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## **Introduction**

Constanzx Alvarez Castillo, more commonly known by her nicknames/social media pseudonyms Kono and Missogina, is a Chilean activist who engages with a variety of justice-related topics. She writes on and from numerous radical perspectives, including but not limited to pro-fatness, queerness, decolonialism and anti-colonialism, anti-capitalism, anti-racism, anti-speciesism, and punk.<sup>1</sup> She produces written work, performance and audio pieces,<sup>2</sup> and cross-genre pieces such as the fanzine “Against Sexuaity and Dildomechanisms.”<sup>3</sup> In all of her creations, she speaks from a compelling combination of personal experience and theoretical/conceptual mastery.

We have chosen to read and translate excerpts from her piece “The Punk Sow: Essays from a Fat feminist, Lesbian, Anti-capitalist and Antispeciesist Perspective.” In reflecting on the essays in her Preface to the third edition,<sup>4</sup> Kono notes the importance of visibility for bodies, work, and ideas. Her understanding of visibility as a transformative and disruptive process (both for the individual doing the work and for the society it is introduced to) expands our understanding of what dissident work can accomplish. We were drawn to this work because of the way it makes critical perspectives not only visible, but increasingly difficult to ignore and empowering to incorporate into our daily lives. By situating fatness in space, place, and time, Kono reveals how it shifts from a state of being to an identity to an object of public spectacle and discussion to a theoretical framework. She discusses the constant importance of bodies, including how they can be both weapons against structural powers like corporatism and colonialism and be co-opted and degraded by those

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<sup>1</sup> Her blog, which includes descriptions of her positions, her work, and more, can be found at <<http://missogina.perrogordo.cl/biografia/>>.

<sup>2</sup> For more, see Kono’s soundcloud at <<https://soundcloud.com/constanzx-alvarez-castillo>>.

<sup>3</sup> For more, see Kono’s zines at <[https://issuu.com/missogina/docs/contrasex\\_dildotec\\_missogina](https://issuu.com/missogina/docs/contrasex_dildotec_missogina)>.

<sup>4</sup> For her 2016 preface, see <<http://missogina.perrogordo.cl/prefacio-tercerda-edicion-cerdapunk/>>.

forces. She expertly synthesizes her own experience and positionality with the relevance of larger topics to each individual's life and their diversity of experience. All of the inquiries and points Kono brings up are intended to influence not just political and social projects and activism, but also to recreate, reframe (and in many cases reclaim) our own understanding and narratives of not only fatness, but also of a variety of structures and identities. These interventions are unique in the way that they present text as a form of inscribing autobiographical memory, which can be theoretical and general while still remaining grounded in individual lives. Her work also provides a valuable example of the conscious gendering and un-gendering of words, a practice which has been preserved in the translation to English. Here, we seek to highlight and translate key selections in order to synthesize her main arguments and represent the broad spectrum and significant value of her work. We have provided a brief contextualization and justification for each excerpt in order to situate it within the larger work.

Informed by our class principles and approach, our translation is primarily concerned with transmitting the meaning and message of Kono's work as clearly as possible to an English-speaking audience; as a result, we are less focused on linguistic or grammatical structures. This is a conscious choice we made as translators, but it also mirrors Kono's writing; many sentences in the original work do not follow traditional Spanish grammatical structures, and are often written in a form that may be described as more poetic or lyrical and less like prose. Despite our attempts to honor her intentions, we understand that our translation will not (and does not need to be) an identical or exact copy of the original. The translation is also inextricable from the translators themselves; it is a product of our own experiences, knowledge (and biases), and conceptual frameworks. For this reason, we do not claim it to be comprehensive or definitive, but rather one particular interpretation and presentation of Kono's work that has been designed for a broader audience.

Our combined background in Spanish language, gender and sexuality theory, and anthropology brings an interdisciplinary approach to our translation. In bringing our knowledge together, we worked through the grammatical and cultural challenges that may be complicated (if not lost) in translation. More specifically, Kono writes many gendered Spanish words as gender neutral (e.g. lxs otrxs, the others) and non-gendered Spanish words as gendered. We maintain her consciously-gendered language - when something is presented as masculine or feminine in Spanish and would be referred to the same way in English, it is kept; alternatively, because non-gendered words in Spanish may not have a non-gendered equivalent in English, we maintain her original word and provide an English (often gendered) translation. At times, we provide annotations to explain specific translation choices in maintaining her neutral or binary choices. For the reasons outlined here, we consider ourselves transmitters of this knowledge rather than creators. To adequately acknowledge our role in the translation, we have included annotations at significant points that explain our choices and reasoning. In serving as interlocutors for Kono's work, we hope to facilitate its spread into new social spheres, as discussed at the end of this project.<sup>5</sup>

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<sup>5</sup> For more on the dissemination of this work, see page 25.

### **Excerpt #1 - from "Introduction" (19-21)**

This excerpt is taken from the Introduction, and explains to the reader what subjects Kono is writing about and the positions she is writing from; it also justifies her approach to the subject matter and her choice of written work as a medium. We included this as an entry point into her work and as an example of her unique voice and writing style.

Talking about fatness, about my fatness without the **intent** to represent anyone, from my body as a material experience, as a manifesto of a political history, not a natural one. Because I was not born a fat **woman**, I became one ... just as I was not born either lesbian or woman, rather I became one. From a **history** of a particular life, of a family of this middle class invented by the new capitalism, with the privilege of being able to attend "good" schools (not so much because of the money, but for that intellectual meritocracy), "Chilean" (not because of believing in that national identity, rather to enunciate that I come from a **third-world** country, colonized, in dictatorship, the clearest example of a capitalist experiment, sanitizing and disappearing indigenous/native culture, erasing any drop that makes us look and appear more **dark-skinned**, while the whiter the better, while the more similar to the gringo and the European the better), a "pendeja" (dumbass) of 22 years, with the option of having entered to the Chilean university higher education system through scholarships. To be able to abort this, to dare to renounce the privileges and decide to follow other paths with self-management. Squat with **dykes** and queers, build community from affect, practice feminism, challenge territorial borders, think of another way of doing politics, of changing the everyday, the feelings, the subjectivities. Recognize what "I am" in these specific moments: lesbian, fat, feminist, sudaka,<sup>6</sup> squatter, ugly, woman, and all the hate that this brings with it, and also recognize my privileges of having had the possibility of access to literate knowledge and being able to construct literature from my ideas, the privilege of knowing how to read and write, of never having to starve myself or lacking shoes for the winter, of not having brown skin, of having had how water when I was a **girl**, of not being an immigrant.

**Commented [1]:** Besides intention, the original "ánimos" holds connotations of mood, spirit, and energy

**Commented [2]:** We chose "woman" over "person" here to honor the consciously-gendered word choice.

**Commented [3]:** We chose "history" over "story" here because of the focus on time and familial legacies in the following description.

**Commented [4]:** Despite the negative connotations, we chose to keep this word, as the original "tercermundista" also holds a pejorative connotation in Spanish and was likely a conscious choice by Kono.

**Commented [5]:** Kono writes this as "parecer más morenas," and we interpreted this as "appear more dark-skinned," to encompass Brownness and Blackness.

**Commented [6]:** Kono writes this as "torta," which refers to lesbians. It is a derogatory term, so we chose to translate this as dyke, which holds similar levels of insult and pride in its identity. We continue to translate torta as dyke throughout.

**Commented [7]:** We chose "girl" rather than "child" here to honor the consciously-gendered choice.

<sup>6</sup> Sudaka (more commonly sudaca) is a pejorative term that was originally used to describe Spaniards, but has broadened to refer to Spanish speakers throughout the Americas. For more on the term, see <<https://www.urbandictionary.com/define.php?term=sudaca>>.

Writing because I believe in this exercise as political activism, because of the need to portray our own history and not have those with power write it for us, the apparently "simple and neutral" power of writing. For seeking our autonomy from within the language, the theory, the production of knowledge without basing ourselves on the standards of the academy and its publications. To build history, memories, mementos from another place. By letting us flow in writing, unlearn, reassemble our bodies after writing them, share the experiences, because finally from the particular body of each one there lives a network of everyday things that escape us and connects with the networks of others. Writing in first person singular or plural, recover experiences, expose yourself, an exercise of political exhibition. Because I remember how many books they made me put me back together, a text like a near-passionate meeting of dispossession, of creation, of production, of commitment. Because transcending and emerging from the spaces themselves, ceasing to be me, a body, and being words, breaks the limits of distances and times to believe ourselves eternal, unforgettable.

**Commented [8]:** We chose "from within" here to convey that the language, theory, and knowledge are sources from which autonomy is pulled, not aspects to distance oneself from.

**Commented [9]:** We chose "mementos" here to encompass the original "recuerdos," for which English does not have an equivalent.

**Commented [10]:** We chose "text" here to emphasize the written aspect of the original "escrito."

**Excerpt #2 - from "The Fat Manifesto" (28-31)**

This excerpt is taken from the Fat Manifesto where Kono speaks from fatness, dissidence, and sexual radicalness. We included this because it is an extensive introduction to her theory, style, passion, and positionality and outlines the themes that follow in the larger sections.

~

Our kuerpo (body), the first enemy It is now, in the present gordx (fat) Because you are not born gordx, you get to be it ... We enunciate, "some girls are bigger than others" We are the anarkorporeos (anarchical bodies/selves).

We proclaim; First of all, we will rebuild our lives from what we are, what bothers us, the overflow of the chanchx (pig) that we want to live. We are golozxs (greedy) and tentadx (tempted), pure eros turned pleasure for the good feast and vacanadas (cows). We like the heat that fat provides in those winter days

And before a culture of modesty, good presence and being located, we are the trenches of fascism/dictatorship of the skin

We are life overflowing with oral pleasure Because we like to eat and we do not want to repress such desires. Only so that it may please the family, the sexual companionship of passage or the boss who did not want to hire me because of the bad presence.

