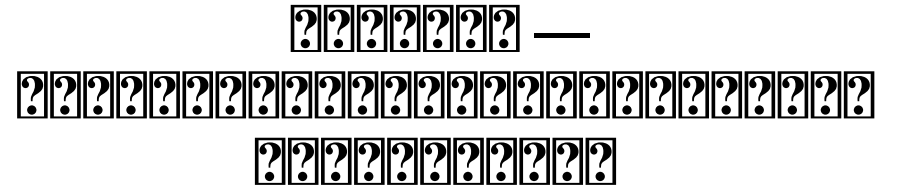


Anti-Copyright



Chiara Bottici

Chiara Bottici

???????? — ???

2021

Translation of "Introduction: Feminism As Critique" in *Anarchafeminism* by Chiara Bottici.

Purchase the book: www.bloomsbury.com/us/anarchafeminism-9781350095854

sea.theanarchistlibrary.org

2021

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(anachafeminist utopia)
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2010s. The concept of "intermezzos" (intermediaries) is central to the analysis of the relationship between the state and the market. The text discusses the role of intermediaries in the process of globalization and the impact of neoliberalism on the economy and society. The author argues that intermediaries have become essential for the functioning of the global market, but they also play a role in the perpetuation of inequality and the erosion of social norms. The text concludes by suggesting that a more equitable and sustainable future requires a re-examination of the role of intermediaries and a commitment to social justice and environmental stewardship.

⁴⁷ Maria Lugones (2008) "Purity, Impurity, and Separation" *Journal of American Studies*, 42(1), 1-22.

Bloomsbury) (Chiara Bottici) *Journal of American Studies*, 42(1), 1-22. The text discusses the concept of "anachafeminism" and its relationship to decolonial feminism. It argues that anachafeminism is a form of feminism that is rooted in the experience of the "other" and that it challenges the dominant narratives of Western feminism. The text also discusses the role of the "other" in the process of decolonization and the importance of recognizing the contributions of marginalized groups to the development of the world.

ANACHAFEMINISM AND DECOLONIAL FEMINISM

ANACHAFEMINISM (anacha) — The concept of anachafeminism is rooted in the experience of the "other" and challenges the dominant narratives of Western feminism. It is a form of feminism that is rooted in the experience of the "other" and that challenges the dominant narratives of Western feminism.

ANARCHIST (anarchist) (noun) — A person who advocates or practices anarchism.

ANARCHY (anarchy) — A state of lawlessness or disorder.

ANARCHISM (anarchism) — A political philosophy that opposes all forms of authority, especially that of the state.

PATRIARCHY (patriarchy) — A system of society in which men hold the power and dominate the roles of women.

“**heterosexism**” 係指將異性戀視為唯一正當或自然之性取向，並對非異性戀者產生歧視與偏見之態度與行為。

misogyny (厭女) — 指對女性或女性特質之深層敵意、恐懼或蔑視。

intersectionality (交叉性) — 指不同社會身份與特質（如種族、階級、性取向等）相互交織，共同影響個人經驗之概念。

heteronormativity (異性戀規範) — 指將異性戀作為社會與文化之標準，並以此標準來衡量與評價其他性取向之現象。

AFAB (Assigned Female at Birth) — 指於出生時被指定為女性之個人。

AMAB (Assigned Male at Birth) — 指於出生時被指定為男性之個人。

Cisgender (順性別) — 指個人之性別認同與其出生時被指定之性別一致之狀態。

transgender (跨性別) — 指個人之性別認同與其出生時被指定之性別不一致之狀態。

femicide (女性殺害) — 指因受害人之性別而對其進行殺害之行為。

essentialism (本質主義) (Lippert (2005)) 指認為某些特質或身份是固定不變且不可分割之概念。

nurture (養育) 指環境、社會或文化因素對個人之影響。

hetero (異性) 指與異性戀相關之概念。

dichotomy (二分法) 指將事物分為兩個互斥且對立之類別之思維模式。

⁴⁶ 性向 (性傾向) 與性行為 (性活動) 之區別與 dichotomy 之關係。LGBTIQ+ 代表不同性傾向與性別認同之個人。性行為 (sex act) 與性傾向 (sexual orientation) 之區別，以及二分法 (dichotomy) 之應用。

inter-) 2 supra-) 3 infra-) 4 (gender - gender) 5 (gendercide) 6 (femicide) — 7 (cis-feminism) — 8 (transfeminism) — 9 (archē) — 10 (heteronormativity) - 11 (heterosexuality) 12 (Prefigurative Politics) -

