



TRANSATLANTIC NETWORKS. RE-PRESENT AND RE-COGNIZE:
FIVE CENTURIES OF INITIATIVES AND CONTRIBUTIONS BY HISPANIC WOMEN.

XXX Congress of the Association of Gender and Sexuality Studies (AGSS)
Santo Domingo, Dominican Republic
18-20 March, 2020
Hodelpa Nicolás de Ovando Hotel

Headquarters
Organized by the Steering Committee of the Dominican Republic
with the support of the Dominican Literary Criticism on Hispanic-American Female Writers (CDLEH),
and the sponsorship of the Ministry of Women (MM).

CALL FOR PAPERS

Please send your proposals before October 31, 2019 to:

xxxcongresoaeqs2020@gmail.com

Lectures of the International Invited Guests [*]

Plenary Lecture [*]

A FIRST STEP

The 30th Congress of the Association of Gender and Sexuality Studies (AGSS)—formerly known as the *Asociación Internacional de Literatura y Cultura Femenina Hispánica (AILFH)*—to be celebrated in Santo Domingo, Dominican Republic, in March of 2020, seeks to address a reevaluation of the literary and creative history of the Golden Age in the Iberian Peninsula and in Latin America from a gender perspective. This will take into account the transatlantic networks that were established between Spain and America, especially because the *history of*

the Indies presented in multiple texts relating to the New World has denied historicity to women, presenting them as an empty signifier through a metanarrative which has limited recognizing women's contributions by excluding them from the *thinking process*, by not allowing them to express themselves through their own voices, and confining them between *limits*.

With this call to participation, the Organizing Committee of the 30th Congress of the AGSS appeals for a re-writing of the understanding and authority of the Hispanic, prehispanic and colonial woman, in order to move beyond the cloak of



«**Anda, anda, y mira con toda la fuerza de tus ojos.**»

Abigail Mejía regresa a la República Dominicana luego de once años de ausencia en 1919. A bordo del vapor *Clyde* escribe «Hojas de un Diario Viajero». En agosto de 1908 junto a su madre y a sus hermanos viajó a Vinaroz, y de allí a Barcelona donde se establecen.

A. Mejía. Dos Rius, agosto 1914.

androcentrism and the official historical tradition, in order to know how women lived in the 16th, 17th and 18th centuries as a legitimate entity in the Iberian Peninsula and in the Latin American continent.

We aspire to bring about a turning point in the epistemology and the binary conceptualizations of Western culture, in order to create new forms of thought about women's presence in culture; we attempt to discover unpublished documents which may allow us to know, from all ranges of diversity, the different agencies that have been created through patriarcalism and the dominant paradigms that have enfolded women's identity.

Thus, the Organizing Committee of the 30th Congress of the AGSS recognizes that in our present times it is still necessary to continue to carry out research, as well as to gather bibliographic documents of available sources which will allow us to discover the strategies of expression used by women through different literary genres and by different women writers—and excluded by the canon—through which we can «destabilize» this concept.

A SECOND STEP

The 30th Congress of the AGSS is interested in the possibility of participants offering answers and presenting monographic studies on some of these

topics. How did Woman exist as a legitimate category in Iberian and Latin American societies—even into the 20th Century—subjected to stereotypes and limited to orthodox subjectivities of what women *ought to be*? And this, in order to understand how to achieve a contextualization of the historization process of women in the 20th Century, when they achieved their emancipation, their citizenship, and created their own identity discourse.

In order to approach these questions, the Organizing Committee of the 30th Congress of the AGSS intends to establish multi-dialogues between women and their knowledge, from the perspectives of space (interior/exterior), of time (past/present), and of subjectivities (I/the other). From the counter-history of this knowledge, the intent is to provoke fissures, to initiate re-explorations and transgressions from these creative spaces which have remained hollow, empty by the absence of women, and in which their «identity-in-difference» has not been recognized or known.

Therefore, the 30th AGSS Congress intends to: re-think writing, re-think history and re-think academic critical theory from the perspective of gender in the *present*, in order to «debinarize» and «re-semanticize» the philosophical and epistemological foundations of the sign 'Woman', provoking an artistic and creative rebellion of women into the 21st

Century, in order to break down and confront the established ideologies which have excluded and erased the presence of women from the cultural experience of peoples through a «violence of knowledge».

