribution of Luciano Fabbri is in the third place and it focuses on showing the androcentric limits of the decolonial review. To this end, he resorts to Lugones and his reflection on the concept of patriarchal gender in Quijano's theory as well as to Federici in order to emphasize the link of primitive accumulation and the *disciplining*

of the female body. The last work of this section is the one written by Aurora Vergara and Katherine Figueroa Arboleda Hurtado in which the possibilities of thinking the concept of Afro- diasporic feminism as a category of analysis and the mobilization of a working agenda with the participation of academia and the communities and organizations of women with African descent are inquired. This work is based on the description of a particular event that takes place in Colombia – the Seminar "Conspiración Feminista Afrodiásporica" ("Afro-diasporic feminist conspiracy").

In the section *Horizontes* (Horizons), there are other four contributions reporting research projects from which the reflections of dissidents feminisms are located. We start with Camila Esguerra-Muelle's work which explores a little-studied topic around sexual diversity in a migratory context. In this particular case, the one of Latin American lesbian women living in Spain. The second contribution of this section is the one made by Amandine Delord and Angélica María Gómez Medina who question the neutrality of researchers while assuming various positions in the power relations during fieldwork. This consideration is based on an analysis of two ethnographies with women in Colombia.

Then there is the work of Svenska Arensburg and Elizabeth Lewin, a critical reflection on the ways in which domestic violence is understood, especially the notions of victim/victimization. The main criticism of this study refers to how this concept, built within the prevailing sexist ideological matrix in today's society, has set highly technical forms of intervention that are far from a comprehensive understanding of the ideological and cultural causes of domestic violence. We close this section with contributions from Paula Iadevito, who presents the state of the art of the gender theories and their relation to film theory and how it has evolved from the 1970s to the present.

In the section *Otras Voces* (Other Voices), we present the work of Jaqueline Gomes de Jesus in which she discusses the emergence and growth of transfeminism in Brazil in the theoretical and political fields. On the other hand, in the section *Investigación Joven* (Young Research), we close this edition with two works. First, the article written by Lucia Seguer that summarizes the theoretical contributions on sexuality and regulation issues in the U.S.A. and the Israeli-Palestinian contexts. This was done in order to suggest their value when analyzing issues of sexuality and nation in the Latin American context. Finally there is the collective contribution of Rocio Angélico, Violeta Dikenstein, Sabrina Fischberg and Florence Maffeo that explores the

phenomenon of femicide and gender violence in Argentina press with the analysis of four newspapers published in 2012. The article analyzes the voices of those involved in the murders of women: perpetrators, the law, victims and their families.

Along with these eleven articles in our monographic edition, we also included the review of Antar Martinez-Guzman of the book *La carne y la metáfora: Una reflexión sobre el cuerpo en la teoría queer* (Flesh and Metaphors: A reflection on the body in queer theory) by Gerard Coll-Planas. On the other hand, in our *Espacio Abierto* (Open Space) we go back to the discussions of the issue 77 on Racial Issues and nation-building with the work of Adriana Espinosa Bonilla. In this paper an issue of great interest is addressed: the relationship of the Black Communities with the State. For Colombia the issue is relevant nowadays, but it also may be appealing for readers of other nationalities who are interested in the relationship between social movements and the State. The main strength of the article lies in Bonilla Espinosa's attempt to combine a historical-philosophical perspective with an aspect of the analytical perspective that refers to collective action.

As always, this editorial effort is now in your hands, we hope you to enjoy it, make the most it, discuss it and put it into circulation.

Tania Pérez-Bustos

Editor