

The Transmodern Paradigm and Contemporary Feminism: Fruitful Crossroads?

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Current scholars working on the Transmodern paradigm (Dussel, 2004; Rodríguez Magda, 2004; Ghisi, 2008; Aliaga and Yebra, 2019) have defined Transmodernity as “an umbrella term that connotes the emerging socio-cultural, economic, political and philosophical shift” (Ateljevic, 2013: 201) that we are experiencing in the era of globalization, and which has emerged as the synthesis of Modernity and Postmodernity (Magda, 2004: 28). For Irena Ateljevic, the Transmodern is characterised by “a planetary vision in which humans are beginning to realize that we are all [...] connected into one system [...]. Transmodernity is also essentially *postpatriarchal* in a sense that women’s visions and intuitions are to be recognized as indispensable in order to invent together innovative urgent solutions” (203, my emphasis). While many different labels attempt to conceptualise the current global shift in consciousness, economics, politics and human relations, all of them signpost similar aspirations for inclusivity, relationality, variety, sustainability, human rights and the rights of nature.

My talk will provide a deeper insight into what the Transmodern paradigm implies – its origins, main tenets and values – in order to focus on the effects that Transmodernity may have on the current feminist panorama as well as on how diverse feminist movements have shaped Transmodernity. This way, I would like to demonstrate that the Transmodern paradigm has itself an original feminist essence since Transmodernity incorporates many of the values defended by contemporary feminism – mainly Intersectional (Crenshaw, 1989; Anthias, 2008) and Transnational (Grewal and Kaplan, 1994; Alexander, 2005) feminist approaches. I will argue that the Transmodern project tries to move forward the feminist mission by including in its caring and relational principles both men and women, as well as all living beings on Earth, and by revalorising those caring values that have traditionally been assigned to women. Together with this, some examples of Transmodern cultural representations will be offered to explain how, despite today’s advance of patriarchal backlashes to feminist values, the Transmodern feminist ethos seems to permeate our consciousness by giving way to a more affective, polyphonic and relational perception of the world. Finally, I would like to discuss the question of whether or not the Transmodern paradigm can offer the urgent impulse that global feminism needs now.

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BIONOTE

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