

**UNIVERSITY OF PITTSBURGH
DEPARTMENT OF HISPANIC
LANGUAGES AND LITERATURES**

**NEW
CALL OF
PAPERS**

(De)Conceptualizations: Beyond Identity,
Coloniality and the Subaltern October 20-21,
2017. Keynote speakers: Lurgio Gavilán
and Nelson Maldonado-Torres



(Des)Articulaciones 2017
6TH BIENNIAL - INTERNATIONAL SYMPOSIUM



Lurgio Gavilán Sánchez is originally from Ayacucho, Perú. Although he lived his early years with his family, he became an orphan when he was still a child. His formal education was interrupted during his childhood until he joined the ranks of the Peruvian military, where he resumed his education. Later on, he continued studying in a Franciscan abbey. In 2000 he started his career in Anthropology. As an outstanding student, he was quickly given a position as Adjunct Professor, and in 2008 he won the Ford Foundation scholarship to complete a master degree in Mexico. He earned his PhD in 2015, and is now a professor at the Universidad Nacional de San Cristóbal de Huamanga. *“When Rains Became Floods (Memorias de un soldado desconocido)* is the gripping autobiography of Lurgio Gavilán, who as a child soldier fought for both the Peruvian guerrilla insurgency Shining Path and the Peruvian military. After escaping the conflict, he became a Franciscan priest and is now an anthropologist. Gavilán Sánchez’s words mark otherwise forgotten acts of brutality and kindness, moments of misery and despair as well as solidarity and love” (Duke University Press).



Nelson Maldonado-Torres is Associate Professor in the Department of Latino and Caribbean Studies, member of the core faculty of the Comparative Literature Program, and faculty affiliate in the Doctoral Program in Women and Gender Studies at Rutgers University, New Brunswick. He has been President of the Caribbean Philosophical Association (2008-2013), Director of the Center for Latino Policy Research at the University of California, Berkeley (2009-2010), and Chair of the Department of Latino and Caribbean Studies at Rutgers (2012-2015). He is a board member of the Frantz Fanon Foundation in Paris, France, and honorary member of the Fausto Reinaga Foundation in La Paz, Bolivia. His publications include *Against War: Views from the Underside of Modernity* (Duke UP, 2008), and the collection of essays *La descolonización y el giro decolonial*, compiled by the Universidad de la Tierra (Chiapas, Mexico) in 2011. He has guest edited two issues on “mapping the decolonial turn” for the journal *Transmodernity*, and is currently working two book projects: *Theorizing the Decolonial Turn*, and *Fanonian Meditations*.

CALL FOR PAPERS

Frederic Jameson proposed that third world texts should be read as national allegories, considering that politics and libidinal dynamics are equally involved in mapping out the whole. Behind this view lies the idea that these texts only function as displays of a collective reality by way of an individual and subjective reality. In addition, this notion reinforces the fact that national allegories are based on the idea of identity as a fixed and hereditary entity which does not change with time, when in reality, identities are cultural constructs which we define in our relations with others, i.e., fluid constructions which are ever changing and in progress. Identity interpreted contrary to a universalist and essentialist view, as Stuart Hall affirms, is a “structured representation which only achieves its positive through the narrow eye of the negative. It has to go through the eye of the needle of the other before it can construct itself.” Therefore, the matter here, following Levinas, is one of accepting alterity as a constitutive part of the subject while, on the other hand, not falling into a stereotyped vision of reality. Achille Mbembe says that, “in Foucault’s terms, racism is above all a technology aimed at permitting the exercise of biopower, that old sovereign right of death.” In other words, the form of looking at the other is defined by a peculiarity and legitimacy that stems from violence and murder.

We propose to think about theory from various angles, which take into account crises of national allegory, failures of identity and thinking about Latin America as a homogenous block. By revising the core ideas proposed, we allow ourselves to reflect on the extent to which the production of knowledge can be realized inside, and outside of, the theoretical, political and social debate. To this end, we call for interdisciplinary approaches that, by means of alternative theories and/or empirical practices, try to place themselves outside of the established theoretical frameworks in order to enrich them with new reflections and hypotheses. Concepts of identities, coloniality, and the subaltern, amongst others, are standard in the Academy. Thus, our proposal is not only to rethink them, but also to furnish them with new meaning or unveil their methodological gaps.

