

MY FEMINISM IS:

Academic, intervening in different scholarly discussions and reclaiming its legitimacy as a field of knowledge production within universities. **Activist**, trying to be useful. **Anti-capitalist**, militating against the grasp of financial capital over our institutions, and pointing at the entanglements of capitalism and patriarchy. **Anti-clericalist**, founded on a visceral disdain for religious institutions promulgating antiquated views in terms of gender and sexuality. **Anti-familialist**, focusing its critique on the normative institution of the naturalised family, contesting its conservative values. **Anti-normative**, articulating its posture on the basis that dominant social norms are reproducing violent and inegalitarian power relations. **Caring**, defending a just retribution for care labour, engaged in the ethics of care to shape the organization of society. **Collective**, thriving in the constitution of political groupings to counteract patriarchal power formations. **Egalitarian**, claiming for an idealist vision of society as a driving force for critical and political engagement. **Embodied**, attentive to the affects and emotions that influence social behaviours and habits in relation to gender and sexuality. **Logocentric**. **Epistemological**, integrating a critique and analysis of the systems that produce and legitimate knowledge. **Ethical**, motivated by the constitution and negotiation of ethical positionings to inform socio-political decisions. **Eurocentric** but non-imperialist, concerned with the transformation of Europe and oriented by a critical study of the western feminist canon. **Liberal**, struggling for the implementation of its revendications while keeping them in compliance with the frame of a liberal society and defending self-determination. **Literary**, sourcing and expressing itself mainly through the written text medium. **Materialist**, advocating for non-idealist, materially realistic systems of accountability. **Minoritarian**, giving priority to those situated on the margins of capitalist, patriarcho-colonial systems of domination. **Neo materialist**, delighted by the development of a scholarly field problematizing the traces of anthropocentrism, cartesian dualisms, and metaphysical hierarchies inscribed in our scientific and academic traditions. **Pedagogical**, concerned with the dissemination and re-appropriation of its knowledge(s). **Personal**, giving voice to opinions expressed on an individual level. **Performative**, iteratively intervening in socio-material fields through semiotic markers. **Post-colonial**, conscious of the implications of our colonial history over current systems of oppression and architectures of power. **Post-Marxist**, informed by that scholarly tradition and the necessity of a historical materialist analysis of class dynamics. **Philosophical**, motivated by a taste for conceptual abstraction and the study of philosophical writings. **Prefigurative**, developing new social practices in the shell of the old, promoting change through action. **Queer**, informed by the experiences of sexual minorities, deploying politics of pleasure, refusing single discourses and universal molds, instead multiplying critical perspectives. **Radical**, denouncing compliance and refusing association with patriarchal institutions. **Reformist**, determined in strategic and gradual qualitative change. **Redistributive**, focusing on material inequalities and reclaiming social justice. **Sex-positive**, promoting emancipation from naturalized gender normativity through sexual experimentation. **Situated**, reflecting a specific position, disdaining universalist discourses. **Subjective**, conscious of its limitations, responsible for own perspectives as a political subject. **Theoretical**, motivating the elaboration of a theoretical discourse to orient decisions and actions. **Transformative**, aiming for social change and the displacement of social norms. **Urban**, intervening in the phenomenological frame of the city. **Utopian**, not always embarrassing itself with pragmatism, because we sometimes need to thrive on **ambitious dreams**.

Precisions regarding the assignment:

Since the guidelines insisted on the subjective aspect of the assignment, I decided to connect it with the course's corpus by partly negating it, or leaving it absent in two ways. First, in the expression of anti-clericalism over post-secularism, offering a subjective account in counterpoint to Braidotti's arguments, which very much stand on a collective and political level. Second, in the conscious omission of intersectionality, accentuated with the proposal of assuming a eurocentric position, rendering Europe not as a prioritized entity, but as a reachable field of action, therefore problematizing the conflation of being engaged with the future of Europe with an imperialist position.

Through these gestures, my aim was to offer a pragmatic description of my subjective feminist position, in opposition to an idealist liberal stance that can sometimes impose normalized and empty, "virtue signaling" markers onto self-identifications, thus producing hypocritical and, I would argue, ineffective political subject positions. In that sense, what I am calling for is "realistic" (as much as that term can raise controversy, following Karen Barad, I believe we should still aim for it) assessments of our feminist positionings.