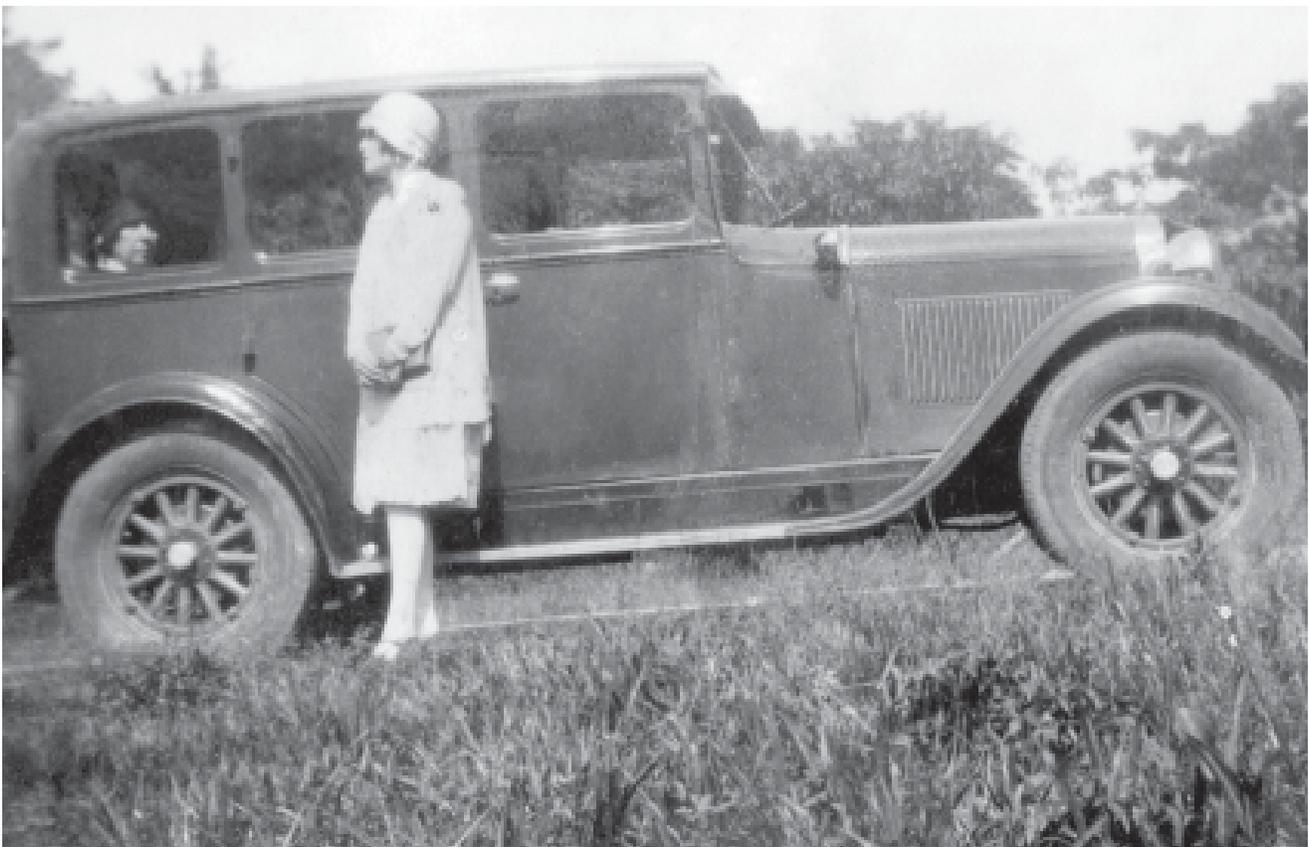
A THIRD STEP

As part of these goals, the 30th Congress of the AGSS will take the opportunity to remember María de Toledo, first vice-queen and first interim woman governor of America (1515-1520) on the Island of Santo Domingo in the Golden Age, as well as Abigail Mejía (1895-1941), writer, humanist and feminist, a pioneer of the first suffragist movement of the Dominican Republic in the 20th Century.

