

VOICES FROM THE MARGINS: GENDER, POSTHUMANISM, MINORITISED CULTURES, AND DECOLONIAL WORLDVIEWS

University of Warsaw, 27th–29th October 2025
Faculty of Modern Languages

**Institute of Iberian and Ibero-American Studies, Institute of French Studies,
Institute of English Studies, Environmental Humanities Centre**

In academic discourse, various voices have highlighted the importance of expanding our understanding of what it means to be “human”. Foundational studies by Haraway (1985, 1991, 2016), Descola (1986, 2005, 2018), Anzaldúa (1987), Latour (1987, 1991, 2015, 2017), Braidotti (2002, 2013, 2019, 2021), Butler (2004, 2009), Heise (2008, 2016, 2017), Lugones (2008), Espinosa Miñoso (2010), Puleo (2011, 2019), Giorgi (2014) and Segarra (2022), among others, emphasise the need to examine the limitations of this approach. These scholars argue that in order to reflect effectively on the implications of a more inclusive conception of humanity, it is crucial to integrate inter/transcultural and interdisciplinary perspectives that not only recognise and value the interdependence between human and non-human entities but also transcend the boundaries of academia by engaging with knowledge and experiences drawn from different social and cultural contexts and diverse activism practices.

Several critical theories of the 20th and 21st centuries—such as deconstruction, gender studies, postcolonial and decolonial studies, and critical race theory—have significantly contributed to destabilising the strong, Cartesian subject and the foundations of Western, anthropocentric, and ethnocentric culture (Deleuze&Guattari, 1980; Glissant, 1981; Glissant, 1990; Braidotti, 2013). Posthumanist and decolonial studies (Quijano, 1992; Dussel, 1996; Maldonado-Torres: 2007), along with new philosophical materialisms (Meillassoux, 2006; Coole & Frost, 2010; Bryant, Srnicek & Harman, 2011), provide fruitful points of departure for renewed reflection on the problem of subjectivity and relationality, which allow further exploration of power dynamics and agency in a global context marked by the interconnection of ecological, political, and social crises.

This Call for Papers seeks to explore and highlight the contributions of feminist, posthuman, decolonial, and minoritised critical theories, as well as their respective practices of activism, in demystifying hegemonic humanism. This vision challenges power structures that have marginalised and minoritised not only women and other non-normative bodies and subjectivities, but also Indigenous, Afro-descendant, and other non-hegemonic cultures. As theorists such as María Lugones (2008), Yuderkys Espinosa Miñoso (2010) and Françoise Vergès (2019) argue, decolonial feminism is crucial in dismantling the “web of oppressions” arising from the entanglement of coloniality of power (Quijano, 1992; Castro-Gómez, 2005), and coloniality of knowledge (Quijano, 2000), patriarchy, and global capitalism. Moreover, intersectional (Crenshaw’s “marginality” and “visibility”, 1991; Butler’s “gender performativity”, 1990; Ribeiro’s “lugar de fala”, 2017), decolonial (“Queer Necropolitics”, Puar 2007, 2017; Haritaworn – Kuntsman – Posocco, 2014), postcolonial queer (Hawley, 2001) and transnational Indigenous feminist (Smith, 2005; Arvin, Tuck and Morrill, 2013) studies allow for a nuanced understanding of how systems of oppression – rooted in colonial histories, gender norms, heteronormativity and heteropatriarchy – interact with ecological crises, cultural productions, and embodied subjectivities, thereby enriching the critical discourse through a foregrounding of transformative, intersectional approaches to human and non-human relationalities and the meaningful alliances between them.