We are the walking complaint of the inconsequences of the democracy of the bodies. Whatever it may cost Because our stomach pleasures do not transfer them. We are the ones who do not resist to disappear before the thinning of the bodily differences

Because being gordx is not something anecdotal, it is political, against the established. ... "What does not fit, what exceeds, what explodes limits, seams and closures, seats of micros, borders, fictions, desires".

Here are my folds, here are my rolls, here is the body, the one that does not belong, the one that apparently nobody wants to fuck, this sick body

We speak as gordxs, guatonxs (pot-bellied), from stretch marks, cellulite, greasy and oily rolls that run our overflowing bodies, the eternal school nickname, as proletarixs (proletarians) of beauty and health, more desiring than desirable.

We speak the transfeminist, radicals, because it is not enough to destroy the genre if we do not also dynamite the bodily norms. Because deep down, we disgust your system of vigor, strength, fertilization and strength (of work and military).

We speak as gordxs that do not eat meat, who believe that racism, sexism, heterosexism and speciesism are bars necessary to destroy. We do not want to work, we want to stop being, to abort. We do not want to give birth, to be on strike.

We also talk about the hairy fat, smelly, the ugly, hyper feminine queers, who do not get featured in pornos unless it is a fetish, the butches, scruffy, those that burp at the table, disgusting, disturbing, excessive, never quiet or immaculate.

We were the nice chubby girls, which nobody took to dance, which never managed to maintain a diet, the embarrassed, which was covered, the "guatona culia" (fat fuck), to that they always wanted to close their mouths, the pig, piglet, obese, ball of fat, oily, whale, the java, the dusty, the Gonzalo Cáceres, a mass/ball, butter. For the rest our body is a big deformed, greasy balloon.

Because we are all potentially anorexic guatonas.

We do not want to change or accept us for "what we are inside", or self-torture with diets and extreme exercises, we want desires to be unlearned and our body to become a power of desire for the simple fact of being a body.

We speak for fat people who are still in the space of silence, of shame, of mockery ...  
We invite you not to come out of the closet of sizes, but to destroy it ...

The mirror is not a reflection of reality, what we see in it is nothing more than a social construction in need of reconstruction.

We took out the claws, we howled like wolves and we left space of

**Commented [11]:** Kono writes "las caminoas," which is Chilean slang for lesbians, specifically, more masculine-presenting or butch lesbians.

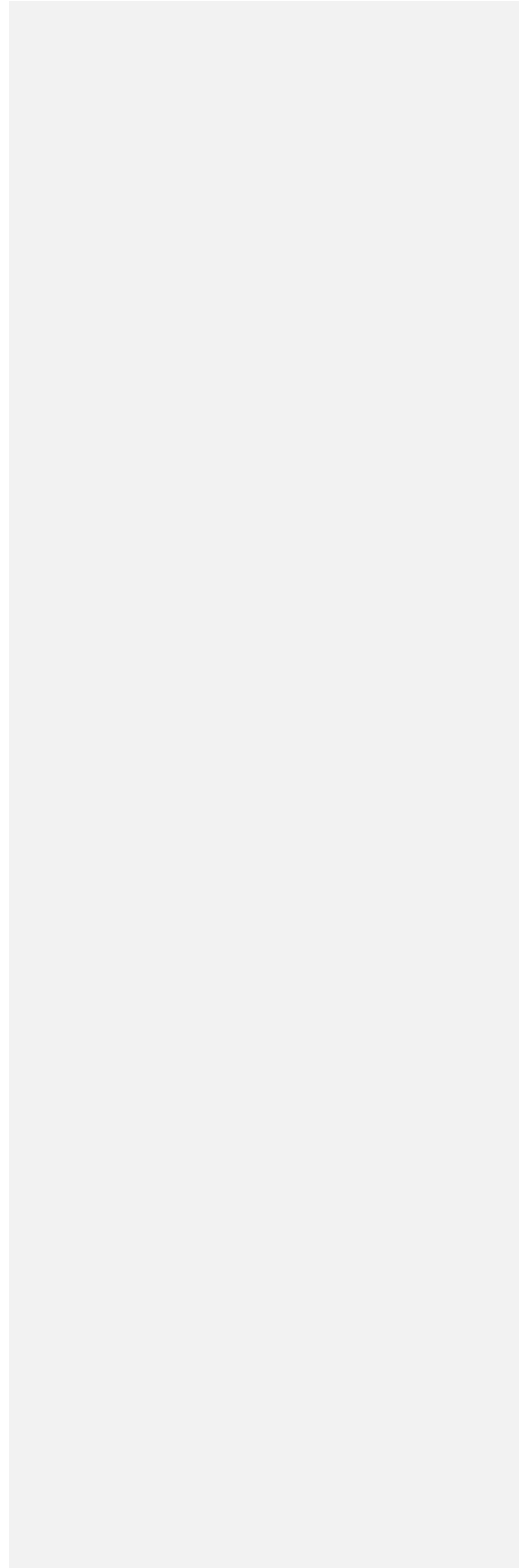
**Commented [12]:** The original Spanish word used is "impeccable," and we chose to write immaculate to emphasize this level of perfection and innocence.

**Commented [13]:** Kono originally writes "la gordita buena onda." Onda means nice or cool, and we chose to write this as "the nice chubby girls," to emphasize the lack of attention chubby girls receive and how their bodies do not fit societal standards.



silence.

**TODAY GORDE (FAT)    YESTERDAY PUTA (SLUT)    TOMORROW WOLF**

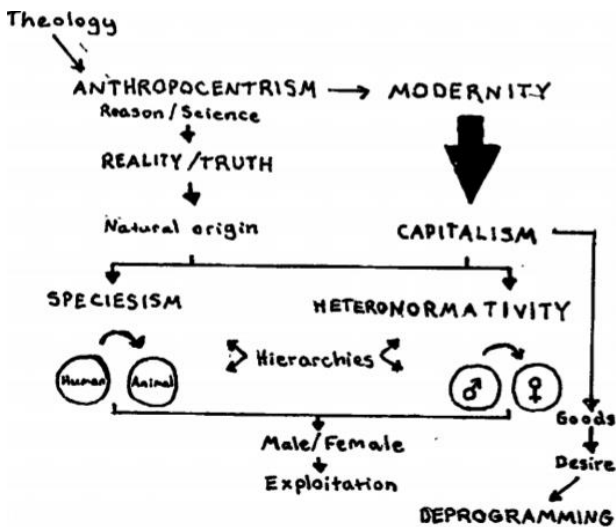


### Excerpt #3 - from "Fatties and Anti-Speciesism" (112-5)

This excerpt is taken from the section on Fatties and Anti-speciesism, and explains the context and theory of our current world as centered around the human, specifically the man/male body. We included this in order to highlight an issue that was touched upon in class (most notably by Lino Arruda) but not thoroughly discussed, thus expanding on ideas of anthropocentrism and inviting further inquiry.

The symbolic violence exerted on women's bodies, on animals, and on the earth manifests itself in very similar ways. In the case of private property, sexist and naturalist language is obvious, even in the academy which supposedly talks with "objectivity." We encounter certain types of words to talk about nature, such as: conquered, violated/raped, virgin, fertile, sterile, tamed/domesticated, etc., all adjectives that are also used to talk about women's bodies. The feminization of the earth, because for the patriarchal eye, everything feminine is weak and tameable, a patriarchalization that perpetuates domination and inferiorization.

We live in a heterosexual, patriarchal, western, and anthropocentric culture, or rather, male-centric. Situating anthropocentrism as a Western historical process:



**Commented [14]:** We chose "case" here rather than the literal translation "sense" for clarity.

**Commented [15]:** While "naturalist" in English can describe something 'of nature' or someone who studies nature, Kono uses "naturalist" here to describe language that is discriminatory or derogatory against nature.

**Commented [16]:** We chose "encounter" here to emphasize that such words are established in language and are taught and socialized to us rather than simply found or created on the individual level.

**Commented [17]:** We chose "tameable" to most clearly indicate that which can be tamed, dominated, and controlled.

**Commented [18]:** We chose "male-centric" to retain both the focus on men being centered/prioritized and the parallel language/wordplay of the original.

As we observe in the diagram, the theology/theocentrism initially appears in a historical moment in which the human being and everything else were in the world by divine mandate. God, as the center of existence, clerical power, mysticism, religion, middle age, rebirth, and the entire heritage of the Christian religion. We run into premises like: "God has created the whole earth for the human being," still we find on the streets of the city religious groups preaching these kinds of phrases. In indigenous towns and nations, another kind of worldview was evident, expropriated by the invasion, a sense of harmony with the land and its inhabitants, direct contact, the different relational forms and exchanges with the earth, the divine connected to the planet. It is very important to point out that those cosmovisions that are mutating and that I mention here, are the ones that tell us the "official" history, that is, the western one. The path from the theological to the androcentric is a first world view of history and the I return to them here to make visible how these hegemonic stories that colonized us were made and become embodied in our flesh.

Different processes, wars, paradigm shifts, transformed this theocentric version. Now we live in anthropocentrism. Anthropocentrism: a system/concept based on the human being at the center of all things and the absolute end of nature or, as I prefer to call it, androcentrism, where more than "the human being" it is the man who becomes the heart of the system. Some contemporary analyses speak of the fact that this worldview has already been modified, or at least is in this process, that we now live in a technocentric world, that is to say, technology at the center of the universe. Personally, I do not agree with this statement, although technology is a factor that is gradually becoming more essential in the life of ordinary citizens, all that creation has been invented by and for lx humanx (humans), that is to say, all the "goods" still remain only for the benefit of one species: the human and, in its defect, man.

**Commented [19]:** We chose "towns and nations" to encompass the breadth of the original "pueblos."

**Commented [20]:** We chose "path" here over the literal translation "passage" so as to avoid a confusion with "passage" in the context of written documents.

**Commented [21]:** We chose "embodied" to highlight the process of hegemony being introduced into and adopted by the body, while maintaining the focus on flesh ("carne") and physicality in the original.