*Abstracts can focus on the following topics
(although other related topics are welcome):*

- § The transformation of local, national and international identities (transpacific and transatlantic studies)
- § The recent political developments and their effect on the perceptions of the Other and the sense of self-identity
- § Questions of race, discrimination and racism in the global stage
- § “Frontier” literature and related works
- § Latino writers in the United States of America
- § Indigenismo and political struggles
- § Theories of decolonization, the establishment of identity labels and the process of identity formation itself
- § Dictatorship, dirty war, forced disappearance and necropolitics
- § Ayahuasca tourism and its emerging market
- § Borders, drug trafficking and identity
- § Popular music and identities

Submission of proposals:

Send an abstract (between 250 and 300 words), academic affiliation and a brief biography (of no more than 100 words) in Word or PDF format to: des.articulaciones@gmail.com before/up until 15 August 2017. Presentations should be a maximum of eight pages, doublespaced. The registration fee for the conference is \$35.00.

CONVOCATORIA

Frederic Jameson propuso que los textos del tercer mundo deben leerse como alegorías nacionales, puesto que allí se implica por igual a la política y la dinámica libidinal en una forma de cartografiar la totalidad. Detrás de esto se encuentra la idea de que estos textos solo funcionan como mostradores de la realidad colectiva a través de la realidad individual y subjetiva. Además, con esta noción se refuerza el hecho de que las alegorías nacionales se apoyan en la concepción de la identidad como una entidad inamovible y hereditaria que no varía en el tiempo, cuando en realidad la identidad son construcciones culturales que se definen en nuestras relaciones con los otros, construcciones fluidas siempre cambiantes y en proceso. La identidad desde una postura contraria a la universalista y esencialista, como afirma Stuart Hall, es una: “representación estructurada que solo alcanza su carácter positivo a través del estrecho ojo de lo negativo. Antes de poder construirse, debe atravesar el ojo de la aguja del otro”. Entonces, de lo que se trata, siguiendo a Levinas, es de aceptar la alteridad como parte constitutiva del sujeto y, por otra parte, no caer en una visión estereotipada de la realidad. Achille Mbembe dice que “el racismo, es en términos foucaultianos, ante todo una tecnología que pretende permitir el ejercicio del biopoder, el viejo derecho soberano de matar”. Es decir que la forma de mirar al otro es de una extrañeza y de una legitimidad de la violencia y el asesinato.

Proponemos pensar la teoría desde diversos ángulos que den cuenta de las crisis de la alegoría nacional, los fracasos de la identidad y lo latinoamericano como un bloque homogéneo. Revisar los ejes propuestos nos permite reflexionar sobre en qué medida la producción de conocimiento se puede realizar en, y fuera de, el debate teórico, político y social. Para ello queremos convocar enfoques interdisciplinarios que, mediante acercamientos teóricos alternativos y/o práctico-empíricos, traten de colocarse fuera de las vías ya establecidas de la teoría para enriquecerla con nuevas reflexiones e hipótesis. Conceptos de identidades, colonialidad, subalternidad, entre otros, se estandarizan en la Academia, por lo que nuestro propósito no es solo repensarlos, sino llenarlos de nuevos significados o develar sus vacíos metodológicos.

*Los abstracts pueden enfocarse en estos temas,
pero otros temas relacionados son bienvenidos:*

- § La transformación de identidades locales, nacionales e internacionales (estudios transpacíficos y transatlánticos)
- § Los acontecimientos políticos recientes y su efecto en las percepciones del otro y del sentido de la identidad de uno mismo
- § Asuntos de raza, discriminación y racismo en el escenario global
- § Literatura “fronteriza” y obras relacionadas
- § Escritores latinos en Estados Unidos
- § Indigenismos y luchas políticas
- § Teorías de descolonización, el establecimiento de etiquetas identitarias y el proceso de la formación de la identidad misma
- § Dictadura, guerra sucia, desaparecidos políticos y necropolítica
- § El turismo del Ayahuasca y el mercado emergente
- § Fronteras, narcotráfico, identidad y drogas
- § Música popular, fronteras e identidades

Envío de propuestas:

Enviar abstract (entre 250 a 300 palabras), afiliación académica y una pequeña biografía (de no más de 100 palabras) en formato Word o PDF a des.articulaciones@gmail.com hasta el 15 de agosto de 2017. Las presentaciones deberán ser como máximo de 8 páginas a doble espacio. El registro de la conferencia será de \$ 35.00.



En portada:

La Lógica del tercero incluido de Ale Wendorff

Comité (Des)Articulaciones 2017: Edgar Colón, Naira Corzon, Jonathan Godínez, Paul Guillén, Andrés Obando, Lana E. Sims, Christopher Warnes.