We welcome proposals and individual panels submissions related to the topics:

1. Gynocentric discourse; gynocritical reading of feminine literary genres.
2. Feminist literature. The literary canon, its interpretation, the postmodern theoretical canon. Restructuring /deconstruction of the authoritative phallogocentric canon. The right to dissent from the canon. The hegemony of the misogynistic author (ity).
3. |Women's oppression / oppressed femininity. Sexist social practices. Heterogeneity of the code of love. Androgyny of the body *vs* the generic (un) defined.
4. The sign 'Woman' codified as 'the Other'. The ideologies of language. Insurrection against patriarchy through writing.
5. Transatlantic crossings of women in the 16th, 17th, and 18th Centuries. The imaginary / identities in the experience of travel. The *gaze* transcribed / communication / meta-natural and meta-sensitive observation of the colonial woman in marginalized texts of forgotten and subversive women. Referential and narrative documents from the two sides of the oceans (Spain and Spanish America). The known *vs* the intuitive. Absence and oblivion.
6. Viceroyal societies in the New World. / Women's strategies of empowerment to exercise their intellect. / To write by one's own judgment.
7. The historicity of feminism. The 'isms' of feminism. Women «without history».
8. *To* women and *from* women: «we have to invent ourselves».

Abigail Mejía de viaje hacia Puerto Plata, antes de embarcarse a Europa. 1929.



For more information contact:

xxxcongresoaeqs2020@gmail.com

The papers may be submitted in English, Spanish and Portuguese - the three official languages of the AEGS. One-page proposals should be sent to

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before **October 31, 2019** accompanied by a brief curriculum vitae (1 paragraph) of its author. **Papers shall not exceed 20 minutes in length.**

The registration fee will be \$100 USD (\$50 for students); all participants must be members of the AEGS.

<https://www.aegs-agss.com>

Once the proposals have been accepted, the Organizing Committee will provide the list of regulated prices at the hotels.

To be announced shortly [*]



A. Mejía. Granada. Septiembre, 1929.

ABOUT THE CONGRESS VENUE

The headquarters of the **30th Congress of the Association of Gender and Sexuality Studies (AGSS)**—formerly known as the *Asociación Internacional de Literatura y Cultura Femenina Hispánica (AILFH)*— is the old colonial city of Santo Domingo de Guzmán, founded in 1496, in the Island of Hispaniola, now shared between two national states that are two sister nations: the Dominican Republic and the Republic of Haiti.

Santo Domingo is the first European settlement in North America. The first Castilian city of the continent consists of twenty-five streets, temples, convents, palaces, monuments, government buildings and civil rights of the sixteenth, seventeenth and eighteenth century. In addition, it is the cradle of all the eminences of the New World.

Concurrent sessions will have the Hodelpa Nicolás de Ovando hotel as its main venue, an ancient Renaissance palace of the Commander of Lares, Friar Nicolás de Ovando, governor of the colony, builder of the Villa, located in the first street ever traced in the New World, The Ladies, named in honor of the Maids of the Ephemeral Court that accompanied the first Viceroy consort of the Indies, Da. María de Toledo, from the House of the Duchess of Alba, which was commissioned by the government of the island from 1515 to 1520.

Concurrent Sessions will be held at other sub-venues at the Museum of Royal Houses (ancient Palace of Governors of the Indies and Royal Auditors) and the Chapel of Remedios (of Mayorazgo de Dávila), located on The Ladies street, at just three minutes walking distance.

Hodelpa is a chain of three hotels in the old city (the Commercial, Caribbean Colonial and the Nicolás de Ovando). The Hodelpa Nicolás de Ovando consists of two levels; it is built in stonework made from the white quarry stone native to the island, on a gigantic boulder near the edge of the mighty Ozama River. From its balconies built with brick arches, its main garden and the pool area you can admire and enjoy a beautiful view toward the riverbanks, and its mouth stretching out as an arm into the Caribbean Sea. On the nearby avenue the Tourist Port of Sans Souci can be found, where cruise ships arrive from different parts of Europe and the Americas, and in particular there is a direct connection with the Island of Enchantment, Puerto Rico, a trip that can be completed in one night by Ferry.