**Commented [22]:** We chose "heart" from multiple translations of the original "médula" to emphasize the way maleness is built into and drives the system.

#### **Excerpt #4 - "About Fatness and Queerness" (165-7)**

This excerpt is taken from the section on About Fatness and Queerness where Kono deconstructs the term Queer and situates the term in its Western creation and function as a label to an identity/experience that already existed. We included this in order to give context to her use of Queer throughout her text and expand on the variations of queer: *kuir* and *cuir*, terms that are popularly used in Latin America.

~

I'm going to define queer according to how I have come to understand it after all these years, trying to synthesize. "Queer" in English is an insult, a harsh word, that cannot be translated to Spanish, but in an attempt it is said to be the weird thing, the fag, the dyke, the whore, all those identities that are apart from heterosexuality, from the socially accepted. Word that was re-appropriated, to take the insult no longer from a position of victimization, but of enunciation. Something like "I'm queer, *and what!*", and this is theoretically called, as Butler said, "the performative turn."

Queerness comes with an approach from the destruction of gender and the binaries of man and woman established as natural and immovable categories. It is said that queerness was born there in the early nineties, with the need to stand within a radical activism against the homophobic aggression, murders, beatings, etc., against the campaign of AIDS and this so-called "gay cancer". This way, also trying to look for forms of political activism distinct from the policies of homosexual integration that had been born at that time, in the united states and the first world, say homosexual marriage and heterosexualization, that is, to say that the homosexual is also normal and deserves the same citizenship rights as the heterosexual. Queerness does not look for normalcy, on the contrary, it was a bet to broken with the world as heterosexuality has built it. A shelter for those dissatisfied began to locate itself in queerness, that complies with a certain radicality, dissident sexualities, a new way of relating to the body and desires, to also look and relate to others, movements like post-feminism, post-porn or transfeminism. The political visibility of trans, transvestites, intersex, and their alliances with the feminist movement. Self-determining an identity from the imposed insult, turn it on its head and rupture it, become a diffuse, multiple, rebellious identity.

This movement aims to break the identity as an essence, the essence of woman, the essence of man, naming the weight of the social construction of sex and biology. That is to say, questioning the biological as nature, thinking about gender as the creator

**Commented [23]:** Kono writes this as "lo queer," which we interpret as Queerness. Lo queer in English translates to "The queer," and queerness encompasses the term/identity in its entirety rather than being a singular thing.

**Commented [24]:** The translation reads as "turn it around," and we chose to write this turn it on its head to describe the inversion that occurs in creating an identity from an insult.

of sex, beyond the traditional view that gender is the social expression of something natural and biological that is sex. It proposes through parody and transgression to break with those essentialist identities, through games and fictions.

Queer put a name to what already existed, to the unspeakable or pathologized, excessive bodies, almost of fables and stories, to the escapes in the heteroworld, to the neighborhood dykes that infiltrate the paid jobs of "normal people," calling them "dragged up." Dissidence always existed, the academy put a name, *queer*, and transformed it into an academic input, which was necessarily standardized, it became identifiable, as another topic within a library.

**Commented [25]:** Kono writes "draggeadas," which we interpret as "Dragged up," to refer to the butch/masculine presentation of the neighborhood dykes.

**Excerpt #5 - “About Fatness and Queerness: Identity/Becoming diagram” (170-172)**

This excerpt and diagram is also taken from the section on About Fatness and Queerness and she shares a diagram on *identity/being v.s. becoming* from a workshop on Rhizome philosophy by Deleuze and Guattari. We included this diagram because she provides a framework for the construction of singular Western and multiple experimentative identities.

In a workshop on "rhizome",<sup>7</sup> we were talking about queer, kuir, cuir,<sup>8</sup> fashion, the new words that are embedded in the daily life of our environment. This workshop was facilitated by el pelao (the young man) Alejandro, who tried to explain and push us to understand Deleuze and Guattari, on the becoming, the individuality, etc.

As the sessions went on, the phenomenon of queer appeared, and I want to share, then some of the things that came out of this workshop, from the notes I have in my notebook, the various discussions that we participated in and, obviously, all the knowledge that el pelao gave us. I share a diagram to begin to explain:

**Commented [26]:** In Latin American slang, pelao means youth or young person. It is similar to "joven" or "muchacho." We choose to leave this as is to maintain the integrity of this slang.

<sup>7</sup>The concept of the rhizome was developed by Gilles Deleuze (French Philosopher) and Félix Guattari (French psychoanalyst and political activist) in *A Thousand Plateaus* (1980). Rhizome presents the concepts of the ONE and the multiple, which Kono elaborates on in her notes from the workshop. For more on Rhizome and Deleuze and Guattari, see [http://ensemble.va.com.au/enslogic/text/smn\\_lct08.htm](http://ensemble.va.com.au/enslogic/text/smn_lct08.htm).

<sup>8</sup> While both "kuir" and "cuir" translate almost exactly to "queer" in English, the cultural specificity remains relevant here, which is why we have chosen to include both the originals.

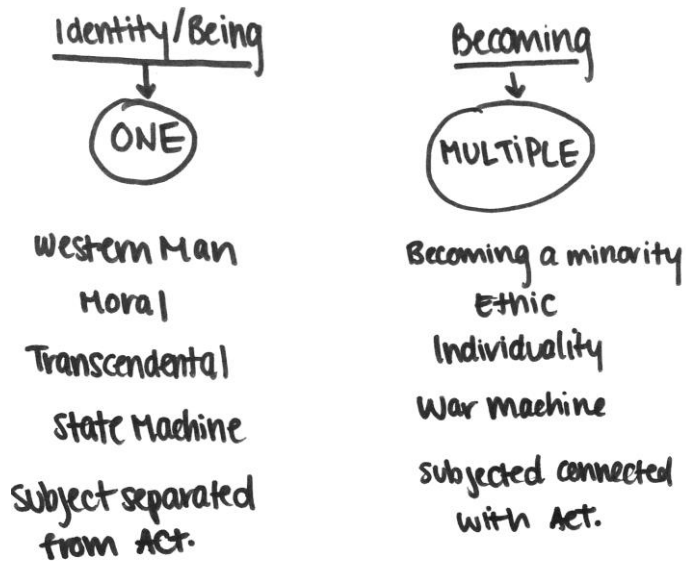


Diagram created in rhizome workshop.

To paraphrase Deleuze and Guattari we can make a parallel between identity/being v.s. becoming. Within the being, of the identity, we find the ONE, that which transcends the experience, a truth, a reality, that is and already was: it exhausts its potentiality, it has already been defined, it contains all the possibilities of existence, it cannot be anything other than what it is. The ONE represented by man, and not any, a Western man. On the other hand, the becoming represents the multiple, it is never to be, it never finds a form, rather it finds neighboring places (of proximity), so that, with regard to what it becomes, there is no distinction of an animal, a molecule, an other, it is measured by its associations and not by its definition. Multiple from two edges: a vanishing point (negative reactive, falls into a dialectical trap to continue identifying itself according to the ONE, for example: I recognize myself as woman in the presence of man) and a point of creation (positive creative, to go beyond reaction and to create, Example: not to vindicate the gender, but destroy it, to be something else, to be situated within experimentation).

One represents the transcendental, moral, their effects are measurable in terms of value (good/bad), establishing categories with different hierarchies according to

**Commented [27]:** We choose to translate "reactivo negativo" to negative reactive rather than reagent because it is clearer and more commonly used. Also, reactive encompasses reaction which is what Kono is getting across.

their value, whichever is closest to being is "better". The becoming, in contrast, focuses on the individuality, the ethical, in the doing/acting, it refers to the experience itself where any knowledge becomes possible, is always to be. The "good and evil" is measured according to how it affects the act itself, the power in the eventual passing to a different level other than morality. An exercise of ethics focused on the act and not in the moral duty of being, in how I exist in the present, the possible, the everyday; the becoming always has the possibility of being something else.

**Commented [28]:** Kono writes "contingente," which translates to "contingent," but we choose to write "possible" to capture the essence of experimentation and chance.

**Commented [29]:** This is originally written as "como me relaciono," which translates to "how I relate." We instead choose to write this as "how I exist," because it encompasses the essence of becoming and navigating life/identity.



### **Excerpt #6 - “Fatties and Sudakas” (184-7)**

This excerpt is taken from the section on Fatties and Sudakas, and discusses the concept of “decolonial turn” and Latin America’s reckoning with its colonial history. We included this to provide some historical context for Kono’s work and discussions throughout the piece, as well as to highlight theories and approaches (like decolonization) that are being adopted as forms of resistance.

Our dream of a world is **blocked** by those who have colonized us (I want to emphasize that I do not want to belittle the resistance of those who inhabit the first world, but I do think it is important to highlight and make visible the privilege that is usually silenced and that allows us to put ourselves in positions of equivalence when we are not truly equal), Latin America is marked by a genocide and a brutal cultural expropriation of which we are all products, also of the long dictatorships that endure in times of “democracy” that mark wounds and collective scars, westernizing them, trying to erase them, selling us the dream of capitalist progress, our corporeal Europeanization, setting up an almost intrinsic xenophobia, so that we hate our brothers and love the oppressor...

**Commented [30]:** We chose “blocked” from among multiple translations of the original “atravesado” to emphasize the challenges colonizers pose to an ideal world.

### **The Decolonial Turn**

At the end of the 1990s, one begins to rethink Latin America from a perspective called the “decolonial turn.” Aníbal Quijano<sup>9</sup> states that coloniality is one of the constitutive elements of capitalist power, with racial/ethnic categorical imposition as the main axis of that power; he outlines the idea of race as the longest lasting and most stable **conceptual** construction produced by capitalism and modernity.

**Commented [31]:** We chose “conceptual” over the literal translation “mental” to further emphasize that this understanding of race is constructed and normalized over time.