Both theoretical and empirical approaches within decolonial and posthuman feminism advocate a critical examination of the (re)configuration of cultural imaginaries of otherness. They challenge the anthropocentrism historically affirmed by marginalisation and contempt. These approaches propose a paradigm shift that invites us to reconsider humanist ontologies and epistemologies, emphasising the importance of an ethics that encompasses all forms of life, human and non-human. This places the posthuman and decolonial subject at the intersection of dynamic and dialogical relationships with multiple differences. Furthermore, these perspectives propose an epistemic alternative that recognises and values situated knowledge (Haraway, 1988) from historically excluded communities. Such knowledge, embodied in racialised and feminised bodies, has been delegitimised by the logic of coloniality and modernity/rationality (Quijano, 1992), which determines the validity of certain knowledges over others. As Lugones (2008) contends, this epistemic dehumanisation must be confronted through the “dismantling of the coloniality of being and gender”. In this regard, Indigenous and Afro-diasporic worldviews offer not only alternative ways of being and knowing but also the possibility of other worlds, as suggested by Eduardo Viveiros de Castro (2010) and Arturo Escobar (2018), through reimagining relationships with nature, bodies, and communities. Here, it becomes crucial to engage with Indigenous worldviews that already propose a relational ontology, where life is divided neither between the human and non-human nor between what, in the Western way of thinking, is considered real and supernatural or spiritual. Beginning with the Declaration on the Rights of Indigenous Peoples adopted by the UN in 2007, these alternative practices continue to spread to different corners of the world, becoming both a new pattern of relations to the world and a challenge to traditional Western political-administrative constructs (Henderson, 2008; Bird, 2011). Similar re-evaluations can be seen in the development of African and Afrodiasporic thought where the continuators of Ngũgĩ wa Thiong’o (1986) or Valentin-Yves Mudimbe (1988) propose decolonizing the minds of not only the former colonized but also the former colonizers (Mondzain, 2020), breaking down the racial divisions between Europe and Africa (Miano, 2020) and valorizing traditional, African forms of social coexistence consistent with a respect for nature (Sarr, 2016, 2017) while also redefining the concept of universalism (Diagne, 2013) and situating Africa as a source of new narratives and new socio-political projects for the world (Mbembe & Sarr, 2017; Diouf, 2023). In the Caribbean context, where histories of plantation economies have shaped ecological thought and practices and resistance movements offer alternative ecological imaginaries, decolonial ecocriticism (Ferdinand, 2019) engages with the ecological legacies of colonialism, challenging the anthropocentrism embedded in Western epistemologies. In this context, the trans-indigenous approach conceptualized by Allen (2012) offers a powerful lens through which to understand the interconnectedness of Indigenous struggles and knowledges across global contexts. By emphasizing the shared epistemological foundations and mutual intelligibility of Indigenous worldviews, this approach transcends geographical and cultural boundaries to highlight the relational and reciprocal ethos underpinning Indigenous cosmologies. Trans-indigenous thinking underscores the resilience and adaptability of Indigenous traditions while fostering dialogue and solidarity between disparate Indigenous communities. This framework not only deepens our understanding of how Indigenous ontologies challenge dominant paradigms but also positions them as critical to reimagining collective futures rooted in interdependence, respect for the natural world, and justice for all beings.

In this vein, Braidotti envisions the “radical spark” of the posthuman and decolonial feminisms as a promoter of a subversive politics capable of generating alternative (cosmo)visions of communities historically excluded from the category of the human; such politics is capable of “creating other possible worlds”. This radically transformative dimension is based on the premise that no emancipatory project can be entirely controlled by a dominant cultural logic, which must be questioned. Thus, posthuman and decolonial feminisms reject the notion of a universal subject. Instead, the subject is an eccentric, nomadic, animalistic, and material entity where both the personal and the communal find their place. In turn, embodiment, materiality, and performativity become theoretically essential to the study of the subject since the self is porous and opens out onto the collective (Langle de Paz, 2018). This approach facilitates a critical reworking of internalised narratives concerning nature, gender, and the body, focusing on precarious and vulnerable lives (not only organic) (Butler, 2004, 2009; Heise, 2008, 2016. Bennett 2010; Giorgi, 2014; Wayar, 2019; Muñoz,

2020; Preciado, 2022; Morizot, 2020 and 2023 Krenak, 2019, 2020, 2022; Kopenawa, Albert, 2015) and on an interdisciplinary, multimedial and decolonial approach to creation (Vergès, Cukierman, Dambury, 2018). Thinking with perspectives and literary, theatrical, and audiovisual texts from Latin American, Iberian, Lusophone, Francophone and Anglophone cultures is crucial to the expansion of theoretical perspectives outlined above, as these cultures have experienced and resisted the effects of colonialism, Eurocentrism, and global power dynamics. These texts and contexts offer a wide array of critical approaches and alternative ways of conceiving the relationship between bodies, territories, communities, and nature. The literatures and cultures of these socio-cultural contexts, traversed by histories of colonisation, slavery, migration, and diasporas, provide privileged spaces for reflecting on the boundaries of humanism and the place of non-hegemonic subjects.