45 Stacy Alaimo (Stacy Alaimo) *Bodily Natures: Science, Environment, and the Material Self* (Harold Fromm)

honor killing) 2 (gendercide) 3 (femicide) — 4 (cis-feminism) — 5 (transfeminism) — 6 (archē) — 7 (heteronormativity) - 8 (heterosexuality) 9 (Prefigurative Politics) -

direct action) (Guilherme Fians) “Prefigurative Gender Role” (<https://www.anthroencyclopedia.com/entry/prefigurative-gender-role>)

Gender role - The set of behaviors and attitudes that are considered appropriate for individuals based on their perceived sex. Gender roles are socially constructed and vary across cultures and time. They often define what is expected of men and women in terms of appearance, behavior, and social interactions. Gender roles can be restrictive, limiting individuals to specific paths, or they can be flexible, allowing for a range of expressions. The concept is central to understanding social identity and power dynamics.

Critical theory — A broad intellectual movement that seeks to critique and transform society. It encompasses various disciplines including philosophy, sociology, and political theory. Key figures include Karl Marx, Sigmund Freud, and Jürgen Habermas. Critical theory often focuses on power, ideology, and the role of culture in maintaining social hierarchies. It is used to analyze and challenge dominant social structures and norms.

Racial schema — A conceptual framework used to understand and analyze racial and ethnic identities. It refers to the mental models or schemas that individuals use to categorize themselves and others based on race. Racial schemas are shaped by social, cultural, and historical contexts and can influence how individuals perceive and interact with others of different racial backgrounds.

(Oyèrónké Oyèwùmí) “The Invention of Women: Making an African Sense of Western Gender Discourses” (1997)

Oyèrónké Oyèwùmí, “The Invention of Women: Making an African Sense of Western Gender Discourses” (1997). This work challenges the Western binary view of gender, arguing that it is a cultural construct. Oyèwùmí suggests that in many African societies, gender is not a fixed binary but a fluid spectrum. She critiques the way Western gender theories have been applied to African societies, often ignoring local cultural contexts and power relations.

Oyèrónké Oyèwùmí, “The Invention of Women: Making an African Sense of Western Gender Discourses” (1997). Oyèwùmí argues that the Western binary of male and female is a cultural invention. She points to the fluidity of gender roles in many African societies, where individuals can move between roles traditionally associated with men and women. This challenges the idea of a universal, natural gender binary.

Oyèrónké Oyèwùmí, “The Invention of Women: Making an African Sense of Western Gender Discourses” (1997). Oyèwùmí’s argument is that the Western gender binary is not a natural or universal truth but a specific cultural product. She uses her knowledge of African societies to show how different gender roles and identities exist outside of the male/female dichotomy. This work is a key text in postcolonial and Africanist gender studies.

44 Oyèrónké Oyèwùmí, “The Invention of Women: Making an African Sense of Western Gender Discourses” (1997). Oyèwùmí, “The Invention of Women: Making an African Sense of Western Gender Discourses” (1997). Oyèwùmí, “The Invention of Women: Making an African Sense of Western Gender Discourses” (1997).

... 38 ...
... “...” ...
... “...” ...
... (Maria Mies) ... “...”
... “...” ...
... (Aníbal Quijano) ... “...”
... (Maria Lugones) ...

³⁸ ... (Silvia Federici) ... — ... (Revolution at Point Zero: Housework, Reproduction, and Feminist Struggle) ... (Nancy Fraser) ... (Cinzia Arruzza) ... (Fortunes of Feminism) ... (Le Relazioni Pericolose: Matrimoni e Divorzi Tra Marxismo e Femminismo) ... (Shahrazad Mojab) ... (Marxism and Feminism)

³⁹ ... (Maria Mies) ... (Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour) ... “...” ... “...” ...

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... (mestizaje) - ...
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... (Oculocentrism) — ...
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... (phonocentrism) ...
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... (essentialism) — ...
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... (culturalism) — ...
... — ...

Intersectionality (martial race) 22

Intersectionality

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¹ Leslie McCall, "The Complexity of Intersectionality," *Signs: Journal of Women in Culture and Society*

Boaventura de Sousa Santos, *The End of the Cognitive Empire: The Coming of Age of Epistemologies of the South*

³⁷ Boaventura de Sousa Santos, *The End of the Cognitive Empire: The Coming of Age of Epistemologies of the South*

... “...” (femina) ...
“...”
“...” “...” “...” (the/le homo) ...
...
“...” “...” “...” ... - ...
... (gender non-conforming) ... “...” (transmisogyny)⁶ / ... (transphobia) ... (misogyny) ...

4 ... “...” (uomo) ... “...” (homme) ... “...” (man) ... “...” (Simone de Beauvoir) ...
- “...”