The decolonial turn arises with the emergence and relevance of indigenous movements at the continental level (such as the Zapatista uprising, for example), where the idea of “the people” emerges as a concept that predates the modern idea of nation-state and freedom, the people as inhabitants of the earth, forming a new understanding around autonomy. We add the influence of the black and anti-racist movement worldwide (in the United States, the Caribbean, the French colonies), **making** the link between race and capitalism, racial oppression, and to think of ourselves as subjects of colonialism.

**Commented [32]:** We chose “making” rather than the literal translation “taking” to demonstrate the deliberate action required in building such connections.

<sup>9</sup> Quijano is a Peruvian sociologist who has written extensively on capitalism, race, globalization, and related topics in Latin America since the 1960s. For more about Quijano, see <http://globaldialogue.isa-sociology.org/anibal-quijano-the-intellectual-par-excellence/>.

Colonialism as a process is primarily based on a brutal expropriation and annihilation of local culture, committed since the "conquest of America" in 1492, a historical date that destroyed and exterminated an entire world. As a result of this, the colonized were forced to be part of the dominant culture, but never at the same **level** as them: their place was that of the slaves, the beasts, the **savages**; thus, all of this western **framework** deeply penetrates our corporalities, with changes of wardrobe, miscegenation, universalization of the duty of being human, binary oppositions were established as: East/west, primitive/civilized, and above all, European/non-European.

During the Yuderkis workshop we analyzed how the first identity that emerged in the colonization process is the identity of America, seen as the other inferior-homogeneous and the second identity, built in consequence of America would be the European. This second was only made possible by the obligatory work of the Indixs, Negrxs and Mestizxs (Indigenous, Blacks, and Mestizos) of the continent. America and Europe erected themselves as the two new identities of the modern world, along with the idea of the state.

Modernity and capitalism are concepts that necessarily go hand in hand, racism emerges as a project inherent in modernity, which is to say, that it makes it possible. The decolonial turn allows you to view to racism as an epistemic order, where nobody can escape, an organization that not only is exercised directly and visibly, but where its strongest influences are those **that are found inherent within ourselves**. Racism is an oppression of which it will not be possible to liberate itself through any modern program, since this same modernity is the one that establishes, in this case, the concept of racism, the concept of state.

One also speaks of an **epistemicide**, where the culture located geopolitically in America was expropriated, naming it in a scornful manner as a subculture of peasant farmers, indigenous, illiterate, without the intellectual knowledge that the West validates. It was obligated for the colonized to learn European culture, to make systematic reproduction of this, especially in the areas of religion, monotheism, the evangelization of indigenous peoples. This is called the "colonization of knowledge."

**Commented [33]:** We chose "level" rather than the direct translation "height" to clarify the issue as one of social hierarchies and power.

**Commented [34]:** We chose "savages" rather than the direct translation "uncivilized" because it holds more of the negative connotation (like slaves or beasts) and is in our experience a more commonly-used insult for non-white and particularly indigenous peoples.

**Commented [35]:** We chose "framework" over the direct translation "lattice" or "grating" because it more clearly exemplifies the structural focus.

**Commented [36]:** The original phrase is "se encuentran naturalizadas en nosotras," we write inherent rather than "naturalized within ourselves," for clarity and to emphasize the embodied and innate state of racism.

**Commented [37]:** Kono writes "epistemicidio," which refers to the killing of epistemology, we choose to translate this as "epistemicide."

**Excerpt #7 - from "Others/Annexes" (202-10)**

This excerpt is taken from the section of additional materials at the end of paper, which includes a set of 84 questions for the reader(s) to consider. We included this because we believe the questions are very valuable to prompt conversation, and pay particular focus to individual actions and self-reflection; while they are clearly grounded in the text, it is not necessary to have read the entirety of Kono's work in order to learn from them, which makes them more useful and accessible.

**Trigger Warning:** sexual abuse and assault and intimate partner violence.

Not all questions have good or bad answers. It is important that if you are willing to answer them-either aloud, in your mind, alone, with a friend or with several people-do so in confidence and in a sincere and profound way, and this means that you try to go beyond "your image" , your ego, shame. Answer what you have felt, been through and done, not what you "should" answer. No one is born knowing everything and the importance of these questions is NOT to measure our score of anti-authoritarians, but to generate a reflection, critique and action all in one and its environment. Many questions need to remember and think, before and after, to be answered, so it would be nice to give that space and do it without rush...

**Questions**

1. How do you define consent?
2. Have you ever talked to your partner or friends about consent?
3. Do you know or have had relationships with someone who defines consent differently than you?
4. Have you ever been unsure if the person you were with wanted to do what they were doing during a sexual act? Did you talk about it? Did you ignore it in the hope that it would change? Did you continue because what you did gave you pleasure and you did not want to deal with what the other person was feeling? Did you continue because you thought **you had to**? How do you feel about the decisions you made?
5. Do you think it is the responsibility of the other person to say something if they do not like what you are doing?
6. How could someone communicate to you that what you are doing is not right?
7. Do you only look for verbal signs or are there other signs too?
8. Do you think it is possible to misinterpret silence and confuse it with consent?

**Commented [38]:** This is translated from "que era tu deber," which more or less means it was your duty. We decided to rewrite this as "you had to," because it across a more informal and colloquial meaning than duty.

9. Have you ever asked someone if it is difficult for them to verbalize consent when they are feeling bad, what signs should you look for?
10. Do you only ask this kind of thing if you are in a stable relationship or do you feel comfortable talking in a more casual/hook-up situation as well?
11. Do you think that talking ruins the mood?
12. Do you think consent can be erotic?
13. Do you think about the stories of people's abuse?
14. Do you ask questions as things progress, or do you suppose that consent given in the beginning means that everything is fine?
15. When you manage to get consent once, do you suppose that this consent applies in future occasions?
16. If someone consents to do something, do you suppose that everything else is okay or do you continue to ask for consent questions before touching someone in different ways or taking things to a more intense level?
17. Do you feel discomfort towards people who want or need to talk about being abused? Why?
18. Do you usually feel attracted to people who fit society's beauty standards?
19. Do you pursue friendships with people you want to have sex with and then abandon that friendship if the person is not interested in you sexually?
20. Do you still pursue a sexual relationship with someone even after they have said they just want to be friends?
21. Do you suppose that if someone shows affection they are probably interested in you sexually?
22. Do you think of affection, sexuality and personal boundaries? Do you talk about these things with people? If so, do you talk about them only when you want to have sex with someone or talk about them because you think they are important and you really want to know?
23. Are you clear about your own intentions?
24. Have you ever tried to convince someone to do something which they were hesitant about?
25. Do you think that doubt is a way to flirt?
26. Are you aware that sometimes it is not?
27. Have you ever thought that someone's actions were flirtatious, when in fact that was not the message they wanted to convey?
28. Do you think that if people are promiscuous it's okay to talk about them in a way that normally you would not?

**Commented [39]:** In Spanish, Kono utilizes the word *fortuito* which translates to fortuitous. We instead use *casual/hook-up* to present a more colloquial understanding of fortuitous relationships or situations.

**Commented [40]:** She uses *ambiente*, which translates to environment. By using *mood* we capture the more colloquial understanding of the question.

**Commented [41]:** The initial question in Spanish translates to "do you suppose that on other occasions it should be like that too," we rewrote this to read "do you suppose that this consent applies in future occasions" for make her question more clear and explicit.

29. Do you think that if a person is promiscuous, it is less important to obtain consent?
30. Do you think that if someone dresses in a certain way it means that they want your sexual attention or approval?
31. Do you understand that there can be many other reasons, that have nothing to do with you, why that person may want to dress or act in a way that maybe you find sexy?
32. Do you think it is your responsibility or your role to overcome the hesitation of another person by undermining or pressuring them?
33. Have you ever tried to ask someone how they feel? When yes, did you listen to them, did you respect them?
34. Do you think sex is a game?
35. Have you ever tried to create a situation that gave you an excuse to touch someone you think would say no if you asked? For example, dancing, getting drunk around that person, falling asleep next to someone, etc. ...
36. Do you make people feel "boring" or "not-liberated" if they do not want to try certain sexual things?
37. Do you think there are ways you act that can make someone feel that way, even if it is not what you are trying to do?
38. Have you ever tried to make a deal? For example: If you let me \_\_\_\_\_, I will do \_\_\_\_\_ for you?
39. Have you used jealousy as a means of control?
40. Have you pressured your partner to stop spending time with certain friends or limit their social interactions due to jealousy or insecurity?
41. What if they want to abstain from sex for a week, a month, a year?
42. Do you whine or threaten your partner if you are not having the amount or type of sex you want?
43. Do you think it is okay to start something sexual when someone is sleeping?
44. What about if that person is your partner?
45. Do you think it is important to talk to them about it when they are awake first?
46. Do you observe from time to time what your interactions with other people are, or how you treat them (positively and negatively), or where that comes from/you learned it from?
47. Do you act differently when you have been drinking?
48. What are the positive aspects of drinking for you? What are the negative ones?

**Commented [42]:** Kono writes this as "not-fun," but we chose to write "boring" for concision.

**Commented [43]:** We condensed the language in this question in order to make it clearer and more concise.

49. Do you seek consent in the same way when you are sober as you do when you are drunk/intoxicated?

50. Have you been sexual with people while you were drunk/intoxicated? Have you ever felt discomfort or embarrassment about it the next day? Did the person you slept with every act strangely towards you later?

51. Do you think it is important to talk to the person you were with sexually afterwards if there has been alcohol involved? If not, is it because it is uncomfortable or because you think something could have happened that should not have happened? Or because you think it's just the way things go?

52. Do you think that people should take things less seriously?

53. Do you think that these questions are repressive and that people who look critically at their sexual histories and way of being are too restrictive and should be more liberating?

54. Do you think that liberation can be different for different people?

55. How do you react if someone is uncomfortable with what you are doing, or if you do not want to do something? Do you become defensive? Do you feel guilty? Does the other person end up having to take care of you and comfort you, or are you able to step back and listen, support and take responsibility for your actions?