Starting from this need, the research groups GENIA, OTRA(IBERIA), ELAR, and the Environmental Humanities Centre – University of Warsaw, “Posthuman Intersections in Irish and Galician Literatures” – University of Santiago de Compostela (Ref. PID2022-13625NB-100), “Embodied life- and memory-narratives: vulnerable subjectivity and social movements in the 21st-century Argentine auto/bio/graphical literature The University of Warsaw (2020/39/B/HS2/02332; National Science Centre, Poland), invite proposals for panels and/or individual papers that interrogate posthuman intersections in Latin American, Iberian, Francophone, Lusophone, and Anglophone literatures and cultures produced from conceptual and/or linguistic margins.



Co-organisers:

ADHUC (University of Barcelona), CEGECAL, Centro de Estudios de Género y Cultura en América Latina (University of Chile); CECRIGE, Centro de Estudios Críticos de Género y Feminismos (The Ibero-American University); Grup d'Investigació Cos i Textualitat, (Autonomous University of Barcelona); CEIIBA, the Centre d'Études Ibériques et Ibéro-Américaines (University of Toulouse-Jean Jaurès); Institute of the Environment and Sustainability (University of California Los Angeles), Laboratoire ALTER, Arts, Langages, Transitions et Relations UR 7504 (University of Pau and the Adour Region).

We particularly welcome proposals addressing the following themes:

- **Posthuman and Decolonial Feminism:** The posthuman turn versus (andro/anthro)centrism in literature, theatre, and film;
- **Minoritised Cultures and Indigenous Worldviews:** Ontologies, epistemologies, and activism in decolonial (con)texts;
- **The Humanimal Subject:** Conceptual and ethical challenges that emerge from destabilising categories of species;
- **Queer and Trans Self-Representations:** Alternative autofictions in contemporary culture.
- **Subaltern Auto(bio)graphical Subjects in Dialogue with Activism:** Life-writing as a space of resistance;
- **Inter/transcultural Perspectives in Posthuman Epistemologies:** Reflections on situated knowledge and the role of marginalised cultures in knowledge production;
- **Relationality and Non-Western Ontologies:** Philosophical and cultural explorations of the interdependence between the human and non-human within Indigenous and Afro-diasporic worldviews;
- **Critique of the Anthropocene and Reconfiguring Humanity:** Decentralising the human as a central force in ecological crises and global power dynamics;
- **Cultural representations of the posthuman body:** intersections of gender, race, and technology;
- **Ecocriticism and Animality:** Environmental crises and human–non-human relations from the perspectives of non-hegemonic humanities;
- **New Materialism and the Agency of Things:** The agency of objects and their role in social relations, questioning the subject/object dichotomy;
- **Community-based Knowledge and Experiences:** The role of racialised, feminised, and minoritised communities, as well as diverse activisms, in constructing epistemic and ontological alternatives;
- **Subversive Politics, Social Movements, and the Creation of Other Possible Worlds:** Explorations of the transformative capacity of the margins in posthuman and decolonial visions.

Conference Languages: Spanish, English, French, Portuguese, Catalan, Galician, Euskera

The conference, which will take place from **27th to 29th October 2025** at the Faculty of Modern Languages, University of Warsaw, will be held **entirely in-person**. We invite individual researchers or research groups to submit proposals by the **15th of May** to including **a title, the name(s) of the participant(s) and their academic titles, email, institution, and a 250-word abstract** with a bibliography to **congreso.posthumano@gmail.com**. Proposals for panels of three participants are also welcome. Individual papers should be **20 minutes** long. Notification of acceptance will be sent by the **30th of May**.

Coordinators:

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