5 ... (the/le) ...
(https://transequality.org/sites/default/resources/NCTE_Blueprint_for-Equality2012_P1

6 ... (Julia Serano) ... - ... (Whipping Girls: A Transsexual Woman on Sexism and the Scapegoating of Femininity) ...

... “...”
“...” “...” “...” (the/le) ... “...” (post-structuralist) ...
... (Chandra Tolpade Mohanty)

“transfeminism” 的 “epistemic privilege” 和 “epistemic insubordination” 的 理论和实践意义。这些概念挑战了传统性别二元论和西方中心主义的认知权威，为边缘化群体的经验提供了新的认识论基础。通过强调知识和权力的交织关系，transfeminism 提供了一种更具包容性和批判性的认识论框架。

这一理论视角不仅批判了传统性别二元论的局限性，还探讨了边缘化群体如何通过知识生产来挑战主流叙事。transfeminism 强调知识和权力的交织关系，认为知识的生产总是与特定的权力关系相联系的。通过强调知识和权力的交织关系，transfeminism 提供了一种更具包容性和批判性的认识论框架。

(cis-feminism) 和 (transfeminism) 的对比，突显了后者在认识论上的独特贡献。cis-feminism 往往预设了某种固定的身份和认知模式，而 transfeminism 则挑战了这种预设，主张知识和身份都是流动的、可变的。这种认识论上的转变，使得 transfeminism 能够更好地理解和回应边缘化群体的经验。

⁸ Jack Halberstam 的 *Female Trouble* - 探讨了非二元性别身份和知识生产的关系。cis 指传统的性别二元论，LGBTQI+ 指性取向和性别认同的多样性群体。

“epistemic privilege” 和 “epistemic insubordination” 的理论和实践意义。这些概念挑战了传统性别二元论和西方中心主义的认知权威，为边缘化群体的经验提供了新的认识论基础。

Ina Kerner 的 “Post-Colonial Theories as Global Critical Theories” 探讨了后殖民理论与全球批判理论的关系。她认为，全球批判理论不仅仅是对西方中心主义的批判，更是一种对全球权力关系的重新思考。通过引入后殖民理论，全球批判理论能够更好地理解和回应边缘化群体的经验。

³⁰ Eduardo Mendieta 的 “Critiques of Decolonial Reason: On the Philosophy of the Calibans” 探讨了后殖民理论的哲学基础。他认为，后殖民理论不仅仅是对西方中心主义的批判，更是一种对全球权力关系的重新思考。

³¹ Ina Kerner 的 “Post-Colonial Theories as Global Critical Theories” 探讨了后殖民理论与全球批判理论的关系。她认为，全球批判理论不仅仅是对西方中心主义的批判，更是一种对全球权力关系的重新思考。

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“无政府主义”和“无政府主义”之间的区别在于，无政府主义反对任何形式的国家，而无政府主义则反对任何形式的国家，包括无政府主义。⁹

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⁹ *无政府主义——自由意志主义思想史》第一卷* (Anarchism: A Documentary History of Libertarian Ideas — Volume 1) 第 1 章第 1 节 (He Zhen) 对“无政府主义”和“无政府主义”进行了区分。

¹⁰ *无政府主义的静悄悄》* (Quiet Rumors) 第 1 章第 1 节 (Peggy Kornegger) 对“无政府主义——自由意志主义思想史》” (“Anarchism: The Feminist Connection”) 进行了区分。

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²⁴ “无政府主义和‘无政府主义’之间的区别” (Benoit Challand) “无政府主义和‘无政府主义’之间的区别” (“Europe beyond Eurocentrism?”)

²⁵ 阿希什·南迪 (Ashis Nandy) 在其著作《亲密的敌人：殖民主义下的失落与恢复》(The Intimate Enemy: Loss and Recovery of Self Under Colonialism) 中进行了区分。

2022年12月22日，Emma Goldman 在“无政府主义”的会议上发表了题为“无政府主义”的演讲。她讨论了无政府主义的理论、组织、行动（1970-1978年）。她认为无政府主义是一种反权威、反国家、反资本主义的意识形态。她主张通过直接行动来推翻现有的权力结构，实现社会的平等和自由。她的演讲引起了广泛的争议和讨论。

¹⁴ Perspectives Collective 的“无政府主义”文章讨论了无政府主义的理论、组织、行动（1970-1978年）。Julia Tanenbaum 在“无政府主义”的文章中讨论了无政府主义的理论、组织、行动（1970-1978年）。

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¹⁶ bell hooks 在“无政府主义”的文章中讨论了无政府主义的理论、组织、行动（1970-1978年）。

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