56. Do you tell them your version of the story and try to change the way they experienced the situation?

57. Do you do things to show your partner that you are listening and that you are interested in their ideas about consent or about what you did?

58. Do you talk about sex and consent when you're not in bed?

59. Have you ever sexually violated, abused, or manipulated someone? Are you able to think about your behavior? Have you made changes? What kind of changes?

60. Do you feel uncomfortable with your body or sexuality?

61. Have you been sexually abused?

62. Has your own general discomfort or history of abuse caused you to act abusively? If so, could you talk about it with someone? Do you think talking about it could help you?

63. Do you avoid talking about consent or abuse because you are not ready, or because you do not want to talk about your own sexual abuse?

64. Have you ever felt or do you now feel compelled to have sex?

65. Do you sometimes feel obligated to initiate sex? Have you continued sex because you do not know how to express that you do not want to continue?

**Commented [44]:** We included both terms here to encompass any substances (i.e., drugs as well as alcohol) that might impair someone's judgment.

**Commented [45]:** We chose "less seriously" over the literal translation "more lightly" because the former is more common colloquially.

**Commented [46]:** We chose "too restrictive" over the direct translation "common" or "conventional" to emphasize the potential for feeling controlled/limited by such questions.

**Commented [47]:** While the original "malestar" does translate directly to "malaise" (which is used in English), "discomfort" is more commonly used and more understandable by a broad audience.

66. What would happen if days, months, or years later someone told you that they have not felt good about what you did?

**Commented [48]:** We chose to put this in past tense for consistency and clarity.

67. Do you start conversations about safe sex and contraception (in cases of vagina-penis intercourse)?

**Commented [49]:** We use "contraception" here to broadly describe any anti-conception methods, which incorporates the original "anticoncepción."

68. Do you think that saying something as vague as "I took the test recently" is enough?

69. Do you think that if someone has a clean appearance they are less likely to have an STD (sexually transmitted disease - such as hepatitis, condylomata, herpes, syphilis, fungi, etc.)? Do you know if you are a carrier? Do you think that if there is trust and/or sexual exclusivity among you then there should not be diseases, infections, or viruses?

70. Do you take your partner's concerns about contraception and safe sex seriously?

71. Do you think that if one person wants to have safe sex and the other does not care, is it the responsibility of the person who cares to provide the items necessary for safe sex?

**Commented [50]:** We chose to expand upon the original "artículos" for clarity.

72. Do you think that if a person has a body that can become pregnant and they do not want it, they alone have to worry about providing the means for contraception? Do you resent or deny safe sex or the type of contraception that your partner wants to use because it reduces your pleasure? Do you try to manipulate your partner or the people with whom you relate sexually in these matters?

73. Do you have children? If you have them, do they live with you? Do you take charge of their learning, health, diet? Do you do something to decide not to have children?

74. Is abortion legal in the country where you are? Do you know the legislation on abortion in the country where you live and the penalties that fall on women who are caught carrying one out?

75. Do you have any position regarding jail?

76. Have you put your freedom or the freedom and life of the person with whom you sexually connected at risk in order to maximize your pleasure at that moment? How do you feel about it? Have you changed your ways of relating after that experience?

**Commented [51]:** We chose "connected" to encompass a broad spectrum of sexual relationships and interactions.

77. Have you agreed to have unprotected sexual relations for not being "boring" or not to look bad?

**Commented [52]:** We chose "sexual relations" here for clarity over the direct translation "relations/relationships."

78. Do you feel attraction towards people of the same type of gender representation?

79. If someone is dressed in "drag" or as a transvestidx (transvestite) ... do you take it as an invitation to make sexual comments? Why?

80. Do you think that only men are abusive?

81. Do you think that in a relationship between people of the same gender only the person who is most manly/masculine abuses?

82. Do you find yourself repeating binary gender behaviors (male/female) even within queer relationships and friendships? How could this make other people feel?

83. Do you think that women and queer people can still make homophobic and misogynistic comments or jokes and enjoy them?

84. Do you think there is continuous work we can do to end sexual violence in the spaces in which we move?

**Commented [53]:** Based on our discussion in class, we chose to keep "transvestite" rather than "trans person" or cross-dresser" because "transvestidx" in Latin American Spanish does not have a negative connotation, and was likely a purposeful choice by Kono.

**Commented [54]:** We restructured this question entirely from the original because it was based on several expressions and grammatical structures that do not translate clearly to English.

**Uncovering aggression DOES NOT weaken the movement. It generates more free, healthy, and safe spaces. No aggression without response.**

[Total Word Count: 5,350]



### **Dissemination Plan**

In planning this project, we consulted with Kono via email regarding what to translate and how to approach the pieces. Kono's intentionality in "liberating" and publishing her work on virtual platforms was to circulate, and she values the disseminating function of translation. Her interest in an English translation has guided this project, and our tentative plan is intended to maximize the usefulness and efficiency of this translation according to her needs. As a result, our first action upon completing this project will be to submit the translation to her for review and comments (if she is able and willing to provide them). In providing Kono with a translation of her work, she can distribute it at her discretion to her networks. We plan to (pending her approval) disseminate this written document via multiple mediums, including but not limited to: email, tumblr, snapchat, and instagram.

We will create our own visual and creative textual representations of her work in "instagrammable" posts that can be disseminated on various social media platforms and in physical flyers or posts on Davidson College's campus. Beyond online and social media distribution we will prioritize providing this translation to relevant affinity and identity-based groups from the surrounding Davidson area. We will begin with on-campus organizations and communities and ideally extend our focus to larger local collaborators, potentially the Charlotte Uprising group and/or their partners. In class, we discussed the possibility of creating a reading group that incorporates queer and guerilla works as part of an educational initiative to propel the dissident agenda; we believe this work would fit well in such a group, and would be interested in exploring this option alongside other student activists.

We believe that Kono's work can be understood and used most responsibly by those who have some experience with or context for the topics she writes about; while we do not seek to act as gatekeepers of her work or the scholarship it intersects with, we also want to prioritize her privacy and safety, and ensure that her writing is appropriately and respectfully used. We recognize that our project is not a finished

or static product, but rather a working translation that we hope can provide a useful foundation for thinking, organizing, and acting in our own communities and beyond.

## **APPENDIX**

### **Original Excerpt #1 - from "Introduction" (19-21)**

#### **Introducción**

Hablar sobre la gordura, sobre mi gordura sin ánimos de representar a nadie, desde mi cuerpo como experiencia material, como manifiesto de una historia política, no natural. Porque no nací gorda, llegué a serlo... así como tampoco nací lesbiana ni mujer, si no que llegué a serlo. Desde una historia de vida particular, de una familia de esta clase media inventada por el nuevo capitalismo, con el privilegio de poder asistir a "buenas" escuelas (no tanto por el dinero, sino por esa meritocracia intelectual), "chilena" (no por creer en esa identidad nacional, si no para enunciar que vengo de un país tercermundista, colonizado, en dictadura, el más claro ejemplo de un experimento capitalista, higienizando y haciendo desaparecer su cultura indígena autóctona, borrando cualquier gota que nos haga ver y parecer más morenas, mientras más blancas mejor, mientras más parecidas a lo gringo y europeo mejor), una "pendeja" de 22 años, con la opción de haber ingresado al sistema educativo superior universitario chileno mediante becas. Poder abortarlo, atreverse a renunciar a los privilegios y decidir seguir otros rumbos con la autogestión. Habitar una okupación con tortas y maricas, construir colectividad desde el afecto, hacer feminismo, desafiar fronteras territoriales, pensar otra forma de hacer política, de cambiar el cotidiano, los sentires, las subjetividades. Reconocer lo que "soy" en estos momentos concretos: lesbiana, gorda, feminista, sudaka, okupa, fea, mujer y todo el odio que esto lleva consigo y también reconocer mis privilegios de haber tenido la posibilidad del acceso al conocimiento letrado y ser capaz de construir escritura desde mis ideas, el privilegio de saber leer y escribir, de nunca haberme cagado de hambre o de no tener zapatos para el invierno, no tener la piel morena, el haber tenido agua caliente cuando era chica, el privilegio de no ser inmigrante.

Escribir porque creo en este ejercicio como un activismo político, por la necesidad de retratar nuestra propia historia y que no lo hagan otrxs que tienen el poder, el aparentemente "simple y neutral" poder de escribir. Por buscar nuestra autonomía desde el lenguaje, desde la teoría, desde la producción de conocimiento sin basarnos en los estándares de la academia y sus publicaciones. Para construir historia, memorias, recuerdos desde otro lugar. Por dejarnos fluir en la escritura,

desaprendernos, volver a armar nuestras cuerpas luego de escribirlas, compartir las experiencias, porque finalmente desde el particular cuerpo de cada una se habita una red de cotidianidades que escapan a nosotras mismas y se conectan con las de las demás. Escribir en primera persona singular o plural, recuperar las experiencias, exponerse, un ejercicio de exhibición política. Porque recuerdo cómo muchos libros me hicieron volver a armarme, un escrito como un encuentro casi pasional, de despojo, de creación, de producción, de compromiso. Porque trascender los espacios propios, dejar de ser yo, un cuerpo, y ser palabras, rompe los límites de las distancias y los tiempos para creernos eternas, inolvidables.

**Original Excerpt #2 - from "The Fat Manifesto" (28-31)**

**Manifiesto Guatonx**

Nuestro kuerpo, el primer enemigo  
 Es ahora, en el presente gordx  
 Porque no se nace gordx, se llega a serlo...  
 Enunciamos, "algunas chicas son más grandes que otras"  
 Somos lxs anarkorporeos

Nosotrxs proclamamos;  
 Que ante todo reconstruiremos nuestras vidas desde lo que somos,  
 lo que molesta,  
 el desborde del(a) chanchx que si desea vivir.  
 Somos golozxs y tentadx,  
 puro eros vuelto placer por la buena mesa y las vacanadas.  
 Nos gusta el calor que brinda la grasa en esos días de invierno.

