

Motherhood and Transnational Citizenship in the Twenty-First Century: An Exploration of Identities, Maternal Practices, and Institutional Bodies through the “Global Maternal Body”

Conceptual framework

This volume proposes the concept of the “**global maternal body**” as a central axis for analyzing motherhood in the twenty-first century, **grounded in matricentric feminism**, a theoretical approach that positions mothers as subjects of knowledge and political analysis, challenging their historical marginalization in feminist theory. The volume understands motherhood not as a universal category, but as an embodied, relational, and socially situated practice shaped by structures of power, and examines how religious, cultural, social, economic, and political discourses frame motherhood through narratives of sacrifice, purity, and devotion, as well as the ways in which different institutions have regulated maternal bodies, child-rearing, sexuality, and reproductive decisions, paying particular attention to dissidence and subalternity as lived processes that can reconfigure maternal identity.

Submission of articles

The volume invites interdisciplinary contributions that critically examine motherhood as an embodied, relational, and socially situated practice, shaped by intersectional structures of power in diverse global contexts. Proposals must include a brief biobibliographical note (100–200 words) indicating the author’s institutional affiliation and research interests.

Length: 5,000–7,000 words (MLA 9 style).

Proposal language: Spanish.

Methodology

The volume welcomes essays with a solid theoretical grounding and empirical support, including qualitative research, ethnography, narrative inquiry, discourse or textual analysis, historical approaches, fictional work (literary or film essays), journalistic, social media and methodological reflections grounded in matricentric feminism.

Possible thematic axes

- Matricentric feminism as theoretical and methodological framework.
- Global maternal body, transnational networks, solidarities, and care beyond national borders and migration.
- Religious and/or convert mothers: lived religion, conversion, intergenerational transmission of faith, and reconfiguration of maternal identity.
- Queer and trans mothers: legitimacy, social regulation, visibility, and belonging.
- Poor and working-class mothers: survival, agency, and resistance.
- Aging, non-reproductive, or “non-normative” mothers: menopause, desire/non-desire for motherhood, infertility, and resistance to ageism.

- Academic mothers and tensions between intellectual work, care, and institutional politics.
- Motherhood marked by silence, shame, purity, sexual abuse, incest, trafficking, and exploitation.
- Mothers experiencing gender-based violence, war, conflict, displacement, or exile: vulnerability, resistance, and everyday negotiation.
- Mothers of disappeared daughters as sites of memory, mourning, and political struggle.
- Cultural representations of marginalized maternal bodies in literature, film, and the media (television, press, social media).
- Models of the reproduction of motherhood: “good” vs. “bad” motherhood, matrophobia, maternal genealogies, and socio-maternal transmission.
- Shared and extended motherhoods: co-motherhoods, sisterhood, fathers, grandparents, and community care networks.
- Non-biological motherhoods and reproductive technologies: adoption, assisted reproduction, **gender-expansive** maternities, and robot maternities (AI).
- Pregnancy, breastfeeding, and other forms of embodiment of maternal experience.
- Motherhood as a space of anti-patriarchal agency and critique of neoliberal social reproduction (intensification of care, sacrifice, exhaustion).

Dates and contact

Abstract deadline: 1 May 2026.

Full chapters: 15 January 2027.

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