Y ante una cultura del recato,  
 la buena presencia y el ser ubicaditx,  
 nosotrxs somos las trincheras del fascismo/dictadura de la piel.

Somos vida desbordada de placer oral  
 Porque nos gusta comer y no queremos reprimirnos tales deseos.  
 Sólo para que le pueda gustar a la familia,  
 al compañerx sexual de paso o al jefe que no me quiso contratar por la  
 mala presencia.

Somos la denuncia andante de las inconsecuencias de la democracia de  
 los cuerpos  
 Cueste lo que cueste  
 Porque nuestros placeres estomacales no los transamos.  
 Somos quienes no nos resistimos a desaparecer ante el adelgazamiento  
 de las diferencias corporales.

Porque el ser gordx no es algo anecdótico,  
 es político, contra lo establecido.  
 ..."Lo que no encaja, lo que excede, lo que estalla límites, costuras y

cierres, asientos de micros, fronteras, ficciones, deseos”.

Acá están mis pliegues,  
acá están mis rollos,  
acá esta el cuerpo,  
ese que no corresponde,  
ese que aparentemente nadie quiere follar,  
este cuerpo enfermo.

Hablamos como gordxs, guatonxs,  
desde las estrías, celulitis, rollos grasientos y sebosos  
que recorren nuestros cuerpos desbordados,  
el eterno sobrenombre escolar,  
como proletarixs de la belleza y salud,  
más deseantes que deseables.

Hablamos las guatonas transfeministas, radicales,  
porque no basta con destruir el género  
si no dinamitamos también las normas corporales.  
Porque en el fondo, le damos asco a tu sistema de vigorosidad, fortaleza,  
fecundación y fuerza (de trabajo y militar).

Hablamos lxs gordxs que no comemos carne,  
lxs que creemos que el racismo, el sexismo, el heterosexismo  
y el especismo son rejas necesarias de destruir.  
Lxs que no queremos trabajar,  
lxs que deseamos dejar de ser, abortar.  
Lxs que no queremos parir, estar en huelga.

También hablamos las gordos peludas, hediondas,  
las feos, maricones hiperfemeninos,  
quienes no salimos en las pornos si no es a modo de fetiche,  
las camionas, desaliñadas, las que eructan en la mesa,  
asquerosos, perturbadoras, excesivos,  
nunca calladas ni impecables.  
Éramos la gordita buena onda,

la que nadie sacaba a bailar,  
la que jamás logró mantener una dieta,  
la avergonzada, la que se cubría,  
la “guatona culiá”, a esa que siempre le querían cerrar la boca,  
la chancha, lechona, obesa, bola de grasa, aceitosa,  
ballena, el java, el empolvado, el Gonzalo Cáceres,  
el bola/pelota, el manteca.  
Para el resto nuestro cuerpo es un gran globo deformado, grasiento.

Porque todxs somos potencialmente guatonas anoréxicos.

No queremos modificarnos  
o que nos acepten por “lo que somos por dentro”,  
ni auto-torturarnos con dietas y ejercicios extremos,  
queremos que los deseos se desaprendan  
y que nuestro cuerpo se transforme en potencia de deseo por el simple  
hecho de ser cuerpo.

Hablamos para los gordas que aún se encuentran en el espacio  
del silencio, de la vergüenza, de la burla...  
Les invitamos no a salir del closet de las tallas, sino que a destruirlo...

El espejo no es un reflejo de la realidad,  
lo que vemos en él no es más que una construcción social necesaria de reconstruir.

Sacamos las garras, aullamos como lobas y salimos de espacio del  
silencio.

**HOY GORDE AYER PUTA MAÑANA LOBO**

**Original Excerpt #3 - from "Fatties and Anti-Speciesism" (112-5)**

**Gordas y Anti-Especismo**

La violencia simbólica ejercida al cuerpo de las mujeres, de lxs animales y de la tierra se manifiesta de maneras muy similares. En el sentido de la propiedad privada, el lenguaje sexista y naturista es notable, incluso en lo académico que habla supuestamente con cierta "objetividad". Encontramos cierto tipos de palabras para hablar sobre la naturaleza, tales como: conquistada, violada, virgen, fértil, estéril, domada, etc. adjetivos que también se utilizan para hablar del cuerpo de las mujeres. Feminización de la tierra, porque para el ojo patriarcal todo lo femenino es débil y domable, patriarcalización que perpetúa la dominación e inferiorización.

Habitamos en una cultura heterosexual, patriarcal, occidental y antropocentrista, o mejor dicho, androcentrista. Situando al antropocentrismo como proceso histórico occidental:

[DIAGRAM]

Como observamos en el diagrama, aparece en un principio la teología/teocentrismo, momento histórico en el que el ser humano y todo lo demás estaban en el mundo por mandato divino. Dios, como el centro de la existencia, el poder clerical, el misticismo, la religión, la edad media, el renacimiento y toda la herencia de la religión cristiana. Nos topamos con premisas tales como: "dios ha creado toda la tierra para el ser humano", aún nos encontramos por las calles de la ciudad a grupos religiosos predicando este tipo de frases. En pueblos indígenas se reflejaba otro tipo de cosmovisión, expropiada por la invasión, sentidos de armonía con la tierra y sus habitantes, el contacto directo, las distintas formas relacionales e intercambios con la tierra, lo divino conectado al planeta. Es muy importante resaltar que aquellas cosmovisiones de mundo que van mutando y que menciono acá, son aquellas que nos cuenta la historia "oficial", es decir, la occidental. El paso de lo teológico a lo androcéntrico es una visión primer mundista de la historia y la retomo acá para hacer visible cómo estos relatos hegemónicos que nos colonizaron se hicieron y se hacen carne en nuestrxs cuerpxs.

Distintos procesos, guerras, cambios de paradigmas, hicieron que esta versión teocéntrica se transformara. Ahora vivimos en el antropocentrismo. Antropocentrismo: sistema/concepto basado en el ser humano como centro de



todas las cosas y fin absoluto de la naturaleza o, como prefiero llamarlo, androcentrismo, en donde más que “el ser humano” es el hombre quien se convierte en la médula del sistema. Algunos análisis contemporáneos hablan de que esta cosmovisión ya ha sido modificada, o que al menos está en ese proceso, que ahora vivimos en un mundo tecnocéntrico, es decir, la tecnología al centro del universo. Personalmente, no estoy de acuerdo con tal afirmación, a pesar de que la tecnología sea un factor que poco a poco se va haciendo más imprescindible en la vida del ciudadanx común, toda esa creación ha sido inventada por lx humanx y PARA lx humanx, es decir, todos los “bienes” aún siguen siendo sólo en beneficio de una especie: la humana y en su defecto, al hombre.

**Original Excerpt #4 - "About Fatness and Queerness" (165-7)****Sobre la Gordura y Lo Queer**

Lo queer viene con un planteamiento desde la destrucción del género y los binarismos hombre y mujer establecidos como categorías naturales e inamovibles. Se dice que lo queer nació por allí por principios de los años noventas, con la necesidad de plantearse desde un activismo radical frente a las agresiones homofóbicas, los asesinatos, golpizas, etc., contra la campaña del SIDA y este llamado "cáncer gay". Así también, tratando de buscar formas de activismo político distintas a las políticas de integración homosexual que venían naciendo por ese entonces, en estados unidos y el primer mundo, dígase el matrimonio homosexual, la heterosexualización, es decir, plantear que lo homosexual también es normal y que merece los mismos derechos de ciudadanía que lo heterosexual. Lo queer no buscaba la normalidad, por el contrario, era una apuesta a romper con el mundo tal y como la heterosexualidad lo construyó. Un cobijo para lo disconforme se comenzó a alojar en lo queer, que remitía a cierta radicalidad, a sexualidades disidentes, una nueva forma de relacionarse con la cuerpa y los deseos, de también mirar y relacionarse con lxs otrxs, movimientos como el postfeminismo, el postporno o el transfeminismo. La visibilización política de lxs trans\*, las travestis, lo intersex\* y sus alianzas con el movimiento feminista. Autodeterminando una identidad desde el insulto impuesto, darlo vuelta y hacer ruptura, volverse una identidad difusa, múltiple, rebelde.

Este movimiento plantea romper la identidad como una esencia, la esencia de la mujer, la esencia del hombre, nombrando el peso de la construcción social del sexo y la biología. Es decir, cuestionar lo biológico como naturaleza, pensando al género como el creador del sexo, más que la visión tradicional de que el género es la expresión social de algo natural y biológico que es el sexo. Propone mediante la parodia y la transgresión romper con esas identidades esencialistas, mediante el juego y las ficciones.

Lo queer le colocó nombre a aquello que ya existía, a lxs cuerpxs innombrables o patologizadxs, excesivos, casi de fábulas y cuentos, a las fugas en el heteromundo, a las tortas de barrio que se infiltran en los trabajos remunerados de "gente normal" llamándolas "draggeadas". La disidencia siempre existió, la academia le puso un nombre, queer, y lo transformó en un insumo académico, que necesariamente se estandarizó, se volvió identificable, como otro tema dentro de una biblioteca.

Lo kuir me llevó necesariamente a una radicalidad. Cuando recién comencé a leerlo se me planteaba como una oposición a la sociedad misma, frente a cualquier idea de normalidad y también de normalización/asimilación. La idea del rebelarse contra aquella identidad marginalizada y de poder disfrutarla, llena de placer, era algo que me hacía sentir muy acogida. Para mí sólo tenía sentido destruir el género, destruyendo el mundo. ¿Qué me importa que no existan hombres ni mujeres si aún existe la policía y las cárceles, los laboratorios y la medicina, el capitalismo, el patriarcado y cualquier forma de estado-moderno? Y comencé a buscar otro tipo de construcción de teoría, de experiencias, de formas de hacer activismo. Me encontré con algunos fanzines de una línea anarco-queer, que me hicieron mucho más sentido.

**Original Excerpt #5 - "About Fatness and Queerness: Identity/Becoming diagram" (170-2)**

**Sobre La Gordura y Lo Queer: Identidad/Devenir Diagrammación**

En un taller de "rizoma", conversábamos sobre lo queer, kuir, cuir, la moda, las nuevas palabras que se incrustaban en el cotidiano de nuestro entorno. Este taller fue autoconvocado por el pelao alejandro, quien nos trataba de explicar y poder entender a deleuze y guattari, sobre el devenir, la singularidad, SOBRE LA GORDURA Y LO QUEER 171 etc. Con el paso de las sesiones apareció el fenómeno de lo queer y quiero compartir, a continuación, algunas de las cosas que salieron de este taller, desde los apuntes que tengo en mi cuaderno, las distintas discusiones de las que participamos y obvio, todo el conocimiento que el pelao nos regaló. Comparto un diagrama para comenzar a explicar:

[DIAGRAM]

Parfraseando a Deleuze y Guattari podemos realizar un paralelo entre identidad/ser v/s devenir. Dentro del ser, de lo identitario, nos encontramos con lo UNO, aquello que trasciende la experiencia, una verdad, una realidad, que es y ya fue: agota su potencialidad, ya ha sido definido, contiene todas las posibilidades de existencia, no puede ser otra cosa que lo que es. Lo UNO representado por el hombre, y no cualquiera, un hombre occidental. Al otro lado, el devenir representalo múltiple, nunca es ser, nunca encuentra una forma, si no que halla lugares de vecindad (proximidad), de manera que, respecto a lo que deviene, no queda distinción de un animal, una molécula, unx otrx, se mide por los afectos y no por su definición. Múltiple desde dos aristas: un punto de fuga (reactivo negativo, cae en una trampa dialéctica al seguir identificándose en función al UNO, por ejemplo: me reconozco como mujer frente al hombre) y un punto de creación (creativo positivo, dejar la reacción para pasar a crear, ejemplo: no reivindicar el género, si no destruirlo, ser otra cosa, situarse en la experimentación).

El uno representa lo trascendental, lo moral, sus efectos son medibles en términos valorativos (bueno/malo), estableciendo categorías con distintas jerarquías según su valor, lo que más se asemeja al ser es "mejor". El devenir, en cambio, se centra en la singularidad, lo ético, en el hacer/obrar, se refiere a la experiencia misma en donde cualquier saber se vuelve contingente, siempre está por ser. El "bien y mal" se mide según cómo afecta el acto en sí, la potencia en lo eventual pasando a un nivel distinto

que el de la moral. Un ejercicio ético centrado en el obrar y no en el deber ser moral, en el cómo me relaciono en el presente, en lo contingente, lo cotidiano; el devenir siempre tiene la posibilidad de ser otra cosa.

### **Original Excerpt #6 - "Fatties and Sudakas" (184-7)**

#### **Gordas y Sudakas**

Nuestro sueño de mundo está atravesado por quienes nos han colonizado (quiero resaltar que no quiero para nada menospreciar la resistencia de lxs que habitan en el primer mundo, pero sí creo que es importante resaltar y visibilizar el privilegio que suele silenciarse y colocarnos en posiciones de equivalencia cuando no es así), américa latina está marcada por un genocidio y una expropiación cultural brutal de la cual todxs somos producto, también de las larguísimas dictaduras que perduran en tiempos de "democracia" que marcan heridas y cicatrices colectivas, occidentalizándolas, tratando de borrarlas, vendiéndonos el sueño del progreso capitalista, nuestra europeización corporal, instaurándose una xenofobia casi intrínseca, para que odiemos a nuestrxs hermanxs y amemos al opresor...

#### **El giro decolonial**

A finales de los noventa, se comienza a repensar américa latina desde una perspectiva llamada el giro decolonial. Aníbal Quijano plantea que la colonialidad es uno de los elementos constitutivos del poder capitalista, fundado en la imposición categórica racial/étnica como eje principal de dicho poder; esboza que la idea de raza es la construcción mental más duradera y estable producida por el capitalismo y la modernidad.

El giro decolonial surge con la aparición y relevancia de los movimiento indígenas a nivel continental (como el levantamiento zapatista, por ejemplo), donde surge la idea de pueblo como concepto anterior a la idea moderna de estado-nación y libertad, el pueblo como lxs habitantes de la tierra, formando una nueva concepción sobre la idea de autonomía. Se le suma la influencia del movimiento negro y antirracista a nivel mundial (en usa, el caribe, las colonias francesas) tomando la vinculación entre raza y capitalismo, la opresión racial para poder pensarnos como sujetxs a partir del colonialismo.

El colonialismo como proceso, se basa principalmente en una expropiación y aniquilamiento brutal de la cultura local, cometida desde la "conquista de América", en 1492, fecha histórica que destruyó y exterminó todo un mundo. A raíz de esto, se obligó a lxs colonizadxs a formar parte de la cultura dominante, pero jamás a la misma altura de éstxs, su lugar era el de lxs esclavxs, las bestias, lxs incivilizadxs; así, todo este entramado occidental fue calando hondamente en nuestras corporalidades, con

los cambios de vestuario, el mestizaje, la universalización del deber ser humanx, se establecieron las oposiciones binarias como: oriente/occidente, primitivo/civilizado y por sobretodo, europa/no-europa. Surgen distintas formas de justificar este genocidio, una de éstas y creo que la más fuerte, es la idea de una historia de la civilización humana, como una historia lineal que parte de un estado de lo natural para culminar en lo civilizado, lo razonable, en este caso, lo europeo y todo aquello que no corresponda o se adapte, es digno de normalización, penalización o esclavización. Las diferencias raciales se justifican mediante un orden natural, invisibilizando la historia del poder. Es muy importante resaltar cómo la construcción de este relato lineal causal también es una cosmovisión occidental, desde donde se traza un inicio y un fin, un presente y un futuro como hechos aislados, como si no se influenciaran entre sí. En los países del tercer mundo el pasado es presente, es cuerpo, es tierra, es historia.

Durante el taller de Yuderkis analizamos cómo la primera identidad que surge en el proceso de colonización es la identidad de américa, vista como el otro inferior-homogéneo y la segunda identidad, construida en consecuencia de américa sería la europea. Esta segunda, sólo se hizo posible mediante el trabajo obligatorio de lxs indixs, negrxs y mestizxs del continente. América y Europa se erigían a sí mismas como las dos nuevas identidades del mundo moderno, junto con la idea del estado.

Modernidad y capitalismo son conceptos que necesariamente van de la mano, el racismo surge como un proyecto intrínseco de la modernidad, es decir, que la hace posible. El giro decolonial permite ver al racismo como un orden epistémico, donde nadie puede escapar, una organización que no solamente se ejerce de manera directa y visible, sino que sus más fuertes influencias son aquellas que se encuentran naturalizadas en nosotras mismas. El racismo es una opresión de la que no será posible liberarse a través de cualquier programa moderno, ya que esta misma modernidad es quien instaura, en este caso, el concepto de racismo, el concepto de estado.

Se habla también de un epistemicidio, en donde la cultura ubicada geopolíticamente en América fue expropiada, nombrándola de una manera menospreciativa como una subcultura campesina, indígena, iletrada, sin el conocimiento intelectual que occidente valida. Se obligó a lxs colonizadxs a aprender la cultura europea, para hacer la reproducción sistemática de esta misma, sobre todo en los ámbitos de la religión,

el monoteísmo, la evangelización de los pueblos indígenas. A esto se le denomina como la “colonialidad del saber”.



**Original Excerpt #7 - from "Others/Annexes" (202-10)****Otras/Anexas: Fanzine consentimiento**

No todas las preguntas tienen respuestas buenas o malas. Es importante que si estás dispuesta/o a responderlas –ya sea en voz alta, en tu mente, a solas, con una amiga o con varias personas- lo hagas en confianza y de manera sincera y profunda, y esto significa que intentes ir más allá de “tu imagen”, tu ego, la vergüenza. Responder lo que has sentido, pasado y hecho, no lo que “deberías” responder. Nadie nace sabiendo todo y lo importante de estas preguntas NO es medir nuestra puntuación de antiautoritarias, sino generar una reflexión, crítica y acción en una misma y su entorno. Muchas preguntas necesitan recordar y pensar, antes y después, de ser contestadas, por lo que estaría bien darnos ese espacio y hacerlo sin apuros...

1. ¿Cómo defines el consentimiento?
2. ¿Has hablado alguna vez con tu pareja o con amigas sobre el consentimiento?
3. ¿Conoces o has tenido relaciones con alguien que define consentimiento diferente que tú?
4. ¿Has estado alguna vez insegura si la persona con la que estabas queriendo hacer lo que estaban haciendo durante un acto sexual? ¿Hablaste sobre ello? ¿Lo ignoraste con la esperanza de que cambiaría? ¿Continuaste porque lo que hacías te daba placer y no querías lidiar con lo que estaba sintiendo la otra persona? ¿Continuaste porque pensaste que era tu deber? ¿Cómo te sientes sobre las decisiones que tomaste?
5. ¿Piensas que es la responsabilidad de la otra persona decir algo si no le gusta lo que estás haciendo?
6. ¿Cómo podría alguien expresar que lo que estás haciendo no está bien?
7. ¿Solamente buscas signos verbales o hay otras señales también?
8. ¿Crees que es posible malinterpretar silencio y confundirlo con consentimiento?
9. ¿Le has preguntado a alguien alguna vez si le es difícil verbalizar cuando se está sintiendo mal, qué signos debes buscar?
10. ¿Solamente preguntas este tipo de cosas si estás en una relación estable o te sientes cómoda hablando en una situación fortuita también?
11. ¿Piensas que hablar arruina el ambiente?
12. ¿Piensas que el consentimiento puede ser erótico?
13. ¿Piensas en las historias de abuso de las personas?
14. ¿Haces preguntas mientras las cosas avanzan, o supones que el consentimiento del principio quiere decir que todo está bien?

15. ¿Cuándo logras conseguir consentimiento una vez, supones que en otras ocasiones debería ser así también?
16. ¿Si alguien consiente a hacer una cosa, supones que todo ANEXOS 205 lo demás está bien o preguntas antes de tocar a alguien de maneras diferentes o de llevar las cosas a un nivel más intenso?
17. ¿Sientes incomodidad hacia las personas que quieren o necesitan hablar sobre ser abusadas? ¿Por qué?
18. ¿Normalmente sientes atracción hacia las personas que cuadran con el estándar de belleza?
19. ¿Buscas amistades con gente porque quieres relacionarte sexualmente con ellxs y después abandonas esa amistad si la persona no está interesada en ti de manera sexual?
20. ¿Buscas relaciones sexuales con alguien aún después que han dicho que sólo quieren ser amigxs?
21. ¿Supones que si alguien muestra cariño probablemente está interesadx en ti sexualmente?
22. ¿Piensas en el cariño, la sexualidad y los límites personales? ¿Hablas sobre estos temas con la gente? De ser así, ¿hablas sobre ellos solamente cuando quieres tener relaciones sexuales con alguien o hablas sobre ellos porque piensas que son importantes y de verdad quieres saber?
23. ¿Estas clarx sobre tus propias intenciones?
24. ¿Has intentado alguna vez convencer a alguien de hacer algo sobre lo cual titubeaba?
25. ¿Piensas que la duda es una forma de coquetear?
26. ¿Eres consciente de que a veces no lo es?
27. ¿Has pensado alguna vez que las acciones de alguien eran coquetonas, cuando de hecho ese no fue el mensaje que querían transmitir?
28. ¿Piensas que si las personas son promiscuas está bien hablar sobre ellxs de manera que normalmente no lo harías?
29. ¿Piensas que si una persona es promiscua, es menos importante obtener consentimiento?
30. ¿Crees que si alguien se viste de cierta manera quiere decir que quieren tu atención sexual o tu aprobación?
31. ¿Entiendes que pueden haber muchas otras razones, que no tiene nada que ver contigo, por las cuales esa persona pueda querer vestirse o actuar de una manera que tal vez tu encuentres sexy?

32. ¿Piensas que es tu responsabilidad o tu papel superar el titubeo de otra persona a través de darle poca importancia o presionarle?
33. ¿Has intentado alguna vez preguntarle a alguien como se siente? Cuando sí, ¿Le escuchaste, le respetaste?
34. ¿Piensas que el sexo es un juego?
35. ¿Has intentado alguna vez, crear una situación que te daba una excusa para tocar a alguien que piensas que diría que no, si le preguntaras? Por ejemplo, bailando, emborrachándose alrededor de esa persona, durmiéndose al lado de alguien, etc...
36. ¿Haces que la gente se sienta “no divertida” o “no-liberada” si no quieren probar ciertas cosas sexuales?
37. ¿Piensas que hay maneras que actúas que puedan hacer que alguien se sienta así, aunque no sea lo que estás intentando hacer?
38. ¿Has intentado alguna vez hacer un trato? Por ejemplo: ¿Si me dejas \_\_\_\_\_ yo haré \_\_\_\_\_ para ti?
39. ¿Has usado celos como medio de control?
40. ¿Has presionado a tu pareja para que deje de pasar tiempo con ciertas amigas o limitar sus interacciones sociales por celos o por inseguridad?
41. ¿Y si se quieren abstener de sexo por una semana, un mes, un año?
42. ¿Lloriqueas o amenazas si no estás teniendo la cantidad o el tipo de sexo que deseas?
43. ¿Piensas que está bien iniciar algo sexual cuando alguien está durmiendo?
44. ¿Y si esa persona es tu pareja?
45. ¿Piensas que es importante hablar con ellxs sobre ello cuando estén despiertxs primero? 46. ¿Observas de vez en cuando como son tus interacciones con las personas o cómo las tratas, positivamente y negativamente y de donde viene eso, de donde lo aprendiste?
47. ¿Actúas de manera diferente cuando has estado bebiendo?
48. ¿Cuáles son los aspectos positivos de beber para ti? ¿Cuáles son los negativos?
49. ¿Buscas consentimiento de la misma manera cuando estás sobrixx que cuando estás borrachx?
50. ¿Has sido sexual con gente mientras estabas borrachx? ¿Has sentido alguna vez molestia o vergüenza sobre ello al próximo día? ¿La persona con la que te acostaste alguna vez actuó de manera rara hacia ti después?
51. ¿Piensas que es importante hablar al próximo día con la persona con la que has sido sexualmente afectivx si ha habido alcohol involucrado? Si no, ¿es porque es

incómodo o porque piensas que podría haber pasado algo que no debería haber ocurrido? ¿O porque piensas que es simplemente la manera en que las cosas van?

52. ¿Piensas que las personas deberían tomarse las cosas más a la ligera?

53. ¿Piensas que estas preguntas son represivas y que las personas que miran críticamente sus historias sexuales y su modo de ser, son convencionales y deben estar más liberadxs?

54. ¿Piensas que la liberación puede ser diferente para diferentes personas?

55. ¿Cómo reaccionas si alguien se incomoda con lo que estás haciendo, o si no quiere hacer algo? ¿Te pones a la defensiva? ¿Te sientes culpable? ¿Termina la otra persona teniendo que cuidarte y consolarte, o eres capaz de dar un paso hacia atrás y escucharle, apoyarle y tomar responsabilidad por tus acciones?

56. ¿Le dices tu versión de la historia e intentas cambiar la manera en la cual vivió la situación?

57. ¿Haces cosas para mostrarle a tu pareja que estás escuchando y que estás interesadx en sus ideas sobre el consentimiento o en sus ideas sobre lo que tu hiciste?

58. ¿Hablas sobre el sexo y el consentimiento cuando no estás en la cama?

59. ¿Alguna vez has violado, abusado o manipulado a alguien sexualmente? ¿Eres capaz de pensar sobre tu comportamiento? ¿Has hecho cambios? ¿Qué tipo de cambios?

60. ¿Te sientes incómodx con tu cuerpo o sexualidad?

61. ¿Has sido abusadx sexualmente?

62. ¿Tu propio malestar o tu historia de abuso ha causado que actúes de manera abusiva? De ser así, ¿has podido hablar sobre ello con alguien? ¿Piensas que hablar sobre ello te podría ayudar?

63. ¿Evitas hablar sobre el consentimiento o el abuso porque no estás listx, o porque no quieres hablar sobre tu propio abuso sexual?

64. ¿Te has sentido o te siente a veces obligadx a tener sexo?

65. ¿Te sientes algunas veces obligadx a iniciar el sexo? ¿Has continuado haciéndolo por no saber como expresar que no quieres seguir?

66. ¿Qué pasaría si días, meses o años después alguien te dice que no se ha sentido bien con lo que hiciste?

67. ¿Inicias conversaciones sobre el sexo seguro y la contracepción/anticoncepción (en caso de vagina-pene)?

68. ¿Piensas que decir algo tan vago como “me hice el examen recientemente” es suficiente?

69. ¿Crees que si alguien tiene una apariencia limpia es menos probable que tenga alguna ETS (enfermedad de transmisión sexual –hepatitis, condilomas, herpes, sífilis, hongos, etc.)? ¿Sabes si eres portadora de alguna? ¿Piensas que si existe confianza y/o exclusividad sexual entre ustedes entonces no deberían existir enfermedades, infecciones o virus?
70. ¿Tomas las preocupaciones de tu pareja sobre la contracepción y sexo seguro en serio?
71. ¿Piensas que si una persona quiere tener sexo seguro y a la otra no le importa, es responsabilidad de la persona que le importa proveer los artículos de sexo seguro?
72. ¿Piensas que si una persona tiene un cuerpo que pueda quedarse embarazado y no lo quieren tiene que preocuparse sola de proveer los medios para la contracepción? ¿Te quejas o deniegas el sexo seguro o el tipo de contracepción que tu pareja quiere usar porque reduce tu placer? ¿Tratas de manipular a tu pareja o a las personas con las que te relacionas sexualmente en estos temas?
73. ¿Tienes hijxs? En caso de tenerlxs, ¿Viven contigo? ¿Te haces cargo de su aprendizaje, salud, alimentación? ¿Haces algo para decidir no tener hijxs?
74. ¿Es legal el aborto el país donde estás? ¿Conoces la legislación en el país donde vives sobre aborto y las penas que caen sobre las mujeres que sean sorprendidas realizando (se) uno?
75. ¿Tienes alguna postura respecto a la cárcel?
76. ¿Has puesto en riesgo tu libertad o la libertad y vida de la persona con la que te relacionaste sexualmente por no reducir tu placer en ese momento? ¿Cómo te sientes sobre ello? ¿Has hecho cambios en tu manera de relacionarte luego de esa experiencia?
77. ¿Has aceptado tener relaciones sin protección por no ser “aburrida” o para no quedar mal?
78. ¿Sientes atracción hacia personas de un mismo tipo de representación de género?
79. Si alguien está vestido de “drag” o travestidx... ¿Lo tomas como una invitación a hacer comentarios sexuales? ¿Por qué?
80. ¿Piensas que sólo los hombres abusan?
81. ¿Piensas que en una relación entre personas del mismo género solamente la persona que es más varonil abusa?
82. ¿Te encuentras repitiendo comportamientos de género binario (hombre/mujer) hasta entre relaciones queers y amistades? ¿Cómo podría esto hacer sentir a las otras personas?

83. ¿Crees que por no ser heterosexual los comentarios o chistes homofobicos, misoginos hacen sentir bien a las personas?

84. ¿Piensas que hay trabajo continuo que podemos hacer para acabar con la violencia sexual en los espacios donde nos movemos?

**Destapar una agresión NO debilita al movimiento. Genera espacios más libres, sanos y seguros. Ninguna agresión sin respuesta.**